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Impact of E-Waste on Children

Dr Sadhna Jain(Aditi Mahavidyalaya, University of Delhi)

Magnitude of E-Waste Problem

Reena is a XIth class student. She lives in a nuclear family with her elder college going brother and working parents. She has already placed a demand of I phone to her parents as her birthday present. It is just a week far. She wants to dump her present handset which was purchased just four months back. Her brother also wants Mc Book in place of his present computer. The store room in their house is full of discarded, broken, semi or non functional electrical and electronic items. Most of the time, the whole family is busy with their gadgets- be it be their mobile phones, I pads, computers. They sleep with their handsets connected to charger at their sides.

The above story is common to all families across world. Today, the technology has become an inseparable part of human beings' life. One cannot think of their social life without E- items irrespective of their socio-economic status. Besides this, everybody has an expressed/hidden desire for newest and hi-tech products and this in turn creates a big pool of discarded e-waste items in every family. Many times, these discarded and broken items are thrown into dustbins with other garbage. These are also sold to scrap dealers. Most of the time, the families, rag pickers, and scrap dealers are unaware of its hazardous impact on the environment in general and on them in particular because of the radiations emitted by e-waste products. They just see its monetary benefits through resalable material in the products.

Electronic waste has become a major issue as they get accumulated in landfills and generate hazardous toxins and gases that not only pose a serious threat to the environment but also have a

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Anxieties of college going Rural Girls of Delhi

Dr. Sadhna Jain (Associate Professor, Department of Home Science, Aditi Mahavidyalaya)

Abstract: Adolescence represents a difficult developmental period in one's life. The society puts heavy demands on them like to be independent, to chose educational and vocational goals, make peer and heterosexual adjustments etc after the completion of adolescent period chronologically and sociologically.

A study was undertaken to study the causes of anxiety, coping mechanisms and the academic performance of rural adolescent girls of Delhi. Unstructured interview, observations and academic progress reports (Marksheets) of adolescent girls were used to collect the information on the causes of anxiety, their coping methods and the relation of anxiety with general academic performance of the girls.

The results of the study showed that although the girls were happy with the environment of their families but to make their relationship better with the parents, they wanted them to change a few of their behaviours. Their main causes of anxiety for them were parental scolding, non compliance of parental orders, restrictions imposed by parents, not allowing them to watch television, younger siblings not following their commands, getting less marks in studies, tough subject(s) etc.

Adolescent girls dealt with anxiety by using either emotion focused strategies like crying, not eating food, not talking to anyone, sitting alone, getting irritated on siblings, hitting them etc or by using problem solving strategies like self analysis of their own behavior, improving their behavior, suppressing their wish, engaging in some other activity.

It was found that anxiety affected their academic performance. As the anxiety increased, their academic performance decreased. Hence, it can be concluded that anxiety may hamper their academic performance. We must need to take into account the adolescent girls' anxieties and inner

Chamars in the Era of Ravidas and their Present Outlook Towards their Traditional Craft with Reference to Jatavs of Delhi

Dr. Sadhna Jain

Abstract

According to history saint Ravi Das was born in a village named Seer Govardhanpur, near Varanasi in Uttar Pradesh, India. His father Santokh Das was a Chamar - a untouchable and leather merchant and Kalsa was his mother. At that time Indian society was structured as per the varna system devised by Manu rishi. A complaint was made to the king that he was working against age-old norms of social order - a cobbler was not supposed to talk of God or do work of advising or teaching. The ruler arranged for an assembly of learned men. Ravidas was also invited and was felicitated publicly. A procession was arranged and the king himself participated.

In India, the caste system forms the kernel or the steel frame of Hinduism. Of the various Scheduled Caste groups, Chamars are numerically the largest and spatially most wide spread. The chamars trace their pedigree to saint Ravi Das, the famous disciple of Ramanand at the end of the fourteenth century (Risley, II). Chamars are tanner of leather, manufacturer of leather articles or shoe makers. Various legends are prevalent about their origins. The name 'chamar' is derived from the Sanskrit word 'Charamkara' a worker in leather. Chamars are known by various names in each state. They were considered untouchables in times of Ravi Das. Untouchability was the case of permanent hereditary stain which nothing could cleanse. Not to talk of their touch, even their shadows were supposed to pollute the upper caste Hindus specially the Brahmins. Hence, they were segregated territorially from rest of the society and were forced to live in insanitary settlements outside the peripheries of the habitats of upper caste Hindus. They were denied even the basic rights of using the public wells, schools and from entering the temples. Customs obliged them to take menial occupations which kept them down the social scale. Many atrocities were done on them especially on their women folk.

The 'Jatavs' is a subgroup of chamars famous for leather craftsmanship, live in the districts of Agra and Mathura and disassociate their community from other Chamar. Language that the Chamar tribal Community spoke at that time was the language of Chamari. The Chamar used the Devanagari script. The Chamar are Hindus and they belong to the Shiva and Bhagvat sects. Many changes have

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5. A STUDY OF ECONOMIC STATUS, NEEDS AND ASPIRATIONS OF PEOPLE LIVING WITH HIV AND AIDS

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HIV/AIDS is not just a health problem but a social problem too. The impact of HIV/AIDS on families and children is huge, complex and multidimensional. HIV/AIDS aggravates the effects of poverty on young children and cuts their childhood short. Poverty is not just an income deprivation but capability and optimism deprivation as well. The vulnerability of children living with HIV/AIDS starts well before the death of the parent (s). It gets compounded with the drastic changes in the family, heavy disease related expenditure on health, forcing children to become caretakers and breadwinners and experience stigma, discrimination, blame and rejection. Eventually, the children suffer the death of their parents and the emotional trauma involved. They then have to adjust to new situations with little or no support and may suffer exploitation and abuse.

Objectives

The present write up is from the larger study titled, "Children living with HIV/AIDS: Exploring care giving

Income Generation : Challenges and Opportunities ♦ 49

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