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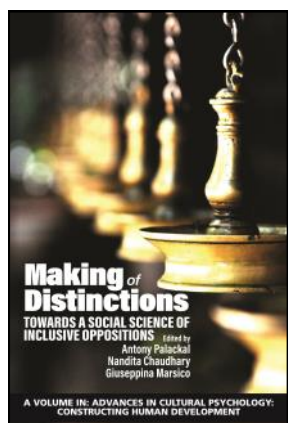
3.3- RESEARCH PUBLICATION AND AWARDS

3.3.3 Number of books and chapters in edited volumes/books published and papers published in national/ international conference proceedings per teacher during last five years

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Making of Distinctions: Towards a Social Science of Inclusive Oppositions

Edited By: **Antony Palackal**, *University of Kerala*
Nandita Chaudhary, *University of Delhi*
and **Giuseppina Marsico**, *University of Salerno*

A volume in **Advances in Cultural Psychology: Constructing Human Development**
Series Editor: *Jaan Valsiner, Aalborg University, Denmark*

The volume revolves around the theme 'inclusive oppositions' in social sciences that address the issue of making of distinctions and create artificial dichotomies and dualistic view of society. It is set against the currents of systematic reduction of anthropodiversity and psychodiversity, which appears as a pathology of the current neo-liberalist and colonialist model of development. The volume is an attempt to overcome the colonial tendencies and forces to 'standardize' and 'homogenize' various categories and institutions in society by establishing structural relationality and intersectionality between the parts of the whole ecosystem where in the human and non-human intersect and interact.

The volume brings together a unique collaboration in the field of Cultural Psychology and offers the intellectual tools to grasp how a syncretic understanding of Identity and Culture unfolds, particularly in the key domain of gender. The chapters and commentaries uncover cultural dynamics and identity formation from a specific location, the region of Kerala in south-western India. The chapters and commentaries in this volume illustrates that Kerala is a cultural micro-cosmos, in which gender, identity, religion, ethnicity, caste, global market and tradition intersect to create complex and multiple subjects that do not fit in binary categorizations.

The compiled volume will be of great value to scholars, researchers and academicians in Social Sciences, particularly Cultural Psychology, Social Psychology, Sociology, Social Work, Political Science, Philosophy, Anthropology and Economics

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LIFE ON WHEELS

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Shijin s



Dr. Anitha s

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A PARADIGM SHIFT IN THE HYBRID TOURISM PRACTICES OF CULTURAL TOURISM IN KERALA

Shijin. S

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Abstract

Tourism is perceived as an operator of social and cultural change, particularly for indigenous communities. Tourism has a vital role in development of different destinations all around the world. Tourism is one among the world's most consuming leisure activity. India and Kerala play a vital role in attracting the tourists worldwide. A new tourism economy could emerge that focuses on travelling less and staying longer, whilst avoiding overcrowded locations, travelling at convenient times and staying at desired locations. It's time for the industry to launch new packages and ideas.

Accordingly, culture is assumed as one of the primary beneficiaries and is regarded as a key asset in tourism development. Tourism has been distinguished as a force for cultural enrichment. People now are thinking beyond the traditional practices to explore new things in a new manner. The world is moving fast pace enabling the tourists to grab as much of information that they want through digital and electronic mediums. Tourists prefer

Ageing, Care and Wellbeing

Reinventing Social Gerontology



Edited by

Antony Palackal
Nisha Jolly Nelson



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Ageing in a Home Full of Strangers

Nisha Jolly Nelson

'Enlarge my Life with Multitude of Days,
In Health, in Sickness, thus the Suppliant prays;
Hides from himself his State and shuns to know,
That Life protracted is protracted Woe.
Time hovers o'er, impatient to destroy,
And shuts up all the Passages of Joy'

— Samuel Johnson, *Vanity of Human Wishes* (1741)

All men pray for a long life, in perpetual fear of the silent approach of Death. Contrary to the basic instinct of man to cling onto life, Johnson illustrates old age as a time of disintegration of body and mind, a detachment from pleasures, a phase of disillusion and a sense of desolation. The life experience of the aged women in an old-age home delineates a sense of ennui, a stasis of loneliness, maladies and death wish. In addition to the personal disenchantment of the inmates, the politics of scrutiny, restriction and authority play upon the space of the old-age homes, a site juxtaposing security and denial. One needs to ponder upon the contradictory sense of belongingness and that of being an outcast in the consciousness of the individual. Does an old-age home become a site of recuperation into the society, or does it deny the individuality, through its restrictions, with the constant sense of being in the margins?

Background

The study of ageing and the aged is an area of enquiry that has undergone transformations parallel to the constant flux in the global human landscape. As the average life span has increased considerably at present (Moody 2002), the emerging ethical concerns, reconfiguration of approach to health and life style, the question of what constitutes a good and affordable old age, further increases the complexities of social gerontology.

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DR. LEENA, S. T.



HANDBOOK OF LIFE SPAN DEVELOPMENT

Dr. LEENA, S.T.



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This book is intended to serve as a textbook for Psychology students at undergraduate level. This book provides valuable insight into the nature and the background of the subject of Lifespan Development. The subject matter in this text has been presented in such a way that it can be easily grasped and appreciated by a beginner.



Dr. Leena S T, is a counselling Psychologist, who is working as a teaching faculty in Department of Counselling Psychology, Loyola College of Social Sciences, Sreekariyam, Trivandrum since 2017. She has been awarded PhD in the area of counselling psychology in the year of 2017 from University of Kerala. She has 7 years of experience in geriatric counselling, family counselling and adolescent counselling. She has published several research articles in reputed journals. She is consultant to many government projects related to Psychology and Counselling.



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**A MANAGEMENT ANALYSIS OF INSERVICE PROGRAMMES ORGANISED FOR
TEACHERS OF HIGHER EDUCATION IN KERALA**
Dr. Anitha.S

Abstract

A Management Analysis of Inservice Programmes Organised for Teachers of Higher education in Kerala has been undertaken to examine the conduct and relevance of inservice training programmes organized for the entire teaching fraternity in the country through Academic Staff Colleges now renamed as Human Resource Development Centre. The study has examined the strengths and weaknesses of the various inservice training programmes at the university level and ascertained whether the inservice programmes are meeting the expectations and requirements of the teachers. The study also found out the extent to which the teachers are able to develop professionally through the inservice training programmes and identified the various factors that influence the performance of teachers while imparting knowledge. The study further ascertained the extent to which the university or college teachers are favourably or otherwise disposed towards the inservice training programmes. The strength and weakness of inservice training programmes was analysed in two angles infrastructure facilities and functional aspects.

Among the variables identified for infra structure facilities almost all showed satisfactory results only lowest satisfaction was shown in the area of internet/ e learning. Under functional aspects come the variables contributing to the conduct of in-service training programmes. On analysis it is found that only science faculty were not satisfied with the conduct of the course. The factors affecting the performance of teachers were analysed in terms of intrinsic and extrinsic factors. It has been found that lack of motivation stands as the foremost reason for the non-performance of teachers. Further analysis was done to find out the factors contributing to the disposition of teachers towards inservice training programmes. Almost all the variables were rated average by the respondents. Career advancement has got highest scores. The study concludes that a total revamping of the system is needed to keep the teachers updated with the latest advancements in the discipline.

Key terms: *In service, career advancement, intrinsic and extrinsic factors revamping*

Introduction

Higher Education in India is in the process of a paradigm shift in tune to the demands of the new world order. India's higher education system has achieved an enviable growth compared to any other nation in the world and it is one of the largest higher education systems in the world. The growth of Indian higher education system since the inception of University grants commission (UGC) in 1953 to the present day has been phenomenal. The higher education in India is subject to many changes according to the recommendations of different education commissions and committees and other bodies constituted by the Government of India from time to time. Education especially higher education is that endeavor which will catapult India into a higher orbit of development. According to Srinivasan (1993), Higher education enhances human capital, which in turn makes higher growth possible; and universal education universalizes the fruits of development. At present in India there are 327 Universities and many State Universities and Deemed Universities have also been started. In the recent past the University Grants Commission granted permission to start Private Universities in the country. Simultaneously many foreign Universities started establishing their study centers in India. Kavita Sharma (2003) states in her study that the factors that have contributed to this massive increase include changes happening in the world over in education, changes in the economy and changes in the social and political level. There are several issues faced by the higher education system which can be summed up as the "Indian Pentagon Puzzle". They are access and equity, relevance of education, quality and excellence, governance and resources. All the five points are important, even then two among them viz. relevance of quality and excellence needs more attention. The quality of education

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Two Writings on Climate, Disasters and Displacement

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**Two Writings on Climate,
Disasters and Displacement**

**Sohini Sengupta
Jyothi Krishnan**

2020

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Uncertainties in Post-Flood Kerala
by *Jyothi Krishnan* 33-48

Living with Floods: Coping with Livelihood Uncertainties in Post-Flood Kerala

Jyothi Krishnan *

Introduction

The past few decades have witnessed an increasing incidence of disasters triggered by a range of natural hazards, taking a heavy toll on ecosystems and human communities. In addition to suffering physical losses (losses to housing and related infrastructure, access roads, water supply and sanitation systems), the livelihoods of the affected have been severely impaired. The language of disaster policy and recovery that is often focused on analysis of 'losses and damages' sidelines the more intangible issue of livelihood security.

Existing literature on disaster recovery has examined restoration of housing conditions, household income, psychological health of the affected and so on (Yang et al 2018). Systematic evaluation of long-term changes in livelihood (particularly livelihoods of the marginalized populations) and their linkages with recovery of human well-being after disasters has received relatively lesser attention (ibid). One possible reason for the same is that livelihood security of the marginalized sections of society is embedded in the immediate socio-economic context that is defined by social hierarchies and power relations (de Haan 2012). In addition, when livelihoods are natural resource dependent, they are affected by changes in the immediate resource-based manifest in non-availability/degradation of agricultural land, common lands, forests, water and so on. Addressing livelihood security in the post disaster situation would therefore require an understanding of such contextual factors that shape every day survival.

The present study contextualizes both disasters and livelihoods within the immediate socio-economic and ecological context. It assesses the extent to which livelihood recovery has been prioritized in disaster recovery interventions. While doing so, it examines the linkages between pre and post-disaster vulnerabilities.

Disasters, Vulnerability and Justice

The concept of vulnerability has been explored in detail by scholars of political ecology, critical sociology and livelihood studies. The emergence of political ecology was triggered by research on land degradation that made contributions to research on vulnerability by focusing on power relations that led to uneven exposure to hazards that precede disasters and persist long after they have

* Jyothi Krishnan is an Independent Researcher, Kerala
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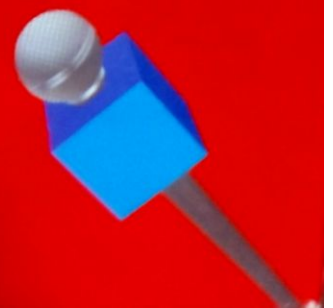
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8

DETERMINANTS OF PROS AND CONS OF INTERNET AND SOCIAL MEDIA

Pramod S.K.

Abstract

The internet and its applications especially social media has invaded almost all aspects of human life. Social media applications is now an essential part of human interactions. The pros and cons of internet and social media related to human life is influenced by a multitude of factors related to the dynamics of the technology and the psychology of the internet user. The Nine A'S - Anonymity, Accessibility, Affordability, Approximation, Acceptability, Ambiguity, Accommodation, Autonomy and availability - contribute to the widespread use of internet applications all around the world. The Nine A 's are beneficial as well as problematic depending upon the purpose, mode and consequence of internet use. Free and unlimited Internet access, huge blocks of unstructured time, newly-experienced freedom, no monitoring or censoring, full encouragement from different sources, training in similar activities, the desire to escape stressors, social intimidation and alienation, developmental craving, lack of morality and moral values, Nuclear family, Imitation, changing social and cultural values, food changes and lack of exercise do result in problematic use of internet and social media. Adequate awareness

8

DETERMINANTS OF PROS AND CONS OF INTERNET AND SOCIAL MEDIA

Pramod S.K.

Abstract

The internet and its applications especially social media has invaded almost all aspects of human life. Social media applications is now an essential part of human interactions. The pros and cons of internet and social media related to the dynamics of the technology and multitude of factors related to the internet user. The Nine A'S - Anonymity, the psychology of the internet user. The Nine A'S - Anonymity, Accessibility, Affordability, Approximation, Acceptability, Ambiguity, Accommodation, Autonomy and availability - contribute to the widespread use of internet applications all around the world. The Nine A's are beneficial as well as problematic depending upon the purpose, mode and consequence of internet use. Free and unlimited Internet access, huge blocks of unstructured time, newly-experienced freedom, no monitoring or censoring, full encouragement from different sources, training in similar activities, the desire to escape stressors, social intimidation and alienation, developmental craving, lack of morality and moral values, Nuclear family, Imitation, changing social and cultural values, food changes and lack of exercise do result in problematic use of internet and social media. Adequate awareness

and preventive measures should be maintained to promote healthy use of internet and social media.

Key words: Internet, Social media, Nine A's

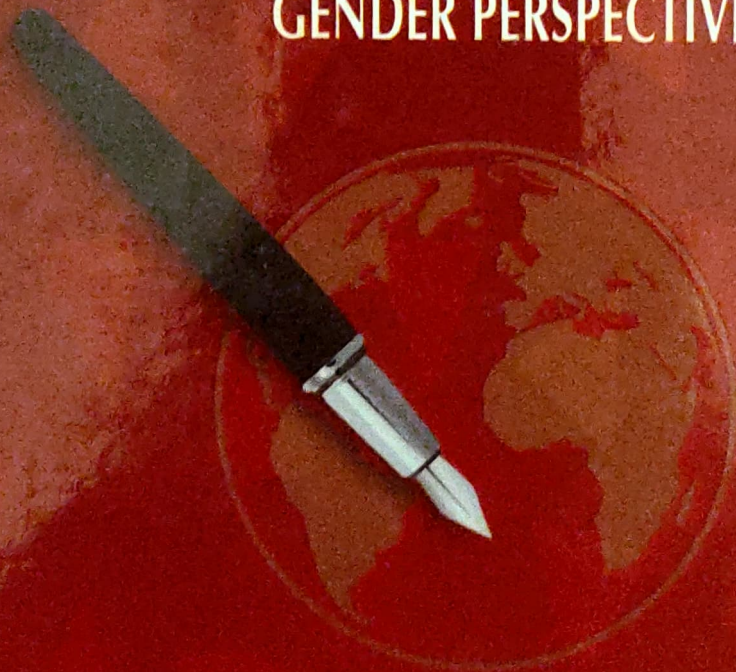
Introduction

The emergence of internet technology and its rapid advancement resulted in making the world a global village. All facets of life are now directly or indirectly guided by internet and its related technologies. Internet applications, especially social media especially is highly influencing the present generation. It helps in the accumulation of knowledge, promotes communication, socialization and is a source of entertainment. Appropriate use of internet and social media at educational settings increase student collaboration in learning, and encourage more participation from them. It is highly useful for homework assignments, sharing resources quickly. Social media applications like face book and WhatsApp can be used helping parents, teachers and students to get connected with each other. Social media promotes free expression of self. Internet applications help to spread information faster than any other media. The worldwide connectivity, easy and instant communication helps in making new friends and to connect with old friends/family. Apart from this, it helps in law enforcement, advertising, access real-time news and information discovery, bring together people of same interest, help employers find employees and job-seekers find work, general fun and enjoyment, try to make an impact (helping with natural disasters and raising awareness), increase a person's quality of life, reduce the risk of health problems by providing adequate health related tips and information. Blogs and related applications like twitter helps in expressing opinions in a non-violent way, and helps in conducting opinion survey. "Crowdsourcing" and "crowdfunding" allows people to collectively accomplish a goal At educational level it facilitates academic research, and provides access to previously



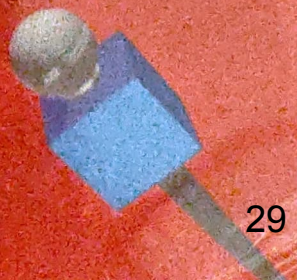
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GENDER PERSPECTIVE



Edited by
SMITHA PILLAI

Cyber Tech





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10

PINK REVOLUTION-A STEPPING STONE TO WOMEN EMPOWERMENT

Ligin K. L.

&

Nisha Jolly Nelson

Abstract

Developmental organisations like Government departments working for women empowerment and NGOs in this field have played an enabling or facilitating role to bring women to the forefront and to empower them. Women are conscientized about their rights and they are involved in the decision-making process which enables them to mobilize and take action against discrimination in access to services and resources. Women are not safe while travelling in public places. To ensure women safety while travelling, the concept of 'She Taxi' 24/7 women taxi service run by women for women and family was an innovative and unique initiative by The Gender Park, Department of Social Justice, Government of Kerala. The paper analyses the project She taxi whether they have brought a pink revolution in the mindset of women to feel safe and secure and they have conquered the Everest of their fear.

Keywords: *Women empowerment, She Taxi, Women safety.*

Introduction

“You can tell the condition of a nation by looking at the status of its women” The famous quote by Hon’ble Prime Minister of India, Late Sri. Jawaharlal Nehru is a meaningful quote with reference to the present scenario in India. India, with a population of 1,342,512,706 (1.34 billion), is the world’s second most populous country and the majority are women who live in poverty. Poverty is the root-cause of all socio-economic problems. As poverty is one of the main reasons for deprivation, it is inevitable that women will be particularly vulnerable to needing or being required to become a point of attention. Besides this, even though Indian constitution says that ‘Women’ are the legal citizens of the country, who have equal rights with men, they have been exploited in contemporary India. They are denied the resources, information and are exploited as they are ignorant of their rights. Social practices like dowry, child marriage, domestic violence, rape, sexual harassment, and exploitation of women workers are widespread in different parts of India. In this way, they are abused inside and outside the home. They do not have the decision making power and access to information. Violence against women is the most persuasive human rights violation in the world today. Therefore, women are the victims of violence as well as poverty. So there is a need for changing the status of women and to harness potential female energy for National Development. Empowering women is an essential element in attaining the end of hunger and poverty.

In India, 21st century witnessed remarkable technological advancements, innovative developments backed by an aggressive economic growth. Even though India has shown advancements in versatile fields over years, violence against women has remained to be a matter of grave concern. Let us take the case of a brutal incident that happened in our ‘God’s own country’-

‘The 23-year-old girl, Soumya was raped after being pushed out of a moving train by a beggar died at a private hospital in Thrissur. The girl, who was brutally attacked and raped after being kicked out of a running train, succumbed to her injuries at a hospital after fighting for life for five long days...’

Another shocking incident that happened in a moving bus in Delhi is a typical example of the fact that ‘women are not safe in public places’. ‘Nirbhaya’, the brave survival had to face severe harassments and pain until her death by the savage drunk men in the bus. What happened later shook the nation, sparked off widespread protests and led many women to break their silence over sexual violence that goes widely unreported in the country. Massive protests were triggered across the country and Delhi witnessed thousands of angry men and women seeking ‘Justice for Nirbhaya’ as she battled for her life. The protests continued strongly but unfortunately, we could not save her life. Hence, the Nation demanded women safety and stringent rules were formed after the incident. The incident shook the government and a judicial committee headed by former Chief Justice of India J.S. Verma was set up to propose stiff laws to deal with rape cases. Fast-track courts were introduced and even stalking, voyeurism and intentional touching were listed as crimes.

The above-mentioned cases shook the minds of each and every household of our state and there was extensive media attention which paved the way for heated discussions among the officials, activists and the public. It is not the single issue. There are more such cases which are not reported every day. In the recent time, our state has experienced some of the shameful brutal exploitation of women which is very unethical and miserable.

‘What would have I done If I was that women’ was the most common question which disturbed the mind many women commuters in those days. Every 26 minutes a woman is molested,

creativity and productivity will be increased so that they become effective agents of growth. The development objectives of the gender-responsive programme are shaped through the women's empowerment framework. The programme aims to provide tools for the design, implementation and evaluation of programmes and projects that contribute to women's empowerment and gender equality. This involves promoting a 'bottom-up' approach to planning. However, within the empowerment framework approach, there are obstacles of discrimination and these obstacles can be removed through 'conscientization' and 'participation'. 'Conscientization' implies giving awareness that the women's recognition that their subordination is not 'natural', but is imposed by a system of discrimination that is socially constructed and, therefore, alterable. Women need to be conscientized about their rights. And 'equality of participation' means involving women from the community in decision-making processes which enable them to mobilize and take action against discrimination in access to services and resources.

Empowerment is a process aimed at changing the nature and direction of systematic forces, which marginalise women and other disadvantaged sections in a given context. Empowerment is also visualised as an enabling process. Empowerment is a process of awareness and capacity building leading to greater participation, greater decision making power and control, and to transformative action. The word empowerment is used in different contexts and by many different organisations. Due to its widespread usage, there are different understandings of the term 'empowerment'. 'The process of challenging existing power relations and of gaining greater control over the resources of power may be termed as empowerment' [Batiwala 1995]. The idea of power is at the root of the term empowerment. Power can be understood as operating in a number of different ways:

Empowerment is essentially a bottom-up process rather than

something that can be formulated as a top-down strategy. Women must empower themselves. Development organisations can, under some circumstances, play an enabling or facilitating role. They can ensure that their programmes work to support women's individual empowerment by encouraging women's participation, acquisition of skills, decision-making capacity and control over resources. Agencies can support women's collective empowerment by funding women's organisations, which work to address the causes of gender subordination, by promoting women's participation in political systems, and by fostering dialogue between those in positions of power and organisations with women's empowerment goals.

The concept of 'Taxi'

A taxicab, also known as a taxi or a cab is a type of vehicle for hire with a driver, used by a single passenger or small group of passengers, often for a non-shared ride. A taxicab conveys passengers between locations of their choice. In older days if taxi were hired from a taxi stand usually located in places where a large number of people are found, the concept has gone far beyond with 'call centres' and 'cab service' where the customer has the choice to select the number of services and comfort at one's doorstep. The newest method to hire is using E-hailing which passengers hire the taxi use its mobile device directly to one of the taxicabs appear in the screen without involving the call centre, but the headquarter certainly can monitor all its taxis by GPS tracking. The empowerment of women by their increased participation in all aspects of life has become one of the major goals of democratic and participatory movements, as well as women's organizations throughout the world. (Sahay :1998). Across the world, there has been a *pink revolution*, Women for Women Taxi services and women have entered a new profession thereby creating a women space in the male-dominated transport industry. Some of the women taxi services present across the world are: -

- o United Kingdom: The original Pink Ladies Service was founded in 2005 in London. Pink Ladies Services operates in London while another service named Ladies Only Travel exists in Bradford,
- o Iran: Based out of Tehran, Taxi Bisim Banovan (Ladies' Wireless Taxi) was founded in 2006.
- o India: India has three different organizations, two located in Mumbai and the other in New Delhi. Viira Cabs was founded in Mumbai in 2011 by Revathi Roy and Preeti Sharma Menon. Priyadarshini taxi service also runs in Mumbai. Sakha Cabs of New Delhi was founded in 2008 by MeenuVadeera and Nanatara Janardha.
- o Lebanon: Banet Taxi was founded by Nawal Fakhri in 2009 and is based out of Beirut.
- o Malaysia: Malaysia TeksiWanita, Women Taxi founded in 2011.
- o Mexico: Pink Taxi is a government-backed program founded in 2009
- o Mongolia: NomindariGoulden, the founder of Women 4 Women is currently working to found and establish a women-only taxi company in her hometown of Ulaanbaatar.
- o Russia: The Russian Pink Ladies Taxi Service was founded in 2006.
- o South Africa: Cabs For Women By Women was founded by Marion Woolf in 2008.
- o United Arab Emirates: Dubai Taxi Corporation: Ladies Taxi Service founded in 2007, there is another Taxi service running in Abu Dhabi as well.

In addition to the above taxis, 'She Taxis' emerged as a pilot project by Government of Kerala with its unique features.

She Taxi: Kerala Model stepping stone to Women Empowerment

She Taxi is an innovative public-private partnership (PPP) initiated by The Gender Park that was conceived by the Department of Social Justice, Government of Kerala as a platform where State, Non-Government Organisations (NGO), academia and civil society unite for learning and research on gender equality. She Taxi was launched in Trivandrum on November 19, 2013, with five entrepreneurs. The venture became fully operational on December 1, 2013. The Gender Park has taken an innovative social marketing strategy to launch the project. This was arguably a first in the capital city — an organisation functioning under the State government arranging for a *flash mob* to invite public attention and support and create awareness of, its first project. The officials approached voluntary youth network Make a Difference (MAD) to publicize the project aimed at promoting women entrepreneurship. There were 45 She Taxis across three cities - 25 in Trivandrum, 15 in Cochin and five in Kozhikode. But at present, some of the She Taxis have dropped due to personal reasons or they have joined another taxi service networks.

The purpose and priorities:



- *Promotion of Entrepreneur ship:* The uniqueness of this project is that the drivers are the owners of the cabs. As “She Taxi” is a project which envisages promotion of entrepreneurship, self-employment and security of women. She Taxi supports gender equality by promoting women’s

entrepreneurship and developing their capacity to shift into an economic arena, so far reserved for men. (Figure 1). It strengthens women's productivity through imparting new skills, facilitates the provision of finance and technical support, and supports the establishment of a sustainable income-generating enterprise.

- *Safety & Security:* At the same time, it provides women with a safe means of transport in an environment where there are increasing concerns about violence against women in both public and private spaces. The 'She Taxi' is twinned with an advanced safety enabled technology that would make the cab safe. The cab is designed and integrated with GPS enabled web mobile based convergent technologies which will enable to monitor and track the activities of the cab driver and will also provide value-added service to the traveller.
- *Employment:* Driving is a sector in which women normally are hesitant to take up. This initiative opens the door for women entrepreneurs to be proud owners of the taxi and provides them with a decent income. She Taxi provides a great opportunity for many aspiring women to independently earn a living with pride. Through this initiative, we expect a socio-economic transformation in the State with more women coming forward to be part of this sector.

Operational mechanism of She Taxi

She taxi is enabled with an advanced safety technology that makes travelling safe and secure for the driver and passenger. The cab is branded as a pink coloured taxi to give a uniqueness with other features such as entertainment facilities namely music, play stations, etc. The fleet system facilitates the traveller/customer to book/reserve the taxis via online system or a mobile on a 24/7 basis through a Call centre. When a traveller books a trip, she receives a

Unique Identification Code along with the Women driver contact details and vehicle number in her mobile. This allows the traveller to verify the cab number before boarding the cab. The She Taxi drops the customer to the desired destination. When reaching the destination, the traveller gets the trip fare as a message on their mobile and can pay the fare either as cash or debit card payment. A 24/7 control room tracks and monitors the operations of the cab even while on move. The partners in the She Taxi project are:

- (1) *The Gender Park*: The Project Owner is responsible for overall coordination, facilitation, and monitoring of the She Taxi project. Gender Park selects women with entrepreneurial skills and organizes their capacity development. The campaign, publicity and promotional activities for the business development are also the responsibility of The Gender Park. Monthly review meetings are conducted to monitor project activities and to solve bottle necks in the functioning of the PPP.
- (2) *Women Entrepreneurs*: Women are the fundamental partners in this arrangement. They enter the PPP through the signing of a tripartite agreement with The Gender Park and Rain Concert Technologies Pvt. Ltd. They are owners, as well as drivers, of their cabs, and are expected to work a minimum of eight hours per day and 22 days in a month. Other conditions include participating in the training offered, wearing uniforms when on duty, respecting all traffic rules, maintaining punctuality and quality of customer service, servicing male customers only if they are accompanying women passengers, and ensuring repayment as per terms and conditions of the loan. In case, they decide to quit the PPP, they are then obligated to return the loan and if they decide to maintain the vehicle on individual terms, then the She Taxi branding must be removed.

- (3) *Financial Partner*: Kerala State Women's Development Corporation (KSWDC) and nationalised banks provide access to financing for women entrepreneurs. Loans are provided with interest low rates and a moratorium period, slightly more advantageous than market terms. The interest rates for the funds are between eight to 10.5 per cent, payment terms range from six to seven years, and down payment is between 10 and 15 per cent. While collateral is needed for the more attractive rates offered by KSWDC, hypothecation of the vehicle is required only by the commercial banks.
- (4) *Vehicle Partner*: Maruti Suzuki India Ltd. is the vehicle provider for She Taxis. Maruti provides several types of vehicles at a special price. It offers different types of vehicles, but most entrepreneurs opt for the larger cars with better luggage space and a more comfortable drive. The average cost of a She Taxi ranges from Rs. 6.50 lakhs to Rs.8.7 lakhs.
- Maruti offers 22 hours of driver's training as its contribution and provides regular vehicle service at a special discount.
- (5) *Fleet Manager*: Rain Concert Technologies Pvt. Ltd. handles the fleet operations and also ensuring round the clock business for the women entrepreneurs. Database of all Emergency Response Systems (Safety Map) in the city including police, ambulance, automobile workshops, fire force, safe night shelters for women, hospitals etc. All alerts are received and vehicles proactively monitored from 24X7 Security Control Room. They receive a 13 per cent fee from the entrepreneurs as a Fleet Management Charge. In addition, Rain Concert also seeks advertisements from other corporate agencies, of which 50 per cent is distributed to the entrepreneurs; 10 per cent is given to The Gender

Park to meet project management expenses, and 40 per cent is retained by Rain Concert.

The Uniqueness of the Project

- The unconventional revenue models were the most unique aspect of the project. Apart from the income through driving, they were provided with additional income through advertisements. *i.e, Internal and external branding.*
- In the Internal branding, the advertisements of different companies were provided as pamphlets and brochures which were kept inside the pouches of seat covers. Also, advertisements were displayed in tablets which were placed inside the cabs on payment basis.
- The External branding was done on the four doors of the car by companies like Vodafone, Muthoot, Federal Bank and Dhatri on payment basis. The rent on the advertisements would be shared among the stakeholders. 50 % is distributed to the entrepreneurs; 10 % to The Gender Park to meet project management expenses, and 40 % was taken by Rain Concert Technologies to meet the expenditure of the Call centre.
- Feedback was given by the customers as Rating based on Quality of Service by the women drivers.
- The She Force were also given Training on Driving, Self-defense, First Aid/Medical Emergency, Soft Skills, Mechanical training and Yoga, orientation on Road safety & traffic rules and Communicative English training as tourists also availed She Taxis.

Rationale of the Study

Across the world, there has been the attempt for the Women for Women Taxi service as a service dedicated to providing safe

transport for women while also empowering female drivers. The idea behind it is that the male-dominated transportation industry presents a threat to the safety of women in many countries. In order to prevent violence against women, programs have been created worldwide in which women are the drivers and passengers of the taxi service.

Today, the public places have turned out to be one of the most menacing areas forcing the women to think over while being in public places during late hours. This calls for a safe, responsible and reliable Travel Cab System '24/7 Women taxi service' @ Kerala in place which will ensure security for women even while on the move. The paper focus to understand the '24/7 Women taxi service' traveller cab system and their methods to safeguard the safety of women travellers especially the working category and the tourists visiting Kerala.

Women Taxi service was initiated as a pilot project for women passengers and their families. The concept was innovative at many angles like PPP model (public-private partnership), an entry into a male-dominated business field, gender equality etc on one hand and a sustainable entrepreneurship model on the other. A comparison made in three regional headquarters viz, Trivandrum, Ernakulam and Kozhikode reveal that the concept is much successful in Trivandrum and Ernakulam whereas it is low in Kozhikode.

Methodology

The objectives of the study were to understand the functioning of She Taxi service and to understand the significance of She Taxi project across three districts. A comprehensive literature review was done to understand the She Taxi project. A qualitative approach was used to conduct the study and data collection was done from secondary sources like website and newspapers as well as focused group discussions with stakeholders. The descriptive research design was used to conduct the study.

Personal interviews and Focus group discussions were conducted across three cities -Thiruvananthapuram, Kochi and Kozhikode with 32 She Taxi Entrepreneurs. The following factors were covered during this exercise

1. Motivational factors for getting associated with She Taxi
2. Skill improvement as a result of entrepreneurship with She Taxi
3. Impact in the family, changes brought about in the family life
4. Financial benefit accrued as a result of She Taxi

Discussion

She taxi is an innovative public-private partnership (PPP) that serves as a platform to promote a sustainable business model for the economic empowerment, safety and security of women through the promotion of entrepreneurship. It has bagged the prestigious Chief Minister's Award for Innovation in Public Policy 2014. The She-Taxi initiative was selected for the honour considering it as a unique model and its possibility to replicate in other places.

In a short span of time, the initiative has not only addressed the safety and security concerns of women travellers but also contributed to the socio-economic empowerment aspect of women in the state. The concept was welcomed by the public as it offered secured service to the women customers. The women find it comfortable as it is driven by women taxi drivers and has secured features like GPS, online booking etc and has the features of modern taxi cabs. The identity of the driver, cab number and the overall brand image that the cab service belongs to a particular department add the confidence of the customers. When coming to women taxi drivers their security is ensured with Emergency Response Systems (safety map) in the city including police, ambulance, automobile workshops, fire force, safe night shelters for women, hospitals etc. A 24/7 control room tracks and monitors

the operations of the cab on a constant basis.

Women Taxi service as stated above was initiated as a pilot focusing on lone women passengers or families. The concept was innovative at many angles like PPP model (public-private partnership), an entry into a male-dominated business field, gender equality etc on one hand and a sustainable entrepreneurship model on the other. The field level experience is that the women have good returns and public acceptance.

According to She Taxi entrepreneurs, major factors for getting associated with She Taxi projects were - the project was exclusively for women and it provides a remunerative livelihood option for the entrepreneurs. The Government of Kerala played an important role in validating the exclusivity for women. Taxi service has been considered in the upper end of livelihood chain and creating a niche market segment offering a better livelihood option. While looking at the skills acquired, more than 50% of the Entrepreneurs have built up confidence and courage by associating with She Taxi. Other skills like perfection in work and patience, good public relations and quality of hardworking beyond all the time limits were also mentioned during the exercise.

The success of the venture is, of course, the public. According to a She Taxi entrepreneur, *"We get full support from the public as well as our families. We have never faced any problem while driving at night. As there is pre-booking facility, people find it very easy to arrange their travel. Client satisfaction is apparent through their response to our questions. "Vinodini Issac, CEO, Team One Advertising Kochi says, "I prefer to travel in She Taxi as I feel perfectly safe as there won't be any rash driving and there won't be any misbehaviour from their part. All emergency facilities are available in the car and women, especially young girls, who work at odd hours in IT companies can opt for this facility. "*

Challenges of the Project:

Even though there has been fairly positive response among different stakeholders, She Taxi projects is facing challenges in terms scalability, attrition rate among the drivers, tendency among entrepreneurs to become independent and to leave the system, avoid the call centre services and GPRS system and unwillingness to pay the service centre, varying level of business across three cities where it was launched.

Comparison of fares:

Ola	Uber	She Taxi
<i>Fares range from Rs 40 as a minimum to Rs 6 / km for their Micro.</i>	<i>Fares range from Rs 45 as a minimum to Rs 7/km for their UberGO</i>	<i>Fares range from minimum Rs.200 to Rs. 9 /km for Swift Dzire (1 hour 10 km-200/-, and Rs. 13/-per extra km)</i>

There is competition between other upcoming taxis as they offer the cab service at a lesser rate than offered by She Taxis. There is 18% reduction in the fare on UberGO in the city and the base fare is only Rs 40/-. Every business has ups and downs and so as this project. Initially, the total trips were higher but changes occurred in different seasons and there was a variation in the number of trips. The cabs in Trivandrum district had the most number of trips when compared with that of Ernakulam district. It is understood that 5 cabs in Kozhikode could not grab as many trips as compared with Trivandrum and Ernakulam. However, the stakeholders were trying to increase their business by applying different strategies and social marketing techniques so that more trips would be achieved.

Conclusion

Women continue to form a large majority of the world's working

poor, earn less income, and are more often affected by long-term unemployment than men. This is due to women's socioeconomic disadvantages caused by gender-based discrimination and their double roles of being a worker and a caretaker for the society. Women often have less access to productive resources, education, and skills development and labour market opportunities than men in many societies. Largely, this is because of persistent social norms ascribing gender roles, which are often, slow to change.

In Kerala, women are equally if not more educated than men, but remain economically disempowered and subject to innumerable social constructs relating to their behaviour in public and private places. She Taxi had helped to change mindsets of the public on women's competence and capabilities, increased the economic status and social standing of women, enhanced their participation in the development of the State. Suma, a She Driver, sums up the benefits to these young and fledgeling entrepreneurs: "She Taxi has helped me to improve the status of my family, send my children for higher education, and repay my debts. Most importantly, society is gradually learning that women are no less than men."

Through the detailed study, it is understood that the project She taxi brought a pink revolution in the mindset of women to feel safe and encouraged women to enter into a new profession as 'Women cab drivers' in Kerala. Thus, women are empowered socially as well as economically through this venture and we can say that such projects are definitely a stepping stone to women empowerment in Kerala. She Taxi has able to make changes in the familial roles and created self-sufficiency for entrepreneurs in their financial matters.

The Kerala State Women's Development Corporation (KSWDC) had taken charge of the She Taxi project last year from The Gender Park. The service had 50 drivers initially, which has

now been brought down to 30. The officials have now integrated a new networking system through which the customer can dial the helpline number 181, which works 24*7. Even in the event of safety concerns, both the passenger and the driver can dial the elpline. At present She Taxi is connected through the number Mitra 181.

Suggestions

The researchers had pointed out a few suggestions for further improvement of the project. More promotional campaigns are required for wide publicity to attract more customers. She taxi app is already there but it has to promote more and made user-friendly just like Uber app. The rates of other taxi competitors are very cheaper when compared with that of She Taxi. So the rates must be reduced to attract more customers for the viability of the project. Driving training at a subsidized rate by Government shall be provided to new women who are interested to be part of the project. Constant feedback should be provided to entrepreneurs on their driving abilities and vehicle management. For the weaker entrepreneur, the scope for providing regular training needs to be considered. Initiate a mutual fund system (self-initiated / through existing service providers) where each entrepreneur contributes to the fund pool. Enrolment of the She Force in Social security schemes - Life and Non-life insurance and pension schemes - NPS for their betterment of life.

Recently, Uber has announced that they will hire 50,000 women across India, many as drivers. This is the perfect example of accepting women's capabilities for empowerment and to bring them to the forefront in the driving sector. She Taxis could create a ripple effect in bringing talented and efficient women to the limelight. We can consider this initiative as an achievement and as a stepping stone to women empowerment. Even though there are miles to go to achieve the concept of gender equality, but this can

be seen as a small footstep to achieve gender equality through the strategy of gender mainstreaming.

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GREEN **BANKING** **PRACTICES** **AND ITS** **IMPACT:**

**THE CANVAS OF
BANKING INDUSTRY
IN INDIA**

**PRAVEEN RAJ D
PRAKASH PILLAI R**



Sustainability and preservation of environment are recognized as overriding imperatives to protect our planet from the various hazards inflicted on it by mankind. Climate change and environmental damages are the most complicated issues that world is facing in the current scenario. So, there is global surge to save the planet Earth. As financial institutions, banks are responsible for financing the economic and developmental activities of the nation. Thus, banking organizations can play a major role in promoting environmentally sustainable and socially responsible investments. The aim of green banking is to provide good environmental and social business practices. Green banking practices can be adopted across all levels of the organization such as the HR policies, facilities offered, products, services and delivery channels.

The proposed work is an outcome of a thesis on Green Banking, which covers a detailed analysis of green banking practices in selected banks belonging to Nationalised, Scheduled and New Generation categories in the state of Kerala. The perception of employees about the green banking systems and the impact of green banking on employees of these banks have also been covered in this work. Even though the primary data was restricted to Kerala alone, the book covers a broad contextualization of the green banking canvass of India across a wider array of banking organisations.

The study was descriptive and empirical in nature where secondary and primary data were used. Total population of employees belonging to the three banks comes about 10447 and the sample size was calculated as 392. Some of the statistical tools used for the primary analysis were: Frequency and Descriptive Analysis, Correlation analysis, Regression Analysis, t-test and ANOVA. Structural Equation Modeling popularly known as SEM analysis was employed to test the proposed model using Amos version 20.

A detailed description of the data and findings were included in different chapters. The concluding chapter of the book covers practical suggestions for improving green banking practices for the greater advantage of business and employees.

This work would be of great interest to both academicians and practitioners across the world as green banking and sustainability issues are getting wider attention. The chapters are rewritten to enhance readability. The thesis has been edited with a view to gain attention of all kinds of readers. The authors have taken special care to minimize the jargons and technical terms in this work.

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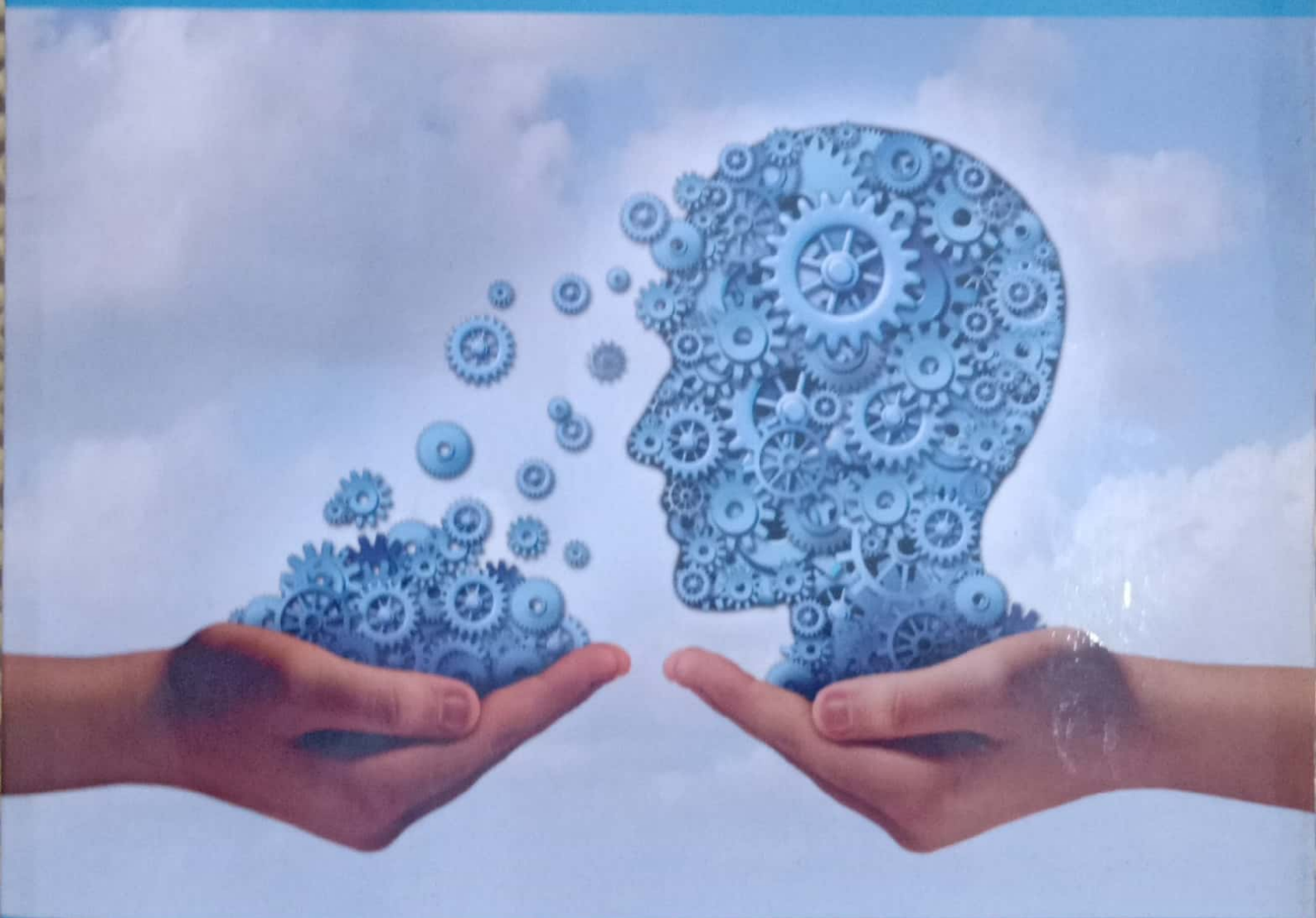
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Institute Industry Interaction and its Influence on Skill Development

The Case of Kerala



B. Shaji & Prakash Pillai R

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Getting the young generation productively employed is a challenge faced by any nation. This is more of relevant to Kerala, the south Indian state, which has relatively higher ratio of youngsters in its population and has the highest rate of unemployment (12.5%) among the other states in the country. The unemployment is more prevalent among the secondary (56%) and higher secondary (23%) certificate holders. One among the reasons for this is the school curriculum which is inadequate in making them employable to the demands of industry.

This book analyses the skill level of human resources in the existing Vocational Higher Secondary Institutions in the state of Kerala. It investigates the interactions/participations of industry in all areas of skill training in these institutions by exploring whether these interactions are capable of making any influence on skill development of the learners.

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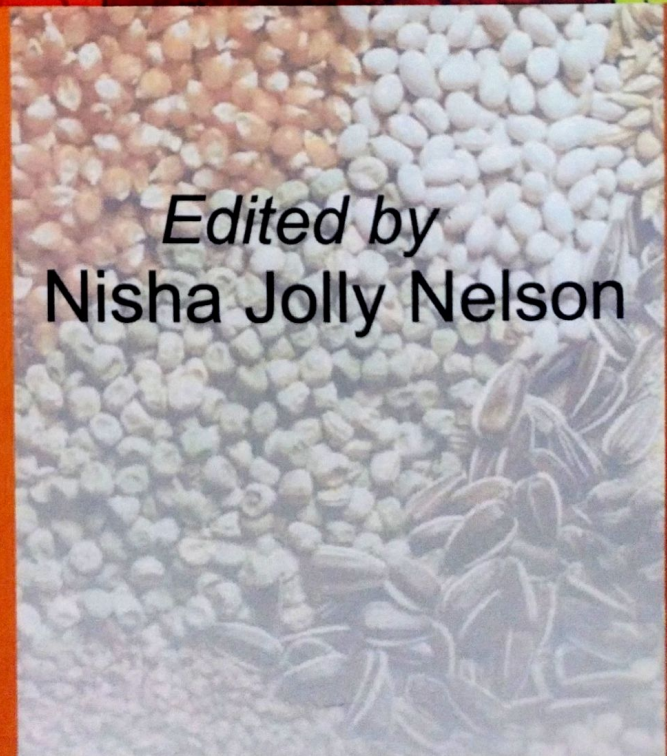
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Food and Dietary Practices of Kurichiyas of Wayanad, Kerala

Nisha Jolly Nelson

INTRODUCTION

Food in any society is basically an indispensable means of survival. The identity of each ethnic group can be known or established through its food habits, foodways and food ideology. Each group has its own tastes, norms, values which determine the acceptance or rejection of a particular item of food. Food habits are the ways in which individual or groups of persons in response to social and cultural pressures, choose, consume and make use of the available foods (Doshi, 1999). An dissection of food habits necessitates a large number of social, economic and cultural variables that influence the dietary intake.

There are several modus of classifying foods. The classification method fluctuates from one ethnic group to others. However there is a scientific classification of food prevalent in different parts of the world. Aykroyd (1966), has given a scientific classification of food. He says that there are proximate principles which explain the main bulk of foods. Proteins, fats, and carbohydrates are termed as proximate principles, and they are burnt or oxidized in the body to provide energy for the various activities of life. The proximate principles also have the component of vitamins, minerals, and water. Thus the dietary principles include proteins, fats, and carbohydrates, and also vitamins, mineral salts, and water. On the basis of these



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Intellectual Property Rights and Indigenous Knowledge (A Case Study among Kanikkar Community)

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Abstract: The world is a growing global market. Liberalisation, Globalisation and Privatisation had played key roles in placing global market under an umbrella. Consumerization demanded more and more brands in the market resulting in increasing number of companies. It is in this context, Intellectual Property Rights plays a major role. Intellectual Property rights have been defined as ideas, inventions, and creative expressions based on which there is a public willingness to bestow the status of property (Saha and Bhattacharya, 2011). Patent, Copyright, Trade mark rights and Design rights are some of the intellectual property rights. Section 2(m) of the Patent Acts, 1970 defines patent as a Patent for any invention granted under this act. A grant from the Government to the inventors for a limited period of time, the exclusive right to make use, exercise and vend his invention. After the expiry of the duration of patents, anybody could use the invention. The tribal indigenous knowledge is well known intellectual property that needs intellectual property protection in order to preserve them. The research paper is a critical analysis on the issue of patent rights on Arogyapacha among Kanikkar community and also describes how the intellectual property rights can preserve the indigenous knowledge among the tribal community. The research paper is based on a case study carried among Kanikkar tribal community which is well known for their indigenous knowledge.

Keywords: Intellectual property rights, indigenous knowledge, Kanikkar, Arogyapacha.

I. INTRODUCTION

Intellectual Property Rights

INTELLECTUAL Property Rights (IPR) comes under that category of rights which are given to the person creations of their minds for a certain period of time. Intellectual property is basically the creation of intellect such as inventions, literary and artistic works, symbols, names, images which are used in marketing. Intellectual property rights as a legal right is primarily have the duty to govern the use of creations of mind and work. World Intellectual Property Organisation (WIPO) which comes under UNO is providing intellectual property services, policy, information etc. It's a global forum established in 1967, currently having 191 member states with headquarters at Geneva, Switzerland. In India we have Department of Industrial Policy and Promotion (DIPP) under the Ministry of Commerce and Industry, which is the nodal agency in dealing with all Intellectual property issues.

There are mainly four types of intellectual property rights:

- Patent rights
- Copyrights,
- Trademark rights
- Design rights.

Patent is an exclusive right granted for an invention- a product or process that provides a new way of doing something or that offers a new technical solution to a problem. A patent provides patent owners with protection for their inventions. Protection is granted for a limited period, generally 20 years. (WIPO)

Section 2(m) of the Patent Acts, 1970 defines patent as a Patent for any invention granted under this act. A grant from the Government to the inventors for a limited period of time, the exclusive right to make use, exercise and vend his invention. After the expiry of the duration of patents, anybody could use the invention.

II. WHY PATENT?

Patents provide incentives to individual by recognizing their creativity and offering the possibility of material reward for their marketable inventions. These incentives encourage innovation, which in turn enhances the quality of human life. (WIPO)

III. THE ROLE OF INTELLECTUAL PROPERTY RIGHTS IN PRESERVING INDIGENOUS KNOWLEDGE

A narrower definition of indigenous knowledge refers to the knowledge systems of indigenous people and minority cultures. Indigenous knowledge comprises the botanical or pharmacological lexicons of native people especially tribes (Stabinsky & Brush 2007). IPR can do a lot in the preservation of indigenous knowledge. It is been seen that traditional culture, knowledge, resources have been undertaking by Govt. and corporations and are putting commercial value above them in the market. It has been suggested that, if corporations can secure IPR protection for their inventions -even those derived from the knowledge systems of indigenous people, too, should be entitled to IPR

protection (WIPO,2015), thereby strengthening and empowering indigenous people. Recognizing traditional forms of creativity and innovation as protectable intellectual property would be an historic shift in international law, enabling indigenous and local communities as well as governments to have a say over the use of their traditional knowledge by others. (WIPO)

IV. KANIKKAR AND THEIR TRADITIONAL KNOWLEDGE

Kanikkar, a group of South Indian Tribes found in the extreme southern end of Western Ghats has a traditional knowledge base transmitted from generation to generation. They acquired a sound knowledge on the various aspects including uses of cultivated crops and their wild allies. (Asha & Nair, 2002) Eventhough they are famous for their traditional knowledge and healing practices, none of their skills and talents is patent or have proper recognition. Many people from outside communities are coming and learning their healing mechanisms and thereby making profit with them. The knowledge of the tribals, associated with the traditional healing practises using wild plants, is now fast disappearing due to modernization and the tendency to discard their traditional lifestyle and gradual migration to the mainstream. There is an urgent need to study and document their precious knowledge(Vijayan and John 2007). So it is in this context, the intellectual property right can play a major role in preserving indigenous knowledge of the community by providing patent rights and recognition to their special skills and creativities,

V. STATEMENT OF THE PROBLEM

Kanikkar is a tribal community living in the southern most part of Western Ghats and are mainly found in Thiruvananthapuram, Kollam and the borders of Tamil Nadu. The community is now undergoing a process a social change. The traditional practises followed by the community are now in a stage of extinction. Every aspects of life of the community are getting modernized through certain ways. The elderly generation of the community is only having the depth knowledge in traditional practises. As the community is well known for their indigenous knowledge especially in healing practises, now it's the time to preserve them. *Arogyapacha*, a wild herb, is much associated with the life of kanikkar is now confused with patent issues. So the paper here is a critical analysis on the issue of patent rights on *Arogyapacha* and also describes how the intellectual property rights can preserve the indigenous knowledge among the tribal community.

VI. SIGNIFICANCE OF THE STUDY

Tribes and their subject matters are always an interested area for research in the contemporary society. Ethnic identity of a nation lies in its indigenous knowledge. So it is the duty of the nation to preserve the indigenous knowledge prevailing in the nation. Researches must be carried out in the field of indigenous knowledge, so that possibilities of them can be identified. This paper is an investigation to the issue of patent of *Arogyapcha* and preservation of indigenous knowledge of kanikkar. The research will attract the attention of the concerned authority in dealing with patent issue of *Arogyapacha* and may lead to further investigation on it. It will also make the community aware of their rights on the traditional knowledge and thereby seeking attention of authorities concerned with the preservation of indigenous knowledge.

VII. METHODOLOGY

The research paper is a critical analysis on the issue of patent rights on *Arogyapacha* and also describes how the intellectual property rights can preserve the indigenous knowledge among the tribal community. The study is purely an ethnographic study with ethnographic case design. Both primary and secondary sources are used for the study. As part of primary data collection, the researcher carried out interviews with kanikkar herbal practitioner, Tribal moopan and Officials of KIRTADS. Secondary sources such as journals, books, articles are also made use of. The study was conducted at Vithura Grama Panchayat of Thiruvananthapuram district where kanikkar are mostly found. Observation, in-depth interviews are used as tools for data collection. Padmasree Lekshmikutty Amma is selected as case representation.

VIII. THE PATENT RIGHT AND THE ISSUE OF AROGYAPACHA

Arogyapacha scientifically known as *trichopus zeylanicus* is a well known medical plant found in the southern most regions of Western Ghats. The herb is common among kanikkar tribe and they use it for medicinal purposes. Usually they consume the fruit of the herb, but for the medicinal purposes they use both the leaves and fruit of the herb. It is only because of the intervention of JNTBGRI (Jawaharlal Nehru Tropical Botanical Garden Research Institute) the *Arogyapacha* got much popular to outside community. JNTBGRI get introduced to *Arogyapacha* by a kani tribe during their research purpose in the forest area of *Agasthyamala* in 1987. They took the herb to their lab and conducted chemical and pharmacological tests for 8 years. Finally discovered that the herb have anti-stress and immune stimulating properties and boost stamina, avoid tiredness etc.

After seven years, JNTBGRI's research isolated twelve active chemical compounds in the plant that yielded the effects they experienced. JNTBGRI discovered that crushing the plant's leaves was the most effective way to get to the

twelve compounds. These chemicals were then combined with three other plants and TBGRI produced a scientifically verified and standardized herbal formulation for its reproduction. JNTBGRI named this formulation "Jeevani," which means "giver of life." The product comes in granules and is mixed with hot water or milk. (WIPO, 2015)

It is 1995 JNTBGRI sold Jeevani to AryaVaidhya Pharmacy Ltd, Coimbatore, with an agreement of receiving two percent share in the sale of Jeevani. Then JNTBGRI made proper channel between AryaVaidhya Pharmacy with the kani tribe in getting the leaves of the herb. In between JNTBGRI tried for the patent of *Arogyapacha* but the patent application (No. 2319/DEL/2008) was published in 2010 which was not yet been granted (WIPO, 2015). But AryaVaidhya Pharmacy took patent for Jeevani for commercial purposes.

Initially *Arogyapacha* was only common among kanikkar. But due to the intrusion of outside people it got publicized. They made it as a commercial product. Eventhough the community people are supplying leaves for making Jeevani, they don't have any profit from it.

The issue of patent is still going on. It will not happen unless it gets an authority attention. It is the right of the community to get preserved their indigenous knowledge.

ITDP (Integrated Tribal Development Project) is now providing fund for the cultivation of herbal medicines known as *ousadhakrishi*. But none of the tribal people is getting benefit from it.

So the issue of patenting of *Arogyapacha* needs more attention than earlier. In India there is a less chance of getting patent to the community. But there is a chance for getting geographical area patent. So that community people can supply the herb with standard rates.

IX. INDIGENOUS KNOWLEDGE AND KANIKKAR

Padmasree Lakshmikuttyamma, 75 years old woman belongs to kanikkar community is a traditional healing practitioner, who resides within the settlement. She is following traditional healing mechanisms that are handed over by her ancestors. She learned the healing skills from her parents from her childhood itself. Her area of specialisation is poisoning healing especially snake bites. She also does other healing mechanisms for scabies, migraine, asthma, etc. She is also a priest too. She had built temple nearer to her home where the main devotee is Lord Shiva. Along with ancestral worship she is also worshipping Lord Shiva. She carries out regular poojas in her temple. Every healing practises performed by her is followed by a pooja ritual by offering prayers to the God Almighty. In January 2018, the Central Govt. honoured her by giving highest Civilian award in India Padmasree in the field of traditional healing. It was a proud moment for the entire kanikkar community.

There are still many Lekshmikutties in the community who are still unfamiliar in their specialised areas of healing. The only attention they get is from the KIRTADS (Kerala Institute for Research Training and Development Studies of Scheduled Castes and Scheduled Tribes) an govt. organisation run for the research and training for the SCs and STs in the State. They are providing training programmes for the health practitioners in the tribal communities. Thereby giving them certificate and license in practising traditional healing practises in their settlements. There are about 100 health practitioners in the community who are practising healing mechanisms in the settlements on this training basis.

But the issue is with the recognition of their traditional healing practises. Majority of patients of these people are from outside the settlements who are especially non-tribes, who are visiting them to curing their diseases. The people of the community depend more on modern medicine than traditional ones. The health practitioners are providing their services for a low cost which result in less income generation.

Being living in the valleys of *Agasthyamala*, the people are rich in getting wild herb from the forest by which many medicines can be made. But due to lack of financial support, many of the health practitioners are now unable to continue their healing practises. Proper documentation of these practises is also needed for the community.

Traditional medicines are a store of ethnic knowledge. Preservation of them should be the subject matter which needs nation wide attention. Ethnic identity of nation always lies in its indigenous knowledge.

X. CONCLUSION

Intellectual property rights as legal right can provide legal attention in the matter of indigenous knowledge. As kanikkar are concerned, many of their traditional knowledge are getting publicized through many channels. In the case of Padmasree Lakshmikuttyamma, many foreigners and people from outside community are coming and learning many healing mechanisms and medicines from her. Sharing and receiving knowledge is good but making it as commercial product without the knowledge of the concerned person is wrong. It is against the ethics. The intellectual property right should provide the protection of such indigenous knowledge. The intellectual property right should preserve the indigenous knowledge by patenting and making them recognised in the world.

XI. SUGGESTIONS

- Make the community aware about the intellectual property rights.

There are many organisations working for the development and conducting research on tribal areas. So with the help of them educate the tribal people about the intellectual property rights and its possibilities.

- Aware the community about the importance of indigenous knowledge Tribal communities are now in a stage of a social change. Before getting detribalized make them aware about their traditional knowledge to them such that they will come forward for the preservation of it.
- Encourage the people from the community to learn their traditional healing practises for the preservation of it in the future.

Tribal elderly are the people who have depth knowledge in traditional practises. So there is a chance of extinction of these in future. So encouraging people especially younger generation of the community will make it preserved for future.

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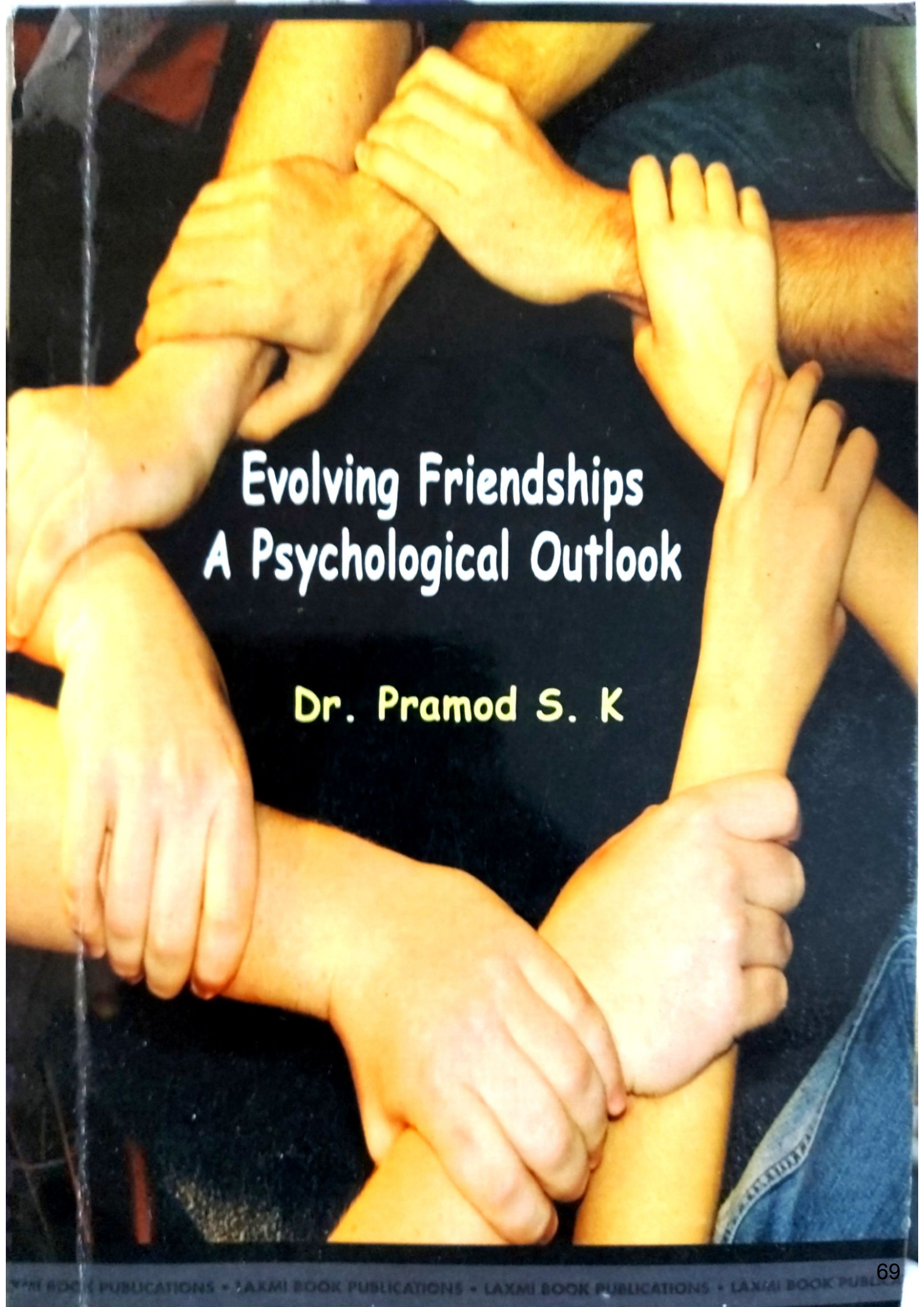
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Evolving Friendships A Psychological Outlook

Dr. Pramod S. K

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Evolving Friendships
A Psychological Outlook

Dr. Pramod S.K.

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EVOLVING FRIENDSHIPS

A PSYCHOLOGICAL OUTLOOK

Dr. Pramod S.K.

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SAJI P. JACOB

**GENDER RELATIONS IN URBAN FAMILY OF KERALA
DEVELOPING AN INTRA- FAMILY PERSPECTIVE**



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**GENDER RELATIONS IN URBAN
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by
Saji P Jacob

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**GENDER RELATIONS IN URBAN FAMILY OF KERALA
DEVELOPING AN INTRA- FAMILY PERSPECTIVE**

Saji P. Jacob

Society in Kerala is at a critical juncture in time and space. On one side, there is a need to preserve the sanctity of traditional social institutions such as family and marriage and on other side; there is a demand to appear 'modern' and 'progressive', in line with the global North. On top of these, we are also facing an era of inhuman instances of violence against women and children. This book points out that these acts are rooted in the private, intimate spaces within the family. Family is portrayed as an active agent that shapes social identities such as gender and sexuality. Departing from other studies on family, which mainly depict family as a passive victim, this book points to the intricacies of family's role in generating social identities and invites the attention of scholars, activists and policymakers towards family's role in the contemporary society.

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SKILLS AND YOUTH EMPOWERMENT
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TRANSGENDER INCLUSION

CHALLENGES AND IMPLICATIONS

Dr. Sandara Raj T.

Transgender inclusion a rising issue in the recent years has been an exclusive study among academicians and non-voluntary organizations in India. In the backdrop of identity crisis the transgender community exclusively strives for their rights as humans, than other public. Studies these years have taken interest to probe into the existing reality of the transgender survival in the worldly life on par with the other gender. The misconception of the third gender as a psychological disorder against their sexual orientation and the assigned sex at birth proves reason for the divide of transgender within their own family and among the general public. While most marginalized sects of people have almost attained recognition amongst other communities, transgender community stands the most discriminated and degraded of them all. The state of Tamil Nadu has taken pioneering efforts to recognize their demands, and the transgender community is commonly spread across Villupuram, Salem and Cuddalore. In particular the district of Salem though shows harmonious existence of transgender superficially, the exclusion of transgender is still a harsh truth, much beyond their self-efforts to get themselves inclusive in various sectors of life activities. This book on "Transgender Inclusion: Challenges and Implications" delivers a rhetoric on the transgender community right from their identity, to annihilating their exclusion and to the ultimate extent of Government Policy making for their inclusion.

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A Journey Through the Lives of Transgender People

Dr. Nisha Jolly Nelson

The dominant patriarchal structure and a heterosexual norm in India have always suppressed the identity and eligibility of those who belong to the 'third gender' and other minority categories. Now gender relations no longer refer to heterosexual men and women but include gays, lesbians and trans-gender individuals' experiences across cultures. In India, people with a wide range of transgender related identities, culture or experience exist including-Hijras, Aravanis, Kothis, Jogtas/Jogappas and Shiva shakti. The western term transgender is an umbrella term used to group several different kinds of people who do not conform to their expected gender and are living the gender that was not assigned to them at birth, and also those who live genders which is not the traditional conception of gender (Bettcher, 2009). The term transgender person is generally used to describe those who transgress social gender norms. Transgender is both male-to-female (MtF) and female-to-male (FtM) transgression. In this case, male to female. Transgender is often used as an umbrella term to signify individuals who defy rigid, binary gender constructions, and who express or present a breaking and or blurring of culturally prevalent stereotypical gender roles. Transgender people may live full-or part time in the gender role 'opposite' to their biological sex.

TRANSGENDERS IN INDIA

Transgender persons are one among the most marginalised and vulnerable communities with very pathetic and miserable life conditions in India (Rajesh and Naved, 2013). They are scattered all over India and majority of them are found in the Western and Northern Indian states.

* Assistant Professor, Department of Sociology, Loyola College of Social Sciences, Trivandrum, Kerala.

though some live in few south Indian states also (Nanda 1996; Krishna and Gupta 2002) Large number of *hijra* population live in Northern and Western states compared to South India due to availability of livelihood resources. One of the main reasons for migrating from South India to other Indian state is for making a living. UNDP (2010) and Kalra (2011) mention that migrate from smaller towns to larger metropolis in search of their identity and to escape from their families. Though there are no validated national estimates on the size of transgender populations certain anecdotal guesstimate places the population of transgender to be between 0.5 and 1 million in India. In a study conducted by UNDP, based on the numbers reported by 42 sites from different parts of India, at least 166,665 *hijas* and transgender people were estimated to reside in the areas covered by interventions. The census of 2011 introduced an 'other' category in an attempt to get an estimate but that could not be adequately fulfilled due to certain difficulties. Most *hijra* people migrate from their hometowns and this is largely because they are disowned by their families. The stigma attached to being a *hijra* is so immense that the families deny their existence.

The general outlook of Kerala society is on the false pride embedded on high morality. Such perceptions force transgender persons to hide their sexual identities and expressions, suppresses sexual desires, live a life in dark as alien creatures of a conservative society. Living as a transgender in Kerala, someone who identifies with a gender different than one assigned at birth is an experience filled with trauma and tensions (The Hindu, February 13, 2015). Boys who dress in women's clothing or girls who identify themselves as male are either bullied or dismissed casually. When they grow up and assert their gender identities, relatives often turn hostile and expel transgender persons from their homes. They are subjected to torture and insulted in the society. The persons thus face discrimination in all across their lives. Stigma on these communities prevails in the public psyche, forcing them to migrate to other states and cities like Bangalore, Hyderabad, or Delhi. Since they are denied from the manual labour jobs, in these cities they have to make their living by begging, paid sex work and dancing. The present study tried to unravel the plight of transgender in Trivandrum, Kerala.

APPROACH AND METHOD

My interest to know transgender community and about their lives are due the opportunity I gained as part of the announcement made by our college

as a transgender inclusive campus during the transgender remembrance day, 2015. Loyola College of Social Sciences, Thiruvananthapuram, is the first in the State to proclaim publicly that it is a transgender inclusive campus. During this time I had the opportunity to meet them and converse with them for long time as the Department of Sociology (the department in which I am associated with) initiated this event. Lot of transgender participants was present during the function. Drawing from the case study of a transgender (male to female or transgender women) from Trivandrum, Kerala and a focus group discussion with the transgender community the article intends to open up a line of enquiry into the multifaceted dimensions of transgender including self perception of the individuals, sexual orientation and relationships, and the discrimination face by transgenders with a view to understand and document the unheard lives of the community. More specifically, it seeks to throw insights into the many problems faced by them due to their gender status and to arrive at suggestions to live a dignified life in the society. I followed Hollway and Jefferson's (2000) 'narrative approach' in which 'the researcher's responsibility is to be a good listener and the interviewee is a story-teller rather than a respondent'. A narrative approach enables a move away from a rigid 'question and answer' style of interview and allows the interviewer to flexibly respond to the narrator. One of the central characteristics of the narrative interview is that questions are open-ended so that 'stories' may be told. The researcher does not intervene until the respondent stops talking and then asks further questions to follow up on the developing themes. Even if the case is not representative of all transgender it does briefly show the kinds of experiences that is faced by transgender. Focus group discussion helped to identify different issues and problems faced by the community and some suggestions from among them to lead a quality life.

NARRATIVE

Twenty nine year old Krithika (name changed due to ethical reason) is one of the most energetic, enthusiastic and courageous transgender women based in Thiruvananthapuram, Kerala who does not hesitate to identify herself as a transgender. I quote "*I (Krithika) was born as a male but was feminine in behavior from my childhood days. The sense of gender difference often occurred very early in childhood days itself. My family includes father, mother, grandmother, brother and a sister. I studied till 10th standard in a boy's school where I feels irritated while sitting with boys. "I was the only girl in that boy's school". Both at school and at home*

she had faced many difficulties due to her gender identity. She loved to dress like a female which made her life miserable at home. Her family's negative response repressed her sense of herself as female for some years. But this doesn't stop her in hiding and revealing her sexual orientation as a woman. Her grandmother was the only person at home who treats her as a female. She was courageous enough to reveal her identity and fight for her rights and others of similar experiences. But revealing her identity publicly made her sisters marriage delayed for many years. This is one of the most painful experiences and the respondent was compelled by family members to return to the nature of a man or boy whom the whole society can accept. Even though family members allow her to accompany them to public places or venues, she had to face a kind of shame and dislike from them. An experience she shared is that "*While I was accompanying my sister for shopping, she said that she is ashamed as the people watch and stare at her and sister in such a manner*". She also has to face severe criticisms from the relatives. Some of the relatives also complained her parents, to stop her to go to the city from where the relatives used to hear sarcastic words. All these incidents made her life in dismay and forced to leave her home.

At a point of time in her life she got a chance to act in a comedy programme where she portrays a feminine character. But later she came to know that Kerala society is very sceptical in accepting characters of this kind. This forced her to move to Andhra Pradesh where Pradesh she had undergone a sex change operation with the help of a transgender community (surgery of changing her male sexual organ to female sexual organ). Castration is of utmost importance in the life of a *hijra* (Kalra 2011). Lot of difficulties arises during this time. She explained the *Hijra* culture there. Like every family, the *hijra* family of a particular region has their own family mothers known as "amma". They have certain ceremonial functions in which they welcome a new member to their community. The ceremony is explained in detail below.

THE CEREMONY

Jalsa is an official ceremony to welcome a newcomer to the *Hijra* community. *Jalsa* or *Paal* is a ceremony held after castration (surgical removal and change of sexual organs). The fest culminates with the colourful celebration on the night of the 40th day of castration. *Jalsa* celebration starts with dance performance. This is also the platform where the community can explore their talents and abilities. *Hijra* guests who come to take part

in the ceremony will bring new dress and other items for the new comers. Around midnight the castrated new comer is brought out to the house, covering their face, accompanied by the members of their group. A bath smeared of *mehandi* and *turmeric* paste is an unavoidable ceremony of *Jalsa*. After this the new comer is brought out of the house lifting a milk pot on the head. This milk is poured into the nearby river or well. Different kinds of fruits, seeds and broken coconuts are also brought there. Another important ceremony is showing the face for the first time in a mirror after 40 days. The person who went castration will appreciate the new face in this process. All the ceremonies in *Jalsa* are carried out in the presence of their goddess *Santhoshi Matha*. For them *Santhoshi Matha* is the saviour of their clan. When the rituals come to an end the person become the part of the *Hijra* community.

Krithika was also part of that community for years. The community helped her a lot in undergoing surgery. The surgery was very expensive and the medicines were very costly. After converting to transwoman she says that she was satisfied with her life. But at Andrapradesh she had to beg and even had to do prostitution to make her life. There is no other way to lead a life there. As the condition was very miserable she returned to Kerala and started working again as an artist.

After returning to Kerala all she wants to do is to make Kerala people aware of the transgender community and to fight for the rights of transgender. In Andra Pradesh there are communities working for the betterment of transgender. So Krithika is now striving to make a better place for transgender in Kerala.

In Kerala she has lot of friends very close to her. They love her, live with her and also eat with her. Today she also has good relation with her family. She is now married and her husband accepts her as she is in true sense and also helping a lot in her fight for her rights.

She says that "*every human being born in this world exhibit their own characteristics, s either as male or female. It is through socialisation we make sense of our gender*". In Kerala she was unaware of the transgenders rights and had to face many difficulties and discrimination from people close to her and also from outside people. Acceptance is the most important thing according to her. There is lot of transgenders in Kerala but are hesitant to reveal their true identity of the fear of non acceptance in the society. Not only non acceptance they also fear the hardships they have to face as being a third gender. According to a NACO (2011) survey, 41.2 per cent transgender/ *hijra* were not accepted by their family members due to their

gender status, 75.2 per cent of the respondent's family mentioned that the transgender/ *hijras* status was not accepted and as a result they were forced to leave their parents house, because of this 48.8 per cent were drop-outs between 6th-12th standard, and 18.4 per cent remained illiterate.

She (Krithika) says transgender people are abused, sexually harassed and emotionally tortured. A study by UNDP on Hijras also reported 46 per cent reported forced sex, 44 per cent physical abuse, 56 per cent verbal abuse, 31 per cent blackmail for money and 24 per cent threat to life (UNDP 2010). The worse thing is when the family disowns when they knew about their gender identity. Many transgenders migrate to places like Karnataka and Tamil Nadu where the community is strong. She says it is very difficult to live as a transgender in Kerala the so called highly progressive State. The community is discriminated against every aspect of life. Even when they are having some illnesses hospitals refuse to take care and prescribe medicines for them. This is cited as one of the major concern by her.

Even though she had stage shows and other programmes these days the income is very less for her to live a good life. She is living in a rented house with her husband. Two or three transgenders live together and they never live alone.

The story is very much common to other transgender women in Kerala. Revealing and sharing experiences and identities to family remains a significant and difficult process for individuals who fear rejection and invisibility. The limitation of the study is the research conducted within a given cultural and social context. On this basis, the findings of this study are limited and cannot be generalised to the rest of the population of transgender of India.

ISSUES EMERGED FROM FOCUS GROUP DISCUSSION

Here is a verbatim narrative of the discussion the author carried out with the transgender community. This narrative is conceived as description, reported in the first person, in order that it would better unfold the subjective and meaning dimensions of the issues under study.

The life of Hijras is much stressed now. When I say these things nobody will believe. Police come and torture us. Goons beat us and forcefully push into cars and make them do unsafe sex-to say openly without condom. They don't know the side effects that follow. The same incidents are reported in the NACO (2011) report 57 per cent respondents mentioned that they have faced violence from police, anti-social elements and others

while in their profession. There are incidents of gang rape and domestic violence, clients force aravani sex workers for unprotected sex and some physically assault them after the sex act. Many of these violent episodes and violation of transgender rights go unreported.

We live in constant fear. Beating, torturing and causing blood injuries are common things. When we say these people don't believe us" I have heard lot of painful comments from the women than men. Women can't accept us or they never try to understand our feelings. They are very critical of our gender status and always look us in contempt. Puri (2008) and others in their study had reported physical and sexual violence towards Hijras from police and local hoodlums/ extortionists due to the nature of their work. Hijras are harassed by police in many ways and many of these go unreported as they fear that their complaint will be seen as a false story (Puri, 2008; UNDP, 2010).

Our life is not secure. When we go out we are not sure whether we will come back. Our life is full of miseries. I want to live a respectful life. I don't want to live in the margins. I want to live with the people among one. I want to live in the main stream society I had to run away from here (Kerala) only because of the society and my parents. I fled when I was 16 as I was unable to stand the insult and contempt. I want to live as a woman. I don't want the next generation to suffer like me. so I will fight as long as I am able for the rights of my people. We should also be treated like human beings. Why can't you see us like human beings? We are also born from a mother's womb. We need support from the society and government. Please help us. Accept us in Kerala the way Tamil Nadu, Karnataka and Maharashtra government accepted us. Let us also live in Kerala. Please don't force us to run away from our place.

In Kerala people had a general misconception about us. They think we are all sex workers. They are all scared of us and treat us with aversion. At work place we have to do overtime work, get less salary, sent out with various works in order to avoid the presence in the office and was often asked to change the way of dressing into formal ways (while respondent preferred feminine styles of dressing like jeans & kurta), as the employer expected.

Many of us are forced to marry. But I can't never love a woman as wife and perform the role of a husband and give love and care which a woman may expect. Forcing to marry had lead to many suicide cases in our community.

We face lot of issues from the public. People stare at us and tell we are sex workers. We cannot participate in any social functions like marriage, housewarming, engagement, and other ceremonies because of the fear of avoidance and humiliation. They use to call bad words and call some names. I tried to commit suicide when I lost my job and my love due to my gender identity. I was severely depressed and mentally down. We are not free to dress as we wish. So we often dress secretly as a woman/man when there are only transgender people around us. We are undergoing social exclusion, identity crisis and many other challenges in society. We have to hide our transgender identity to protect ourselves. We are called by various names like nine, chakka, elevens and chanthupottu. We are sexually and physically abused by people.

We always need social security and support from society because every day we encounter a number of problems. Sometimes we are beaten up by the public and police. We are ill treated at hospitals and at offices. Many of us do not have any source of income.

The above statements are some of the concerns and issues expressed in the focus group discussion by the transgender in the study. This shows the range of difficulties and discrimination face by them and it's visible from the statements that their basic human rights are being violated. Their shattered dreams and hopes, the tear filled eyes all portrays the amount of pain they have to experience in their everyday life. Discrimination and harassment are persistent. Even though public awareness and acceptance of transgender individuals has been gradually improving, there is still a long way to go in ensuring adequate services are available to this community to fight against discrimination, harassment and social stigmatization they face. From the study it can be seen that they experience barriers when accessing public and private places including health service. The health professionals are not aware of the needs and problems of transgenders. Many of them have low self worth because of their difficult childhood experience. Some of the important suggestions put forward by them are to get a passport, ration card, voter's identity card, pan card, bank accounts, debit and credit card. They also want to access to use of ladies toilets and bathing rooms. They want to access hospitals without any discrimination and want to get treatment without any bias towards their gender identity.

CONCLUSION

From the study it can be concluded that transgenders are faced with numerous problems which needs to be addressed by several stakeholders. It needs variety of solutions and actions. The societal mindset need to be

changed so that the negative attitude and prejudice towards the transgenders can be changed. But this will take long time as social change happens at a slow pace. Attitude of government, general public and health care systems and practice require change. There needs to be greater awareness regarding gender diversity in families, in public spaces, educational institutions, in health care and among law enforcement authorities including police.

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Saji P. Jacob



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Nurses of Kerala have been engaged in a long drawn battle for better conditions of work since half a decade or more. Several dialogues have taken place and yet the scenario is still not apparently different. Kerala's economy and society have long been benefitted by the remittances from our nurses from abroad. There are regions where the contributions by the Nurses constitute the single most dominant economic component for many a number of families. In spite of this, the nursing profession is still not emerging out of its shackles and the precariousness attached with this sector of employment is indeed making this profession quite invisible. This book is an attempt to look into these dynamics using the parameters of 'Decent Work Agenda' developed by the International Labour Organization.



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