

BOOK CHAPTER ON GENDER EQUALITY



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GENDER EQUALITY

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IS GENDER SOCIALLY CONSTRUCTED: A MULTIDISCIPLINARY APPROACH

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Abstract

Unlike biological sex, gender is a product of society. Half of the society is still stick to traditional ideas that men and women should behave in certain ways that are determined, constructed and they should fall into specific categories determined solely on their gender. While male or female gender-specific distinctiveness are immaterial in modern civilized society. History and literature proves genders roles are social constructs, developed over time and are not based on natural human behavior. Paper tries to analysis the so called quote, "Gender is socially constructed" from various point of views like what the history says about that, what are the thoughts of our literature, from economic point of view and from sociological point of view .paper also try to touch upon the Theology point of view related to topic. To understand the concept from multidisciplinary viewpoint secondary date available like theories of Berger, Foucault, and Mulvey, to understand sociological view social behavior towards women in society and for theological viewpoint articles and few findings of various religions have been taken.. Gender roles develop as a way to organize the necessary tasks done in early human society and traditional gender roles have been practiced for so long, which should be changed now various examples shows that the role of women which earlier was socially constructed and bounded has been changed. Men started wearing makeup, doing household works, become househusbands and women have taken place of men started working in all fields and now not be considered as inferior to men. No doubt this social construction cannot be broken easily but it started to fragment.

KEYWORDS: Male female, Gender Identity, Social Construction.

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moment of indignation and impulse, kills him. Nahal shows how the latent instincts of violence become manifest when the situation becomes appalling and questions of identity and dignity take precedence over righteousness.

Arun, who falls in love with Chandani during their stay at the camp, loses her too as she is kidnapped, and Sunanda's husband, Suraj Prakesh, is stabbed to death. The convoy finally reaches Amritsar via Dera Baba Nanak and thereafter, Lala Kanshi Ram moves to Delhi with his family. Notwithstanding the scars, festering wounds, and dispirited people that the partition left in its wake, Lala Kanshi Ram picks up the shreds of life, and even after facing prejudice in Delhi, he starts a small grocery shop to earn his livelihood. Sunanda too starts tailoring work to support herself. The novel, despite its overtones of distress, disillusionment, and devastation resulting from the harrowing experiences of the partition, ends on a note of promise and healing.

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SUNAINA JAIN

BADAMI, ANITA RAU (1961–)

Indo-Canadian writer, Anita Rau Badami, was born in Rourkela, Odisha, on September 24, 1961. She studied at the University of Madras and Sophia Polytechnic, later worked as a journalist in India, and then migrated to Canada in 1991 with her husband and young son. She received an MA from the University of Calgary and published her first novel, *Tamarind Mem*, in 1997. She has since published three other novels: *The Hero's Walk* (2001), *Can You Hear the Nightbird Call?* (2006), and *Tell it to the Trees* (2011).

Drawn from her experiences as the daughter of an officer in the Indian Railways, Badami's first novel *Tamarind Mem* (published as *Tamarind Woman* in some editions) captures the complicated relationship of a mother and daughter, Kamini and Saroja. Kamini tells us of her childhood in railway colonies and her observations of her parents' difficult relationship and her mother's frustrations and acid tongue. The novel also captures postcolonial life in India through the settings in various railway colonies and explores extramarital relationships, isolation, and the mother's quest for identity after widowhood. Since the narrator, Kamini, lives in Canada, the novel's themes include memory, nostalgia, and loss felt by immigrants.

The second novel, *Hero's Walk*, tells of Sripathi, an aging man whose daughter and son-in-law in Canada die in an accident, and he becomes the guardian of their young biracial daughter whom he has never met. Nandana, the traumatized granddaughter, refuses to speak, and Sripathi and his family work with compassion to understand the child and help her acculturate. The novel also has a subplot involving Sripathi's sister, Putti, and her controlling mother who refuses to let Putti marry. Putti's romance with a neighbor of a different caste highlights the necessity of reforming social values. Along with the narrative's central concerns about grief and loss, the themes of intergenerational conflict, difficult marriages, parent-child relationships, filial responsibilities, women's sexual desires, and the struggles of the middle-class in a rapidly changing

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PAWAN KUMAR

AZADI by Chaman Nahal

Azadi (1975) is Chaman Nahal’s critically acclaimed novel in English, which won the Sahitya Akademi Award and the Federation of Indian Publishers’ Award for Excellence in 1977. The novel is chronologically placed last (though written before the others) in *The Gandhi Quartet* (1993) – a series of four novels focusing on Gandhi as the pivot of the national freedom movement. A fine work of partition literature, it was well received. Mulk Raj Anand published a lead review, titled “A Vital Novel in Indian English,” in *The Hindustan Times*. Nahal kept the Urdu word “Azadi” as its title, since he felt that the English translation “Freedom,” did not quite convey the correct nuances of the freedom struggle.

Azadi presents a realistic account of psychological trauma that resulted from mass exodus, jingoistic frenzy, heart-wrenching massacres, and communal hatred which engulfed people on both sides of the borders of the newly partitioned India and Pakistan. The story spans the period from the announcement of the Cabinet Mission Plan on June 3, 1947, up to the assassination of Mahatma Gandhi on January 30, 1948. The tripartite narrative structure of the novel consists of three sections – “The Lull,” “The Storm,” and “The Aftermath.” Nahal’s firsthand experiences of the tragedy of partition accounted for many of the episodes and characters he portrays in the novel. He steered clear of apportioning the blame of genocide on any one community and presented a finely balanced and neutral view of the historical trauma of partition. He categorically rejected the two-nation theory and firmly believed that common masses suffered a terrible fate due to a lack of foresight in Indian politicians and the abrupt desertion of colonial territory by the British.

The plot of the novel revolves largely around Lala Kanshi Ram, who is a grain merchant, living in Sialkot with his wife, Prabha Rani, and son Arun in a rented house belonging to Bibi Amar Vati. As an Arya Samaji, he lives a morally upright and disciplined life. In the wake of the news of the creation of Pakistan, Lala Kanshi Ram has to take the heart-breaking decision of leaving Sialkot when his shop is looted and the news of his only daughter Madhu’s and her husband Rajiv’s murders on a train bound for Sialkot reaches him. The murders of Madhu and Rajiv are poignantly autobiographical as Nahal had, as a matter of fact, lost his sister Kartar Devi and her husband in a similar gory incident.

Lala Kanshi Ram leaves with his family and other neighbors, including Bibi Amar Vati, Sunanda, her husband Suraj Prakash, Niranjan Singh, their domestic help Padmini, and her daughter Chandani. However, the bigger tragedies of displacement befall them in the most unprecedented ways. Arun is separated from his first love Nur, daughter of Lala Kanshi Ram’s friend Chowdhary Barkat Ali. The initial vows of love and conversion to Islam are abandoned at the altar of filial duty and safety. The devastating life in refugee camps on the outskirts of Sialkot coupled with lurking threats of communal aggression culminating in real attacks on the Hindu refugees adds to their misery. During an attack on the refugee camp at Narowal, Sunanda is raped by Captain Rahmatulla Khan (Arun’s classmate and in charge of the camp) and Arun, in a

German, Italian, French, and Spanish. In 2012, he was awarded the Order of Merit of the Federal Republic of Germany. A writer of firm socio-political convictions, he proved a bulwark against authoritative and hyper-nationalist policy and censorship policies. Nagarkar believed that art should aim at the particular and the specific to be truly universal.

His first Marathi novel, *Saat Sakham Tregchalis*, released in 1974, was published in English in 1995 as *Seven Sicks Are Forty-Three*. It chronicles the life of a struggling writer Kishank Purandare whose means of sustenance depend on the generosity of his lovers and friends. Its dark humor and provocative linguistic inventiveness and theme scandalized some of his critics. *Bedtime Story* is Nagarkar's 1978 play which created a furor because of its revolutionary ideas. As a grandmother narrates a bedtime story (a retelling of the *Mahabharata*), giving twists to the age-old stories of Karma, Ekalavya, and Draupadi, readers are apprised of the subversive nature of the play in which are embedded the repressed stories of gender and class injustices. The censor board imposed twenty-four cuts to sanitize its sacrilegious portions. The play was also banned for seventeen years by Hindu right-wing parties like the Shiv Sena and the Hindu Mahasabha. Some actors withdrew from rehearsals because of due to threats from right-wing groups. In 2015, Nagarkar republished the banned play along with another screenplay *Black Tulip*.

Nagarkar's novel, *Chakola*, for which he won the Sahitya Akademi Award in 2001, is a historical fiction set in 17th century Mewar in India. The novel is a retelling of the legend of Meera Bai (whose divine paramour was Lord Krishna) through the eyes of her husband Maharaj Kumar, an often-overlooked historical figure. Nagarkar's Meera is a strong and obdurate woman who defies royal norms. Alternating between the first-person and third person narration, Nagarkar presents Maharaj Kumar's dilemmas and predicaments, marital discord with Meera Bai, his other love interests, political intrigues of the time, and unconventional military strategies in a colloquial and contemporary idiom. The novel subverts the normative ideas of masculinity, valor, and love.

Nagarkar's novel, *Ravan and Eddie* (2004), chronicles the lives of two rambunctious characters, Ravan (a Hindu) and Eddie (a Catholic), whose paths crisscross each other's world of adventures. Set in early post-independence years in Bombay, the novel narrates the struggles of chawl life, riddled with class and caste differences, with wit and irony, dipped in humorous, prescient and irreverent prose. *Ravan and Eddie* was followed by two sequels: *The Extras* in 2012 and *Rest in Peace* in 2015. In *The Extras*, Ravan's and Eddie's lives intertwine as they work as extras in Bollywood movies; while in *Rest in Peace*, they forge friendship in Bollywood as established music directors. However, their misfortunes land them back in chawl, but because they possess the resilience of "Bombaiyya people," they "have no choice but to reinvent themselves."

The novel *God's Little Soldier* (2006) is the story of Zia Khan, a mathematician, who hails from a cultured Muslim family in Bombay, but because of his pathological religious orthodoxy, he lands in Afghanistan's terrorist training camp. What follows is a complex tale of skepticism and questioning of righteousness of choices. The novel swarms with multitudinous characters and is marked by narrative shifts, and examines fundamental spiritual, moral, and political issues and the perils of extremism. Makand Paranjpe, in *India Today*, compared the novel with "Dostoevsky's great work" and Shashi Tharoor in his review published in *Outlook* called it "fascinating, complex, rewarding" and "insistently readable."

Jasoda (2017) is a realistic, dark novel that portrays the visceral and gut-wrenching harsh conditions of life of a woman, Jasoda, who is surrounded by toxic male characters in the hinterlands. The novel is divided into four parts and covers her journey from Kantagiri to Mumbai, when she is forced to leave her native place in the wake of prolonged famine and back to

Kantagiri as her life comes a full circle. Her return is marked by material prosperity, but she essentially remains her quotidian self – with all her misgivings and devoid of any scrupulous discoveries about life.

The year 2018 turned into a dark year for Nagarkar as he faced allegations of sexual misconduct by three women journalists which affected the publication and reception of his last novel *The Arsonist* (2019). Despite his moral failings, he is a writer who invented an unconventional idiom and volatile prose to express his ideas and themes.

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SUNAINA JAIN

NAHAL, CHAMAN (1927–2013)

Chaman Nahal was born in Sialkot (now in Pakistan) in 1927 and died in New Delhi in 2013. He completed his master's degree in English from University of Delhi in 1948 and PhD in English from University of Nottingham in 1961. He was a professor of English at the University of Delhi, a visiting Fulbright Fellow, Princeton University between 1967–1970, and a visiting professor at many universities in the United States, Malaysia, Japan, Singapore, Canada, and North Korea. He received the Sahitya Akademi Award in 1977; the Federation of Indian Publishers Award for *Azadi* in 1977 and *The English Queens* in 1979; Medal of Honour by Turin University, Italy, in 1988; and the Distinguished Service Award of the East West Center, Honolulu, in 1998–1999. He has authored twenty-two books, including nine novels. Nahal's memoir *Silent Life: Memoirs of a Writer* (2005) was translated into many languages, including Russian, Hungarian, and Sinhalese. With acerbic wit, laced with humor, it encapsulates his academic and creative life. His nonfiction includes his articles on Krishnamurti and his account of the Kumbh, which were published together as *A Conversation with J. Krishnamurti* in 1965. *D.H. Lawrence: An Eastern View*, based on his doctoral thesis, was published in 1970; *Drugs and the Other Self* and *The Narrative Pattern in Ernest Hemingway's Fiction* was published in 1971.

Nahal's steadfastness and discipline in writing during "Amanveta" or the pre-dawn hours throughout his life made him leave behind a rich legacy of creative and critical works. He considered Nirad Chaudhuri and Mulk Raj Anand as stalwart supporters of the young breed of writers and provided them advice and opportunities for publication. Nahal was known for the directness and simplicity of his prose, and he owed his writing style to Mahatma Gandhi, whose articles in *Harizon* – a weekly paper – were read by him.

The ideological ferment caused by the Gandhian Movement had caught Nahal's fancy so much that it led him to write four novels that constitute The Gandhi Quartet (1993). Nahal

the devadasis eventually manages to root out a social evil. She also ensures that the devadasis are financially stable by helping them set up a bank. "Cattle Class" is another story in the collection which stands out. It describes how Murty was called a "cattle class" at Heathrow Airport owing to her simple attire. This piece instills the valuable lesson that people should not be judged based on their appearances.

The Serpent's Revenge: Unusual Tales from the Mahabharata (2016), *The Man from the Egg: Unusual Tales about the Trinity* (2017), *The Upside-Down King: Unusual Tales about Rama and Krishna* (2018), *The Daughter from a Wishing Tree: Unusual Tales about Women in Mythology* (2019), and *The Sage with Two Horns: Unusual Tales from Mythology* (2021) are all inspired by Hindu mythology and folktales. On the other hand, *Grandma's Bag of Stories* (2012) and *Grandparents' Bag of Stories* (2020) are targeted at children. The titular characters, Ajji and Ajja, impart in young readers values and wisdom through their charming tales in these collections.

A Woman's Ritual, published in 2017, is also based on her real-life experience. The priest had turned away Murty when she had wanted to participate in a Shradha, a ceremony conducted to honor a dead ancestor, saying women are not allowed to perform the ritual. She takes this opportunity to investigate into tradition and modernity and what it means to be a religious woman in India, a country still steeped in meaningless rituals, not changing with the times. *Hindu Mother, Muslim Son* (2017) also has an underlying theme of religion, this time religious harmony. Following the death of Fatimabai with whom she has always been discordant, Kashibai makes the choice to raise the former's son. This is a book on redemption and a celebration of motherhood.

Sudha Murty is a highly popular writer in India. Most of her books are drawn from personal experiences and touch a chord with the readers. Written in crisp, easy to understand language, her books can be read in a single sitting. The themes are many, but they aim at bringing about a positive social change or imparting a valuable moral lesson.

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EGA PETER

NAGARKAR, KIRAN (1942-2019)

Kiran Nagarkar was a novelist, playwright, and screenwriter. Born in a middle-class Maharashtrian family, he is considered by many a quintessential Bombay writer, writing in Marathi and English, who experimented with form and language. His books have been translated into

believed that Gandhiji “carried a vanquished and crushed nation to newer heights, where the average Indian could stand on his feet and face any adversary.” However, he represents Gandhi not as an epitome of virtuosity and righteousness, but as a human being prone to frailties, follies, doubts, and uncertainties – like any ordinary mortal.

The first novel in The Gandhi Quartet is *The Crown and the Loincloth* (1981), which deals with the Non-Cooperation Movement during 1920–1922. This is followed by *The Salt of Life* (1990) which, as the blurb mentions, covers “a vast canvas of the Indian freedom movement from 1930 to 1941” dealing with the incidents from the Civil Disobedience Movement to India’s involvement in the Second World War during the 1920s and 1930s. *The Triumph of the Tricolour* (1993) deals with incidents from the Quit India Movement to the Cabinet Mission that visited India in 1946. The fourth novel, *Azadi* (1975), written first but placed last in the quartet, deals mainly with “the emotional and social trauma” that resulted in the wake of partition and chronicles the life of a Hindu merchant, Lala Kanshi Ram, and his family between June 3, 1947, and January 30, 1948. Nahal and his family, living in undivided Punjab, could not escape the ravages of partition. The family had to flee Sialkot and relocate to New Delhi; his sister Kartar Devi and her husband were brutally slaughtered. All these personal experiences are fictionalized in *Azadi*, which is considered to be his *magnum opus*. For Nahal, the veracity or authenticity of physical details in a work of art mattered the most, and his fictional or real locales like Ajitha or Sialkot were sketched out with meticulous care.

Among Nahal’s other novels, *My True Faces* (1993), with the title derived from *The Bhagavad Gita*, portrayed Nahal’s perennial concern with victimization. He made use of a marital dispute to philosophize about the mysteries of life. *The English Queens* (1979) is a satire on Anglicized Indians. The theme of cross-cultural tensions is dealt with in *Into Another Dawn* (1977), which is set in America, and in *Sunrise in Fiji* (1988), set in the Pacific.

Nahal is remembered for “dealing with the social and cultural problems of contemporary society and problems arising out of the breakdown of human values, generation gap, the loss of one’s identity and alienation” (Joseph). Roopali Sircar Gaur, at a symposium held in his remembrance had said, “His humour and quiet humanism expresses itself in a deep-felt desire for universal harmony and peace” (Bakshi). As a stellar figure in the literary world, Nahal can be placed at par with any major Indian writer writing in English.

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PAWAN KUMAR

AZADI by Chaman Nahal

Azadi (1975) is Chaman Nahal’s critically acclaimed novel in English, which won the Sahitya Akademi Award and the Federation of Indian Publishers’ Award for Excellence in 1977. The novel is chronologically placed last (though written before the others) in *The Gandhi Quartet* (1993) – a series of four novels focusing on Gandhi as the pivot of the national freedom movement. A fine work of partition literature, it was well received. Mulk Raj Anand published a lead review, titled “A Vital Novel in Indian English,” in *The Hindustan Times*. Nahal kept the Urdu word “Azadi” as its title, since he felt that the English translation “Freedom,” did not quite convey the correct nuances of the freedom struggle.

Azadi presents a realistic account of psychological trauma that resulted from mass exodus, jingoistic frenzy, heart-wrenching massacres, and communal hatred which engulfed people on both sides of the borders of the newly partitioned India and Pakistan. The story spans the period from the announcement of the Cabinet Mission Plan on June 3, 1947, up to the assassination of Mahatma Gandhi on January 30, 1948. The tripartite narrative structure of the novel consists of three sections – “The Lull,” “The Storm,” and “The Aftermath.” Nahal’s firsthand experiences of the tragedy of partition accounted for many of the episodes and characters he portrays in the novel. He steered clear of apportioning the blame of genocide on any one community and presented a finely balanced and neutral view of the historical trauma of partition. He categorically rejected the two-nation theory and firmly believed that common masses suffered a terrible fate due to a lack of foresight in Indian politicians and the abrupt desertion of colonial territory by the British.

The plot of the novel revolves largely around Lala Kanshi Ram, who is a grain merchant, living in Sialkot with his wife, Prabha Rani, and son Arun in a rented house belonging to Bibi Amar Vati. As an Arya Samaji, he lives a morally upright and disciplined life. In the wake of the news of the creation of Pakistan, Lala Kanshi Ram has to take the heart-breaking decision of leaving Sialkot when his shop is looted and the news of his only daughter Madhu’s and her husband Rajiv’s murders on a train bound for Sialkot reaches him. The murders of Madhu and Rajiv are poignantly autobiographical as Nahal had, as a matter of fact, lost his sister Kartar Devi and her husband in a similar gory incident.

Lala Kanshi Ram leaves with his family and other neighbors, including Bibi Amar Vati, Sunanda, her husband Suraj Prakash, Niranjana Singh, their domestic help Padmini, and her daughter Chandani. However, the bigger tragedies of displacement befall them in the most unprecedented ways. Arun is separated from his first love Nur, daughter of Lala Kanshi Ram’s friend Chowdhary Barkat Ali. The initial vows of love and conversion to Islam are abandoned at the altar of filial duty and safety. The devastating life in refugee camps on the outskirts of Sialkot coupled with lurking threats of communal aggression culminating in real attacks on the Hindu refugees adds to their misery. During an attack on the refugee camp at Narowal, Sunanda is raped by Captain Rahmatulla Khan (Arun’s classmate and in charge of the camp) and Arun, in a



**Growing Influence of
Social Media in Socio-Economic
and
Business Development**

**Dr. Shikha Vohra
Mrs. Rashmi Bhatia
Dr. Soumita Chakraborty**



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Dr. Soumita Chakraborty**

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“Social Media and Its Integration in Business”

Nidhi Sharma* Garima Khera**

Abstract

In the era of globalization, no business can hold good reputation without promoting their products or services on social media. It is no longer an option; no more a newfangled trend and hence it has become a powerful tool for marketing. We are presently witnessing the phenomenon of strenuous growth of some businesses in this dynamic environment. Impelled by the growing popularity of the tool, marketers begin to think about it along with their core functions. The main purpose of this article is to review the impact of the power of social media on marketing of the business and buying behaviour of consumers followed by the various concerns and challenges. The study is based on the honest literature review of various scholars in this field. By comparing marketing before and after the social media, the impact of it can be easily analyzed.

Key Words: Power of social media, marketing of business, buying behavior of consumers.

Introduction

The business environment including internal as well as external showed a drastic change with the advent of social media. The traditional perspective possess highly stable business environment, where almost every corporate entity operated in that homogenous environment but the current perspective is evident of the fact that business sector has evolved vast amount of changes. After synthesizing the views of the relevant authors in the same field, “The social media offers the companies a chance to gather information, monitor the opinion of users, involve the targeted audience in a dialogue about the products, services, or other

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CHAPTER 4

MSMEs: The Growth Engine of India to Achieve Sustainable Development Goals and Self-Reliance

Meenu Singla

INTRODUCTION

The MSME sector is the most dynamic sector which contributes highly to country's manufacturing output, employment and exports. It comprises of more than 80% of the total enterprises of the economy with a labour intensity higher than the large enterprise. MSMEs are significant pillars of Indian economy contributing considerably to the growth and development of Indian economy (Joshi et al., 2020). These produce more than 6000 varied products providing employment opportunities to around 70 million people and contribute about 45% of manufacturing production and 40% to exports (www.ibef.org). At present, the MSME sector is largely led by microenterprises. This signifies the creation of new opportunities for earning and gaining self-reliance. Therefore, this paper is focused

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Chapter 17

Mythological Aspects of Ancient Indian Board Games: A Journey Towards Digitalisation

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Abstract: Ancient Indian board games, viz., Chess, Gyan Chaupar, Pachisi, Gunj, etc., have a deep connection with the Hindu mythology and its artistic style and form express the richness of cultural heritage. The present study focuses on how far board game has adopted mythology at the online platform in terms of visual content. We tried to portray the journey of traditional board games, their value system, format and teachings from ancient to present times—how far travelled, borrowed and enabled new digital media and interpreted it. The study concludes that modern technology succeeded in adopting the mythology factor visually and technically at the online platform, including the board design, decorative patterns, images of gods and goddesses, ancient moral teachings in text and gameplay structure.

Keywords: Ancient board games, Mythology, Online Games, Visual elements,

Chess, Chaturanga, Gyan Chaupar, Pallanguzhi, Backgammon, Dice.

I. Introduction

Many popular games have mythology as their basis. Games have always been the favourite pastime and human activity found in every society, religion and civilisation. Rituals and mythology become part of games across various cultures and periods. The invention of dice and games—full of moral values and teachings—practiced as rituals and for entertainment. Mythological games give us enjoyment and lesson too, which are productive in many ways and reflect in our behaviour. It has become the mirror of our society and culture.

Mythology are myths, often related to stories of deities, for instance, Vedic literature, *Brahmanas*, *Upanishads* and *Puranas* epics

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ACTIVISM AND TRANS LITERATURE

Sunaina Jain

Introduction

History bears witness that literature—including books, pamphlets, tracts, and manifestos—has been a powerful tool in the hands of activists. In the context of the US, slave narratives by Frederick Douglas, Harriet Tubman, and Solomon Northup, pushed the struggle for the abolition of slavery. Autobiographies including Mahatma Gandhi's *The Story of My Experiments with Truth* (1927) and Nelson Mandela's *Long Walk to Freedom* (1994) turned out to be vanguards of political and social activism. Both leaders espoused nonviolent mass mobilization for political freedom; displayed personal sacrifice when they were put behind the bars for challenging and subverting the British colonial system;¹ and eventually became political force to be reckoned with, in establishing a democratic political ideology in their respective nations—India and South Africa. The publication of their autobiographies has instilled courage and hope in the marginalized groups across the world, to use writing as a catalyst to spread awareness and push reforms for their communities. This chapter explores the significance of autobiographies and memoirs to transgender activism, presenting a comparative overview of transgender self-narratives produced in the West and in India. In so doing, I bring a cross-cultural perspective, mapping currents in the domain of transgender rights.

Transgender literature, in the form of pamphlets and manifestos, has been instrumental in grassroots activism. Leslie Feinberg's manifesto "Transgender Liberation: A Movement Whose Time has Come" (1992) contextualized the oppression of transgender people within the historical roots of capitalism and colonialism, gave cross-cultural historical precedents for trans people, and opened up space for debates on the material realities of trans lives. While there is a strong history of manifestos in the US, manifestos have not been commonly published in India. My chapter therefore limits itself to offering a jumping-off point for comparative and intersectional analyses of self-narratives only. This chapter therefore examines how texts such as autobiographies and memoirs create transgender subjectivities, which I understand as the idiom or mode of expression for self-representation. I analyze how transgender people articulate new ways of "being" and "becoming," finding their personhood through their activist writing. Self-narratives bear testimony to the dehumanized status of transgender

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AN EXPLORATIVE ANALYSIS OF COMPETENCY MAPPING IN BANKING SECTOR

Abstract

Competency mapping is a buzz term now a day. Human resource professionals are applying this technique to improve various human resource management activities. Globalisation, privatisation, growing competition, diversity among consumers and constant upgradation of technology are some of the major driving forces of competency based human resource management. Even, the banks are using Competency based HRM to improve competitiveness for customer satisfaction as well as constant skill development of bank employees. The present study analyses the competencies required by customer relationship manager and human resource manager of a banks. The study highlights that competency based HRM in banks is required to reduce labour turnover as well as to increase customer satisfaction.

Keywords: Globalisation, HRM, organizations, Skills, Knowledge.

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Social Media in Contemporary Society

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Digital Dynamics: Unraveling The Influence of Social Media on Traditional Cultural Practices in India

Dr. Bindu Dogra

Abstract

This study investigates the effects of social media on traditional cultural practices in India. It assesses the influence of social media on various aspects of Indian culture, as well as the challenges and opportunities it presents. The goal of the study is to comprehend changes in communication patterns, the transformation of traditional art forms, and the preservation and adaptation of cultural practices in the digital era. Moreover, it examines social media's role as a platform for cultural exchange and its impact on cultural identity. The study also examines the consequences of social media on traditional cultural industries, cultural activism, and the ethical and legal concerns associated with its use. Ultimately, it offers suggestions for preserving and promoting traditional cultural practices while capitalizing on the potential benefits of social media.

Keywords: Social-Media, Cultural Practices, Cultural Activism

Overview of Traditional Cultural Practices in India

India is widely renowned for its exceptionally opulent and incredibly diverse cultural heritage, which elegantly envelops a





Dynamics and Perspectives of Social Inclusion in India

Sakshi



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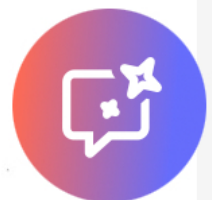
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Inclusive Futures- Feminist Insights on Social Exclusion and Inclusion

Dr. Bindu Dogra

Abstract

Feminist Theory is a broad and diverse perspective within sociology that emphasizes the importance of gender in understanding social phenomena, including social inclusion and exclusion. Feminist scholars examine how patriarchal structures, gender norms, and systemic inequalities contribute to the exclusion of women and other marginalized genders from full participation in various social spheres. The present paper explores the evolution of feminist perspective through different stages and mentions some of the influential thinkers, scholars, and activists who have contributed significantly to feminist theory and advocacy. The paper examines the various dimensions of social exclusion advocated by this perspective and the measures suggested by feminist perspective for social inclusion of various marginalised communities. The paper offers persuasive argument for the importance of feminist theory and intersectional understanding in promoting social inclusion. It elucidates how feminist theory can critique conventional interpretations of social inclusion and highlight the role of power and privilege in creating



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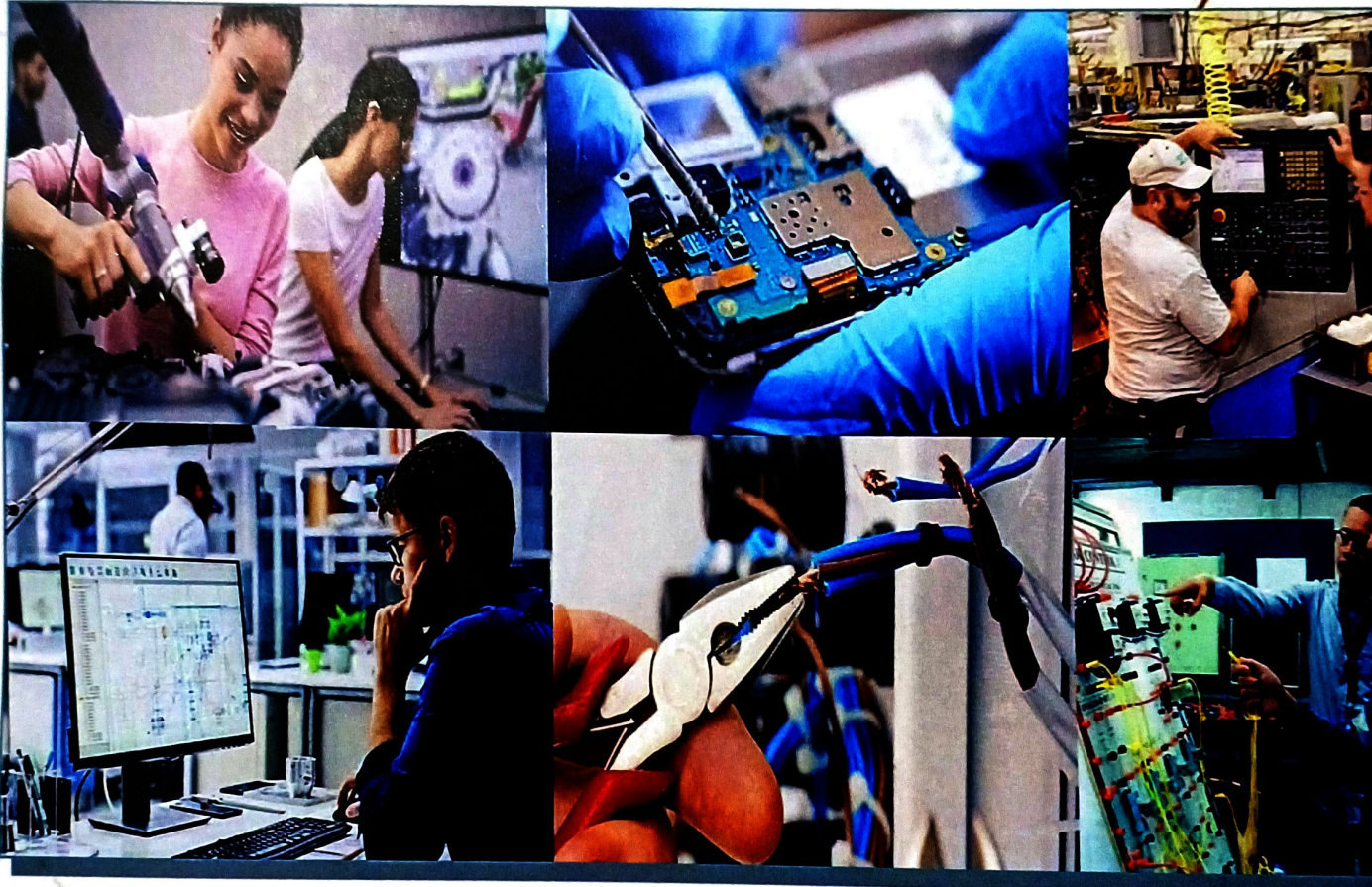
Public Health Support for Mental Well-Being

Dr. Minakshi Rana and Kulnaz Kaur

Health services research is a multidisciplinary scientific field that examines the impact of social factors, financial arrangements, organizational structures and processes. Drawing upon a synthesis of empirical data, policy analyses, and literature reviews, the paper highlights the significant burden of mental health disorders in India, with a focus on prevalence rates, demographic disparities, and the impact of the COVID-19 pandemic. The National Mental Health Programme (NMHP) and subsequent policies, such as the Mental Healthcare Act (MHCA) of 2017, signify the government's commitment to enhancing mental health services. However, the implementation of these initiatives face challenges, including limited resources, infrastructure deficiencies, and stigma associated with mental illness. Key obstacles to integrating mental health services into primary healthcare systems are identified, including workforce shortages, inadequate training, and the absence of psychotropic medications in primary care settings. The paper also examines disparities in access to mental health services, particularly among marginalized communities and rural populations.

The paper advocates for a holistic approach to mental health promotion, encompassing policy reforms, workforce development, community-based interventions, and public awareness campaigns.

PERSPECTIVES OF TECHNICAL EDUCATION



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UNVEILING THE HORIZON IN-DEPTH ANALYSIS OF TRICITY FEMALE PERSPECTIVES ON GENDER INEQUALITY IN TECHNICAL EDUCATION

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ABSTRACT

In the world of today, the multifaceted issue of gender inequality exists in some areas, of which technical education is the most prominent. There is a gender disparity between men and women in technical education courses. Hence, to delve more into this concern of the society, we aim at analysing the perception of females on different aspects of technical education. The study employs the survey method for data gathering, distributing online questionnaires, with a total participation of 104 females in the study. The results of the study reveal some significant causes and effects of low enrolment in technical education. The factors which act as hindrances for women participation in the same, are also brought forward by the study. The study contributes to the ongoing discourse on gender inequality as it illuminates the intricacies of this issue.

INTRODUCTION

In today's dynamic society, quality education is paramount for societal enrichment. Technical education, encompassing management, engineering, mathematics, technology, and related fields, significantly contributes to economic development. However, persistent gender inequality mars this educational landscape. The World Bank Development Report 2012 defines gender as the societal attributes, expectations, and norms associated with being male or female. Gender equality, addressing power imbalances between men and women, is integral to global goals. Despite progress in India, Kameshwara and Shukla (2017) assert that achieving set targets remains insufficient. Sahu (2005) identifies various gender inequalities, while the UNDP Human Development Report 2017 ranks India 128th out of 189 countries in gender inequality (Choudhary 2018).

STATISTICS AND DATA ON THE GENDER DISPARITY IN TECHNICAL EDUCATION

Education, a cornerstone of development, exhibits a gender gap with a 70.3% female and 84.7% male literacy rate in India (Loya 2021). This divide extends to technical education, evident in stark gender differences in higher education enrolments. In 2018-19, 10.1% of students enrolled, exposing a prominent gender gap (AISHE). Engineering and technology enrolments further highlight this disparity, with 26,17,155 males compared to 10,69,136 females (MOE 2020-21). Kameshwara and Shukla (2017) note a similar trend in science and technology, emphasizing lower registration and participation rates for women. Sattva Knowledge Institute (2023) supports this, stating female students in India are 20% less likely to pursue technology-related fields than males. World Economic Forum's Global Gender Gap Report 2023 indicates a meager 27% female representation in India's STEM workforce, compared to 32% in non-STEM roles.

Despite initiatives like "Beti Bachao Beti Padhao," the gender gap persists, witnessing a 4% average drop-off in female participation from technical education to the STEM workforce (Times of India 2023). Addressing this issue is crucial for economic wealth, with educating women cited as the most effective means (Loya 2021). Choudhary (2018) underscores the need for extensive educational opportunities for girls, highlighting the role of NGOs and campaigns like "Beti Bachao Beti Padhao" in changing societal attitudes towards women. Kameshwara and Shukla (2017) advocate for gender mainstreaming, fostering knowledge, awareness, and responsibility for gender equality in higher education.

Research suggests various strategies to bridge the gap, including community-based education, competency-based training, and acknowledging women's achievements (Amoamah et al. 2016; Parmaxi et al. 2023). Urgency to eradicate this issue is emphasized, highlighting the need for in-depth analysis. This research paper aims to scrutinize gender inequality in technical education, exploring female perceptions on gender ideology, causes, effects, and barriers to participation.

The paper is divided into four sections: the first section includes an introduction to the research topic, a comprehensive review of literature, an explanation of the research methodology, and an analysis of results leading to final conclusions. It concludes with a list of references, encompassing studies by Loya (2021), MOE (2020-21), Kameshwara and Shukla (2017), Sattva Knowledge Institute (2023), Times of India (2023), Choudhary (2018), Amoamah et al. (2016), and Parmaxi et al. (2023).

REVIEW OF LITERATURE

This section is divided into further 3 parts i.e gender ideology, causes and effects and factors challenging female participation in technical education. Each sub section attempts to bring to light the relevant literature pertaining to the variables of the study.

GENDER IDEOLOGY

Research (Castro et al., 2022) suggest that societal conceptions of gender roles influence education. Traditionally, science and technical fields are seen as masculine (Campion & Shrum, 2004; Gupta, 2016), leading to gender imbalances in vocational training (Amoamah et al., 2016). Women tend to choose "feminine" fields like education and humanities (Blossfeld et al., 2023), while men gravitate towards STEM areas, perpetuating these stereotypes.