



**SONOPANT DANDEKAR ARTS, V.S. APTE COMMERCE  
AND M.H. MEHTA SCIENCE COLLEGE, PALGHAR**

**Department of Accounting & Finance**

# **PROJECT REPORT**

**FYBAF (Accounting & Finance)  
Foundation Course**

**Academic Year 2022-2023**

Prepared by  
**Department of Accounting & Finance  
Sonopant Dandekar Arts, V.S. Apte Commerce and  
M.H. Mehta Science College, Palghar**

# INDEX

<b>Sr. No.</b>	<b>Content</b>
<b>1</b>	<b>Notice for Project Submission</b>
<b>2</b>	<b>Curriculum where course (subject where project work/ field work is required)</b>
<b>3</b>	<b>List Learners with Project titles</b>
<b>4</b>	<b>Sample Projects</b>



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**V. S. Apte Commerce &**  
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Ref No.:

Date : 14/03/2023

# Notice

## Department of Accounting & Finance (Foundation Course)

This is to inform you that all the **First Year Bachelor of Commerce Accounting & Finance (Sub. Foundation Course)** students are required to submit the hard copy of your final project report as per below schedule. All submissions should be made to the **Accounting & Finance Department** during office hours from 09.30 am to 01.30 pm. Ensure your report is properly written.

**Batch-1**    **20/03/2023 (36 Students)**  
**Batch-2**    **21/03/2023 (36 Students)**  
**Batch-3**    **25/03/2023 (36 Students)**

**Head of the Department**  
**Department of Accounting &**  
**Finance**

**Dr. Kiran J. Save**  
**Principal**

**PRINCIPAL**  
**Sonopant Dandekar Arts College,**  
**V.S. Apte Commerce College &**  
**M.H. Mehta Science College**  
**PALGHAR (W.R.)**  
**Dist. Palghar, Pin-401404**

**Skill Enhancement Courses (SEC)**

**6. Foundation Course - I**

**Modules at a Glance**

<b>Sr. No.</b>	<b>Modules</b>	<b>No. of Lectures</b>
1	Overview of Indian Society	05
2	Concept of Disparity- 1	10
3	Concept of Disparity-2	10
4	The Indian Constitution	10
5	Significant Aspects of Political Processes	10
<b>Total</b>		<b>45</b>

Sr. No.	Modules / Units
1	<b>Overview of Indian Society</b>
	Understand the multi-cultural diversity of Indian society through its demographic composition: population distribution according to religion, caste, and gender; Appreciate the concept of linguistic diversity in relation to the Indian situation; Understand regional variations according to rural, urban and tribal characteristics; Understanding the concept of diversity as difference
2	<b>Concept of Disparity- 1</b>
	Understand the concept of disparity as arising out of stratification and inequality; Explore the disparities arising out of gender with special reference to violence against women, female feticide (declining sex ratio), and portrayal of women in media; Appreciate the inequalities faced by people with disabilities and understand the issues of people with physical and mental disabilities
3	<b>Concept of Disparity-2</b>
	Examine inequalities manifested due to the caste system and inter-group conflicts arising thereof; Understand inter-group conflicts arising out of communalism; Examine the causes and effects of conflicts arising out of regionalism and linguistic differences
4	<b>The Indian Constitution</b>
	Philosophy of the Constitution as set out in the Preamble; The structure of the Constitution-the Preamble, Main Body and Schedules; Fundamental Duties of the Indian Citizen; tolerance, peace and communal harmony as crucial values in strengthening the social fabric of Indian society; Basic features of the Constitution
5	<b>Significant Aspects of Political Processes</b>
	The party system in Indian politics; Local self-government in urban and rural areas; the 73rd and 74th Amendments and their implications for inclusive politics; Role and significance of women in politics

**Topics for Project Guidance: Growing Social Problems in India:**

- *Substance abuse- impact on youth & challenges for the future*
- *HIV/AIDS- awareness, prevention, treatment and services*
- *Problems of the elderly- causes, implications and response*
- *Issue of child labor- magnitude, causes, effects and response*
- *Child abuse- effects and ways to prevent*
- *Trafficking of women- causes, effects and response*

**Note:**

***Out of the 45 lectures allotted for 5 units for Semester I, about 15 lectures may be allotted for project guidance***

**SONOPANT DANDEKAR ARTS, V.S. APTE COMMERCE AND M.H. MEHTA SCIENCE COLLEGE, PALGHAR**

Class :

FYBAF

Academic Year :

2022-2023

Subject :

Foundation Course - II

Sem. :

II

Sr. No.	Roll No.	Name of the Student	Title of the Project	Signature
1	19001	LOKHANDE HARSH SUNIL	Make a presentation on Urbanization and problems of housing in urban areas.	<i>Harsh</i>
2	19002	MORE NIDHI SUBHASH	Perform a street play on how the changing values have negative impact on our lives	<i>Nidhi</i>
3	19003	PAWADE DIVYA PANDHARINATH	Undertake a programme to educate the youth regarding disadvantages of changing lifestyles in our society.	<i>D. Pawade</i>
4	19004	PATIL DHAWAL DILIP	Review the causes of farmers' suicides and suggest remedial	<i>Dhawal</i>
5	19005	MORE HARDIK YOGESH	Conduct a survey on impact of mass media on youth	<i>Hardik</i>
6	19006	BHOIR ANUP BABURAO	Engage in debate regard Genetically Modified Crops.	<i>B. Bhaurao</i>
7	19007	RAVATE ASHISH DINESH	Conduct a study on Genetically Modified Crops	<i>Ashish</i>
			Create a public awareness campaign on criminal activities by youth and make a presentation of the same.	<i>Ashish</i>
8	19008	PAREKH ISHA CHETAN	Make a case study presentation on farmer suicide and agrarian crisis in India.	<i>Isha</i>
9	19009	MALI VIDHIKA HARESHWAR	Undertake a case study on development of dams and human rights violation.	<i>Vidhi</i>
10	19010	KURLE SANGHAVI SANJAY	Visit to NGOs involved in protection of human rights and make note of responses regarding violation of human rights due to nuclear power projects.	<i>Sanghavi</i>
11	19011	SASTE VISHWAJEET ANIL	Engage in group discussion on causes of crimes committed by youth.	<i>Vijay</i>
12	19012	SANKHE MANDAR JAYKUMAR	Analyse the causes of suicide among the youths with reference to particular cases	<i>Mandar</i>
13	19013	MADAIVA PREETI SHYAMLAL	Urbanization and migration.	<i>Preeti</i>
14	19014	NAIK DIKSHA ANAND	Make a presentation on urbanization and problem of housing in urban areas	<i>Diksha</i>




15	19015	BARDE BHUMIKA NITIN	Health problem associated with urbanization.	<i>B. Pr...</i>
16	19016	TANDEL UPASANA BHUSHAN	Globalization and its impact on Youth.	<i>Tup...</i>
17	19017	BARI SHREYA PRAMOD	Globalization and its influence on life style	<i>Shreya...</i>
18	19018	BHUSARA KALYANI VINAYAK	Globalization and its influence on Indian culture	<i>Bh...</i>
19	19019	SAHU NISHA PHOOLCHAND	Globalization and its impact on agriculture	<i>Nisha...</i>
20	19020	TARE ISHA RAVINDRA	Positive effects of globalization.	<i>Ish...</i>
21	19021	GHARAT SAKSHI GANESH	Corporate farming and Contractual farming.	<i>S. Gh...</i>
22	19022	RAUT DHRUVITA SHAILESH	Development projects in India – Environmental loss and Economic gain.	<i>Raut...</i>
23	19023	GHARAT AKANKSHA DIVAKAR	Impact of technology and communication.	<i>Ak...</i>
24	19024	KANSARA HARSH DINESH	Impact of mass media on Youth.	<i>Harsh...</i>
25	19025	AKREKAR SHREYA SANTOSH	Impact of mass media on culture.	<i>Shreya...</i>
26	19026	KOLI DRUSHTIBEN RAJESHBHAI	Increasing crime among Youth.	<i>Koli...</i>
27	19027	MOHITE SANIYA HRIDAYNATH	Increasing Suicide among Youth.	<i>Anisha...</i>
28	19028	JHA ANISHA UGRANATH	Visit NGOs involved in protection of human rights due to various projects.	<i>Anisha...</i>
29	19029	RANTEKE SNEHA CHOTU	Farmers Suicides and agrarian distress.	<i>Sneha...</i>
30	19030	RAUT SAKSHI HEMANT	Measures to prevent farmers Suicides..	<i>Sakshi...</i>
31	19031	BHARTI ADITYA SURESH	NEP-1991 and its impact.	<i>Bharti...</i>
32	19032	GUPTA SAKSHI SURESH	Make a presentation on Urbanization and problems of housing in urban areas.	<i>S.S.G.</i>
33	19033	SAMBARA GAURANG PRAMOD	Perform a street play on how the changing values have negative impact on our lives	<i>Gaurang...</i>
34	19034	KINI TANISH KALPESH	Undertake a programme to educate the youth regarding disadvantages of changing lifestyles in our society.	<i>Tanish...</i>
35	19035	PATIL SUJAL SANDIP	Review the causes of farmers' suicides and suggest remedial	<i>Sujal...</i>
36	19036	JOSHI MANISH SHANKARLAL	Conduct a survey on impact of mass media on youth.	<i>Manisha...</i>
37	19037	TAMBE SUMEDH SUDHIR	Engage in debate regard Genetically Modified Crops.	<i>Sumedh...</i>
38	19038	KHANDEKAR KSHITIJ SHRIKRISHNA	Conduct a study on Genetically Modified Crops	<i>Kshiti...</i>
			Create a public awareness campaign on criminal activities by youth and make a presentation of the same.	<i>Kshiti...</i>



39	19039	DSLILVA LESTER LANCY	Make a case study presentation on farmer suicide and agrarian crisis in India.	Verma
40	19040	BUNKAR ASHWINI MUKESH	Undertake a case study on development of dams and human rights violation.	Ashwini
41	19041	MAURYA NIDHI SARVJEET	Visit to NGOs involved in protection of human rights and make note of responses regarding violation of human rights due to nuclear power projects.	Nidhi
42	19042	SHAIKH AKBAR ALI BAKRIDI	Engage in group discussion on causes of crimes committed by youth.	Akbar
43	19043	VALMIKI SHIVA SANJAY	Analyse the causes of suicide among the youths with reference to particular cases	Shivna
44	19044	MEHER PRACHITI ROSHAN	Urbanization and migration.	M.P.R
45	19045	PATEL MUKESH SANJAY	Make a presentation on urbanization and problem of housing in urban areas	P. Mukesh
46	19046	MHATRE TRUSHIKA MANISH	Health problem associated with urbanization.	Trushika
47	19047	MEHATA BIPINKUMAR SANJAY	Globalization and its impact on Youth.	J. Nandani
48	19048	JHA NANDINI MAHESH	Globalization and its influence on life style	Nandini
49	19049	YADAV SAPNA VINOD	Globalization and its influence on Indian culture	Sapna
50	19050	RATHOD RITESH ASHOK	Globalization and its impact on agriculture	Ritash
51	19051	KUSWAH SONU VIRENDRAPRASAD	Positive effects of globalization.	Sonu.
52	19052	PANDEY ASHWINKUMAR SHASHIBHUSHAN	Corporate farming and Contractual farming.	Swadey
53	19053	KOTHARI RIYA UPENDRA	Development projects in India – Environmental loss and Economic gain.	Riya
54	19054	JAIN SAKSHI DINESH	Impact of technology and communication.	Sakshi
55	19055	TIWARI SHREYA MUNNA	Impact of mass media on Youth.	Shruuti
56	19056	MEHER VAISHNAVI PRAFUL	Impact of mass media on culture.	Meher
57	19057	PADVALE SWARA DIPAK	Increasing crime among Youth.	Swarasa
58	19058	SANGALE GAURI VALMIK	Increasing Suicide among Youth.	S. Gauri
59	19059	PAWAR PRAGATI YUVRAJ	Visit NGOs involved in protection of human rights due to various projects.	Pragati
60	19060	KHAN RUKHSAR GANIURREHMAN	Farmers Suicides and agrarian distress.	K. Rukhsar
61	19061	PATIL SURBHI MAHENDRA	Measures to prevent farmers Suicides..	Patil Sun.
62	19062	SHIRSATH SHUBHAM MARUTI	NEP-1991 and its impact.	Shubh
63	19063	DHURIYA RISHABH DINESH	Positive effects of globalization.	Rishabh
64	19064	PATIL AAKASH SANTOSH	Corporate farming and Contractual farming.	Aakash

65	19065	NIRBHAVANE MUDDRA RATAN	Development projects in India – Environmental loss and Economic gain.	<i>Nabhu</i>
66	19066	MORE ANTARA SANJAY	Impact of technology and communication.	<i>Sanjay</i>
67	19067	MOURYA VIVEK	Impact of mass media on Youth.	<i>Vivek</i>
68	19068	CHHEDA SOHAM PARESH	Impact of mass media on culture.	<i>Soham</i>
69	19069	VERMA SUJAL VINOD	Increasing crime among Youth.	<i>Sushree</i>
70	19070	YADAV ROSHAN HARENDRA	Increasing Suicide among Youth.	<i>Dorshan</i>
71	19071	JAIN RISHABH GOPALLAL	Visit NGOs involved in protection of human rights due to various projects.	<i>Rishabh</i>
72	19072	ACHARYA GAURAV DEVILAL	Farmers Suicides and agrarian distress.	<i>Gurav</i>
73	19073	GUPTA VARSHA DINDAYAL GUPTA	Measures to prevent farmers Suicides..	<i>Varsha</i>
74	19074	PAL REEMA BALESHWAR	NEP-1991 and its impact.	<i>Reema</i>
75	19075	YADAV ANJALI RAMNARAYAN	Review the causes of farmers' suicides and suggest remedial	<i>Ramnarayana</i>
76	19076	GUPTA ABHISHEK LALLAN GUPTA	Conduct a survey on impact of mass media on youth.	<i>Abhishek</i>
77	19077	KANERI ADITI KESHAV	Engage in debate regard Genetically Modified Crops.	<i>Aditi</i>
78	19078	YADAV SEJAL VINOD	Conduct a study on Genetically Modified Crops	<i>Sejal</i>
79	19079	SINGH SANDHYA SURENDRA	Create a public awareness campaign on criminal activities by youth and make a presentation of the same.	<i>Sandhya</i>
80	19080	INGOLE VAIBHAV VINOD	Make a case study presentation on farmer suicide and agrarian crisis in India.	<i>Vaibhav</i>
81	19081	CHAVAN SNEHA DATTATRAYA	Undertake a case study on development of dams and human rights violation.	<i>Sneha</i>
82	19082	PANDEY RUPANJALI VIJAY	Visit to NGOs involved in protection of human rights and make note of responses regarding violation of human rights due to nuclear power projects.	<i>Rupandey</i>
83	19083	GUPTA PAVAL VIJAY	Engage in group discussion on causes of crimes committed by youth.	<i>Pavani</i>
84	19084	CHAUHAN RITIKA PANCHAM	Analyse the causes of suicide among the youths with reference to particular cases	<i>Ritika</i>
85	19085	PADHI ANJANA RAVINDRA	Urbanization and migration.	<i>Anjana</i>
86	19086	SHARMA PAWAN PARSHURAM	Make a presentation on urbanization and problem of housing in urban areas	<i>Pawan</i>
			Health problem associated with urbanization.	

87	19087	CHAUHAN ANJALI SANDEEP	Globalization and its impact on Youth.	<i>Anandson</i>
88	19088	GUPTA SONALI RADHESHYAM	Globalization and its influence on life style	<i>Yamali</i>
89	19089	THAKUR VISHAL KAUSHAL	Globalization and its influence on Indian culture	<i>Yashal</i>
90	19090	MHATRE DEVANSH SADANAND	Globalization and its impact on agriculture	<i>Devatre</i>
91	19091	KUSHWAHA PRITIKUMARI KANHIVA	Make a presentation on Urbanization and problems of housing in urban areas.	<i>Prithi</i>
92	19092	JAISWAL ANAND OMPRAKASH	Perform a street play on how the changing values have negative impact on our lives	<i>Anand</i>
93	19093	SHAIKH SHEHNAJ JAVED	Undertake a programme to educate the youth regarding disadvantages of changing lifestyles in our society.	<i>Sheikha</i>
94	19094	JOSHI PIYUSH LAXMILAL	Review the causes of farmers' suicides and suggest remedial Conduct a survey on impact of mass media on youth.	<i>Piyush</i>
95	19095	PRAJAPATI RAMYA VINAY	Engage in debate regard Genetically Modified Crops.	<i>Ramya</i>
96	19096	PATIL PRANITA ROHIDAS	Conduct a study on Genetically Modified Crops	<i>Pranita</i>
97	19097	GUPTA VIKASKUMAR SHRIRAM	Create a public awareness campaign on criminal activities by youth and make a presentation of the same.	<i>Vijayra</i>
98	19098	THAKUR SUMIT BHOLA	Make a case study presentation on farmer suicide and agrarian crisis in India.	<i>Sumit</i>
99	19099	SHARMA SUJAL BANSILAL	Undertake a case study on development of dams and human rights violation.	<i>Sujal</i>
100	19100	MEMON TOHIR MOHAMAD TOUFIQUE	Visit to NGOs involved in protection of human rights and make note of responses regarding violation of human rights due to nuclear power projects.	<i>Memon</i>
101	19101	GHARAT APURVA VASANT	Engage in group discussion on causes of crimes committed by youth.	<i>Apurva</i>
102	19102	VARAIVYA VISHVA RASHMIKANT	Analyse the causes of suicide among the youths with reference to particular cases	<i>Vishva</i>
103	19103	RAJPUROHIT AACHAL SURESH SINGH	Urbanization and migration.	<i>Rajput</i>
104	19104	SALUNKHE` AMRUTA SUNIL	Engage in debate regard Genetically Modified Crops.	<i>Amruta</i>
105	19105	GUPTA SUMIT AJIT	Conduct a study on Genetically Modified Crops	<i>Sumit</i>

106	19106	MISHRA NIKHIL SUNIL	Create a public awareness campaign on criminal activities by youth and make a presentation of the same.	
107	19107	PATIL RITESH PRASANNA	Make a case study presentation on farmer suicide and agrarian crisis in India.	
108	19108	DODHIA SNEHA MANSOOR ALI	Undertake a case study on development of dams and human rights violation.	

Teacher Signature



HOD

Name	Roll No :
Bumika Nitin Barde	19015
Upasana Bhushan Tandel	19016
Shreya Promod Bari	19017
Kalyani Vinayak Bhusara	19018
Nisha Phoolchand Sahu	19019
TSha Ravindra Tare	19020
Sakshi Ganesh Gharat	19021

NAME :- BHUMIKA NITIN BARDE

## \* Trafficking of women \*

### \* Introduction :-

The trafficking of women for sexual exploitation is an international, organized, criminal phenomenon that has grave consequences for the safety, welfare and human rights of its victims.

Trafficking of women is a criminal phenomenon that violates basic human rights, and totally destroying victims' lives. Countries are affected in various ways. Some see their young women being lured to leave their home country and ending up in the sex industry abroad. Other countries act mainly as transit countries, while several others receive foreign women who become victims of sexual exploitation.

### \* Gender Inequality and The Trafficking of women

A recent study by La Strada has linked the trafficking of women with gender inequalities; "poverty, unemployment and a cultural context in which violence against women is tolerated are among the most important causes of trafficking. Another important factor is the demand for cheap labour and services in female-designated sectors of work. As the UN Rapporteur on violence against women serves as noted, 'the lack of rights afforded to women serves as the primary causative factor at the root of both women's migration and trafficking in women.'

By failing to protect and promote women's civil, political, economic and social rights, Government create situation in which trafficking flourishes, [La Strada, 2008]

## \* Trafficking of women across the world

The United Nations estimates that 4 million people are trafficked each year, resulting in \$7 billion in profits to criminal groups. Many countries have weak, unenforced or no laws against trafficking in human beings, often making it less risky and more profitable to criminal groups than drug or arms trafficking. With increased economic globalization, trafficking in women from poor to wealthier countries appears to be on the rise. Trafficking networks may recruit and transport women legally or illegally for slavery-like work, including forced prostitution, sweatshop labor, and exploitative domestic servitude.

## \* Snapshot :-

Thai and hill tribe women and girls are trafficked to Japan, Malaysia, South Africa, Bahrain, Australia, Singapore, Europe, Canada and the United States for sexual and exploitation. Many women and girls are trafficked by international criminal syndicates and lured to Chinese Taipei, Malaysia, Gender Equality in the United States of America of America of America, and the Middle East by labour recruiting agencies and are forced into involuntary servitude because of the high debt owed to

the agencies. A number of women and girls from Burma, Cambodia, and Vietnam transit through.

women are one of the major group considered most vulnerable to human trafficking. For purpose of sexual or commercial exploitation, woman and girl are kidnapped, sold and coerced by slavers in nearly every country in the world. Though many human rights and governmental organizations agree that trafficking in women is a serious violation of human rights that needs to be fought, the complex and widespread operations of human trafficking make prosecution and punishment of traffickers nearly impossible in many cases. Trafficking in woman is an ancient enterprise that dates back nearly to the beginnings of the civilization. Female slaves were often highly valued in the ancient nations for use as prostitutes, concubines, or to breed more slaves.

one of the most common reason for trafficking in women today is to fuel the prostitution trade. Traffickers often recruit or buy women from destitute areas, promising to smuggle them to a new country and find them work as domestic servants. Since these women are usually tightly controlled, they also have limited access to any type of health care, and are thus far more likely to suffer from illnesses of all kinds...



## \* CAUSES OF WOMEN TRAFFICKING

The major causes of trafficking in women are as follows :

1] Poverty :- Especially in poor countries like Nepal, Sri Lanka, poverty is the root cause of trafficking of women. The financially weak parents themselves sale their sons and daughters to the dalals for money.

2] Unemployment :- When the male members of the family are not working then the females have to take the entire burden of running the household. The women undergo immense pressure to satisfy the family needs. This is taken as an advantage by the traffickers who lure women into the flesh trade.

3] Child Marriage :- In India child marriages still exist and even the dowry system. The girls are trafficked in the name of marriage to Uttar Pradesh, Gujarat, Mumbai, Bihar and other states.

4] Social Stigma :- In our society especially in the rural areas, the single, divorced, unwed, widowed and sexually abused women and young

8] Domestic Violence :- Due to the dowry system, the women are victims of the domestic violence. Wife battering is glorified in India. A man is considered as masculine if he ill treats his wife and beats her black and blue. Many women who are lucky enough to escape such torture are not accepted by their parents also. This is because even the parents feel that the girl after marriage is someone else's property. Such women ultimately fall prey to the traffickers.

9] Calamities and Disasters :- During riots, wars and natural calamities like earthquakes, cyclones, etc. the women are vulnerable. At the time of unrest, if men are away, the women suffer economic hardships and they develop a feeling of lack of security. This is mainly due to lack of family support and safe shelter. The traffickers take advantage of this vulnerability and exploit women.

Tourism :- The male tourists who visit our country also demands commercial sex for their enjoyment. Thus the women become more vulnerable in tourists destinations like Goa, Mahabaleshwar, etc. Hence many people are afraid to settle down with their families in the tourists areas.

girls are looked down upon. The unwillingness of the society to accept them may lead to frustration on the part of these women and they become easy prey of the traffickers.

5] Religious Practices :- The decades system where in the girl is wedded to God and later on exploited by the temple priests, helps to the growth of women trafficking. Still this practice is continued in India. The scheduled caste women are made to work as decades. Later on they become prostitutes in the red light areas of the city.

6] Female Infanticide and Foeticide :- The states like Punjab and Haryana have a very high rate of female infanticide and foeticide. Hence the sex ratio is not balanced in such states. The men in these states depends heavily on the human traffickers for the satisfaction of their physical needs.

7] False Promises :- The women who are involved in a love affair with a man without knowing his background are ultimately cheated and lured into prostitution racket. The promises of marriage become false when the man makes a DVD or MMS of hers which shows her in a negative way. Ultimately the women is blackmailed and trapped by the traffickers.

## Effects of Trafficking of Women

The act of trafficking and the attendant human rights violations can have any serious consequences for the victim. Women who have been trafficked may suffer from serious health problems, including physical health, reproductive health & mental health problems. Service providers who work with victims should be aware of the severer & interrelated health consequences that result from trafficking. More general information about the healthcare needs of women victims of violence can be found in the Violence & Health section.

Trafficking victims often suffer from serious physical abuse & physical exhaustion, as well as starvation. Typical injuries can include broken bones, concussion, bruising or burns, as well as other injuries consistent with assault. Some of these serious injuries can cause lasting health problems & may require long-term treatment. Because women who have been trafficked have been subjected to multiple abuses over an extensive period of time, they may suffer these health consequences in a manner consistent with victims of prolonged torture.

Women who are victims of trafficking may also face legal consequences. Frequently, when victims of trafficking come to the attention of local authorities, they are charged with violation of local law. The consequence of the illegal act is often deportation, being sent back to the country of origin,

which has a long-term legal effect on the woman's ability to travel again to a particular country. Many countries in Europe are making temporary visas available to the trafficking victims, if they are willing to testify against the traffickers. Even if the women are often sent back after the trial has ended. Some countries, however, are creating procedures & regulations that would allow women to apply for permanent residency through their status as trafficking victims.

The effects of trafficking may have severe impact on the survivor. The following are the effects:

1) Rejection :- Most survivors of trafficking are isolated & not accepted by the community. The rejection of the survivor by the community is the greatest tragedy. The family members & the members of the community may blame the survivor for the traumatic experiences.

2) Helplessness :- The victim of trafficking feel helpless as they are unable to change the circumstances in which they find themselves in. They give up trying to come out of the situation. They withdraw & isolate themselves, & remain disconnected from the world.

3) Depressive Disorder :- the survivors of trafficking may experience depressive disorder. This type of disorder is characterised by :-

- feelings of sadness
- Inability to enjoy oneself.

- Lack of interest in day-to-day activities.
- Negative thoughts of oneself & about future.

4) Distraction : The victims distract themselves from the memories of traumatic experiences. Films, fights & gossips are some good distracters for the victims. Sometimes, the victim experiment with drugs, alcohol & seek short-term relationships.

5) Post Traumatic Stress Disorder : The trafficking victims may experience post traumatic stress disorder. This disorder is characterized by a marked general anxiety that is triggered by any clue that reminds the survivor/victim of traumatic stimuli in the past. This leads to numbness of sensations.

6) Eating Disorder : The trafficking victim may experience eating disorders. He may either go without food or may take to eating binges.

## \* Ways of Preventing Women Trafficking

Trafficking continues to adversely influence global harmony and security, disrupting economies and compromising the well-being and security of all countries including India. Trafficking of wildlife, cultural heritage and humans has been recorded globally.

According to the 2009 report of the United Nations office on Drugs and Crime, the most common reason for human trafficking (79 percent) is for sexual exploitation. The victims of sexual exploitation are predominantly women and girls. Women also made up the largest proportion of traffickers in 30 percent of the countries which provided information on the gender of traffickers. In certain parts of the world, women trafficking women is the norm.

Mass awareness, huge public funding and strict policies along with globally coordinated enforcement are the keys to containing this menace and preventing it. But, there is no foolproof action plan yet to stop this illicit trade permanently. Unless all governments come together for the security of their own countries, this illegal trade shall thrive.

A few suggestions can be considered for prevention of trafficking:-

### 1. Systematic Action:-

This illicit trade will continue unless stringent correction

measures are taken within the system. The co-ordination of all agencies and authorities should be the first step. All departments should work efficiently but independently. Unless they pool their operations and make an effective action plan, there will not be any visible change in the current scenario.

## 2. Reliable Data :-

The lack of authentic global data makes it hard for governments and international organisations to battle trafficking successfully. There has to be an immediate strengthening of the information collection system and encouragement of countries to acknowledge and report crimes diligently.

## 3. International Co-operation :-

There must be strong international co-operation between law enforcement agencies of different countries and citizens committed to stopping the illicit trafficking of valuable and to bring to light, various hidden deals.

## 4. Inter-Departmental Convergence :-

As the number of investigating departments increase so do gaps in performance. It is difficult to coordinate and perform effectively unless they operate in convergence for all cases.



## 5. Stringent Punishments:-

There have to be stringent laws and legal actions against such crimes. The relatively low risk of trials has led to the increase of organised criminal groups utilising the gaps in the legal framework and feeble law enforcement and criminal justice systems.

## 6. Raise Awareness :-

Information available on illicit trade has to be brought to light to alert people of how serious the concern is. This gradually shall enable policymakers and investigation agencies around the globe to create strong foundations of effective policy enforcement and an action plan can be formulated for their immediate response to such crimes accordingly.

Undoubtedly, all governments have taken sufficient action to fight illicit trade / trafficking. But they are mostly unorganised inefficiently executed. To add to that, with time, criminal associations and networks have been able to respond swiftly to avoid detection and get around law enforcement. Now, it has reached a situation alarming enough for governments to re-evaluate their capacities to counter illicit trade. The suggestions mentioned here are small steps. But they can bring promising change to the current situation and thereby help us reach the goal of recognising and destroying transnational criminal trade and trafficking in women and ending this trade chain permanently.

## ★ Response to Women Trafficking

**Response from Constitution:** The Constitution of the Country contains provision related to human trafficking as follows:

- **Fundamental Duties:** One of the eleven fundamental duties of the citizens is to renounce practices derogatory to the dignity of women.
- **Fundamental Rights:** The Article 23 of the Indian Constitution says that trafficking in any form of human beings is prohibited under in law.

## ★ Response from the Government:

The Immoral Traffic Prevention Act, 1956: This act was enacted with reference to the International Convention signed at New York in 1950. Initially, this act was known as the 'Suppression of Immoral Traffic in Women and Girls Act', which is a main legal tool for preventing human trafficking. Its aim is to prevent women trafficking.

★ **National Plan of Action, 1998:** It is known as 'The National Plan of Action to Combat Trafficking and Commercial Sexual Exploitation of Women and Children in 1998'. Its aim is to rehabilitate

the survivors of commercial sexual exploitation and bring them back to the normal social life. It has one Committee at the central level which is known as the Central Advisory Committee and the other at the state level which is known as the state Advisory Committee.

★ **National Commission for Women** : In 1992, the government established the National Commission for women to protect and promote the the intererics of women . It organizes work shops, seminars , conferences and activities related to women . trafficking . It has signed an MOU with the United Nations Development fund for women in order to check the problem to human trafficking in free status . of Andhra Pradesh , Bihar and West Bengal . Its objectives is to eliminate human trafficking 2015.

★ **National Human Rights Commission** : It was established under the protection of Human Rights Act, 1993, It helps to review and amend relevant laws to prevent trafficking . It sponsors research studies on trafficking and takes effective action to ensurance safe and voluntry return of trafficked women to their community.

## ★ Response from the NGO's

The NGO's like Mumbai based 'Prerna' and the Kolkata based 'Sankalp' have do a good job in identifying victims from the red light areas and rescuing them as well as rehabilitate them. Prerna is famous for its work in the field of human trafficking at the national and international level.

## ★ Response from the Media:

Media is the ultimate weapon of generations mass awareness of the social problem of human trafficking. It may spread the news of human trafficking in a particular area or it may create awareness about NGO's working of the rehabilitation of the victims. It may even provide helpline numbers for the victims and community members who wish to get involved.

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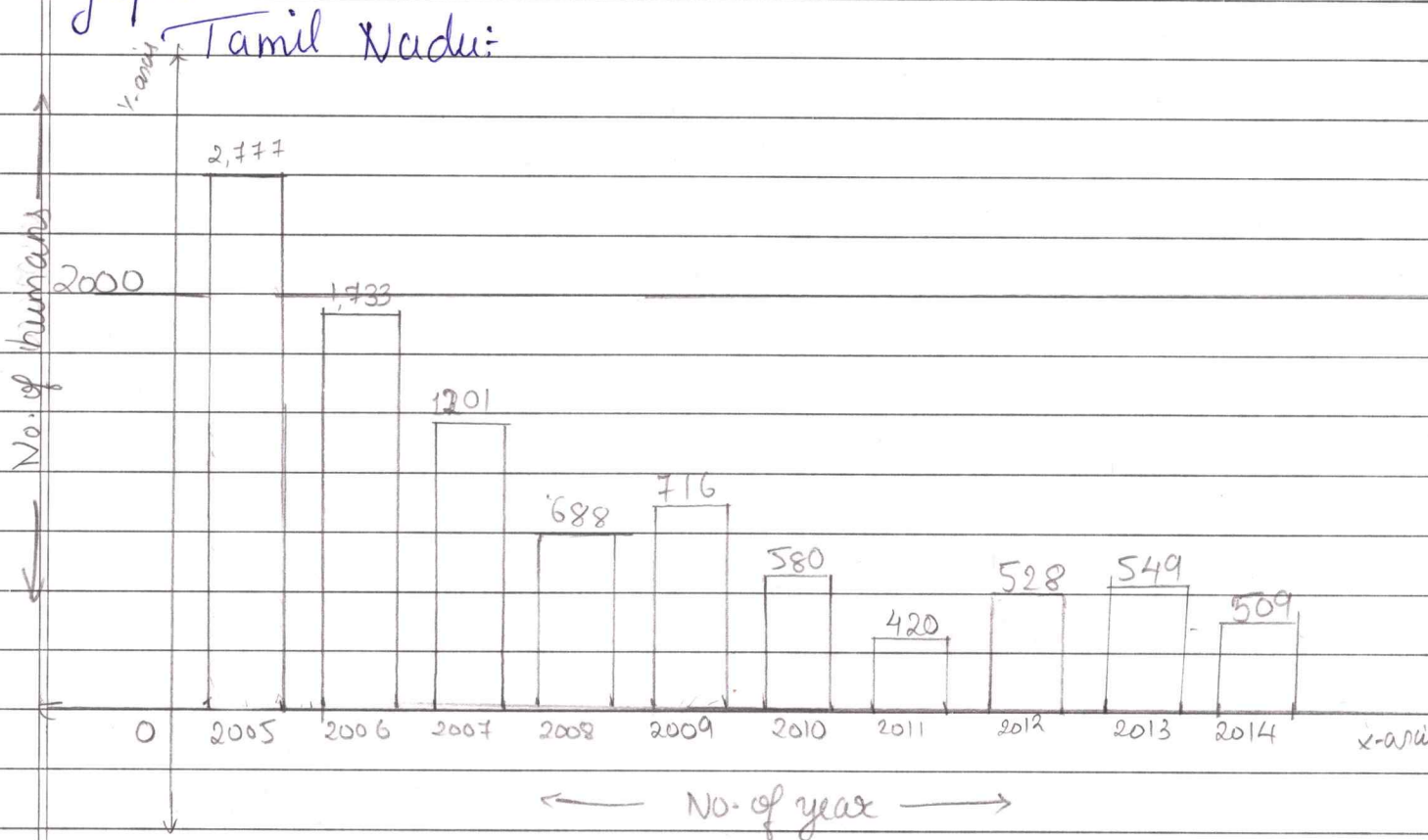
\*

# ANALYSTS :-

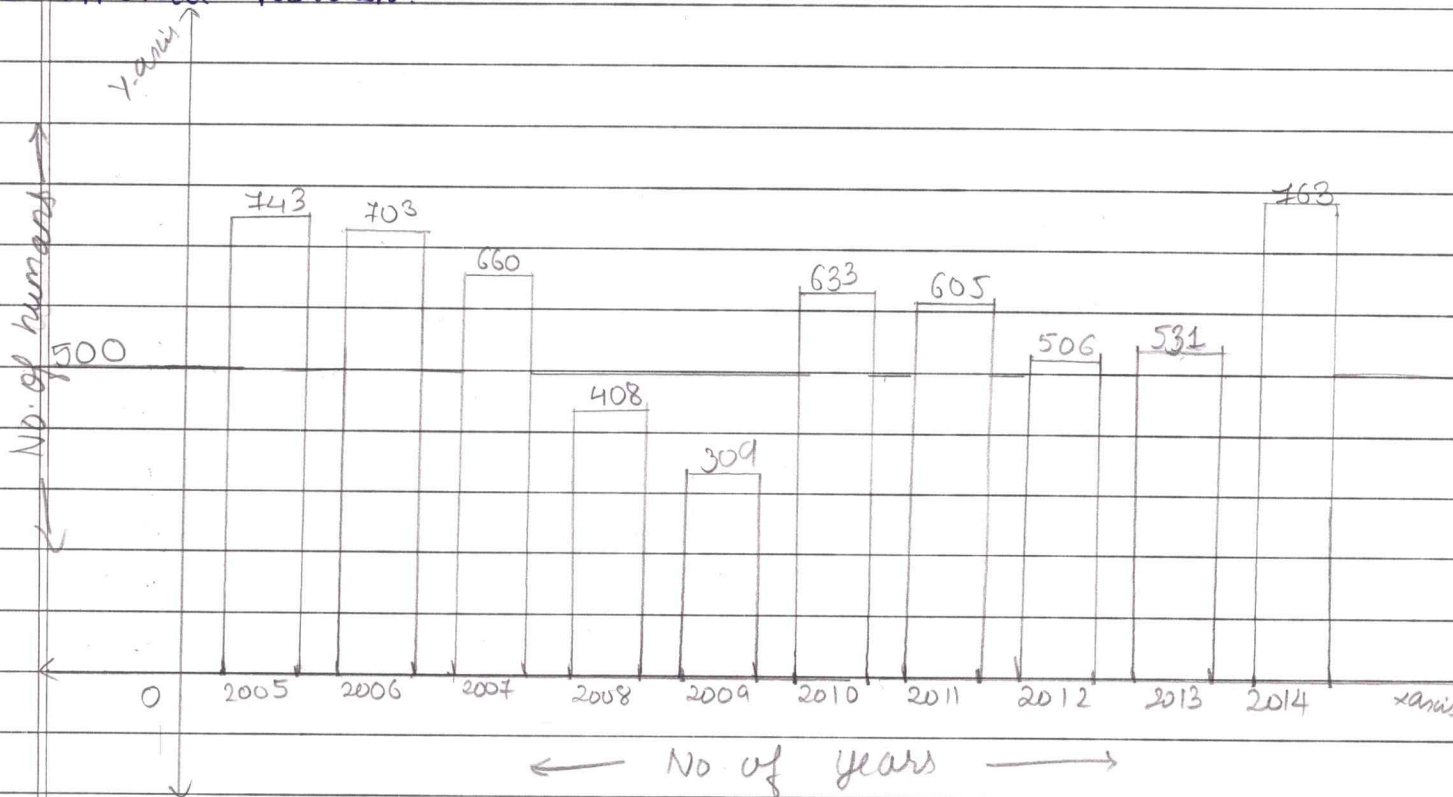
Human trafficking is general has expanded to almost every state in the country. Tamil Nadu leads with 9,701 cases over the past ten years, followed by Andhra Pradesh (5861), Karnataka (5,443), West Bengal (4,190) & Maharashtra (3,628)

These five states are high source as well as destination areas, trafficking women & young girls to red light areas; they comprise 70% of all reported cases of human trafficking over the past ten years.

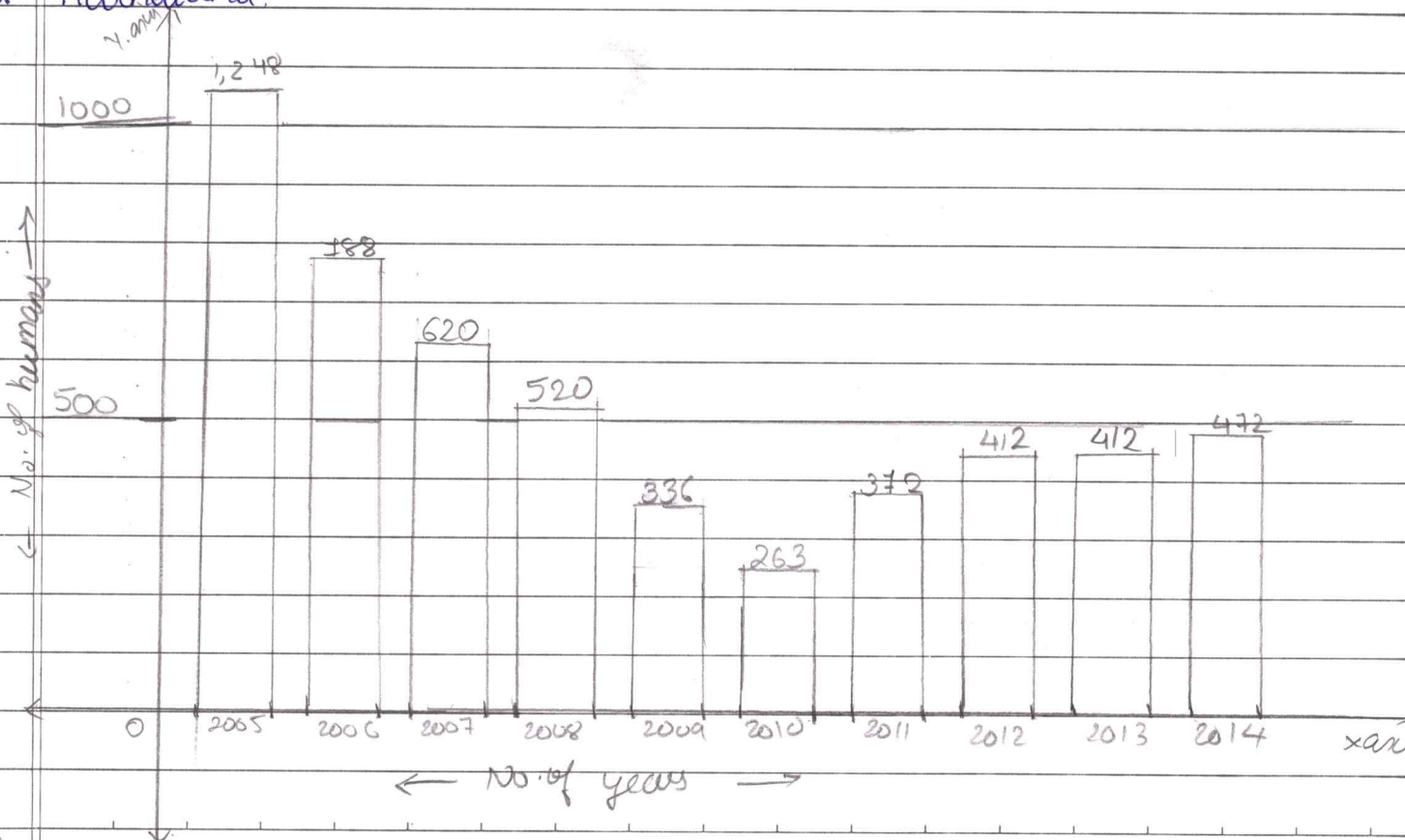
• Graph :-



## 2. Andhra Pradesh:-



## 3. Karnataka





## \* CONCLUSION:

The conclusions include the view that society's tolerance of the commercial sexual exploitation of women & minors, taboos regarding sexuality, and a culture that discourages reporting those suspected of trafficking & exploitation contribute to hiding the problem.

The response mechanisms of governments have for the most part been non-existent or inadequate. Disinterest, corruption & limited resources affect police investigations, the justice system and the immigration sector. Few court proceedings are initiated for trafficking crimes & practically no one is convicted. The press is performing an important function in raising awareness, although there is little investigative journalism.

The region is totally lacking in methods for prevention, protection, punishment of trafficking & strategies to reintegrate victims in society. With greater mobilization more consciousness-raising campaigns would be generated, improving the case reporting system, developing policies & reforming legislation & articulating prevention & protection strategies, as well as investigation & punishment of traffickers.



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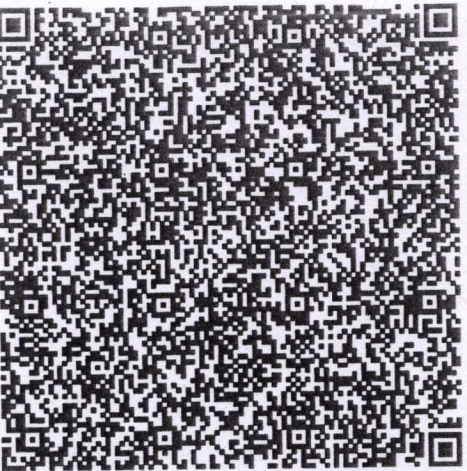
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# Foundation Course Project

Group No. 9

Name of the Group Members

Roll No.	Name
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Submission Date: 9-11-20

# Introduction

The India Caste System is historically one of the main dimension where people in India are socially differentiated through class, religion, tribe, gender, and language. Although this or other forms of differentiation exist in all human societies, it becomes a problem when one or more of these dimensions overlap each other and become the sole basis of systematic ranking and unequal access to valued resources like wealth, income, power and prestige (sekhon, 39).

The India Caste System is considered a closed system of stratification, which means that a person's social status is obligated to which caste they were born into. There are limits on interaction and behaviour with people from another social status (sekhon 39). Its history is massively related to one of the prominent religions in India Hinduism and has been altered in many ways during the Buddhist revolution and under British rule. This paper will be exploring the various aspects of the India Caste system related to its hierarchy, its history and its effects on India Today.

The caste system as it exists today is thought to be the result of developments during the

Collapse of the Mughal era and the rise of the British colonial government in India. The Collapse of the Mughal era saw the rise of powerful men who associated themselves with kings, priests and ascetics, affirming the regal and martial form of the caste ideal, and it also reshaped many apparently casteless social groups into differentiated caste communities. The British Raj furthered this development, making rigid caste organisation a central mechanism of administration. Between 1860 and 1920, the British Raj furthered this development, making rigid caste organisation a central mechanism of administration. Between 1860 and 1920, the British formulated the caste system into their system of government, granting administrative jobs and senior appointments only to Christians and people belonging to certain castes. Social unrest during the 1920s led to a change in this policy. From then on, the colonial administration began a policy of positive discrimination by reserving a certain percentage of government jobs for the lower castes. In 1948, negative discrimination on the basis of caste was banned by law and further enshrined in the India constitution.

# Caste Structure and Characteristic

Defining the word "caste" itself is harder than thought to be. Risky defines it as "a collection of families or group of families bearing a common name; claiming a common descent from a mythic ancestor, human or divine; professing to follow the same hereditary calling; and regarded by those who are competent to give an opinion as forming a single homogeneous community". It can also be defined as an endogamous and hereditary subdivision of an ethnic unit occupying a position of superior or inferior rank of social esteem in comparison with other such subdivisions.

Caste name is generally associated with a specific occupation and, as mentioned before, is a closed stratification, which makes it endogamous. The Indian caste system is a classification of people into four hierarchically ranked castes called varnas.

They are classified according to occupation and determine access to wealth, power, and privilege. Leadership positions in society are monopolized by a few dominant castes. The two upper castes are ritually considered as superior to the lower castes. The Brahmins, usually priests and scholars, are at the top. Brian K. Smith, the author of *Classifying the Universe*, explains his definition of the Brahmin caste:

The Brahmin class is essentially defined by its supposed priority (as the class created first by the creator god),

by knowledge of the veda, and by the monopoly this class holds on the operation of sacrifice. These traits justify the social position of the class vis-a-vis others: they are predominant because they are prior, and they claim to stand outside of the power relations that govern social life for others because of their superior knowledge and sole possession of the ultimate "weapons", sacrificial techniques.

There are, however, varying "degrees" of Brahmins, such as Kanya - Kubja, Tamil, Tanjore, and others who are part of numerous villages. These sub-castes, called jatis, are very specifically endogamous, so that a Brahmin is not only restricted to marrying another Brahmin, but to marrying a woman of the same subdivision of Brahmins. Each Jati is composed of a group deriving its livelihood primarily from a specific occupation. People are born into a certain caste and become members. They then acquire the appropriate occupation according to their Jati. Separation of these Brahmins from others is one of several indications of social status, which include material goods, social power or influence, and social power or influence and social skills.

In modern India, economic competition and education are predominant, and the Brahmins occupy this position in both aspects.

# Origin and History

The origin of the Indian Casts has many theories behind it. Some of them are religious, while others are biological. The religious theories explain the according to the Rig Veda, which is the ancient Hindu book, the primal man, Purush, destroyed himself to create a human society and the different parts of his body created the four different Varnas. The Brahmins were from his head, the Kshatriyas from his hands, the Vaishyas from his thighs, and the Shudras from his feet. The Varna hierarchy is determined by the descending order of the different organs from which the Varnas were created (Daniel). For example, Brahmins, who were derived from the head of Purush, are considered the intelligent and most powerful Varna because of their wisdom and education and are a representation of the brain. In the same way, Kshatriyas, considered the warrior cast, were created by arms, which represent strength. Another religious



theory claims that the varnas were created from the body organs of Brahma, who is the creator of the world in Hinduism.

The biological theory claims that all existing things inherit three one of three categories of qualities.

varnas means different shades of texture or color and represents mental temper. There are three Gunas : sattva, Rajas and Tamas.

Sattva is white, Rajas is red, and Tamas is black. These in combination of various proportions constitute the group or class of people all over the world with temperamental differences (Lahiri).

Sattva qualities include characteristics related to wisdom, intelligence, honesty, goodness, and other positive qualities, Rajas include qualities such as passion, pride and valor. Tamas are considered to acquire qualities that include

dullness, stupidity, lack of creativity, and other negative qualities (Daniel).

people with different amounts of these inherent qualities end up adopting the appropriate occupation. A.

According to this theory, the Brahmins usually inherit the sattva qualities. They are serene and self-controlled and possess the quality of austerity. They are considered to have purity, uprightiness and forbearance. Brahmins also have the will to acquire knowledge, wisdom, and faith (Iahri).

# Religion, Culture and Caste

The division of castes constitutes one of the most fundamental features of India's social structure. In Hindu society, caste divisions play a part in both actual social interactions and in the ideal scheme of values. Members of different castes are expected to behave differently and to have different values and ideals. These differences are sanctioned by the Hindu religion. Traditionally, the caste system of stratification in India was legitimized through classical Hindu religious texts, especially as interpreted by Brahmins. Hinduism is "as much of a social system as a religion... Its social framework has from very early times been the caste system, and this has... become... increasingly identified as Hinduism as such". The caste system was rationalized in ancient India on various grounds. One of them was the justification in the Vedas. The caste system would not have found approval among the vedic people unless there was some reference to it in the Vedas. The Purushu Sukta in the 10<sup>th</sup> Mandala of the Rigveda describes how the castes came into existence: from different parts of the Purusha, the Cosmic Soul, at the time of a grand sacrifice performed by the gods. As mentioned earlier, the Brahmins came out of his mouth, the Kshatriyas from his arms, the Vaiysha from his thighs, and the Shudras from his feet. Another justification derives from the theory of Karma. This concept

rationalizes the caste system based on birth. It supports the argument that people of the lower castes have to blame themselves for their troubles and low status because of their bad Karma in their past life. The law of Karma states that the present condition of your soul, for example, confusion or serenity, is based on your decisions in the past and that you, as an individual, have made yourself what you are based on your actions. Also, your present thoughts, decisions and actions determine your future life events, and these events can alter one's Karma through natural, moral decisions and action. Therefore, it is the notion that "one's particular duty is calibrated to the class into which one was born and the stage of life one is presently passing through" and that one of the main entailments of the caste systems is "the belief in karma and the cycle of rebirth whereby one's social position in this life is ethically determined by moral actions in past lives". Since one of the main beliefs in Hinduism is that the consequences of your past decisions have determined your present state, reincarnation plays a huge role in the prevention of people revolting against the caste system. Reincarnation was created by the Aryans in order to justify the oppressive behaviour they were imposing on the natives and to keep the people from rising up against the system. Reincarnation bolsters caste oppression in two ways. It justifies injustice, and deflects hopes for progress from this life to a "next life". For the people on the bottom, the Shudras and the untouchables, reincarnation justifies why they suffer for their low birth.

# Movements and Political Policies Against Caste

There were many movements and governmental actions that took place pre- and post-independence in order to overcome and attempt to eliminate the inequalities and injustices associated with the caste system. During the national movement, Gandhi began using the term "Harijans" (God's people) to refer to the untouchables in order to encourage a shift towards positive attitude towards the lower castes. Many lower caste members, however, found the term to be patronizing.

The Census of India had started by the British in the late 19<sup>th</sup> century, and in 1935, "the British Government of India came up with a list of 400 groups considered untouchable, as well as many tribal groups, that would be accorded special privileges in order to overcome deprivation and discrimination. Those groups included on this list came to be termed Scheduled Castes and Scheduled Tribes. In the 1970s, however, many leaders of castes considered untouchable started calling themselves Dalits (Sekhon, 48). The anti-caste Dalit movement began with Jyotirao Phule in the mid-19<sup>th</sup> century, and he started a movement for education and the upliftment of women, Shudras, and Dalits, and the movement spread

to many parts of India. He also worked to abolish the idea of "untouchability," which meant getting rid of restrictions on entry into temples, and finding a place for Dalits within Hinduism (Sekhon, 48). After 1910, however, Dalit leaders started focusing on distancing themselves from Hinduism and began to advocate for a separate electorate for the Dalits. But Gandhi, who was one of the leaders of the Indian National Congress, tried to instead encourage the incorporation of Dalits as part of reformed Hinduism.

Another prominent movement was the Dalit movement under B.R. Ambedkar, which began between the 1920s and 1930s. He campaigned for greater rights for Dalits in British India, and even after independence (Sekhon, 48). Both Ambedkar and Gandhi were advocates for the abolishment of the cast system, but they disagreed on the means to go about it. Gandhi believed "untouchability to be a moral issue that could be abolished through goodwill and change of heart among the upper-caste Hindus" (Sekhon, 48). Ambedkar, however, believed that "the subordination of Dalits was primarily economic and political, and could only be overcome by changing the social structure through legal, political and educational means" (Sekhon, 48). Ambedkar did receive constitutional guarantees after independence that reserved a certain percentage of seats in elections for Dalits, but by the mid-1950s, Ambedkar

was not satisfied by the rate of implementation of the measures, He therefore resigned from government and began to recruit Dalits to seek rights. In 1956, he encouraged around six million Dalits to convert to Buddhism "as a means of escaping the social stigma of untouchability within the Hindu caste system" (Sekhon, 49). During the 1970s, the Dalit Panthers movement sprouted up among the younger generation of Dalits along with other social movement in India, and their movement expressed their anger and frustration at the failure of implementation regarding policies that would eliminate acts of violence against Dalits by upper-caste Hindus in many parts of urban and rural India.

# Modern India

Relationships between castes have become more relaxed today. There is more food sharing between castes and a lot more eating done at local restaurants where caste distinctions are less likely to be made. One of the biggest changes that took place in India was occupational pursuits among men [Bekhan, 43] [and women later on]. Earlier, most men did not veer away from their caste-linked occupations, such as blacksmithing and pottery making. Many have now taken up newer occupations that do not relate to their caste, such as government jobs, teaching, retail & service, and machine repair. Wealth and power in the village is now less associated with caste than before, and landownership has become more diversified [Bekhan, 44]. Also, the idea that purity and pollution is caused by the lower castes has diminished a good amount. It has, however, only somewhat diminished in the public, whereas behind closed doors and on ceremonial occasions, purification rituals related to caste status are still observed. Endogamy is still enforced among families, but not as strict as before. A woman's status is still significantly tied to the status of the male, but education and awareness of equalization for women has widely spread throughout India.



[Sekhon, 44]

In rural areas, movement out of caste specializing occupations and access to resources is still difficult and slow for the lower castes. But in urban areas, Caste is now a less significant part of daily life. Although discrimination on the basis of Caste has been outlawed in India, Caste has become a means for competing for access to resources and power in modern India, such as educational opportunities, new occupations, and improvement in life chances [Sekhon, 45]. This trend is connected to India's preferential policies and the implementation of these policies.

Implementation has been very uneven in the midst of debates and controversies over the preferential policies, but they have still had a very significant impact on many sections among the lower castes and classes [Sekhon, 50]. There has been an increase in representation of SCs, STs and OBCs in elected offices and they have acquired strong local support. They have also become an important element in electoral politics and have gone on to form strong political parties in various regions. People from these disadvantaged groups have largely made their way into government jobs as well as all levels of educational institutions [Sekhon, 50].

# Conclusion

The Indian Caste System has played a significant role in shaping the occupation and roles as well as values of Indian society. Religion has been constant plus towards his satisfaction system for centuries, beginning with the Aryans and continuing down a long road of unfortunate discrimination, segregation, violence and inequality. Hinduism was the backbone of the purity pollution complex, and it was the religion that influenced the daily lives and beliefs of the Indian people even after 75 years of independence India continues to be in the grip of caste consciousness. Historically, India has been surviving as a nation for millennia with closed group divided by caste, creed and language (varnashrama, etc). work was divided and each had his allotment task since birth, and heredity of occupation was a rule that played a big role in economics of urban and rural life. Mobility of occupation and caste was restricted, and an individual leaving the occupation of his ancestors in order to follow his or her own path was rarely witnessed. It can be seen that caste continues to play an important role in dynamics of social and political interaction within India. However, the relationship between caste and heredity occupation has become less significant now, and there are fewer

Restrictions on social interaction among Caste especially in urban areas. The present Indian society is moving from its closed system towards a state of change and progression marked by the ascent of the human spirit irrespective of Caste and Creeds (Velassery, xiv). Numerous movements challenging the injustice associated with the Caste system have encouraged in India individuals to be more civil towards other Caste members. Many of the lower Caste have signed a lot from the partial elimination of the Caste system, and India should be applauded for its constant efforts to eradicate this system of stratification from its culture. Unfortunately, however, only a relatively small proportion of the lower Caste have benefited from the preferential policies even though there is increasing acceptance of lower Caste and classes in many parts of India. For example in part of Bihar, which is a state in eastern India, upper Caste landowners formed a private army in 1994 called as *ranveer sena* had carried out 20 massacres of Dalits to protect their Master from lower Caste people hostility has also expressed by many people who support the removal of reserved government jobs and its institution for technical education, particularly on the part of many from the traditional higher Caste. It is however, important to look after at the importance of how Caste status has affected the quality of life and social mobility in India today.

## Table of Contents :-

Roll no. :	Topic name	Name
19110	Introduction	Kashish Singh
19107	The Effect of globalization on Indian Society & Culture	Ritesh patil
19108	Impact globalisation has on cultural diversity	Sneha dodhia
19109	changing lifestyles & Impact on health in globalized world	Ayush Soni
19111	pros & cons of cultural Globalisation (Adv. & disadv.)	Yogini patil
19112	Technology Influential on health in globalised world	Kamlesh Sen.
19106	Conclusion	Nilchil

Roll No	Topic
19110	Introduction
19107	The Effect of globalization on Indian Society & culture
19108	Impact globalization has on cultural diversity
19109	Changing lifestyles & Impact on health in globalized world.
19111	Pros & cons of cultural Globalisation
19112	Technology Influential on health in globalised world
19106	Conclusion

# INTRODUCTION :-

The term 'Globalization' is in itself self-explanatory. It is a global platform for maintaining evenness in the living mode of the individuals all over the world. Globalization is the resultant of the interchange of world views, opinions and varied aspects of the culture all over the world. This is the method of living the globalised world a way of intermixing of individuals from various segments, culture and lingos and figure out how to move and approach socially without harming and influencing every others prestige and glory. Globalization highly affects social, fiscal, political and mutual existence of nations. plentiful hypothetical investigations exhibited that globalization mediates in a social existence of people that pertain various basic issues. Globalization highly by scholars as the procedure through which social orders and economics are incorporated through, correspondence, innovation, capital individuals, finances, merchandies, administration, services and information. The term globalization means international integration the world trade prospects being opened, development of advanced means of communication,

internationalization of financial markets, growing importance of MNC's and population migrations. It has also widened the scope of the mobility of person, goods, capital, data and ideas. It is a way through which the dissimilar world is unified into one society. The wave of globalization started entering and affecting India at the last century and still the country is flowing with the presence of global changes.

Globalization has both positive and negative effects all through the globe. May it be business, trade, and work exposure or the economic and financial status of the nation; No field is deserted from the scope of globalization. The culture and way of living of any nation does not just depict the region and dialect of the locale, yet it also shows with the attitude and mindset of its people. Indian culture is very rich for its legacy and assets, and the warm approach of its residents. India is a bunch of flowers consisting of various religion, languages, food, cuisine and edibles, convention, custom, music, craftsmanship and architecture and so forth, packaged into a solitary unit of patriotism and solidarity.

①  
Topic :- The effect of globalisation on Indian Society and Culture.

107

① Family structure and Role of women in family. :-

The joint family which had been the basis of traditional Indian families has undergone serious change. Those residing in the metropolitan cities in the small flat culture prefer nuclear families. We have lost the persistence in the get balance into the joint family, assimilation the experiences of the older folks and getting the youthful ones raised under the shadow of their grandparent. Kids have begun treating grandparent like visitors or guests, and such upbringing of children is one of the principle reasons of expanding old-age homes.

② Marriage system and values :-

Additionally, marriages in comparison to earlier time have lost their value and morality. It is especially obvious from the expanding number of separation cases and extra-marital affair reported every now demise of the partners; yet today marriage resembles an expert band or a purported pledge to share existence without bargaining their ~~resembles~~ ~~an expert~~ ~~to~~ self-interests. Traditional ways of arranged marriage by ~~parents~~ parents consent has been replaced by marriage by own liking by the ~~pro~~ partners. The sense of self factor into the Indian youth is again a result of globalization.



③ Festivals and social values

We have include value of thearting the guests as God, warm-hearted welcoming, greeting elders with due respect and celebrating every small festival with great el colour of ~~any~~ enjoyment and togetherness, such a wide gathering with full shade and light can barely be seen today. Individua have profoundly limited themselves in social collaboration. The relation in present generational in exceptionally concillatory. Thinking about The money related status and riches.

④ Infidelity

Both the graders had to maintain distance ~~of~~ as much as possible, with numerous confinements and impediments for every long time in our culture and way of life with rise of globalization and impediments for very long time in our culture and way of life of globalization and western culture. youth have begun mixing up well with ~~it~~ each other.

⑤ Food, clothing and Dialect

Indian food, attire and dialects are different in different states. The food varies in its taste having its own nutrient value and dialect region in specific and rich in restorative ~~an~~ especially specific keeping up the nobility of ludy.

## Topic : Impact globalization has on Cultural diversity.

\* What Impact Globalisation has on cultural diversity ?

Multicultural nature of our society has been ignored. Most countries have been failing to recognize the enriching value of diverse culture. Many people have been experiencing the negative effects of the globalisation process. Towards the end of the last closed century, there have been some protest movements against globalisation on new world Economic, political, cultural, technological, religious order, and the way the pros and cons of a new global world have been assessed. As it is used in the modern world the idea of culture acquired the main feature of its meaning in the nintun century. The definition of culture that is acquired by humans is a significant intellectual achievement. Similarly, culture is some kind of the information that human beings are not born with but they need in order to interact with each other in social life. It must be learned during the long process of education, socialisation, maturing and growing old. There are certainly cultural differences, just as there are differences in tastes, climate, personalities or the various bodies, and these differences have history, function and meaning.

Following from Wittgenstein's point of view, it looks like anthropology failed to see that culture is deployed differently and that it takes on different people, different meanings etc and many other things.

It is, indeed, as good a moment as any to ask where the impact of globalization on cultural diversity thinking may be heading. Suppressed by modernization, global politics are being reconfigured along cultural lines. The new paradigm of globalization model will continue to exist. But for it to succeed it must gain a new dimension, a world wide agreement

to install controls, checks and inspection while permitting the full flow of trade. All nations ought to adopt a system with good information and global cooperation in order to ensure security that will be able to prevent a global economic slowdown, and be able to defeat terrorism.

Civilization has been the broadest cultural entity, hence conflicts between groups from different civilization becomes central to global politics. As a new buzzword that emerged in the 1990's globalization holds that capitalism, trade and technological revolutions are transforming the world and breaking down old obstacles and mindsets.

Global Capitalism or Globalization is now the only game in town, and countries are playing by its rules. All parties should recognize that the most recent wave of globalization has been a powerful force for equality and poverty reduction, and they should commit themselves to seeing that it continues despite any unknown obstacles lying ahead.

If globalization proceeds, its potential to be an equalizing force depends on whether poor countries manage to integrate themselves into the global economic system. But in recent years, the rich countries have been doing just the opposite. It would be naive to think that trade and investment alone can alleviate poverty in all locations.

We are now convinced that globalization is good and it is good when a person does his or her homework. Developed and developing countries are keeping their fundamentals in line on the economy, building up high levels of education, and respect the rule of the law.

Topic :- Changing lifestyle and impact on health in globalised world

Social interaction globalization is an event that also affects health and lifestyle of the people. There has been much improvement in transport and communication and this increased human migration, and as they migrate, they interact with other people from different walks of lives (WHO, 2002).

Terrorist attacks, which took place in Washington and New York, has led to the speculation that globalization might be a contributor to conflicts. Conflicts affect human health, in a way that they lead to violent activities, which affects nutrition and causes injury to people thus causing poor health.

An organization such as WTO, through its trade policies, it can influence health around the world or vulnerable areas; in 2002, WTO supported the ban on importation of products that contained asbestos (Huynen et al, 2005).

Such policies affect health because the citizens in the area are protected from health risk posed by asbestos.

Therefore, nations should be careful when engaging in global activities that are related to health; they should only be involved in activities that promote health.

However, social globalization can reduce tensions and conflicts; different societies interact more and depend on each other.

This means that everyone will live in peace with the neighbours across the border and within the country, and any health issues that are caused by conflicts are reduced or completely eliminated. When countries interact globally, they do so under different cultural norms and values, and there is a possibility that they can influence each other and bring about social equity and solidarity, and this affects their lifestyle.

This makes people live in harmony, and encourage them to participate in social activities, as well as civic decisions on material sources and employment.

This helps improve source and employment social health, as well as economic well-being of the people within and across nations and people access good health care and healthy foods without fear of social

International Economic development also has an effect on health and lifestyle; however, this depends on one's view about global economic markets. According to optimists, global economic markets promote economic growth and security and this, in turn, affects the health of the people.

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Optimists believe that globalization reduces the level of inequalities between and within nations; some countries and people within and between nations can be richer through globalization, but the level of absolute poverty between and within them is reduced, which affects health and lifestyle of those living in poverty in a positive way.

As the processes of globalization are taking place they bring effects to the health and lifestyle around the world; this is because the processes have an impact on the health and lifestyle determinants. This paper will discuss how globalization affects health and lifestyle.

inequalities, which improves their lifestyle as well. (Woodward, Oranger, Beaglehole, & Lipson, 2001).

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On the other hand, According to pessimists, economic markets exclude other nations from economic growth dynamics, and those excluded may not be successful like others, and this might affect their health and lifestyle.

Global trading system and markets increase trade across the world, and those countries that participate in such trades and markets increase their citizen's well being as well as access to different products, which are not available in their countries (Huynen et al, 2005). All these improves the health of citizens of these countries and their general well being; the funds from trading globally well being are used in health care and improving the nutritional value of the foods taken by citizens.

Topic : pros & cons (adv. & disadv.) of cultural Globalization.

pros of cultural Globalization

1. Standardization of Time and Space :

Cultural globalization has allowed for uniformity of standards in measuring time and space. For instance, historically, different cultures had different calendars based on different determinants (Solar, lunar, etc) - Once, the very sense of time different across cultures, but now we all follow the same time norms and calendars. Similarly.

2. Economic Growth :

Cultural globalization creates greater opportunities for wealth creation as it allows businesses & people to move & operate across different geographies with greater ease. For instance, the widespread use of English language and American corporate culture in much of the world allows businesses to expand to virtually any geography without having to worry about linguistic and cultural barriers.

3. Broadening the Human perspective :

Cultural globalization allows human living in one part of the world to learn how other people experience life. For instance, American culture has spread to much of the world, allowing people in China or Japan to experience the American way of life. Similarly the spread of Chinese cuisine or Latino music to America allows Americans to experience the way of life of other cultures. All of this allows for a



## Cons of cultural Globalization

### 1) Erosion of Local Culture

Cultural Globalisation, while bringing people together, can also pose a threat to local culture, language & traditions. For instance, the widespread use of language is good for creating economic opportunities for people in the third world. But, it also threatens their indigenous languages. Another example of the erosion of local cultures is the disappearance of ancient cultures and customs due to technological changes brought by globalization.

### 2) Widening of globalization

Cultural globalization allows for greater opportunities for wealth creation. But, it has been argued that it also makes some people wealthier and leaves others behind. For instance, while cultural globalization allows business to offer more behind for instance, w/ limited for instance, opportunities to English speakers.

### 3) Ecological Impact:

Cultural globalization can also have adverse impact on the environment. Cultural particular to one region may spread to other others. Irrespective of whether or not they may be suited to the ecology for the region. For eg. in many parts of the world, food was traditionally of the region. Consumed in organic locally sourced containers such as those made from tree leaves, wood & bamboo. But the spread of fast food & packaging also means the spread of plastic.

Topic : Technology Influential on health  
in globalised world

Social interactions across the international networks and global mobility encourage sharing of knowledge which include knowledge on health; it is through this interactions that researchers and medical professionals collect data and use them in managing health situations within and across nations (Huynen et al, 2005)

Globalization of communication, especially internet communication also improves health education and training, which makes sure that it is up to date in terms of emerging diseases, as well as new drugs and treatment; this improves health of the population within and across nations.

However, global interactions can have a negative effect on health; this is done through mobility; infectious diseases can be spread through global interactions, and this affects the health of the people within and across nations. Internet communicate affects the lifestyle of people; they communicate more using computers than personal contact.

Globalization brings about changes within and across nations, and these changes bring new opportunities and sometimes new risks, which affect health.

Health policies are among the determinants of health, both locally and internationally and this has been realized by those in global governments. World organizations such as the World Bank and the World Health Organization influence the formulation of health related policies, according to these organizations, good health is important for economic development (Huynen, Moutens, and Hilderink, 2005.)

Therefore, these international organizations support policies that alleviate health in low-income countries, for instance in 1999, the International Monetary Fund and the World Bank came up with a policy to reduce poverty in such countries.

The policy has an effect on health and lifestyle of the people; when poverty is alleviated more people eat well balanced meals, which keep away nutrition related diseases. Also, more people seek professional medical health, and this reduces death caused by diseases and conditions that can be corrected.

\* CONCLUSION

Conclusion and Discussion

The main purpose of this study was to analyze the impact of globalization on culture. For doing so, secondary research was used in since a lot of useful resources, theories, and previous opinions that can be widely used to obtain more clear views (Corti and Bishop, 2005, p.4).

Most scholars describe globalization in the same way. They all agree that global globalization accelerates the world interaction, interdependence, integration and connections (Cuterak, 2012, p-13; Gopinath, 2008, p. 7; Held et al. 1999, p. 2; Krohane and Nye, 2000, p. 104). Globalization is an inevitable social process and has occurred in an early time. It highlights the changing of human activities across nations and continents (Held et al. 1999, p. 2). Therefore, as every nation can have a certain degree of impact to influence each other in economic, political, cultural and social aspects based on the power. Both PESTEL analysis and the four dimensions from Giddens provide deeper perspectives of globalization.

Generally speaking, culture represents a group of people shares values, habits, attitudes, and norms. It is used to represent who people are what they believe in, and what they do (Gopinath, 2008 p.50; Taylor 1871 p. 1; Kluckhohn, 1951, p. 86). As the complexity of culture, it facts the same problem.

with globalization is hard to investigate and identify the comprehensively. because of its complexity (Rathje, 2009, p. 39) Hence cultural measurement take a major role to solve this problem. The most classical model is developed by (Hofstede; including six dimensions; power distance; uncertainty avoidance, individualism, masculinity (Drogendijk and Slaenger, 2006 p. 363) long term oriented (Hofstede and Minkov, 2012, p. 3.) and indulgence versus restraint, which was based on World values Survey items (Hofstede, 2011 p. 15) yet. Hofstede poses that "dimensions do not exist. They are a product of our imagination, used for the understanding." It is impossible to have a precise, accurate, and entirely overall scale for measuring culture, but those dimensions can provide people a basic idea to understand the different background of each country.

India is obtaining a worldwide recognition and slowly moving towards to become a significant economic and political strength. Market economic policies are spreading around the world, with greater privatization and liberalization than in earlier decades. Globalisation has resulted in growing global markets in services. People can now execute trade services globally - from medical advice to software writing to data processing that could never really be traded before. India features a consumer base of 1.14 billion people. The mobile subscriber base has grown up from 0.3 million in 1996 to over 250 million.