

ISSN : 3048-8672

SOUTH CALCUTTA GIRLS COLLEGE ACADEMIA

**Vol. 5
Annual**

**Issue 1
Kolkata**



Reg. No. : WBENG/2021/81706

**Date of Publication:
27.03.2026**

Free Distribution

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Dr. Aparna De

Principal & Secretary

SOUTH CALCUTTA GIRLS' COLLEGE

72, Sarat Bose Road, Kolkata
Dist - South 24 Parganas, PIN Code - 700 025

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Publisher:

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Printing Press:

Indoor Outdoor Creative Agency, 9/1 A, Chintamani Das Lane,

Kolkata - 700 009

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EDITORIAL :

It is my immense pleasure to present the latest issue of our college academic journal, a significant platform that reflects the intellectual vibrancy, research orientation, and scholarly commitment of our institution. An academic journal serves as a vital medium for the dissemination of knowledge, critical inquiry, and innovative ideas. In the ever-evolving landscape of higher education, such publications play a crucial role in fostering academic excellence, promoting evidence-based research, and nurturing a culture of intellectual engagement among teachers, researchers, and students alike.

This journal stands as a testimony to the collective academic efforts of contributors from diverse disciplines. The multidisciplinary character of this publication enriches its scope and relevance, bringing together perspectives from literature, economics, social sciences, psychology, and several other branches of knowledge. Such an interdisciplinary approach not only broadens the horizon of academic understanding but also encourages dialogue and collaboration across disciplines, thereby strengthening the foundation of holistic education and research.

An academic journal is not merely a repository of research papers; it is also a source of inspiration and encouragement. It motivates young scholars, students, and faculty members to engage in meaningful research activities and to contribute actively to the growing body of knowledge. By providing a platform for intellectual expression and academic exchange, the journal cultivates confidence, creativity, and critical thinking among emerging researchers.

The outcomes of such scholarly publications are far-reaching. They strengthen research culture within the institution, promote academic networking, and open avenues for future collaborations among researchers and institutions. Through the exchange of ideas and findings, academic journals contribute significantly to the advancement of society, policy formulation, and knowledge-based development.

I extend my heartfelt gratitude and sincere appreciation to the members of the Editorial Board for their dedication, scholarly vision, and meticulous efforts in bringing out this publication. My special thanks are also due to the respected peer reviewers whose valuable observations and critical evaluations have ensured the academic quality and integrity of the journal. I deeply acknowledge

the contributors and researchers whose insightful articles and scholarly works have enriched this volume with depth and diversity.

As we publish this issue, we look forward with optimism and determination to continuing this journey of academic pursuit and collaborative scholarship. We remain committed to encouraging innovative research, interdisciplinary exploration, and intellectual excellence in the years ahead. I sincerely hope that this journal will continue to inspire scholars and contribute meaningfully to the academic community at large.

I congratulate everyone associated with this publication and convey my best wishes for its continued success and greater academic impact in the future.

Professor (Dr.) Aparna De
Principal
South Calcutta Girls' College

Gig Economy in India : An Analysis with Survey Data

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Abstract

The present study examines the scenario of gig workers in India. It explored the importance of gig workers in present Indian context as it provides a vast employment among the Indian workforce especially among the present generations. This study highlights the sector wise gig workers hiring in India and found that maximum of them were engaged in retail trade sector followed by e-commerce. The state wise analysis shows that West Bengal is recorded as the highest provider of gig workers followed by Uttar Pradesh in terms of number of gig workers during 2022. The various reasons are discussed for the emergence of gig economy but the most reported reason was to have some extra money beside the main occupation. Finally it summarizes and concludes.

Key words

Gig workers, sector, skill, Niti Ayog, India

A Brief Overview

Gig economy in today's India is one of the fastest growing as it creates more than half of the employment of the Indian population. The terms "gig" refers to the temporary, short term employment without any kind of work benefits according to the labour laws. According to the Ministry of Labour Employment, a Gig worker is defined as a person who works in the labour market and generates income from the activities outside the so called traditional employ employee relationship. According to the World Economic Forum(WEF), the exchange for labour for money between the individuals or companies via digital platform with the customers is known as gig economy. Gig workers were first incorporated into the legal framework during 2020 in the code of social security for providing them social security, accident insurance, health and maternity benefits and other work benefits.

Gig and platform workers are playing a significant role in the contemporary labour market of India as it can ensure the employability of any person who is willing to work at the existing market structure. In this regard, the women and upcoming youth workforce are important as it anyhow increasing their living standard by providing them instant cash for their work.

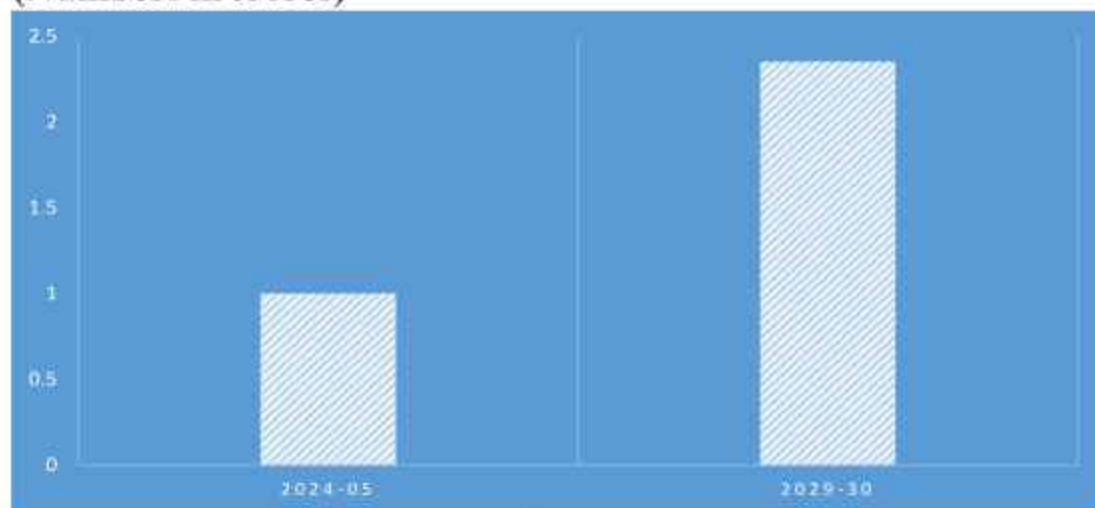
There are mainly two kinds of platform; 1) web based 2) location based. The web based platform workers are who work from anywhere with a prerequisite smart phone with internet. On the other hand, the location based platforms allow to work from any specific locations like- carpooling, ridesharing, food and grocery delivery services[ILO (2021)].

The gig and platform economy is one of the flourishing employment sector in the contemporary India as it offers new platforms for business, new income generating opportunities and easy way of income especially for the young generations. Not only in India, the gig workers are increasing rapidly all over the world within a short period of span. According to the ILO's World Employment Outlook report (2021), the number of web-based and location-based online platforms increased from 142 in 2010 to over 777 in 2020 especially in the restaurant and retail industries. The gig workers have a long past history, but during the COVID-19 pandemic, an abundance of workforce were once again shifted to the gig economy to overcome themselves from the suffer of job loss due to the nation-wide lockdown.

Gig Workers in India

India has one of the largest and rapidly growing gig economies, where industry estimates more than 12 million people deliver food, driving cabs, sorting e commerce packages and perform other services as per demand. So this sector has become very crucial and important for present generation workers who even migrate from rural to urban sectors to secure an employment into these gig platforms. According to a report by NitiAyog (2023), around 9.9 million Indians are currently engaged in gig platforms. Moreover, India is expected to have 23.5 million gig workers by 2029-30. The below figure shows the expected rise in the gig workers in India in the coming 30 years. It is observed that during 2024-25 there is about 1 crore gig workers in India which is expected to be rise about 2.35 crores during 2029-30.

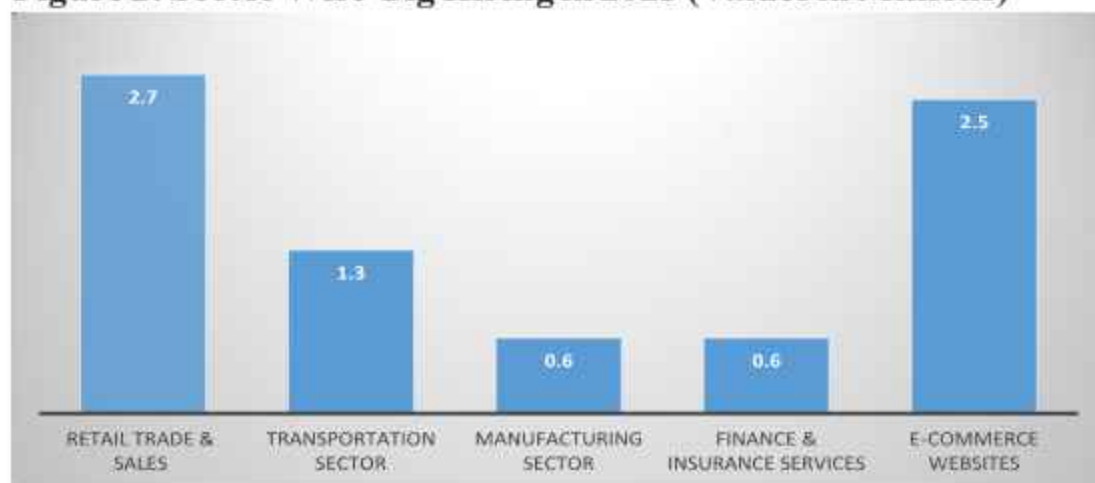
Figure 1: Projected Employment in India's Gig Economy (Numbers in crores)



Source: Niti Ayog

The below figure shows the sector wise gig workers hiring in 2023 where retail trade & sales have the maximum share and finance & insurance sector has the lowest share.

Figure 2: Sector Wise Gig Hiring in 2023 (Values in Millions)



Source: Niti Ayog

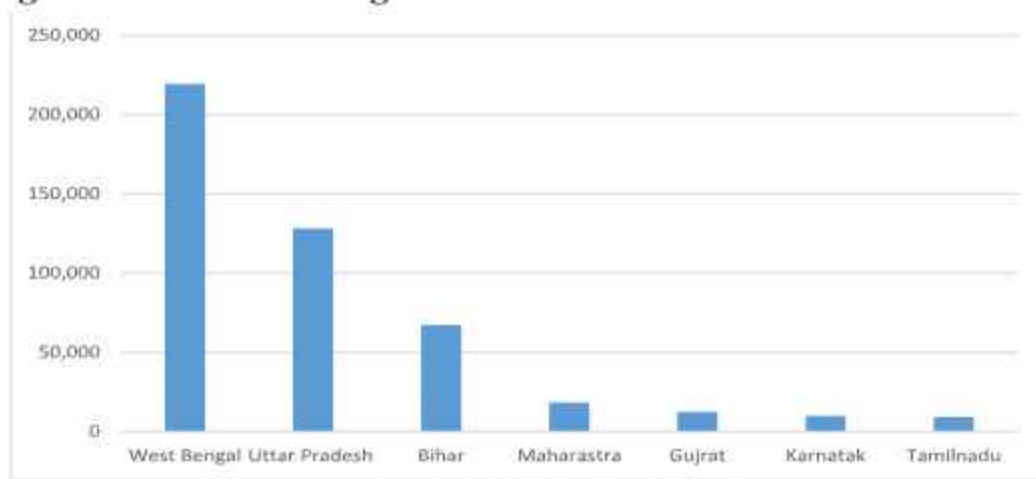
Gig economy in Indian demography is growing fast as the workers consider it as an alternative way of surviving their livelihoods other than regular salaried employment with instant income. To them platform works appear to be very attractive due to income opportunities within a short time. As per Niti Ayog, participation of women have also

increased in this platform and they are more likely to take this platform after marriage. An industry report surveyed over 4000 gig workers from platform zomato ,swiggy , uber , ola , urban clap and amazon are found that these jobs are increasingly become famous among those who have just completed or studying graduation. According to a survey by Fairwork, Uber , Bigbasket , Flipkart & Swiggy are the top rated gig platforms in India. An observe Research Foundation report claims that 98 percent of this gig workforce earn less than Rs.500,000 annually and around 77.6 percent of gig workers earn Rs. 250,000 or less on an annual basis.

According to the data by Union Ministry of Labour there were about 7,17,686 registered gig workers and almost 58 percent of them emerged from West Bengal, Uttar Pradesh and Bihar alone. The below figure also depicts the situation where West Bengal recorded as the highest number of gig workers followed by Uttar Pradesh and Bihar as per the Central Government registration database. This dynamism may be due to the huge population of the state, so to find employment , many of them have joined into this gig economy especially the present generations as it doesn't require any skill and also provide instant cash on works. Moreover , the provision to get employed into the public sector was too low and so there always remain a heavy demand in the unorganized sector. So , in order to get rid from this , many young graduates employ themselves in the gig economy.

On the other hand, the number of gig workers were low in Maharashtra and Gujarat may be due to the fair industrialization while in case of Karnataka and Tamil Nadu, the greater provision of public as well as organized private sector lowers the number of gig workers in the economy.

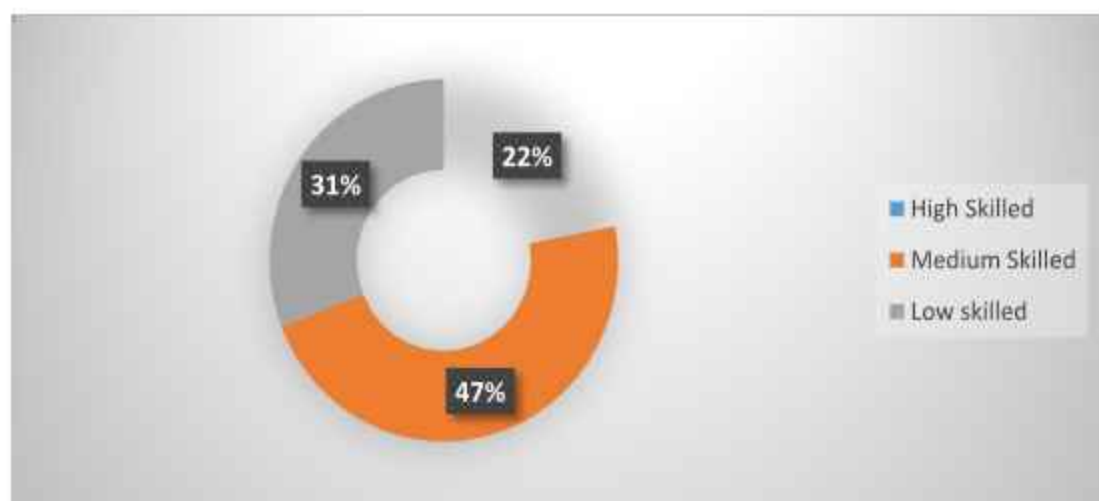
Figure 3: Number of Gig Workers in Some States of India in 2022



Source; Union Labour Ministry

The figure 3 shows the percentage of gig workers by their level of skill where it is observed that about half of the gig workforce are of medium skill type and a very few are of high skill type. This trend is quite obvious as the gig workers do not need any prerequisite skill, just they have common knowledge about internet as the works are mostly app based. So, due to lack of formal jobs and huge population demand, many medium educated boys and girls join the gig economy to survive with their family.

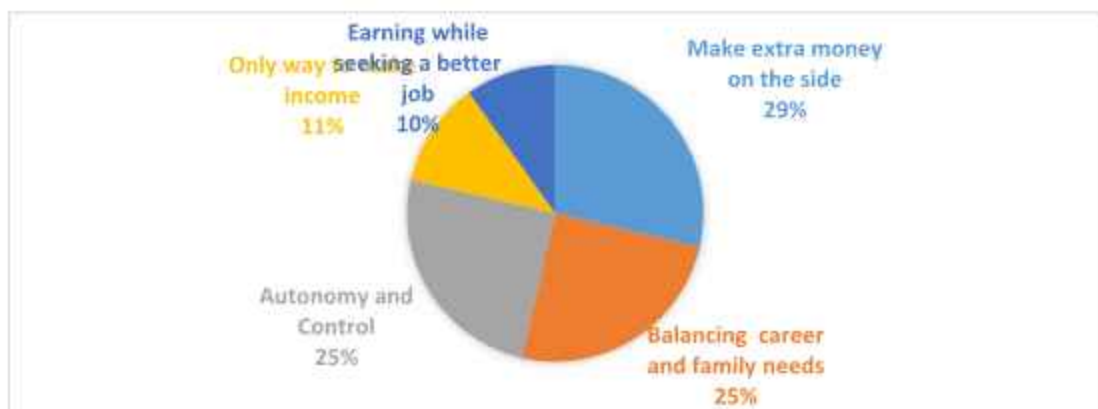
Figure 4: Percentage of Gig Workers by their Level of Skill



Source: Niti Ayog 2022

The Figure below shows the different reasons for choosing the gig work and explored the fact that maximum people are preferring it to make some extra money may be after their primary jobs to sustain better. Besides this around 25 percent of people are choosing it to balance between their career and family needs. It may be scenario that they are preparing for government exams or continue with any higher education and to support their family they are working as the gig workers to have some money in hand to support their family. The situation depicts that around 25 percent workers are in the gig economy for their own autonomy and control. On the other hand, only 11 percent of the people are working in this gig economy as this is their only way to make income.

Figure 5: Reason for choosing Gig Work in India



Source- Future of India's Gig Work(<https://www.drishtiias.com/daily-updates/daily-news-editorials/>)

Gig Economy and Women

The Gig platform not only creates a space for men but it is also opening up a position for women as many women in present India are coming to join the gig economy. They are actively participating in the gig economy, such as: domestic helper, providing salon service at home (for example: urban company) and also engaged as a food delivery partner or as an app cab driver, though as a smaller extent. Platforms like Meesho, Myntra have enabled the women, especially who are homemakers, to enter into the commercial business space by reselling their products which help them integrate with others digitally. So, as a whole the gig economy in present India help the women to get not only financially independent but also empower them socially. According to Niti Ayog Report (2022), around 83 percent of women gig workers are married which infers the changing pattern of female work in the labour market and breaks down the traditional principle of lower participation of married women as they are not at all want to remain depend on their husband. This scenario is a very positive vibrant towards women as it indicates changing societal norms and allowing women to balance between work and family.

Conclusions

From the overall discussion it is clear that gig workers constitute an important part of the labour market as their numbers are gradually increasing over the years which signifies

many and many people are joining the gig economy in search of employment. As due to informalisation and reduction of public sector jobs, the workers are unable to find jobs in the formal economy and there is a huge pressure in the informal sectors. So, to come out of this situation many workers join into this gig platform to earn as it doesn't require any prior knowledge and skill and instead it provides instant cash to the workers. Though gig economy is growing up gradually in Indian labour market, but it has also several limitations. One of the most important drawback is that there is no social security and written job contract for the workers as they working on temporary basis. In this regard, the situation of women are worst as they do not have any paid maternal leave, instead they face mental and even physical harassment from their client in many situations, which demotivate them and they often quit their jobs. So the proper implementation of labour laws with social protection and paid leave are the basic requirements for the gig workers to support them to work in this field as more than half of the workforce at present India are engaged with this field.

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‘Useful Illegality’: A Foucauldian Reading of Mahasweta Devi’s ‘Draupadi’

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Abstract

The body is an over-determined site of power for Foucault; its morphology shaped by histories and practices of containment and control. Punishment and all implications of disciplinary actions are not just means of reducing crime but a way of practising perpetual state surveillance over all its members. In order to achieve this aim, the prison makes use of ‘useful illegality’ to discipline delinquent behavior. This paper strives to reflect on how this production of extra-judicial methods is applicable on women who have been deemed criminal or defiant by the status quo. Foucault’s theorization of this ‘useful illegality’ does not acknowledge the extent to which gender determines the techniques and degrees of discipline exerted on the body. The attempt would be to analyze the disciplinary practices that engender ‘Docile bodies’ of women, rendered more docile than bodies of men, starting from the Foucauldian theoretical framework in *Discipline and Punish* and his interview in “*La Folie encrelee*”.

What problematizes this analysis is Foucault’s argument that the crime of rape should be punished as a form of physical violence and nothing but, in a way desexualizing the crime. Foucault’s notion that power ‘incites, instills and produces effects in the body’ proves useful in evaluating feminist responses to rape and aids in the articulation of a politics of feminist agency. The very notion that the resistance to this constitutive discourse is also located in the ‘sexed female body’ of the ‘criminal’ provides a mechanism to reconstruct the politics of rape prevention. I would like to take Foucault’s provocative question in the volume ‘*La folie encrelee*’ as a starting point to analyze the punishment regime designed for disciplining female bodies, especially rape as a form of punishment to re-examine the popular feminist approach to rape prevention.

Keywords:

Power, body, discipline, rape, feminism, illegality.

'Why isn't rape same as a punch in the face?'

Can rape be seen as just any other physical assault? Literary critic and philosopher Michel Foucault thought so. In October 1977, the Paris based Change collective published a volume entitled 'La folie encrelée' (reprinted as *Confinement, Psychiatry, prison*) in which Foucault asks this very question while talking about the French penal reform regarding punishment of sexual assault and child sexual abuse. He argues for decriminalization of rape as a sexual crime, causing much discontent and further discourse in feminist academic circles. In this essay, I draw from but also depart from Foucault's understanding of punishment and rape to unpack state aided violence and resistance in Mahasweta Devi's 1981 short story, 'Draupadi.' I argue that sexual violence and rape per se are not merely a random act of brutality but a deliberate strategy of warfare against specific bodies that are marked criminal and resistant. I show how the body is not only subjected to state aided violence but shows the capacity to elude the terms of the aftermath of that violence set by the state.

Devi's 'Draupadi,' tells the story of Dopdi Mejhen, a tribal woman who is a firebrand revolutionary activist. She is part of an uprising against the oppressive state that has been brutally suppressing the tribal people, exploiting their land and resources. The story opens with the state machinery, led by the experienced police officer Senanayak, on a relentless hunt for Dopdi. Senanayak views the tribal rebellion as a nuisance to be eradicated by hook or crook. The narrative vividly describes the police's tracking and eventual capture of Dopdi. Once caught, Senanayak directs his men to "do the needful" (Devi 2016, p. 35). These men rape and mutilate her throughout the night, throwing a piece of cloth over her body. However, in a moment that defines the story's powerful climax, Dopdi refuses to cover herself. She walks towards Senanayak and his men, naked and defiant, her body scarred but her spirit unbroken. She challenges their gaze, forcing them to confront the monstrosity of their actions. Her refusal to be shamed, the public display of her violated body, becomes an act of powerful, shocking resistance. It is a moment of reclaiming agency, turning the instruments of her humiliation into tools of defiance. The story ends with Senanayak, utterly bewildered and unnerved by her unyielding spirit, unable to comprehend this unexpected form of rebellion.

¹See *La folie encrelée* (Change Collective 1977) reprinted in *Politics, Philosophy, culture: Interviews and other Writings* (1977-1984) as 'Confinement, Psychiatry, prison', page-202. Translated by Alan Sheridan, Page- 225

²See Holly Henderson. (2007) "Feminism, Foucault, and Rape: A Theory and Politics of Rape Prevention," *Berkeley Journal of Gender, Law & Justice*

In 'Discipline and Punish', Foucault (1979) argues that "power has its principle not so much in a person as in a certain concerted distribution of bodies, surfaces, lights, gazes; in an arrangement whose internal mechanisms produce the relation in which individuals are caught up," (p. 202). He conceptualized people's experiences of domination and subordination as effects of power rather than as proceeding from a specific source of power. Holly Henderson (2007) argues that Foucault's notion that power "incites, instills and produces effects in the body proves useful in evaluating feminist response to rape and aids in the articulation of a politics of the feminist agency" (p. 226). She argues that Foucauldian power does not leave women bereft of agency in the moments leading up to rape. Rather, it opens the possibility of a different outcome, a different response. In the 1977 piece, Foucault insists that

when one punishes rape, one should be punishing physical violence and nothing but that. And to say that it is nothing more than an act of aggression: that there is no difference, in principle, between sticking one's fist into someone's face or one's penis into their sex...[T]here are problems (if we are to say that rape is more serious than a punch in the face), because what we're saying amounts to this: sexuality as such, in the body, has a preponderant place, the sexual organ isn't like a hand, hair or a nose. It therefore has to be protected, surrounded, invested in any case with legislation that isn't that pertaining to the rest of the body...It isn't matter of sexuality, it's the physical violence that would be punished, without bringing in the fact that sexuality was involved. (Foucault 1977, p. 202)

Since the sexualized body becomes the target of rape, Foucault wants to desexualize rape itself. He also suggests that the very target of disciplinary power, that is the body, is also where these disciplinary techniques are resisted and thwarted. In other words, if the feminine body is a surface on which the tenets of a sexually hierarchical culture are written, Foucault suggests that it is also the site where those tenets may be fought (Henderson 2007, p. 229).

This insight is helpful to understand Dopdi's final act. Unlike Draupadi from the Hindu epic, 'The Mahabharata', whom she is named after, Dopdi does not get any divine protection from her male oppressors. The story insists that this is the place where these two characters are different but heroic. In the words of the translator Gayatri

Chakravorty Spivak (2016), "Dopdi is at once a palimpsest and a contradiction" (p. 12). One can find the scope here to reflect on the Foucauldian notion fighting back through the 'mangled' body. Once Dopdi enters in the final section, she acts for herself, bewildering any epistemological reality of rape and its aftermath available Senanayak, the army officer. As the leader of the "a milieu of delinquents, loyal to one another, hierarchized, ready to aid" and abet any criminal act, Senanayak does not know how to react to her final act (Foucault 1979, p. 267). The state has not prepared him for it. Devi (2016) writes –

Draupadi's black body comes even closer. Draupadi shakes with an indomitable laughter that Senanayak simply cannot understand. Her ravaged lips bleed as she begins laughing. Draupadi wipes the blood on her palm and says in a voice that is as terrifying, sky splitting and sharp as her ululation, What's the use of clothes? You can strip me, but how can you clothe me again? Are you a man? (p. 37)

Dopdi refuses the sexualization of her body. She keeps her wounds exposed. Foucault's provocative question can be taken as the starting point for re-theorizing a feminist approach to not just rape but also resistance in its aftermath. Since "power comes from below, it is induced in the bodies and produced in every social interaction" (Sawicki 1992, p. 87). At this moment, it is Dopdi, and not her rapists who have power, resulting out her refusal to see rape as an exceptional form of violence meant for women.

While his argument for the desexualization of rape allows for a repositioning of female subjectivity in the story, it does not explain the social and the political contexts in which such acts are made permissible or useful for a state. By placing it under the rubric of subject-subject violence, the subject is unmarked. At one level, this explains Dopdi's final confrontation with Senanayak. Each is an enemy to the other. It breaks down "the dominance/subordination model of gender differentiation" (Henderson 2007, p. 251). At another level, it fails to address why the tactics of disciplining a female body is inevitably rape. After all, each is subjected by the state in different ways. Foucault (1979) argues that the prison becomes a success for its construction of "useful illegality" which allows delinquents to venture into regions to even serve the interests of the state (p. 278). However, there is no exploration or even acknowledgement of the extent to which gender determines the nature of correctional tactics and degrees of discipline

exerted on the body. He does not consider disciplines that produce a modality of embodiment, which is essentially feminine. For instance, it is not clear how the production of delinquency works on women deemed criminal by imposing normalizing standards of behaviour and mechanism of social control. Foucault does not elaborate on the torture perpetrated on the detained whose criminality is not yet proved, let alone the discussion on the gendered nature of torture. Foucault never really mentions the gendered way of torturing the female prisoner or how the disciplinary practices engender 'docile bodies' of women. Rather, he elaborates on how the docility of the body can be "subjected, used, transformed and improved" to fit in the state mandated citizenry (Foucault, 1979 p. 163).

This assumption of docile bodies is not applicable for subjects like Dopdi who a tribal (Santhal) woman, trained in guerrilla warfare. She defies the normative imagination of the 'respectable' white European woman or even the Indian upper-caste woman. She loses her husband, evades the state's forces and anticipates ambush while continuously assesses her circumstances. Though fully aware of the risks that accompany armed resistance, she is not able to anticipate the gendered, sexual nature of the torture, the 'useful illegality' to tame her deviant body—custodial rape – What will they do if they catch me? They will Kounter me. Let them." (Devi 2016, p. 28).

The short story is an allegory of the Naxalite struggle in a shifting historical moment. In 1967, Naxalbari area of North Bengal gave rise to a peasant revolt that rocked the country. The struggle led by peasants, tribal and some middle-class intellectuals was met with brute force. In 1971, at a crucial moment, the armed forces of the government of India were deployed, seemingly because these were alliances between the Naxalites of West Bengal and the freedom fighters of Bangladesh. In 1971, following perceived alliances between Naxalites in West Bengal and Bangladeshi freedom fighters, the Indian armed forces were deployed. Indira Gandhi, the then Prime Minister executed an exceptionally ruthless crackdown that devastated rebellious peasant rebels and their allies, particularly the tribals. Hence 'Comrade Dopdi' is on "the wrong side of the law". She is the "Most notorious female. Long wanted in many..." (Devi 2016, p. 19) Her dark body becomes a site to be conquered and appropriated, only for her to emerge, ultimately, as the terrifying superobject of resistance that subverts comprehension and translation.

This is also an account of epistemic violence where the state seeks to simultaneously decipher and erase the subject. In the translator's preface, Spivak (2016) notes that the young "gentlemen revolutionaries" and Senayak come from similar class backgrounds (p. 7). Dopdi does not belong to his class and ethnic group so that he cannot decipher her song or Dulna Mejhen's Last words 'Ma-Ho.' By extension, he cannot comprehend or even anticipate Dopdi's final act of rebellion. Her tribal language is marked opaque by colonial and postcolonial modernity just as her presence threatens any preexisting knowledge of how raped women should behave. These moments cannot be fully theorized by relying on Foucault who gives an "illusion of undermining subjective sovereignty" while offering the West as "concealed subject" with "no geo-political determinations" (Spivak 1988, p. 66). In the essay, 'Can the Subaltern Speak?' Spivak (1988) draws on Edward Said's critique of Foucault's theory of power which obliterates the "role of classes, the role of economics, the role of insurgency and rebellion" (p. 75). His abstract understanding of power and rape make it unsuitable to contextualize the sexual violence on the subaltern.

Dopdi's story then must be read in relation to 'interlocking' systems of oppression in the postcolonial nation-state. Indian feminists have routinely critiqued gendered violence in and by the nation-state. In her essay, 'Do Women Have a Country?' Ritu Menon (2004) mentions – "'Belonging' for women is also – and uniquely – linked to sexuality, honour, chastity; family, community and country must agree on both their acceptability and legitimacy, and their membership within that fold" (p. 56). Since 'citizen' and 'state subjects' are gendered categories; the state treats the two sexes differently. Menon (2004) argues that this may be due to various factors like the construction of the nation as Bharat Mata (Mother India) who needs masculine protection, women's position as repository of "culture", their role as not only "biological producers of religious and ethnic groups" but also as "signifiers of national and ethnic difference" and participation "in the ideological reproduction of the community" (p. 57).

¹For a detailed account of the Naxalbari resistance, see Srila Roy (2012). *Remembering Revolution: Gender, Violence and Subjectivity in India's Naxalbari Movement*.

²The idea of interlocking system of oppression can be traced back to the Combahee River Collective Statement (1977) which argued for the specificity of Black lesbian experience. This is an early version of the idea of intersectionality which later came to be theorized by Kimberly Crenshaw in relation to violence against Black women and women of color.

Dopdi, however, does not represent Mother India who is usually portrayed as a fair-skinned goddess in the Hindu public. As a dispossessed tribal woman battling state oppression, her character is similar to that of Soni Sori, the Adivasi activist. In 2012, several Indian citizens including activists and feminist organizations wrote to the Chief Justice of India urging protection for Soni Sori, on whom “gross sexual torture has been inflicted while in police custody in Chhattisgarh” (Feminist Law Archives, 2012). In a recent interview with Meena Kandaswamy (2025), Soni gives a detailed account of how women are targeted by paramilitary forces in the name of hunting Maoist insurgents – “the paramilitary enters any home early in the morning when the women are threshing grain, washing clothes or are engaged in household activities. They tear their clothes, take off their sarees, assault them, try to rape them—there are so many of such cases.” An important aspect of both any kind of rape is that it is an instrument of domestication, showing the audacious female political prisoner or unarmed civilian, the true place where she belongs. It splinters the spirit, humiliates, tames and produces a docile body.

As women's bodies are perceived differently in relation to our community roots, we need a different theory of power and violence, locating resistance within oneself, within one's own body. This may change how we see sexual violence on women. In that sense, Foucault's idea to desexualize rape though provoking may not act as a deterrent at a time and place where it is used as a weapon by the state. Moreover, accepting the very fact that ‘physical attack involving sex’ can happen to any political female prisoner binds them to perennial victimhood that becomes a cause for feminist concern.

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Promotion of Sustainable Tourism in Netarhat, Jharkhand: A Geographical Note

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Abstract

Sustainable tourism is developed to ensure an inclusive and carbon-neutral mechanism for the development of the tourism sector that can safeguard natural, as well as cultural resources and at the same time, creates opportunities for sustainable economic growth of the region. Environment, economy and socio-cultural identity of a place are considered as three keystones of tourism development. Therefore, to plan and execute a tourism development policy, particularly for a region which is at the same time economically backwards, environmentally pristine and sensitive, and possesses a distinct culture; it needs to be kept in mind that a balance among those three pillars must be established. Netarhat, located in the state of Jharkhand, is a relatively new tourist destination, and there are ample scopes for exploration to develop a strong framework of sustainable tourism in that area. This paper examines the present condition of tourism practices in Netarhat area to find out the ways to minimise the adverse impacts of traditional tourism concerning the natural environment and local tribal life, and simultaneously generate employment to alleviate poverty.

Keywords

Environmental sustainability, tourism infrastructure, poverty alleviation, geography of tourism, regional development.

Introduction

Tourism is considered as a 'departure' from normal life that involves temporary movement from the place of residence or work to another place for leisure purposes, given the fact, that the place has some physical or cultural attraction. It can be defined as

an aggregate of relationships that result from travelling and staying away from home unless it does not result in permanent residence or any form of income (Hunziker & Krapf, 1941). It should consider the three 'P's of sustainability: Planet, people and profit (Langstieh & Nengnong, 2023). Over time, the definition of tourism has changed. For example, the tourism industry of the present time also involves earning for the tourists through various digital platforms (Munar & Jacobsen, 2014). The 1963 Rome Conference on Tourism recommended that the term 'tourist' should be replaced with 'visitor'. The objective behind this change was to define tourism as travelling to a country other than one's own or where one typically resides and works for any of the said reasons, e.g. business, pleasure, family, mission, or meeting. This idea was expanded upon by International Association of Scientific Experts in Tourism (AIEST) in 1981, which concluded that specific activities chosen voluntarily and carried out outside of one's area can be used to define tourism. As defined by the United Nations World Tourism Organization (UNWTO, 1975), tourism is an activity that takes into account its current and future economic, social, and environmental ramifications in order to satisfy the needs of travellers, the industry, the environment, and host communities.

There are 12 sustainability aims for the tourism industry as directed by UNWTO. These are- economic suitability, local prosperity, employment generation, resource efficiency, visitor satisfaction, local control, social equity, community wellbeing, cultural richness, biological diversity, physical integrity, and environmental purity. At the same time, these guidelines cooperate to achieve the Sustainable Development Goals (SDGs). India, a signatory to the Agenda 2030 of the SDGs, is actively promoting sustainable tourism through the Swadesh Darshan 2.0 project and has adopted a National Strategy for Sustainable Tourism since 2022.

Netarhat in the state of Jharkhand (India) is a lesser-known, yet beautiful tourist place located in the heart of Chhotanagpur plateau. It is located in Latehar district of Jharkhand and is situated 152 km west of Ranchi, the capital city of Jharkhand state and also at a distance of 553 km westward to its nearest megacity, Kolkata. Though Netarhat was known as a hill station during the colonial era, as this tribal region was settled by the British in the late 19th century, it has recently emerged as an attraction in the tourism map of the country in the past two decade, due to transport network development followed by tourism development. This region is a home of various tribal communities like Santhals, Hos, Oraons, Kols and Mundas, each having their distinct ethno-cultural identity. Karam and Baha are the important festivals. At the same time, it is located in a dense tropical dry deciduous forest, having diverse floral and faunal community. Sal forest and bamboo groves are the two important natural vegetation of this region.

Karam, khair and mahua have the maximum contribution to enrich the vegetation cover. A wide variety of bird species are present, including hornbills, storks, quails, etc. Mouse deer, nilgai and pangolins are among the common animal species found in the area.

Objectives

The objectives of this paper are as follows:

- To identify the factors responsible for the slow growth of tourism in Netarhat region.
- To assess the prospect of Netarhat as a popular tourist destination.
- To suggest ways to develop 'responsible tourism', and thus, to highlight the behaviours and practices that can lead to sustainable tourism.
- To explore the development of the local economy through tourism.

Physical Overview of the Study Area

Netarhat is a granitic mesa formed due to the igneous intrusions in the tertiary period. These flat-topped mesas are locally known as 'Pats', which include Netarhat and surrounding region of south-western Jharkhand. The Pat region was created as a part of the Chotanagpur plateau during the Eocene to Oligocene period between 1000 million years to 185 million years ago (Ghose et al., 1973). Netarhat is a 6.4 km long and 4.0 km wide 'Pat' with a peak elevation of 1164 m, which is made of crystalline rocks and topped with summital sandstone and laterite traps (Mohanty, 2023). Two important rivers of Jharkhand, namely Koel and Auranga, include this region between their respective basins.

During the vibrant summer months in Netarhat, temperature may rise upto 45°C, which is not very promising for tourist attraction; but the areas around the hills provide some relief. Monsoon in Netarhat is endowed with heavy rainfall, which rejuvenates the deciduous forest landscape. The downpour fills the rivers and enhances the natural beauty of the region. The downpour fills the rivers and enhances the natural beauty of the region. The fall and winter become very pleasant for tourists, as the temperature gradually falls down to 15°C-5°C, offering an escape from the heat. In the Spring, colourful flowers in full bloom and lush green vegetation add to the picturesque beauty of Netarhat. Thus, Netarhat remains a tourist destination throughout the year, while receiving peak tourist inflow in monsoon, winter and spring seasons.

SATELLITE VIEW OF NETARHAT AND SURROUNDINGS

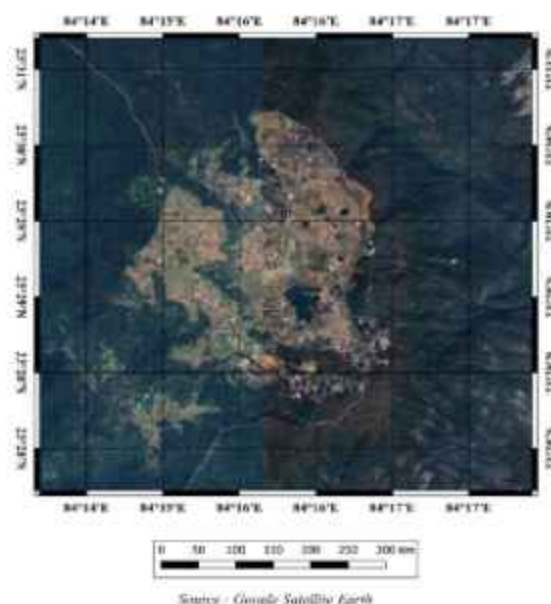


Figure 2. True-Colour Satellite Image of Netarhat and surrounding area

Methodology

The present research involves collection of data and information both by directly observing and interacting with people and their surroundings. This method enables researchers to gain first-hand experiences, leading to a deeper understanding of socio-cultural phenomena. The present study is based on three phases of works:

Pre-field data collection: This includes the collection of maps and literature, the collection of census data, preparation of Land Use and Land Cover maps from Satellite Imagery.

- **Field data Collection:** The field data were collected by the Random Sampling Method using three sets of structured questionnaires; Micro-Level Landscape survey by Transect method; and Land Use survey by GPS. Total 109 sample was collected.
- **Post-field Analysis:** Post-field analysis involves the preparation of a data table; Data Analysis using suitable Statistical methods, and Descriptive analysis by different cartographic methods.

Tourist Infrastructures of Netarhat

There are few basic tourism infrastructures which are required to lay the foundation of tourism development. These are known as- Attractions; Access; Accommodation; Activities; and Amenities. Therefore, these are cumulatively known as 5As of tourism development.

I. Attractions

Netarhat is also referred to as the "Queen of the Chotanagpur", due to its beauty. The former British soldiers also considered the Netarhat Plateau on the higher ground "near to the heart," as it brought back memories of their native Scottish moors.

II. Accessibility:

Although the nearest operational railway station to Netarhat is Latehar, the nearest, only 152 KM away, large city and more connected railway junction is Ranchi, the capital city of Jharkhand. The nearest airport of Netarhat is also

located in Ranchi. At a height of 1128 m, the hill station is one of the highest points of the Chhotanagpur plateau and only 553 Km from Kolkata, connected by railways and roadways (NH 19 and NH 43). For local sightseeing, transport is not organised. If tourists come by public transport, there will be difficulties arranging transport for local sightseeing and eventually the cost will rise. Connectivity from the nearby city centres, i.e., Ranchi, Latehar, Mahuadar, Gumla, Jashpur, Ambikapur, etc., depends upon a single State highway, Ghagra-Netarhat road. If any road blockade happens, everything will be stranded. Bus services from cities are very few. So, to get there, people have to depend upon a hired car, which in turn makes the tourism a costly affair.

III. Accommodation:

Accommodation refers to the bed-and-breakfast services provided by various houses where tourists can stay overnight, or even have meals. These include hotels, motels, resorts, guest houses, rental houses, boutique hotels, homestays and farm stays, heritage stays, lodges, etc. The accommodations in Netarhat are limited and except for one, all are small private enterprises. The service provided by them is only basic and is not sufficient to cater for the demands of all sorts of tourists. Foods are available to suit local tastes. As the Bengali and Bihari tourists come in good numbers, the restaurants prepare food to their taste only. The food market in Netarhat is not organised. The non-veg food items, groceries and even green groceries are also taken from Ranchi or Mahuadar to cater for the tourists.

IV. Activities:

There are no opportunities for trekking, climbing, or any other sports activity other than watching sunset from the Magnolia View Point and Sunrise from the Koel View Point. Tourists can go for local sightseeing to Ghagri Falls, Lodh Falls, and Betla Forest amidst the natural landscape. At most, they can enjoy boating in the Netarhat Lake and the dam and walk around the side of the dam.

V. Amenities:

The road conditions in and around Netarhat are good, but the transport facilities are insufficient. Regular power cuts and poor internet connectivity

are two serious issues. There is only one rural health centre, and medical shops are very few.

Tourism as an Alternative Economic Pursuit

Netarhat is richly endowed with natural beauty and distinctive history and culture, yet the economic condition of the local people is not satisfactory (Ershad & Paul, 2018). The

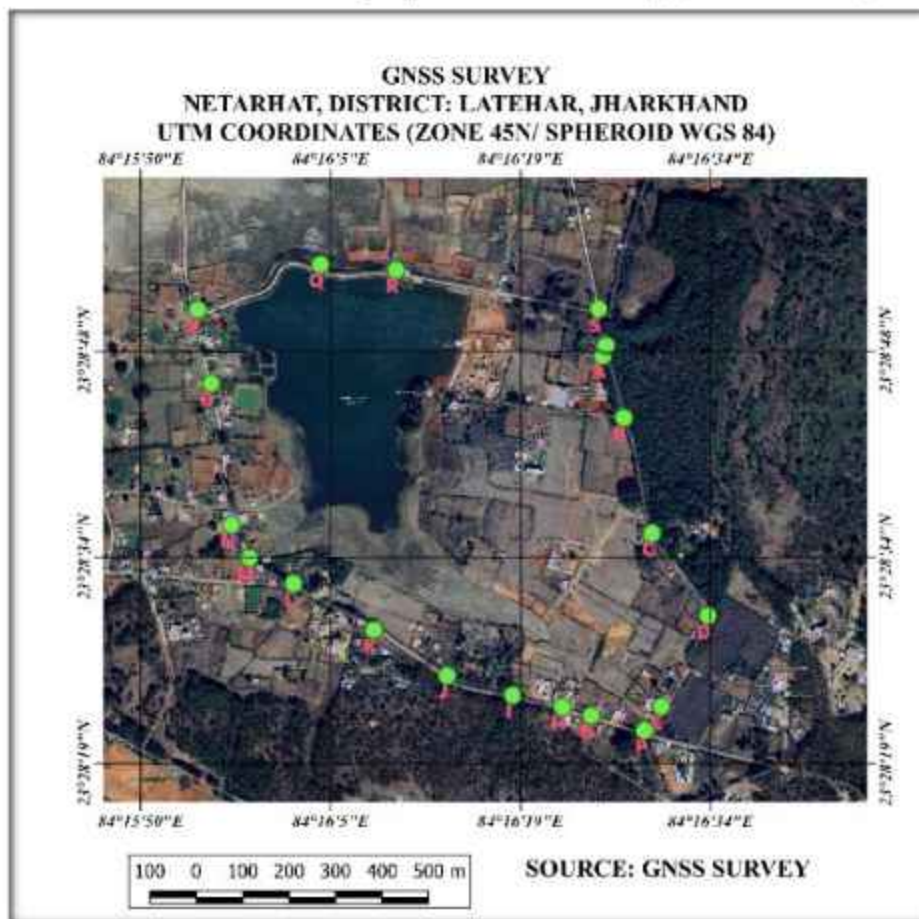


Figure 3. GNSS Survey in the study area

present study explores the economic and livelihood status of the local people by using a door-to-door survey within the area marked by GNSS waypoints with two different structured questionnaires; the first one to know about the socio-economic status of local people and the second one was for a satisfaction survey. For this purpose, 110 households were chosen by the simple random sampling method on whom the survey was conducted. The land use study was conducted with GPS and other analogue survey instruments to determine the actual reason for the low economic profile of the people.

The socio-economic survey reveals that more than 75% people of the area are tribal of the Santhal and Kol communities. Little above than 10% are from the general caste and 15% are from either the scheduled caste or other backwards castes. Therefore, demographically the area also comes under the backwards region.

Educationally, the region is also lagging. Nearly 40% of the population is illiterate. A little above of 28% have studied up to primary level, 20% have crossed the 8th standard and only 12% have passed school level education, and graduated from colleges. As a consequence, they have to adopt primary economic pursuits like agriculture or labourers in agriculture or construction. Cultivation is restricted to wheat, paddy, millets and potato. Pear is the only cash crop of this area. Business, various services and transport workers are very few. As a result, the average monthly income ranges from INR 5000/- to 20,000/-, and

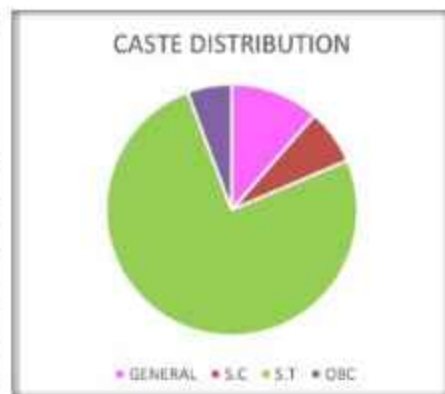


Figure 4: Caste Distribution of the study area.
Source: Field Survey

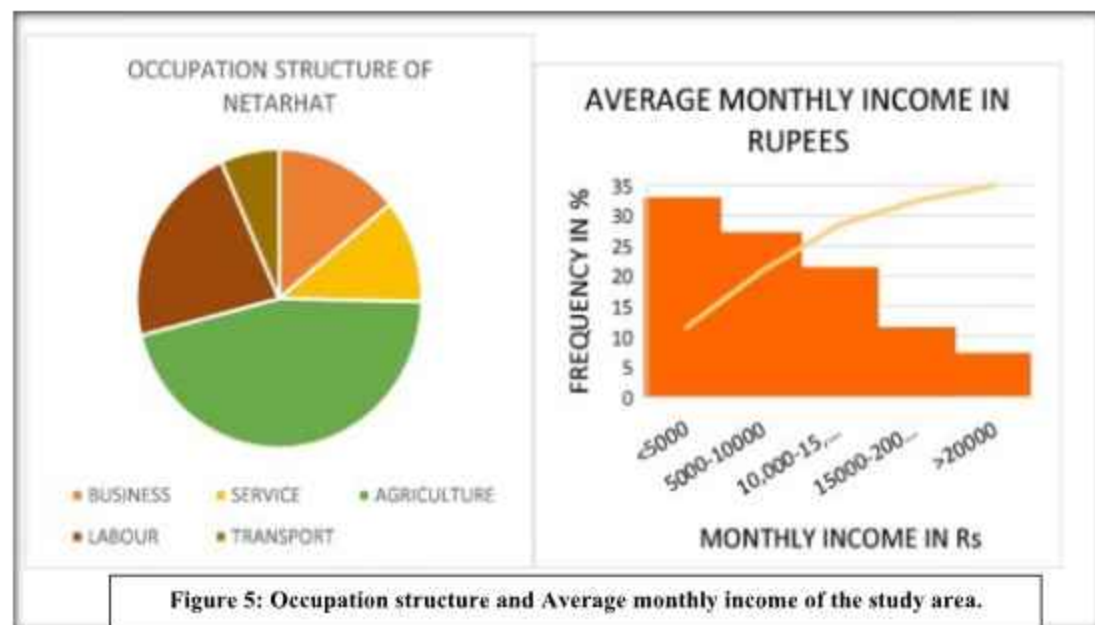


Figure 5: Occupation structure and Average monthly income of the study area.

thus, the economic standard of the local people seems very low.

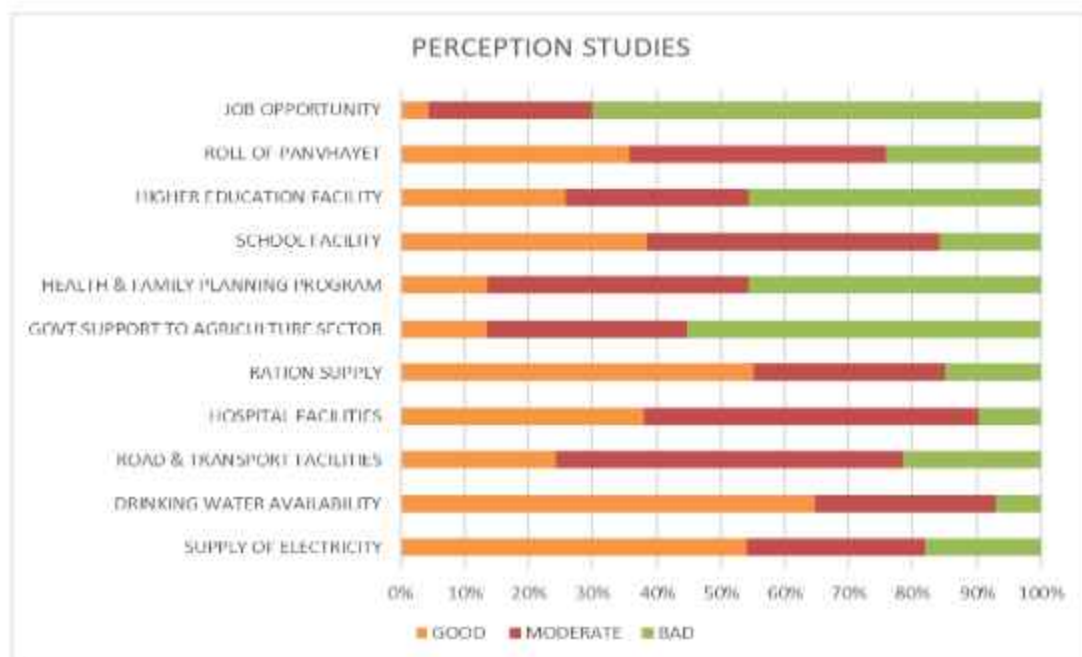


Figure 6: Perception study on Livelihood pattern of Netarhat, Source: Field Survey

Suggestions to Develop Sustainable Tourism to Expand the Local Economy

There is ample scope to expand tourism infrastructure in Netarhat, and thereby widen the economic benefits of local people. The efforts should be taken to harness the opportunities to grow tourism in Netarhat. There is a demand to prioritise the needs of the potential tourists of this area. Since this region's attractions are natural, the infrastructure supporting tourism should not interfere with the environment in any manner.

Tourists, who visit this place, do come to feel the nature and the sanctity of this place. Keeping this view in mind, the following suggestions for the development of environmental sustainability and protection of biodiversity in Netarhat region have been furnished:

- The tourism may be restricted mainly for the nature lovers.
- Instead of establishing large constructions, the hotels may be designed as cottages or camp-based.
- Instead of mass hauling into the forest nature trail, trekking in small easy routes etc. may be introduced as an added attraction.

To promote the economic and socio-cultural sustainability following suggestions can be taken:

- Homestay in tribal homes, familiarising with tribal life style and culture may add good experience to the tourists.
- The menu of food may be diversified so that it suits taste of different types of customers.
- The comfort level of hotels may be extended to attract tourists from higher economic profile.
- Scope of local transport may be extended and electric vehicles should be introduced to reduce pollution.

The above suggestions will certainly economically help local people to improve their life style. This will generate employment in hotels, transport and market sectors. Construction of new roads will promote jobs locally. The local people will be attracted to learn cooking, hospitality and maintenance. The local youth will feel the need to learn skills and education to cater the demand of tourists. Small shops, motor garages, street food corners, and medicine shops will come up as basic needs. Local people will eventually learn to preserve the nature.

Acknowledgement:

In this process, the authors had to take the help of the departmental faculty members, Sri Sumit Kumar Mukherjee and Smt. Bichitra Mitter, and the students of GEOA Semester IV. The authors express their gratitude to all of them.

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Social Media Marketing: One of the Stepping Stones to Women Empowerment

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Abstract

Social media has revolutionized the communication technique. Our personal lives as well as our professional lives have been changed by the communication technique applied by social media. Social media plays a significant role in women empowerment. Digital platforms play a very important role in maintaining the financial stability of women through different types of ventures, startups, and companies. Nowadays, women, through digital marketing, portray their hidden talents and hobbies via online platforms. Through social media platforms, women entrepreneurs are engaging in earning and managing household responsibilities simultaneously. Various social networking sites like Facebook, Instagram, YouTube, and WhatsApp support women empowerment by creating entrepreneurial and employment opportunities for them. Undoubtedly, this media plays a significant role in promoting revolutionary ideas regarding women's entrepreneurship, but to ensure that all women benefit from this technological advancement, obstacles like online harassment, cyberbullying, and the digital divide, which women entrepreneurs face as challenges, must be removed. These challenges, along with gender discrimination and stereotyped mentality, must be overcome to ensure the benefit of digital advancement reaches women belonging to all categories. This paper tries to present the contribution of social media platforms in promoting the entrepreneurial skills of women and also explain the challenges.

Keywords

Social media marketing, online advertising, online communities, social media pages, digital disparity, online harassment and abuse, stereotyped mentality, and preventive measures.

Introduction

Nowadays, social media has become an essential tool in our daily lives. The new media have prospered rapidly, and their growth has undoubtedly influenced almost every aspect of our daily lives. Social media, as a part of new media, has revolutionized the communication technique, and the nature of the communication pattern has been modified in our personal as well as in our professional lives. In spite of the ill effects, social media has an immense impact on society. The role of social media cannot be

ignored in the development communication. Women empowerment is one of the important aspects of development. Social media plays a significant role in women empowerment.

Advertising and Marketing

Marketing is a consumer-oriented concept. It is closely associated with advertising, sales promotion, publicity, promotional campaign, personal selling, public relations etc. Advertising is an integral part of marketing communication. It is the most visible marketing tool. Through this process, the messages related to any product or service are transmitted effectively from the marketing personnel to the individuals. It aims to reach a mass audience to draw attention and create awareness of the advertised products and services, thereby generating interest in prospective consumers. Sales promotion is related to both advertising and marketing communication. It is a process where discounts, offers, gifts, and coupons are offered to consumers to encourage them towards a purchase. Under a promotional campaign, the marketing personnel either make face-to-face communication with the individuals or with a small group to arouse interest in their products and services. Advertising also helps in a promotional campaign through mass communication with a large audience. Thus, advertising must be considered as an important part of marketing.

Online advertising and marketing

Online advertising, or internet advertising, or digital advertising, is a form of advertising and marketing for the promotion and publicity of goods and services. Social media advertising is one of the major forms of online advertising. In this type of advertising, products and services are promoted through social media platforms such as Facebook, Instagram, and LinkedIn. Online advertising, or digital advertising, is mostly done by creating online communities on various social networking sites. One of the common examples is Facebook groups, where different types of products and services are advertised and promoted by group admins, entrepreneurs, business persons, and individuals. Presently, Facebook, along with all its features, is considered an emerging business platform. Facebook groups are helping the common people in many ways. People are using these groups to exchange information about their interests. Small business enterprises and other entrepreneurs use these groups as a platform to promote their products and services, to maintain better relationships with the customers and the group members by answering their queries and interacting with them effectively, so that the buyers and the sellers get involved in a healthy personal conversation. As a result, these groups become a forum for mutual benefit and understanding.

Social media platforms play a very important role in maintaining the financial stability of women through different types of ventures, startups, and companies. Nowadays, women are involved in digital marketing and portraying their hidden talents and

hobbies via online platforms. Through digital platforms, women entrepreneurs are engaging in earning and managing household responsibilities simultaneously. Various social networking sites like Facebook, Instagram, YouTube, and WhatsApp support women empowerment by creating entrepreneurial and employment opportunities for them.

Presently, women are playing significant roles in India's economic growth by setting up startups and small businesses and portraying their innovative business ideas through online platforms. Social media platforms give opportunities to women to interact with the outside world by breaking the social, cultural, and geographical boundaries. Through online platforms, women directly interact with their clients, promote their goods and services via digital marketing, analyze the feedback of their products and services, and act accordingly. Apart from this, influencers work with women entrepreneurs to promote their products and services and allow them to develop their brands and business skills. Thus, the entrepreneurial field, which was previously controlled by males and restricted to women, opens up for them to earn revenue for themselves, for their families, as well as for the country.

Case studies: Analysis of different online communities, social media pages, their work, and promotional activities, and relating these activities to women empowerment

An online community is a digital group where people with common interests, objectives, and backgrounds connect and share their interests, ideas, and experiences. There are many digital groups related to women empowerment. These online groups are communities engaged in creating a safe and supportive space for women to become successful in achieving their goals in life. These groups have a specific area of focus or objective related to women empowerment, like providing information related to women education and offering different training programmes for them, providing platforms for their professional development, supporting and encouraging their entrepreneurship abilities, helping them to overcome their crisis situation by giving appropriate suggestions etc. In a nutshell, these groups create a supportive environment for women in their lives.

In this section, some online communities, Facebook groups, and YouTube channels related to entrepreneurship run and managed by women are mentioned, and their activities are discussed. The online communities and groups are as follows:

- **Qween:** It is one of India's largest platforms dedicated to women, created by three mothers. This platform offers work-from-home opportunities to women and informs them about flexible job opportunities. Thus, this platform encourages women empowerment by helping them achieve financial independence.

- **Her Money Talks:** This digital platform helps women to achieve monetary empowerment by giving suitable information and suggestions to save their money and connect with an influential network of business and financial experts.
- **Kool Kanya:** Kool Kanya is an online platform that helps women build their careers according to their wishes. This platform also shares educational content, which is helpful for women.
- **Mrs. Deeva's Women Entrepreneurs Company:** This is a Facebook group that sets its objective to help the aspiring women entrepreneurs, housewives, and mothers from India and worldwide by providing live business training sessions, marketing tips, and work-from-home ideas.
- **Indian Business Women:** This is a Facebook group that acts as a platform for small Indian women entrepreneurs to present their business skills through their products and services. This platform provides a platform for sellers and buyers to communicate, thus helping each other to increase their market reach.
- **Mompreneur Circle:** This platform is for married women who are business owners or aspiring to start a business.
- **Women Entrepreneurs India:** This platform acts as an initiative to promote the entrepreneurship skills of women by creating a space to advertise their products and services and showcasing their talents.
- **Fem Preneurs India:** This group encourages female entrepreneurs to help each other, share their journeys and success stories, exchange their thoughts, and give suggestions to balance family and career.

Apart from these well-known groups, there are also many groups based in different regions. Some of these groups are Sangini, Being Gorgeous, Chintrangada, which encourage the entrepreneurship abilities of women by creating a platform to promote the garments, jewellery, lifestyle products, perfumes, hair care and skin care products, cosmetics, food products etc. Many travel groups are there for women run by women admins. Narir Tane Narir Vromon, Cholo Ektu Kotha Boli, Women Traveller etc are some well-known groups which encourage, guide, and support women travellers by providing information about different tourist places, and organizing group tours so that women can explore different destinations and enjoy their lives without any hesitation. These groups also encourage women empowerment by organizing tours by women tour operators.

Many women entrepreneurs from rural and urban areas use social media as a platform for their online business by creating Facebook pages and websites for promoting village products, homemade food products, handicrafts, etc. The co-founders of the renowned

handloom saree brand Suta, Sujata and Taniya Biswas, appear in numerous YouTube videos to discuss their journey as entrepreneurs in creating a famous business enterprise in Bengali handloom traditional sarees. Their website and Facebook page play significant roles in presenting their brand features and creating brand awareness. Two village women entrepreneurs, Ruby Sheikh and Keya Mondal, run their business of village food products in an online mode. Their brand names are Ruby's Collection – Taste of Purity and Keya's Collection – an authentic village touch, respectively. Through their website, Facebook pages, and by posting videos, they promote their brands and products, provide necessary information regarding their regular and seasonal products, give information about their offline exhibitions and hand-to-hand delivery, and above all, communicate with their customers, answer their queries, and give replies to the positive and negative reviews with explanations. Well-known chefs like Susmita Miyon Mitra and Samita Gopal Halder explain the cooking recipes of various mouthwatering food items, share their thoughts and opinions, organize online cooking classes and workshops, etc. In a nutshell, despite many vices, social media helps empower women by supporting women entrepreneurs to achieve financial stability.

Obstacles to Women Entrepreneurs Using Social Media

• Women Empowerment and the Digital Divide

Undoubtedly, different social media platforms play significant roles in supporting women empowerment by helping them achieve financial stability, but an important issue arises in this regard. Can the female population across all strata of our country benefit from social media to achieve economic independence? Being a developing country, India faces the challenges of the digital divide. It is a major obstacle to women's empowerment via social media. It refers to the difference in the usage of technology and the internet according to social, economic, and geographical perspectives. In the rural areas, the digital divide is clearly noticeable due to poor and underdeveloped internet facilities. Due to this digital disparity, only a small percentage of women who are financially well-off or living in urban areas are able to enjoy the benefits of social media and use internet facilities for themselves. The digital divide is one of the major obstacles to the digital revolution, and as a result, it prevents social media from reaching every corner of the country with its full potential to empower people, especially women.

• Cyberbullying and Online Harassment

Another major obstacle to women empowerment via social media is cyberbullying, online abuse, and harassment. In many cases, women entrepreneurs face online harassment, abuse, threats, and personal attacks from people with perverted and stereotyped mentality. Due to this practice, they feel embarrassed, insulted, and insecure, and as a result, they become reluctant to promote their products and services

via social media

● **Stereotyped Mindset**

Nowadays, despite different types of gender sensitization programmes, seminars, conferences, lectures, and workshops regarding women empowerment, the stereotyped mentality of people persists. Familial responsibilities, cultural barriers, and stereotyped customs are the main causes of gender discrimination. Very often, women's ideas and opinions are not given prominence, and apart from some exceptional circumstances, they are generally discouraged from running their own businesses and start-ups. They also face difficulties in obtaining loans from banks and other financial institutions, getting raw materials for their products, and receiving payments from their customers. Many people are unwilling to invest in the business led by women entrepreneurs because their stereotyped mentality prevents them. They generally want to see women carrying out household responsibilities, while simultaneously engaging in jobs like teaching, banking, clerical posts, etc., rather than establishing themselves as entrepreneurs. In this unsupportive environment, women feel embarrassed and insecure about establishing themselves as businesspeople and recognizing their entrepreneurial skills.

Conclusion

Social media is considered an important catalyst for women's empowerment by creating suitable platforms for presenting their entrepreneurial skills. This media plays a significant role in promoting revolutionary ideas regarding women's entrepreneurship. But to ensure that all women benefit from this technological advancement, obstacles like online harassment, cyberbullying, digital divide must be removed. Apart from these challenges, social and economic barriers, gender bias, and stereotyped mentality lead to a lack of self-confidence among the women who are interested in trying their luck in entrepreneurship. These challenges must be overcome to ensure the benefit of digital advancement reaches women belonging to all categories. Economically empowered women must contribute to a progressive and prosperous society for all.

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Intrinsic Value: It's Importance in Environmental Ethics with Special Reference to Paul Taylor

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Abstract

In this short paper our intention is to draw attention regarding the place and importance of intrinsic value in environmental ethics. In this regard our discussion has been started in search of the reason of delayed emergence of environmental ethics as a separate field of study. Western tradition and thought process was dominated by anthropocentric outlook for a long period, extended from ancient to medieval and modern period, which was not in favour in the origination of environmental ethics. In the 2nd half of 20th century environmentalists feel the need of transition of outlook towards nature, that is transition from anthropocentric to non-anthropocentric or biocentric which was needed for the proper realisation of the problems of environmental pollution and conservation of environment. In biocentric ethics all living entities of nature are intrinsically valuable, so their protection is the moral duty of human beings. This ideology has been reflected in Paul Taylor's opinion.

Key words

Anthropocentric, Biocentric, Intrinsic value, Inherent worth, Respect for nature.

Environmental ethics is the latest addition in the field of practical ethics. In the second half of 20th century environmental ethics emerged as a separate field of study. Environmental ethicists are of the opinion that human attitude and behaviour towards nature should be controlled by moral rules. According to them human beings and nature are morally connected to each other like moral connection among humans. Environmental ethics is a study which deals with the moral relation between human beings and their natural environment.

This ideology that human beings are only moral agents and all our moral duties revolve towards human being, has dominated our thought process for a long period. As a result no moral connection between human and nature was recognised. So plants life, animal life and all other entities of nature were not included in the field of morality. Only humans are considered as moral agent and included in the field of morality.

Very recently field of morality has been extended. Now whole nature is included in the field of morality which is a new concept in morality. Realization of the moral relation between man- nature is a revolutionary idea in this sense that scope of ethics has been extended throughout the whole world which covers animal life, plant life, matter,

crossing the boundary of human. In other words everything which constitutes our environment has been included in this scope.

In environmental ethics intrinsic value has great importance. In order to determine the importance of intrinsic value in environmental ethics, it is necessary to know the main source of the origin of environmental ethics. It has already been mentioned that environmental ethics has been emerged as a separate field of study in practical ethics in the second half of 20th century which claims that human attitude towards nature should be changed. A transition of outlook from human-centred or anthropocentric to life-centred or non anthropocentric is claimed in this discipline. Now we shall find out two basic points, firstly, the reasons behind the delayed emergence of environmental ethics. Secondly, driving forces behind transition from anthropocentrism to biocentrism.

According to some thinkers the main reason behind the delayed emergence of environmental ethics is ingrained in western tradition and thought process. They are of the opinion that western tradition and thought process was not in favour of the origin of environmental ethics. Here we must mention the name of John Pass more who has mentioned this reason in his book "Man's Responsibility for Nature". He is of the opinion that western attitude towards nature was influenced by ancient Greek philosophy and by religious thought of Christianity. In Bible and in the cultural tradition of Greece, only human beings were considered as moral agent. As per the above mentioned tradition only human life was valuable, so human interest should be preserved. Only human life is intrinsically valuable. Nature or environment has no intrinsic values as nature is used to fulfil the need of human beings. According to western tradition human beings have no moral duty towards nature rather they are morally responsible only to other humans. So 'killing human' is matter of moral consideration though cutting trees or killing animals do not included in the field of morality.

Acceptance of the moral status of nature and environment is the main belief of environmental ethics that is why it is accepted that our moral responsibility and duty is extended to the whole environment. But this kind of attitude is not found in western tradition, that is why it is said that western tradition was not in favour of the origin of environmental ethics.

According to Bible God has created human beings as such his own image and has empowered human beings to dominate over this planet. "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the earth, and over every creeping thing that creepeth upon the earth" (Genesis 1:26 as cited in Singer, 1993, p.266). Acceptance of this theory of Bible shows that man has no responsibility towards nature. According to this theory of creation only human beings are ethically important. Nature is only for the benefit of humans. It has only instrumental value, no intrinsic value. This attitude is called anthropocentric or human centric which claims that only human beings are in the centre of morality due to possession of intrinsic value.

This kind of attitude is also found in Aristotle's writing. According to Aristotle, "plants exist for the sake of animals and brute beasts for the sake of man". (Aristotle, 1905, as cited in Singer, 1993, p.267). This writing indicates consumer relationship between man and nature and deny moral connection between human beings and nature which is clear denial of moral responsibility towards nature.

This attitude towards nature was not only confined in the ancient period but it was extended and dominated thought process of human being in medieval period and also in modern period. In medieval period this attitude was reflected in the writings of Thomas Aquinas. He is of the opinion that only human beings are object of moral concern due to possession of intellect or reason and capable of acting in accordance with justice. Due to lack of this faculty of intellect animals are used to serve human needs.

In modern period Descartes told that human beings are morally important because they have power of thinking. Principle of "Cogito ergo sum" (I think therefore I am) declares humans existence due to having thinking power. In other words only human beings have moral status and other living entities have no moral status due to lack of thinking power.

Western tradition was dominated by this thought process for the long time. This kind of attitude towards nature was not in favour of the origin of environmental ethics.

Now our search will be centred to find out the driving forces behind transition from anthropocentrism to biocentrism. This transition is caused by several reasons.

- Transition from anthropocentrism to biocentrism or human-centred outlook to life-centred perspective was a necessary response towards environmental degradation caused by anthropocentric practices of humans. Severe environmental crisis as a result of excessive exploitation of natural resources made this transition possible.
- Transition from anthropocentrism to biocentrism is actually transition from the idea of human supremacy to recognition of intrinsic value of nature. So recognition of intrinsic value of nature is one of the core reasons of transition. Anthropocentrism indulged this belief that existence of nature is only for benefits of humans and nature has no inherent worth, only human life is intrinsically valuable. Biocentrism shifted this idea of intrinsic value to all entities of nature.
- Realisation of human-nature unity or interconnectedness is another significant driving force for this ideological transition to biocentrism which recognizes intrinsic value to all living entities and accepts that all living forms have right to survive.

With the advancement of civilization we, human beings, have achieved controlling technique over nature in one hand but our own existence including all entities of nature is in danger. Our excessive greed and uncontrolled exploitation of nature and natural resources has destroyed natural balance and polluted natural environment. Whole world

is facing the problems caused by environmental pollution. Environmental pollution is a global issue and this problem cannot be avoided as it is connected to our existence.

Problems emerging from environmental pollution have made us aware about the fundamental problem of man- nature relationship. For realization of man- nature relationship we have to consider the natural history of the world. The world we are living today has reached in this present situation facing several changes. Natural calamities like earthquake, floods, and snowfalls have affected the shape of this world several times. From the ancient time natural calamities have not only changed the shape of the world by destroying lands on earth surface but destroyed several species. At that time human beings were unaware about the technique of controlling natural calamities. So they were helpless in front of the devastating effect of natural calamities though at that time they were not responsible for this devastation.

But it cannot be denied that human beings are responsible for the dreadful effects of environmental pollution. Exploitation of nature has been continued by humans for a long period. Natural resources have been used in uncontrolled manner. As a result natural balance has been disturbed and environmental pollution as a grave concern has been emerged.

When human beings were unaware about the controlling technique of nature, they were helpless in front of nature; rather they were afraid of natural power. This fear influenced them to worship natural power. Later on with the advent of science and technology, human beings achieved controlling technique of nature. As result urbanization, industrial development, economic development occurred hand in hand. In this stage humans were not afraid of natural power rather they control nature for their own benefit.

Development of Civilization at the cost of environmental crisis is a proven fact. Excessive exploitation of natural resources for the development of industry, deforestation for urbanization, water pollution, all this have destroyed the purity of nature as well as ecological balance. Deforestation has several negative effect on environment including climate change by increasing carbon dioxide in the atmosphere, affecting bio- diversity by destroying habitats of wild animals, birds and other species, causing soil erosion, disturbing water cycle, in addition risk of zoonotic diseases (transformation of diseases from animal to humans) has been increased due to increase of human and wildlife contact for deforestation. Apart from air pollution, water pollution caused by industrial waste has badly affected both water life and land life. In this respect we must mention an example of Peter singer which has been mentioned in his book Practical Ethics "A river tumbles through forested ravines and rocky gorges towards the sea. The state hydro-electricity commission sees the falling water as untapped energy. Building a dam across one of the gorges would provide three years of employment for a thousand people, and longer-term employment for twenty or thirty. The dam would store enough water to ensure that the state could economically meet its energy needs for the next decade ... There may be other rare plants and animals as well, but no one knows, for scientists are yet to investigate the region fully" (Singer,

1993,p.264).

Should the dam be built? Those who are in support of building dam, generation of electricity from water and employability are more valuable to them than wildlife and forest wealth. But the question is whether this perspective is right or wrong? Can wildlife be destroyed for our own interest?

Answer to this questions need special moral consideration. Because here the questions is about morality.

Conservation of environment is a matter of great concern in environmental ethics. But here the basic question is, should we preserve environment from our sense of moral responsibility towards nature or for the satisfaction of our own interest?

Conservation of environment for present generation and for the existence of future generation express a perspective, called anthropocentric. Here human interest is in the centre of moral consideration. Environmental ethics which support this perspective is known as anthropocentric or human centric ethics. Here human life and interest are only important. As human life is valuable so human life cannot be harmed. According to this perspective as human life is intrinsically valuable so our attitude towards other humans is respectful and our behaviour towards other people is controlled by moral principle. According to this view we have no direct responsibility towards nature. So nature should be preserved for the benefit of human beings. In this perspective nature has only instrumental value as nature fulfil the need of human beings. Intrinsic value of nature has not been accepted here.

Another perspective towards nature is called non- anthropocentric which talks about conservation of nature for the sake of nature, not for the benefit of human beings. Supporters of this view are of the opinion that anthropocentric or human centric outlook cannot be the real outlook of environmental ethics. They talk about a transition of outlook that is transition from anthropocentrism to non- anthropocentricism.

This transition will be possible if human beings realise the intrinsic value of nature. Realisation of the intrinsic value of nature will make our attitude respectful towards nature and our behaviour towards nature will be controlled by moral norms.

This attitude has been reflected in Paul Taylor's biocentric ethics. In his book "Respect for Nature" Taylor has explained the importance of intrinsic value of nature.

Intrinsic value generally means inherent worth of an object. In other words, an object has intrinsic value means it is unconditionally valuable. That means where value of an object is not determined by the service it provides to others. An object has intrinsic value means; the object is itself an aim and cannot be used as means to achieve the aim. For example, happiness is intrinsically valuable as it is desirable for its own sake. likewise music is intrinsically valuable as a person listen music because of love to music. On the other hand a chair is considered as valuable until it is in use when the chair is broken it

loses its value, so the value of chair is instrumental not intrinsic. Biocentric ethics refers that not only human life but all living entities over earth is intrinsically valuable. Here we must mention the name of Albert Schweitzer, pioneer of bio centric ethics.

Through the principles of 'reverence for life' he declared that nature is intrinsically valuable like humans. In his opinion like human beings nature is included in the field of moral consideration.

'Reverence for life' is the key of Schweitzer's philosophy. He is of the opinion that realization of the presence of life in any entity originates respect towards that entity. Like humans, all living entities have survival tendency. So he is of the opinion that our perspective towards each living entity should be respectful.

Though Schweitzer talked about reverence for life but failed to provide the foundation of our duty towards nature. How presence of life in any entity is the ground of respect towards that entity? This question is unanswered in his philosophy. Moreover his philosophy cannot differentiate between the status of different living entities. Because it cannot be denied that our perspective towards humans and towards other entities is not respectful in the same sense. For example it is very difficult to accept that our feeling of respect towards human and respect towards insect is same. Here the question is, should we accept the difference of status among different living entity? Positive answer of this question is actually denial of the principle of reverence for life.

After Schweitzer, Paul Taylor has framed the logical shape of bio centric ethics. In his book 'Respect for nature' he has discussed about the infrastructural foundation of bio centric ethics.

He is of the opinion that this infrastructure has three interconnected parts such as:

- Acceptance of a definite and absolute moral attitude towards nature which he called 'Respect for nature'.
- A belief system that construct our perspective towards nature. Taylor is of the opinion that as our attitude towards other people is determined by our perspective towards them likewise our attitude towards nature is determined by our perspective towards nature. In other words our attitude is actually dependent on a belief system.
- A system of moral rules and standard that will guide our behaviour towards nature. In other words, moral rules for the embodiment of the attitude of respect towards nature.

Taylor has mentioned in his book that human's attitude towards nature should be respectful. In his opinion human's respect for nature is the ultimate moral attitude. Taylor's ideology of respect for nature is associated with the concept of intrinsic value. Here lies connectivity among realisation of intrinsic value of nature, respect for nature,

consideration of nature as moral agent and moral rules for controlling human behaviour towards nature.

This connectivity needs explanation. Actually, an equation is seen in Taylor's opinion regarding respect for human beings and respect for nature. According to his opinion our respect towards other human beings originates from the realisation of intrinsic value of human life. Being considered as moral agent our behaviour towards other humans are controlled by moral principles. Likewise, Taylor is of the opinion that our attitude towards nature should be respectful if we realize that nature is intrinsically valuable and nature is moral agent then our behaviour towards nature will be controlled by moral principle.

In this respect we would like to mention that Taylor has made a distinction between intrinsic value and inherent value. According to Taylor an object is intrinsically valuable means it is desired for its own sake not for any other reason. On the other hand having inherent worth refers that conservation of that object is determined by its beauty or by cultural or historical importance not by utility or commercial value. Inherent worth of an object is dependent on its evaluation by the agent. For instance, inherent worth of a piece of art is determined by its evaluation by human beings. Taylor is of the opinion that natural entities like wild animals, plants have inherent worth and thus deserve moral respect. So they should not be harmed.

Taylor has mentioned that human beings should protect all living entity. Protection of all valuable life with respect is the moral duty of human beings. Taylor's outlook is called bio centric which is based on four deep beliefs, such as:

- Humans and all other species are members of earth community of life
- All species are interdependent
- All living entities pursue their own good in their own ways
- No reason to consider human beings are inherently superior to other living entities

On the basis of this four beliefs Taylor has mentioned about four duties of human beings towards nature such as

- Do not cause any harm to any entity in the nature
- Duty of non interference to the freedom of living of any entity
- Maintain Fidelity between human life and wildlife. In other words, remain faithful to the trust between human and wild animal because wild animals can be deceived and be exploited by humans
- Make proper restitution for damages to other living beings caused by humans

So according to Paul Taylor, non malaficence to living entity is the basic duty of human beings. On the basis of the above discussion we can mention two significant points of Taylor's opinion, such as:

- Possession of inherent worth is the key for an entity to be considered as moral agent and for entering in the field of morality.
- Preservation and protection of these entities, having inherent worth, is the duty of all moral agents. They should perform their duty only for the sake of the good of those entities.

We can conclude in this way that intrinsic value has a very significant position in environmental ethics as realisation of the presence of intrinsic value of nature is the key reason of the introduction of ethical discussion about environment. Acceptance of intrinsic value of nature includes nature in the field of morality. Attitude of respect towards an entity and its inclusion in the field of morality originate from the realisation of inherent worth of that entity. And human behaviour towards that entity will be controlled by moral rules. Likewise human behaviour towards nature will be respectful and controlled by moral rules depending on our realisation of the intrinsic value of nature. So realisation of intrinsic value of nature is the key to consider nature as moral agent which influences an attitude of respect towards nature resulting application of moral rules for controlling human behaviour towards nature. This equation has been reflected in Paul Taylor's philosophy.

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Influence Of Engagement In Physical Activities On Cognitive Performance of Children

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Abstract:

The objective of the study was to find out the influence of engagement in physical activities on cognitive performance of children. The survey of research was initially conducted to finalize the research problem and methodology. Then the study variables were identified. Suitable tools were prepared or selected. The sample was drawn from the population. Nature of the sample was stratified random. A sample of 80 children aged 9-12 years consisting of 40 girls and 40 boys was selected. The following tools were personally administered to the participants in small groups: General Information schedule; and Mini-Mental State Examination by Folstein et al., 1975. After data collection the data were scanned. Incomplete/doubtful were discarded. Then the identifying information were tabulated. Data collected through standardized tests were scored using procedure stated in the manuals. After that all the data were tabulated and analyzed. The following statistical techniques were used: Mean, Standard Deviation, and Chi-Square Test. The results were obtained and discussed in the light of findings of earlier studies. Conclusions were drawn. It could be concluded that physical activities have positive effect on children's cognitive development.

Keywords

Physical Activity, Cognitive Performance, Child Development, Exergames, MMSE

1. Introduction:

From the vast literature review available on the effect of physical activities on cognitive functioning, here are some of them. A study shows that there is a link between physical activity and fitness with brain regions and networks, which are integral to cognitive function and scholastic performance in children and adolescents. Evidence suggests that those who practice physical activities may modify white matter integrity and activate the key regions of cognitive functioning (Valkenborghs et al, 20019).

When the areas of various cognitive functions, such as attention, thinking, language, learning, and memory, were studied in relation to sports, results suggest that engagement in sports positively influences cognitive and emotional functions (Bidzan-Bluma & Lipowska, 2018). Additionally, physical exercise has enormous

benefits on cognitive functioning and overall well-being (Mandolesi et al., 2018).

Surprisingly, an acute activity of Cognitive Engagement (CE) in classroom-based physical activity may deteriorate children's cognitive performance (Egger et al, 2018).

Increased regular physical activities are associated with a small and measurable improvement in neurophysiological tests of executive functions, specifically inhibitory control. Finding provides support for the important interaction between exercise and cognitive functioning (Jackson et.al, 2016).

There are definitive conclusions concerning the impact of exercise interventions on children's mental functioning, which are difficult to ascertain because of procedural differences among studies. A narrative review of studies was conducted to evaluate the role of two types of exercise interventions, i.e., acute and chronic exercise interventions, on children's cognition. Evidence shows that both types of interventions enhance aspects of children's cognition (Prakash et al, 2015).

Digital games combining exercise with gameplay, known as exergames, can improve overall health. It can also benefit in social and academic aspects. The exergames help in increasing caloric expenditure and heart rate and in overall coordination. It can also play a vital role in psychosocial and cognitive development, which includes increased self-esteem, motivation, attention, and social interaction (Staiano & Calvert, 2011).

The aim of the present study is to see if there is an effect of physical activities on the cognitive performance of children. And if there is any positive effect, then this study can help in increasing awareness in parents, as well as teachers in schools, to encourage children to get involved in some kind of regular physical activities.

2. Methodology:

2.1 Research objective

To find out the influence, if any, of extent of children's engagement in physical activities on their cognitive performance.

2.2 Research hypothesis

There is an influence of children's extent of engagement in physical activities on their cognitive performance.

2.3 Operational definitions of variables

- (i) Physical activities- Any bodily movement that helps to maintain good

physique and mental health, as well as helps a child to develop properly, is known as physical activity.

- (ii) Cognitive performance- Cognitive performance refers to the ability of the brain to process information like orientation, thought process, memory, learning, attention, concentration, reasoning, problem-solving, and decision-making.

2.4 Participants

Size and nature of the sample

The size of the sample was- 80 with twenty 9-year-olds (10 girls, 10 boys), twenty 10-year-olds (10 girls, 10 boys), twenty 11-year-olds (10 girls, 10 boys), and twenty 12-year-olds (10 girls, 10 boys). The nature of the sample was stratified random. Stratification was done based on the age and the gender of children.

2.5 Tool used

- 1) General Information Schedule; 2) Mini-Mental State Examination by Folstein et al. in 1975

2.6 Technique of statistical analysis

- (i) Mean (ii) Standard Deviation (iii) Chi-Square Test

3. Procedure

The survey of research was initially conducted to finalize the research problem and methodology. Then the study variables were identified. Suitable tools were prepared or selected. The sample was drawn from the population. The nature of the sample was stratified random. A sample of 80 children aged 9-12 years, consisting of 40 girls and 40 boys, was selected. The following tools were personally administered to the participants in small groups: (i) General Information schedule; and (ii) Mini-Mental State Examination by Folstein et al. in 1975. After data-collection, the data were scanned. Incomplete/doubtful data were discarded. Then the identifying information was tabulated. Data collected through standardized tests were scored using the procedure stated in the manuals. After that, all the data were tabulated and analysed. The following statistical techniques were used: Mean, Standard Deviation, and Chi-Square Test. The results were obtained and discussed in the light of the findings of earlier studies. Conclusions were drawn.

4. Result And Discussion

Table 4.1 Descriptive statistics of Cognitive Function:

Sample	Mean	Standard Deviation
Entire Sample (N=80)	25.80	3.22
9 Years Olds (N=20)	25.15	4.00
10 Years Olds (N=20)	24.80	3.58
11 Years Olds (N=20)	26.80	1.96
12 Years Olds (N=20)	26.45	2.72
Girls (N=40)	25.10	3.76
Boys (N=40)	26.50	2.42

Figure 4.1 Means of Cognitive Function sorted by Age of Participants

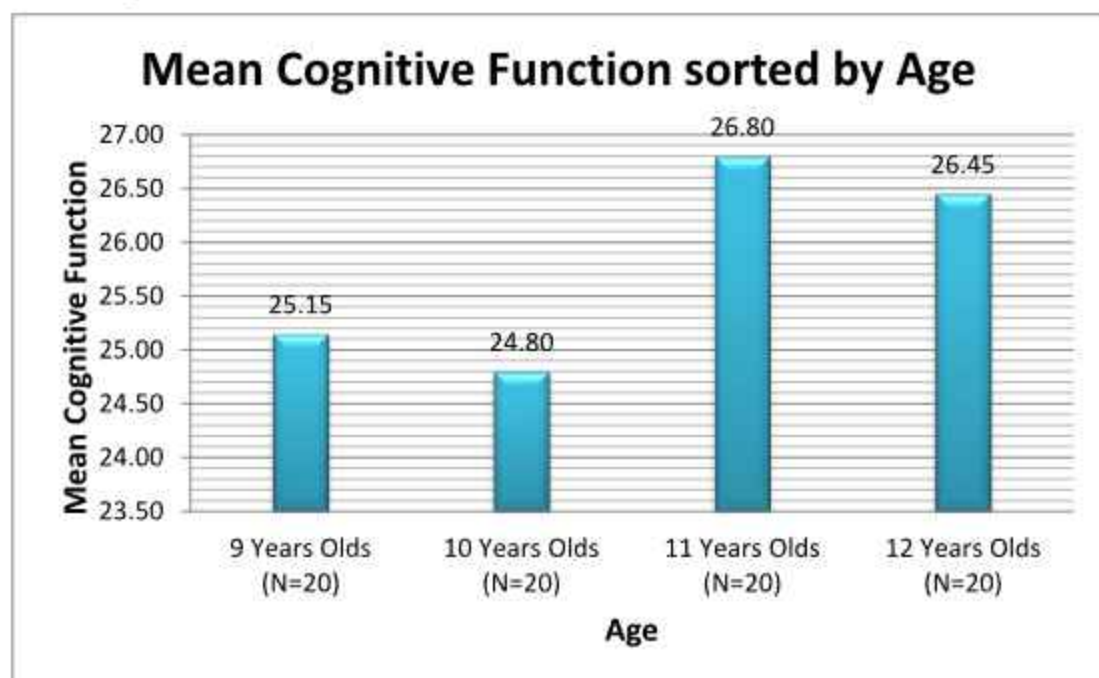


Table 4.1 and Figure. 4.1 show that the mean cognitive function of participant 11-year-olds children is more than that of the other age groups. The standard deviation values

(Table 4.1) show moderate heterogeneity of variance in all cases.

Figure 4.2 Means of Cognitive Function sorted by Gender of Participants

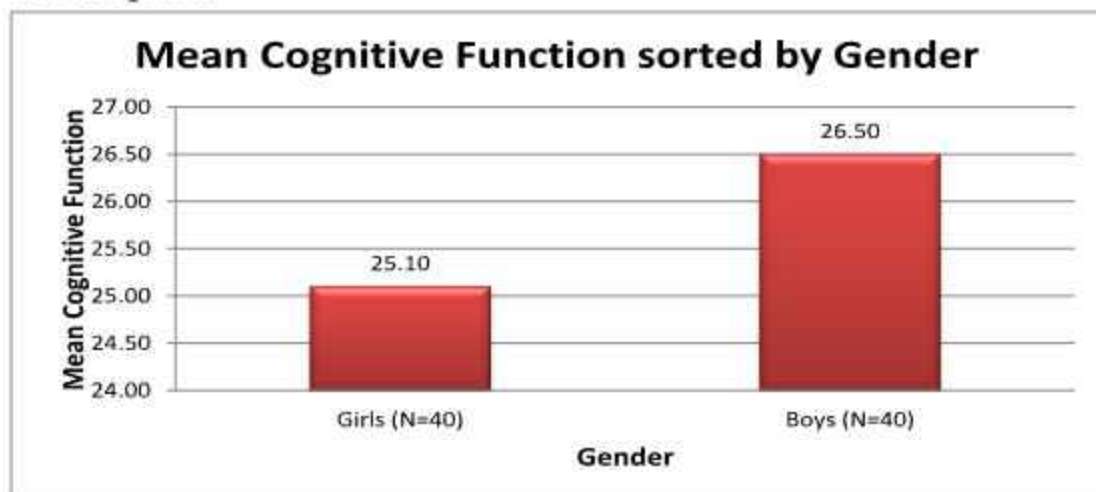


Figure. 4.2 shows that mean Cognitive Function of participant boys is more than that of girls. This means that the Cognitive Functions of boys are better than that of girls.

Due to categorical nature of most variables, the inferential statistics involved conduct of Chi square tests.

Table 4.2: Effect of Physical Activities on Cognitive Function (Entire Sample; N=80)

CrossTabulation	Chi-square	df	Significance	Inference
Age*Cognitive Functions	42.77	36	0.203	Non-significant
Gender*Cognitive Functions	11.77	12	0.465	Non-significant
Performance of Physical Activities*Cognitive Functions	52.83	12	0.000	Significant
Types of Physical Activities*Cognitive Functions	144.73	144	0.467	Non-significant
Frequency of Physical Activities*Cognitive Functions	130.20	84	0.001	Significant

Chi square values (Table 4.2) show that performance of physical activities has a significant effect on cognitive functions; and frequency of physical activities also has a

significant effect on cognitive functions of children and young adolescents. Thus, the research hypothesis (There is influence of children's extent of engagement in physical activities on their cognitive performance) is supported in these two cases. These findings agree with those of Bidzan-Bluma and Lipowska (2018), Mandolesi et.al (2018), Zeng et.al (2017), Carson et.al (2016), Jackson et.al (2016), Prakash et.al (2013-15), Staiano A. E. and Calvert S. L. (2011), Ellemberg (2009).

5. Conclusion

5.1 Conclusion

1. Performance of physical activities has significant effect on cognitive functions of children and young adolescents,
2. Frequency of physical activities has significant effect on cognitive functions of children and young adolescents.

5.2 Limitations of the study

- (i) The sample was not very large and representative enough. This was because the time to conduct the study was short.
- (ii) Adolescents could have been included for wider generalization of findings.
- (iii) No other independent variable apart from engagement in physical activities was studied. Inclusion of other variables like Socio-Economic status, natures of home and school environments, reading habits etc. of children could have enriched the findings.

5.3 Implications of the study

Children and young adolescents must be encouraged to engage in physical activities not only for physical and motor development but also for their cognitive development. They must regularly engage in physical activities at home and school.

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Vol. 5 ISSUE 1

Printed by Dr. Aparna De and published by Dr. Aparna De , Principal & Secretary on behalf of South Calcutta Girls' College and printed at Indoor Outdoor Creative Agency, 9/1A Chintamani Das Lane ,Kolkata-700009 and published at South Calcutta Girls' College,72,Sarat Bose Road, (Kolkata), District-South 24 Parganas, West Bengal, Pin code-700025

Editor : Dr. Aparna De