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IJMER, Journal of Multidisciplinary Educational Research, concentrates on critical and creative research in multidisciplinary traditions. This journal seeks to promote original research and cultivate a fruitful dialogue between old and new thought.

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Editorial

The Multidisciplinary approach adopted by International Journal of Multidisciplinary Educational Research (IJMER) is able to address the emerging trends and the main values are distinctly influencing the social, personal and professional aspects. Papers contribution by Scholars and Academicians in the field of social and behavioural sciences are enhancing the dissemination of knowledge. Uniformity is well maintained.

This Volume 2; Issue 10(1); September 2013 is covering twenty eight articles and papers. Topics included, to name a few are of Human Dignity, Success Stories, International Language, Environmental Issues, Domestic Violence against Women, and Foundation of Buddhist Ethics etc.

My thanks are due to the Members of the Editorial Board, to the Readers, and in particular I sincerely recognise the efforts of the subscribers of papers.

(Dr.Victor Babu Koppula)

ANDHRA UNIVERSITY

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Visakhapatnam, Andhra Pradesh, INDIA

Prof, E.A. NARAYANA
M.A., M.A., D.C.O.S., Ph.D.
RECTOR



Tel. : +91-891-2844422
+91-891-2704100
Fax: +91 -891 -2704100
Mobile: +91-9441249331
e-mail : rectot@andhrauniversity.edu.in

[naravanaea\(a2gmail.com\)](mailto:naravanaea(a2gmail.com))

11th September, 2013

GREETINGS

Dear Dr.K.Victor Babu,

Dr. Victor Babu Koppula's association of ten years with the Department of Philosophy. Andhra University provided him a unique opportunity to understand the intricacies of philosophy and with this acumen; his stupendous contribution to International Journal of Multidisciplinary Educational Research is helping many a reader nationally and internationally. I have known him personally.

It is indeed a wonderful service at the doorstep of scholars, scientists and academicians. IJMER has become a tool of understanding particularly with relevance to the present world scenario and this became possible because of the stupendous commitment, zeal and enthusiasm exhibited by Dr. K.Victor Babu, the Chief Editor. He is steadfastly committed to the goal in making availability of a fund of knowledge to the future generations.

I wish him all success.

,7":V ...,,,,,r,t1+*,",% ,J-
(E.A.NARA YANA)

To

Dr.Victor Babu Koppula
Editor-in-Chief
International Journal of Multidisciplinary Educational Research(IJMER)
Visakhapatnam.



STUDY ON APPLICATION OF DG SYSTEMS FOR DAMPING
OF OSCILLATIONS OF OVER DISTRIBUTION ELECTRICAL NETWORK

Dr. M. Safarzadeh

Scientific Staff

Institute of Radiation Problems of Azerbaijan
National Academy of Sciences, Baku, Azerbaijan

I. INTRODUCTION

In this paper we study on for this sample Electrical Network with together of two D.G systems As D.G (A) and D.G (B) units. Main network have special generation system as power Plants and we study the reliability of Network In fault time with effects of D.G systems and effects of D.G systems and Without D.G systems. Simulation diagram Show us that D.G systems will be more positive Effects to diagram of oscillations specially in Fault time.

I-1. Description of the wind turbine

The wind turbine chosen for its modeling has a radial shape, and is placed on "Azarbaijan", Wind generator of 660 kW and a nominal voltage of 690 V, with 125 kVAR capacitive compensation. After a step-up Yyn transformer of 690/20000 V, each induction machine is connected through subterranean lines with the common bus at 20 kV. There is another step-up Dyn transformer of 20/63 kV that connects the wind turbine with a distribution line up to its connection through two Yyn transformers of 68 MVA to the point of common coupling at 132 kV. The wind turbine help to feed two local loads at 63 kV, as sketched in the diagram.

A. DG Source

In This unit of our simulation formed by wind and bio-mass units as a DG system for inject Of energy to main network of source we have Any controlling system for fixing of operation.

B. DG Source

In this simulation we need to large generation D.G System to feeding and inject of energy to main network. We use from gas turbines to generate network about up to 50MW Power to feed of Network.

II. CONTROLLER SYSTEMS

In this study use controller systems for controlling by STATCOM and fuzzy controller. Of course STATCOM use for wind turbines and fuzzy logic systems use to

control of DG (A) and DG (B) output for main network specially in full load feeding of distribution networks (Figure 1).

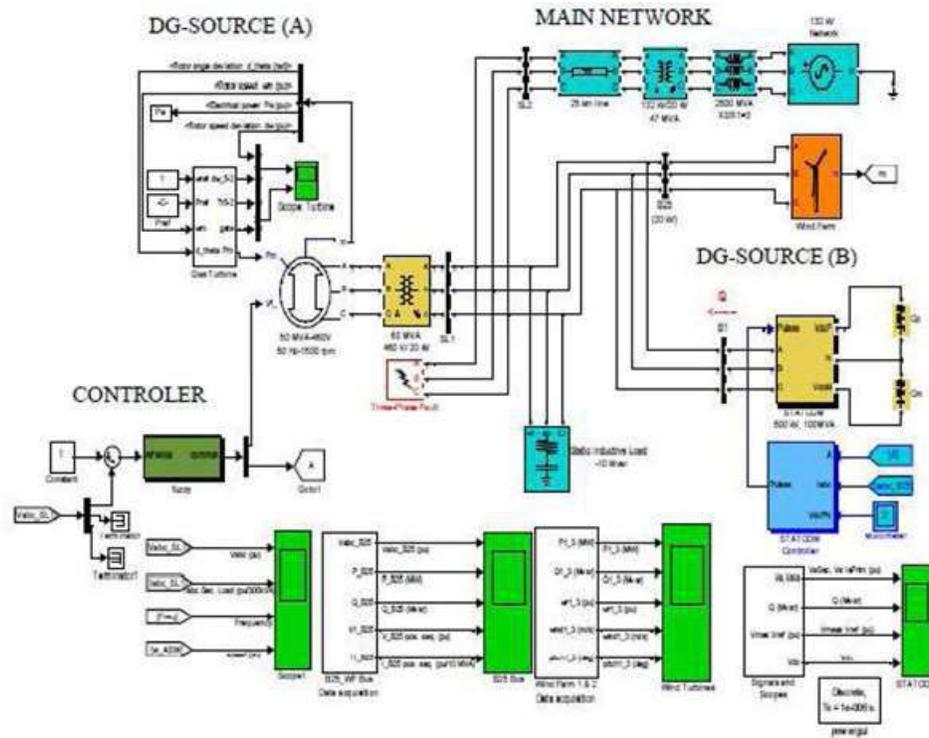


Fig (1): The simulation

The simulation results are shown in Figure-1. This paper show any valuable results to considering of DG Systems for peak-load of over distribution in electrical networks. Of course in over -distribution networks have very sensitively times for sensitively loads. The figures shows DG (A) and DG (B) can be controlled of any oscillation in network as over-distribute network. DG systems in this study can be gas turbine or wind turbine and can be change to another DG systems Effect of DG systems damping of any oscillation for correction of voltage & current profile.

A. Wind data for the simulations

In order to attain realistic behaviours with the simulations of the wind Turbine, to have consistent wind data is a key issue. In all cases, wind simulation will be done using real time wind data recorded in a Azarbaijan wind Turbine. In following table.



Table 5: Generator electric per-phase parameters

Parameter	Value
Rs , stator resistance	5.1mO
Lls, stator leakage inductance	232.3 μH
Ls , stator inductance	13.2 mH
Lm, magnetizing inductance	31.9 mH
Rr, rotor resistance	101mO
Llr , rotor leakage inductance	2.38 mH
Lr , rotor inductance	82.1 mH
n, turns ratio	0.4
P, number of pole	pairs 2

the resistance and inductance of the subterranean lines.

The algebraic sum of formulated for each generator, as it is supposed that all generator transformers and subterranean lines are equal, produces

$$V_s = \sum_{k=1}^N Z_k V_k + \sum_{k=1}^N (r_k + j\omega L_{lk}) I_k + R_{lk} I_k \quad (1)$$

If we now express $V_s = \sum_{k=1}^N L_{lk} V_k$ and taking into account that $i_{cb} = \sum_{k=1}^N i_{uk}$ we can conclude that

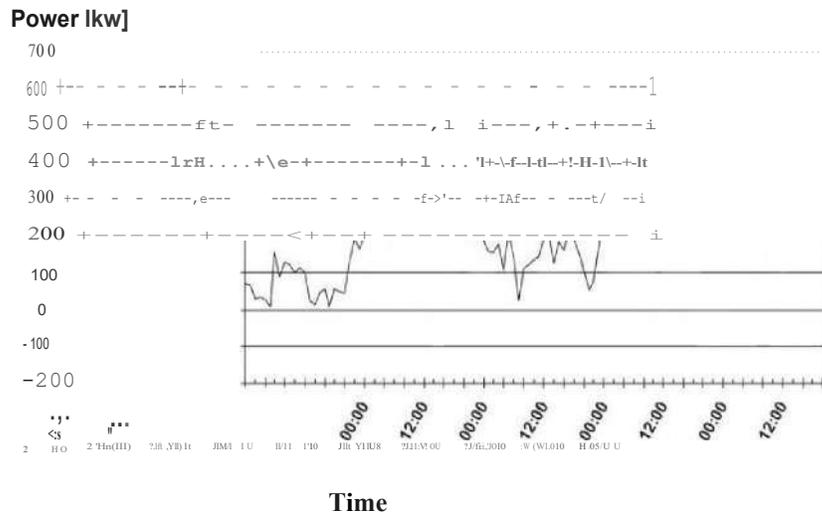


Fig (2): Wind Turbine Power measured curve

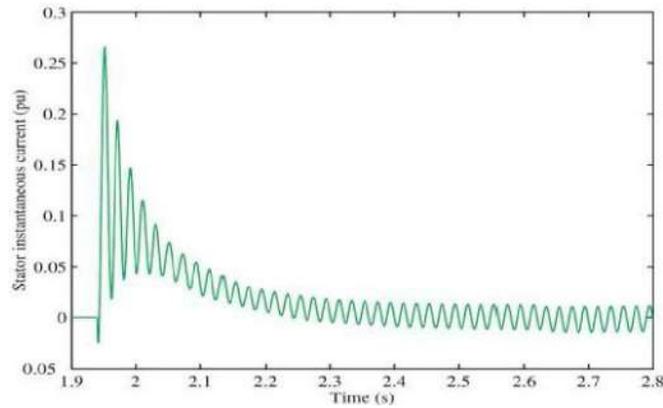


Fig (3): Instantaneous current at connection of generator

$$V_b = \bar{V}_b + \left[\frac{J}{N} \right]_{f} \frac{J di}{N dt} \frac{R_{-2,i}}{N^b} \quad (2)$$

B. Distribution network

The equations of the distribution system that connects the wmd turbine to the main network are the following:

$$+L_{12} \frac{d}{dt} (i_{pec} - i_1 - i_{11})$$

$$R_{12} (i_{pec} - i_1 - i_{11}) + L_{12} \frac{d}{dt} (i_{pec} - i_1 - i_{11}) - (3)$$

$$R_{11} i_{11} + L_{11} \frac{di_{11}}{dt}$$

$$= R_{11} i_1 + (L_{11} + L_{cb}^t) \frac{di_1}{dt} + V_{66} \quad (4)$$

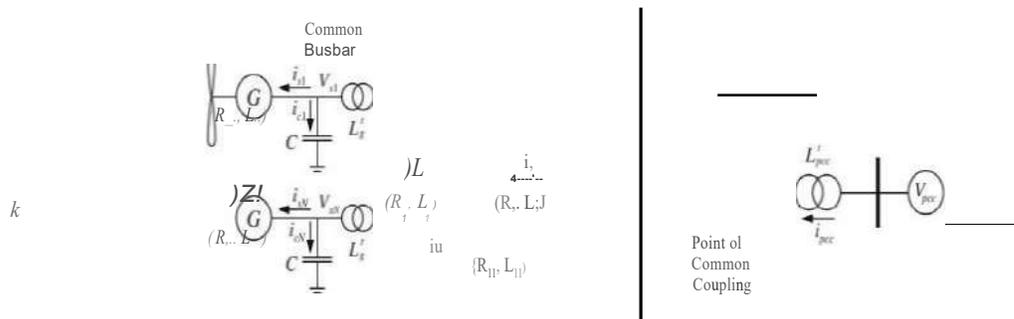


Fig (4): Per-phase equivalent circuit of Typical Real Network in Iran



In addition, the relation between currents of both sides of the transformer is:

$$\begin{bmatrix} i_{cb}^a \\ i_{cb}^b \\ i_{cb}^c \end{bmatrix} = \frac{1}{\sqrt{3}} \begin{bmatrix} 1 & 0 & -1 \\ -1 & 1 & 0 \\ 0 & -1 & 1 \end{bmatrix} \begin{bmatrix} i_1^a \\ i_1^b \\ i_1^c \end{bmatrix}, \text{ or } i_{cb} \\ = \frac{1}{\sqrt{3}} M_i i_1$$

Given that

$$i_{cb}^a = \sum_{k=1}^N i_{suc}^a, i_{cb}^b = \sum_{k=1}^N i_{suc}^b, \text{ and } i_{cb}^c = \sum_{k=1}^N i_{suc}^c$$

$$\begin{aligned} R_{i1} i_{i1} + L_{i1} \frac{di_{i1}}{dt} &= R_{i1} i_{i1} + (L_{i1} + L_{i,b}^t) \frac{di_{i1}}{dt} \\ + \frac{1}{\sqrt{3}} M_v \begin{bmatrix} \bar{V}_z^a \\ \bar{V}_z^b \\ \bar{V}_z^c \end{bmatrix} + \frac{R_{zu}}{3N} M_v M_i \begin{bmatrix} i_1^a \\ i_1^b \\ i_1^c \end{bmatrix} & \quad (5) \\ + \frac{L_{zu} + L_z^t}{3N} M_v M_i \begin{bmatrix} di_1^a / dt \\ di_1^b / dt \\ di_1^c / dt \end{bmatrix} \end{aligned}$$

between the generators and the Point of Common Coupling, matrix of coefficients A of *system* will be known, and it is possible to compute its inverse A^{-1} before the simulations. Consequently, in order to compute efficiently the state equations of i_{pcc} , i_{i1} , and i_1 at simulation stage, the equation to be followed is given next,

$$\begin{bmatrix} \frac{di_{pcc}^{abc}}{dt} \\ \frac{di_{i1}^{abc}}{dt} \\ \frac{di_1^{abc}}{dt} \end{bmatrix} = (A^{-1}).b \quad (6)$$

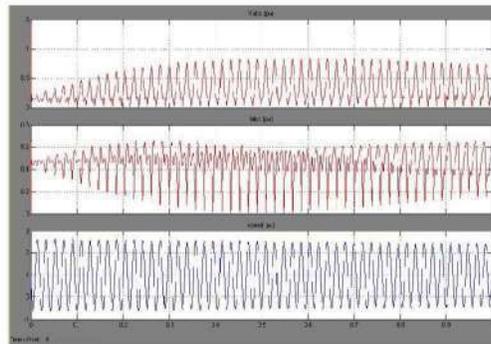
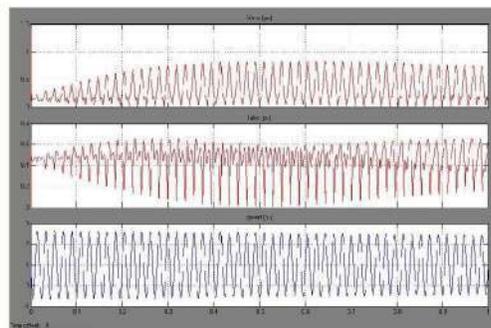
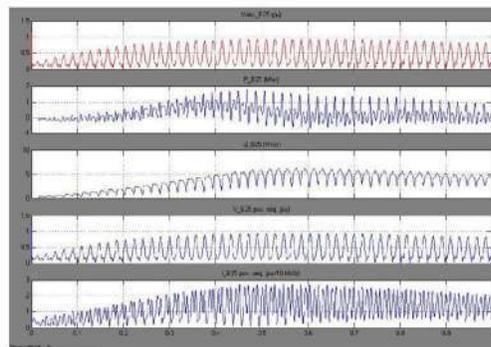


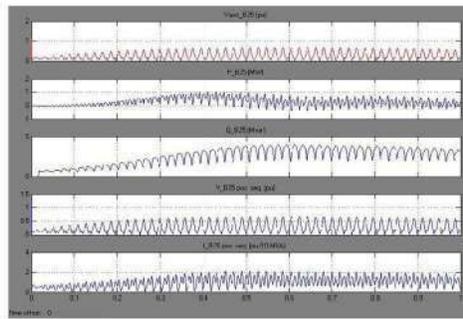
Figure (5): Simulation results for DG system (A) without STATCOM



Figure(6): Simulation results for output of DG (A) to feed of load



Figure(7): Simulation result for DG (B) without controller



**Figure(8): Simulation result
for DG (B) with controller**

Result

Attention to operation of wind and gas turbine and impact to electrical network for example in azarbaijan network can to get a technical result about economical operation of systems that the output of gas turbine to operation of wind turbine at the variation of time. In this case when we have been any out put by wind turbine in this time by order of control system (Fuzzy Logic) must be generation of gas turbine decreased and it is a economical state to operation of wind and gas turbine to **save of energy** by gas turbine against to network this result can be shown by following diagrams.

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साठोत्तर हिन्दी और तेलुगु कविता में सामाजिक न्याय

- डॉ. एन. सत्यनारायण
सहआचार्य, हिन्दी विभाग,
आन्ध्र विश्वविद्यालय, विशाखपट्टणम्

कविता का महान लक्ष्य है कि वह लोगों की चिन्ताओं को शान्त करने और उनके विचारों को उन्नत करने में मित्र का काम करें। कविता जीवन की समालोचना है। कविता सामाजिक परिवर्तन और संघर्ष का प्रबल प्रेरक है। कविता मानवता की उच्चतम अनुभूति की अभिव्यक्ति है। बीसवीं शती में भारत की विभिन्न भाषाओं के कवियों ने सामाजिक, आर्थिक और राजनीतिक स्थितियों से प्रसूत विडंबनाओं के विरुद्ध विद्रोह किया। कविता अपने परिवेश का युगानुरूप संधान करने की क्षमता रखती है और सामाजिक न्याय की ओर जनता को संगठित रूप में उन्मुख करती है। शोषण समाप्त कर न्याय, समानता, और अज्ञान मुक्त मानव समाज का निर्माण ही इस अविराम संघर्ष की मूल प्रेरणा और कविता का लक्ष्य एवं प्रयोजन है, जो इतिहास को गति प्रदान करता है। मुक्त समाज की परिकल्पना, वर्ग संघर्ष की चेतना, वर्ग हीन समाज की स्थापना और करोड़ों मेहनतकश लोगों की भलाई आदि विशेष लक्ष्यों से कविता परिचालित होती है।

व्यक्तियों के पारस्परिक सहयोग से समाज की उन्नति होती है। प्रत्येक व्यक्ति को सामाजिक समानता मिलनी चाहिए। सामाजिक समानता तभी मिल सकती है जब वहाँ आर्थिक तथा राजनीतिक समानता हो। इसके बिना सामाजिक बराबरी असंभव है। सामाजिक न्याय हेतु जब व्यक्ति युगीन विडंबनाओं के विरुद्ध संघर्ष करता है तो उसकी संघर्ष - चेतना क्रांति का रूप धारण कर लेती है। स्वतंत्रता, समानता और मानव - अधिकारों की रक्षा के लिए संघर्ष करना अनिवार्य हो जाता है। इस से अन्याय, शोषण और भ्रष्टाचार का अंत होता है, सत्य और न्याय का उन्नयन होता है।

साठोत्तर हिन्दी और तेलुगु कविता को युगीन परिवेश तथा कुछ काव्यान्दोलनों ने प्रभावित किया है। सामाजिक न्याय की मांग को लेकर इस युग के हिन्दी और तेलुगु कवियों ने जो विचार व्यक्त किए, उनका आधार समष्टि कल्याण और मानवीय हितचिंतन रहा है। शोषितों और पीड़ितों के प्रति इन्होंने सहानुभूति प्रकट की है। सन् साठ के बाद भारतीय परिवेश क्रांतिकारी आन्दोलनों व परिवर्तनों से आक्रांत रहा है। नया संविधान, प्रजातंत्रात्मक सरकार, आम चुनाव, कांग्रेस की सत्ता, नेहरू का शासन, पंचवर्षीय योजनाएँ, भाषा के आधार पर राज्यों का पुनर्गठन और सरकार के सुनहरे आश्वासन इत्यादि राजनैतिक परिदृश्यों से सन् साठ तक भारतीय जनता मोहग्रस्तता में रही थी। बंगाल के शरणार्थियों की समस्या ने आर्थिक स्थिति को विगाड दिया। देश की आर्थिक स्थिति को सुधारने के जो प्रयास हुए, वे सब निरर्थक हो गये। समाजवाद और गरीबी हटाओ आदि नारों से गरीबी दूर नहीं हो सकी। नेताओं की अदूरदर्शिता और भ्रष्टाचार से देश की आर्थिक एवं सामाजिक व्यवस्था बुरी तरह प्रभावित हुई। हरिजनों, आदिम जातियों तथा अन्य पिछड़ी जातियों के लोगों के उद्धार के लिए सरकार की ओर से जो प्रयास हुए वे असफल सिद्ध हुए। आबादी बढ़ने के कारण कई नयी समस्याएँ उत्पन्न हुईं। इन समस्याओं के प्रति साठोत्तर हिन्दी और तेलुगु काव्यकारों ने कई प्रासंगिक विचार व्यक्त किये हैं।



साठोत्तरी हिन्दी कविता विभिन्न काव्यान्दोलनों की कविता रही। अकविता, अस्वीकृत कविता, सनातन सूर्योदयी कविता, परंपरावादी कविता, जनवादी कविता, वाम कविता, लम्बी कविता, नवगीत आदि अडतालीस नाम इसके दिये गये हैं। सन् 1970 के आस - पास हिन्दी में जनवादी कविता का आरंभ हुआ। सामाजिक प्रतिबद्धता इस कविता की विशेष प्रवृत्ति है। अपातकाल की घोषणा से प्रगतीशील हिन्दी रचनाओं पर कठिन प्रतिबंध लगाये गये। तेलुगु कवि केलिए साठोत्तरी परिवेश निश्चय ही संघर्ष पूर्ण रहा। क्रांति के लिए उर्वर भूमि बना हुआ था। साठोत्तर तेलुगु कविता में वजन कविता, दिगंबर कविता और विप्लव कविता प्रमुख धाराएँ रही हैं। अव्यवस्था के विरुद्ध विद्रोह भावना, भ्रष्ट राजनीति का खंडन, जाति एवं धर्म की संकीर्णताओं का निराकरण, सामाजिक न्याय की मांग, उपेक्षित वर्ग के प्रति सहानुभूति आदि विशेषताओं से साठोत्तर तेलुगु कविता ने साहित्य जगत में एक तहलका मचा दिया।

साठोत्तर हिन्दी कविता में सामाजिक न्याय के समर्थन में विचार अत्यंत प्रखर रूप से अभिव्यक्त हुए हैं। इस युग के कवि अपनी कविता को सामाजिक न्याय के लिए एक हथियार, एक ब्यूह और एक मोर्चा समझते हैं। वर्ग शत्रुओं के उन्मूलन का संदेश इस युग के कवियों ने दिया है। शोषण, दमन, अन्याय और अत्याचार जब बढ़ जाते हैं, तब उनका अन्त निश्चित है, निर्बल और निरीह व्यक्ति भी विद्रोह करने के लिए विवश हो जाता है और उसमें शक्ति और साहस कहीं से आ जाते हैं -

“लेकिन याद रखो अन्याय और यातना की सीमा
जब पार हो जाती है
तो बेजान में ही सबसे पहले जान आती है।” (सक्सेना - खूंटियों पर टंगे लोग - पृ. सं - 31)

सामाजिक न्याय की माँग करते हुए उस स्थिति में बेजान, बेसहारे ही नहीं, अपितु बच्चे भी हिंसा के लिए उतावले हो जाते हैं। धूमिल 'संसद से सड़क तक' में लिखते हैं -

“खबरदार! उसने तुम्हारे परिवार को
नफरत के उस मुकाम पर ला खड़ा किया है
कि कल तुम्हारा सबसे छोटा लडका भी
तुम्हारे पड़ोसी का गला
अचानक अपनी स्लेट से काट सकता है।” (धूमिल - संसद से सड़क तक - पृ. सं - 68,69)

साठोत्तर हिन्दी कविता में सामाजिक न्याय के विचार अत्यंत प्रखर रूप से अभिव्यक्त हुए हैं। इन कवियों ने व्यवस्थाजन्य विसंगतियों के प्रति अपने असंतोष को प्रकट किया और क्रांतिकारी परिवर्तन की आकांक्षा व्यक्त की है। इस व्यवस्था के प्रति, यहाँ छापी हुई सारी विसंगतियों के प्रति, दमन के प्रति, अत्याचारों के प्रति लड़ने के लिए युवापीढ़ी प्रतिबद्ध है।



इस व्यवस्था को बदलने में जब सारी प्रक्रियाएं विफल हो जाती हैं, तो लड़ाई या क्रांति अंतिम चारा है। प्रकृति के उपादानों से क्रांति के दृश्य को रूपायित करते हुए कवि कहते हैं

“सितारों की
टिमटिमाती रोशनी को
व्यंग्य करता
झींगुरों का शोर
प्रसव पीडा से कराहती रात
दे रही संकेत
निश्चित कोख से इसकी
जनम लेगा सवेरा” (रामविलास शर्मा - ऋतुगन्ध - पृ. सं - 50)

सामाजिक क्रांति के लिए किये गये कतिपय समसामयिक आन्दोलनों का जिक्र भी इस साठोत्तरी कविता में यत्र तत्र किया गया है। सातवें दशक में आन्ध्र प्रदेश में हुए तेलंगाना आन्दोलन और श्रीकाकुलम तथा आदिलाबाद जिलों में नक्सलवारी आन्दोलनों का एक साथ उल्लेख करते हुए वेणुगोपाल लिखते हैं -

“ तेलंगाने का जुलूस निकल रहा था और वह मेरे साथ था
विद्यार्थियों और मजदूरों पर गोली चल रही थी और वह मेरे साथ था
नक्सलवाडी और श्रीकाकुलम में सरकारी ताकत को
मुंह तोड़ जवाब दिया जा रहा था वह मेरे साथ था” (चट्टनों का जलगीत - पृ. सं - 105)
इसलिए वेणुगोपाल क्रांति को एक शुद्ध आचरण मानते हैं -

“ क्रांति और कविता और मार्क्सवाद
किसी किताब में नहीं, क्यों कि लड़ाई किताब में नहीं
लड़ाई आचरण है
मार्क्सवादी आचरण है
कविता आचरण है
क्रांति आचरण है
और अगर ऐसा नहीं होता तो कुछ नहीं।” वह केवल कोरा सिद्धांत नहीं, उसके लिए सब अपने हिस्से के संकट को झेलना है। वे अन्यत्र कहते हैं -

“ क्रांति किसी नाटक की रिहार्सिल नहीं होती, बस क्रांति होती है, और कुछ नहीं

.....

सबको अपने अपने हिस्से की मौत झेलनी होती है

सबकी जिन्दगी के लिए

अपना रोल निभाते हुए” (हवाएँ चुप नहीं रहती - पृ. सं-64)

यह सचमुच ही एक उच्च संकल्प है, एक महती विचार है, सबके लिए अपनी ओर से त्याग, बलिदान आदि हर क्रांतिकारी के लिए अनुसरणीय है। विनय भी यही संकल्प व्यक्त करते हैं -



“ आज विस्फोट का दिन है
यह दिन सिर्फ मेरा ही नहीं
उन अनगिनत आदमियों का दिन है
जो मेरी ही तरह अपना आकाश ढूँढ रहे हैं
.....

मैं हर एक नंगे आदमी को शंकर बना दूंगा
हर उंगली को त्रिशूल
मैं इस लिजलिजी क्रांति और नपुंसक शराफत से
लडते हुए मर जाना बेहतर समझता हूँ” (दूसरा राग - पृ. सं - 14, 15)
अपने अस्त्र शस्त्रों को लेकर क्रांति में भाग लेने के लिए कवि मणि मधुकर सबको निमंत्रण देते हैं। -

“ लेकिन वक्त आता है
जब मैदान में आना
और मैदान होना
जरूरी होता है जुबानवाले के लिए
आओ और ला सको तो साथ लाओ
कविता और ठुमरी और मोरचंग और नगाडेको भी तुमुल नाद
तुमुल घोष
तुमुल रोष” (बलराम के हजारों नाम - पृ. सं - 82)

सामाजिक न्याय के लिए होने वाले संघर्षों का समर्थन करते हुए, उन्हें मूर्त रूप देते हुए, जनता को न्याय की ओर उन्मुख करने के लिए साठोत्तर पीढ़ी के रचनाकारों ने न्याय के अनेकानेक उद्गार व्यक्त किये हैं। पूर्ववर्ती कवियों की अपेक्षा वे इस दिशा में अत्यधिक सक्रिय एवं जागरूक रहे हैं। इसलिए उनके न्याय के विचार सजीव, ठोस एवं स्पष्ट रूप से अभिव्यक्त हो पाये हैं। समकालीन हिन्दी कवियों की भांति वे भी अपनी रचना को सामाजिक क्रांति के लिए एक सशक्त साधन मानते हैं। अपनी रचना को तथा कलम को भी इस व्यवस्था को बदल डालने का एक प्रबल हथियार मानते हैं। “ कर्नूल विप्लवं रचयितल संघमु” में श्री श्री ने अपनी कलम को एक शस्त्र कहा था।¹ युवा कवियों की लेखनियां तेज हो रही हैं -

“विप्लव कलालु विप्लवानि रायडानिकि पदुनवुतुन्नायि
युव गलाल नालाल्लो नेत्तुरु
विप्लवानि पाडालनि उबुकुतुन्नायि” (वखर राव - जीवनाडि - पृ. सं -61)

संघर्ष छिड़ गया है, अन्याय - दमन के विरुद्ध, लूट शोषण के विरुद्ध यह संघर्ष प्रारंभ हुआ है, इस संघर्ष में अपनी कलम को तलवार बनाने का संकल्प व्यक्त करते हुए रामुलु का कहना है-

“दोपिडी कौंडलतो
गंजि नील्ल बतुकुल वर्ग पोरारालु
महोज्वलंगा



दिन दिन प्रवर्द्धमानमै
कोनसागुतुटे
नेनु ना कलानि खड्गंगा मीटि
प्रपंच श्रामिक जन संगीतानिकि
प्राणवायुयुनै कोरस पाडतुंतानु” (कोरस - पृ. सं - 1)

शौषण के पहाडों से अभाग्य लोगों की लड़ाइयम दिन व दिन उज्वल रूप से आगे बढ़ रही हैं। मैं अपनी कलम के करवाल को छेड़ कर विश्व श्रामिक जन संगीत के लिए प्राण वायु बन कर सामूहिक गीत गाता हूँ। बदलती हुई परिस्थितियों के अनुरूप दाशरथि अब कलम नहीं, बल्कि बन्दूक धारण करने की अभिलाषा व्यक्त करते हैं -

“ अंदुके तात्कालिकंगा
पेनु जेबुलो पेडि
गनु चेत पड्डानु
.....

नेत्तुरु त्रागि जीविंचे निर्दयुडिकि मर्दनमु ओक्कटे महोषधमु” (दाशरथि - तिमिरमु तो समरमु - पृ. 83)
एक युवा हस्ताक्षर कलम, तलवार, बन्दूक के साथ साथ अपने पास जो हथियार रहे हैं, उन सबसे लड़ने के लिए सन्नद्ध हो जाते हैं -

“ इप्पुडिक देनिकोसमू
वेदुक्कोडानिकि समयमु लेदु
नाकुन्न प्रतिदानितो पौराडुता
कोडवलि, गोड्डलि, मर, फिरंगी, कवित्वमु अन्नितितो
ई युद्धमु गेलिचि तीरलि।” (एच. आर. के -लावा - पृ.80)

अब किसी वस्तु के लिए दूँडने का समय नहीं है। मेरे पास जो हैं, उन्हीं से लड़ूंगा। हंसिया, फरसा, तोप, कविता आदि सबसे लड़ कर इस युद्ध को जीत लूँगा।

सामाजिक विद्वपताओं के उन्मूलन केलिए कवि एल्लोरां युद्ध करने की तीव्र लालसा व्यक्त करते हैं -

“दरिद्रमु मीद, चीकटि व्यापरमु मदि
रोगाल मीद अधिक लाभाल मीद
कुल व्यवस्थ मीद, गुडिड नम्मकाल मीद
कत्ति बडिदूकालनि उदि।” (एल्लोरा - निशब्द तरंगालु - पृ. 31)

दरिद्रता, बीमारी, काला बाजार, मुनाफा खोर, वर्ग व्यवस्था, अन्ध विश्वास इत्यादि पर तलवार ले कर कूदना चाहता हूँ।

इनके अतिरिक्त अन्याय, भ्रष्टाचार के विरुद्ध लड़ने का न्योता देते हुए श्री श्री का कहना है -

“ अविनीति गुंडेल्लो बाकुलु



अन्यायपु डोक्कल्लो तुपाकुलु

शामाजिक विप्लव समरमु

चच्चु पुच्चु संस्कृति मरणमु

इदे नेटि सत्यमु। (श्री श्री - मरो प्रस्थानमु - पृ. 96)

भ्रष्टाचार के हृदय में छुरी भोंकना है, अन्याय की पेट में गोलियाँ दागना है। सामाजिक क्रांति से इस शिथिल और सड़ी हुई संस्कृति मिट जायेगी - यही आज का सत्य है।

भूख यहाँ लाखों, करोड़ों से खिलवाड कर रही है। काम करने से, काम करने का मौका न मिलने से और कई कारणों से लोग भूख की ज्वालाओं में झुलस रहे हैं। भूख के लिए चोरी करते हैं, यही एक मात्र संहारा है -

“ कूटि कोसमु गुड्ड कोसमु

विप्लवान्नि आह्वानिंचु

विप्लवान्नि आराधिंचु। ” (यलमंचिलि तायारू - विप्लवान्नि आह्वानिंचु- पृ.68)

रोटी के लिए, कपडे के लिए क्रांति का आह्वान करो, क्रांति की आराधना करो।

ज्वालामुखी के शब्दों में -

“वर्ग पोरटमु विप्लव रूपमु धरिस्तुदि

विमुक्ति पोरटमुलो चंड प्रचंडं प्रच्चरिल्लुतुदि। ” (ज्वालामुखि - ओटमि - तिरुगुबाटु - पृ.88)

वर्ग संघर्ष ही विप्लव का रूप धारण करता है, मुक्ति की लड़ाई में वह चंड प्रचंड होकर ज्वलित होगी।

वे एक दूसरी कविता में कहते हैं -

“ विप्लवालु सुदीर्घ सायुध प्रयाणालु

चीकटितो पोरटमु आपवददु

रात्रि तो राजी लेकपोवडमे तिरुगुबाटु

उज्ज्वल उदयानिकि एदतेगनि पोरटमे विप्लवमु। ” (-ज्वालामुखि- आकाशमु एरंबडुतुदि-झंझा सं. रमणारेड्डी - पृ.24)

विप्लव दीर्घ सायुध यात्रा है, अन्धकार से लड़ाई रोको मत। रात से समझौता न होना ही विद्रोह है, उज्ज्वल प्रभात के लिए अविराम संघर्ष ही विप्लव है।

लड़ाई, संघर्ष, विद्रोह ही क्रांतिकारी के जीवन पर्याय हैं, क्रांति ही उसकी सांस है, उसकी गति है, और उसका गीत है। चेरबंडराजू जीवन और क्रांति को अभिन्न मानते हैं -

“ पोरटमु डैरेक्शन पाट नाकु आकिसजनू

.....

उरिताटिकि पाट नेर्षि

पल्लविने पाडिस्ता। ” (चेरबंडराजू - पल्लवि - पृ.22)



लडाई मेरे लिए सही निर्देशन है, गीत मेरे लिए प्राण वायु है... फांसी को ही गीत सिखा कर, टेक से ही अलाप कराऊंगा।

इतना ही नहीं, वे आग से, ज्वाला से, अस्त्र से, शस्त्र से अपने आपको उपमित करते हुए कहते हैं - “ मैं आग हूँ, नक्सलबारी हूँ, श्रीकाकुलम हूँ, प्रवाह हूँ और जगत्याला हूँ। ये सब क्रांति के प्रतीक हैं। नक्सलबारी, पश्चिम बंगाल का है, तो श्रीकाकुलम और जगत्याला आन्ध्र के हैं, जहां क्रांति के स्फुलिंग प्रचलित हुए हैं। इन क्रांतिकारियों को नक्सलैट कह कर व्यवहृत करते हैं। ”आज सभी भाषाओं के शब्द कोशों में एक नया शब्द आया है - नक्सलैट। इस नाम पर दस, सौ, हजार या लाख व्यक्तियों को मार डालने से यह शब्द नहीं मिट पाता है। ” (चेरबंड राजु - पल्लवि- पृ.32)

अंततः नयी व्यवस्था के लिए और इस धरती पर स्वर्ग प्रतिष्ठित करने के लिए प्रयास करने वाले क्रांतिकारियों को श्रद्धांजलि अर्पित करते हुए बैरागी कहते हैं -

“ नूतन मार्गमु कोरकै
भूतल स्वर्गमु कोरकै
वेदके विप्लवकारूल
मी प्राणमु दिव्वेसि
मी नेत्तुरु चमुरु पोसि
ज्योतिनि वेलिगिंचंडि । ” (आलुरि बैरागि - चीकटि नीडलु - पृ.52)

नये मार्ग के लिए, भूतल स्वर्ग के लिए खोजने वाले क्रांतिकारियों, तुम्हारे प्राण की दिया बना कर ,तुम्हारे खून के तेल से ज्योति जला। इस युग की हिन्दी और तेलुगु कविता में वैषम्यों के कारणों को स्पष्ट करने तथा वर्ग - चेतना के आधार पर तत्कालीन सामाजिक संरचना के स्वरूप पर प्रकाश डालने का प्रयास परिलक्षित होता है। इस प्रकार साठोत्तरी हिन्दी और तेलुगु कविता सामाजिक न्याय की अभिव्यक्ति में अत्यंत सक्षम रही है।



HONOUR KILLING: VIOLENCE AGAINST WOMEN IN THE NAME OF HONOUR

Lopamudra Patra

Ph.d Scholar
Centre for Women's Studies
Pondicherry University
Pondicherry

Violence against women is prevalent in almost every society in some form or other. In the patriarchal social structure women are subordinated, silenced and marginalized by the weapon of violence. In the society women's issues are invisible. From the mother's womb to the graveyard a woman face all kinds of violence in her lifetime. Society accepts the violence against women as a private affair and did not intervene to stop this. Violence against women has been used as a means to maintain the patriarchal social structure. According to the definition of United Nations violence against women is "any act of gender based violence that results in or likely to result in physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or private life. The problem of violence against women has been there from the beginning of the humanity. There are many forms of violence against women, for example: female foeticide, female infanticide, Bride burning, dowry murder and torture, wife battering, abduction, eve teasing, verbal abuse or verbal rebukes, sati pratha (Burning of a widow on the funeral pyre of her dead husband), witch hunting, honour killing etc. This paper will focus on honour killing, a heinous crime which will be discussed and analysed from a feminist point of view. The Times of India has reported that More than 1,000 young people in India have been done to death every year owing to 'Honour Killings'. An honour killing



(also called a customary killing) is the murder of a member of a family or social group by other members, due to the belief of the perpetrators (and potentially the wider community) that the victim has brought dishonour upon the family or community. Honour killings are directed mostly against women and girls. "If the honour of men lies in women, why do men want to rape or kill that honour".

"There is nothing honorable in such killings... they are nothing but barbaric and shameful acts of murder committed by brutal, feudal minded persons who deserve punishment." Supreme Court ruling on April 19. ¹ On October 24, 2002, at the 57th session of United Nations general assembly third committee, the UN RESOLUTION, "working towards the elimination of crimes committed in the name of honour "" was passed.ϕ But in spite of this honour killings are still rampant in our society.

Honour killing are directed mostly toward women and girls, but have been extended to man.ϕ An honour killing is the murder of a family members or social group, due to belief of perpetrators that the victim has brought dishonour upon the family or community .So many cases of honour killing has been seen till the date, but it's a shame for our society that no law or bill has been passed yet.ϕ To be young and in love has proved fatal for many young girls and boys in the India as an intolerant and bigoted society refuses to accepts any violation of its rigid code of decorum especially when it comes to women.ϕ Below There are some brutal cases which are only tip of the iceberg.

In one case in September 2006 where the accused were convicted and sentenced to death by a Fast Track Court, Sushma-the woman involved-came from a North Indian Brahmin family. She married Prabhu Nochil, a south Indian neighbor against her parent's wishes in October 2003.The



result was that on the night of May 17, 2004-when she was out visiting relatives-her brother Dilip Tiwari along with two of his friends entered the Nochil household, hacked her husband Prabhu, his father, Krishnan, a thirteen year old cousin and a neighbor to death. They also stabbed Prabhu's thirteen year old cousin and a neighbor to death. They also stabbed Prabhu's twenty year old sister, Deepa and mother, Indira and left them for dead. Sushma was seven months pregnant at the time. ²

In Muniandi v/s State, 1992, a brother stabbed his younger sister (whom he had brought up) for bringing dishonor to their family by marrying her sister's husband as his second wife. The court reasoned that since he had only stabbed her once, he could not have intended to cause her death. In another case, an accused who struck his sister once with a fatal blow the intention of obstructing her marriage was held to be guilty of culpable homicide not amounting to murder in Gulzar Hussain v/s State of Uttar Pradesh, 1992, the reasoning here was that he stuck her only once even though there was nothing to stop him from continuing to do so.

And when it comes to adultery, real or suspected: A husband who saw a neighbor steal out of his house and found his wife adjusting the folds of her sari inside, and who then killed his wife by striking her 12 times with a sickle was held not to be guilty of murder but only of culpable homicide in Muddaiah v/s State, 1992.

A husband whose wife had disclosed having committed adultery and who had had a fight with his wife the previous night was held to be entitled to the benefit of having been subjected to grave and sudden provocation when he was tried for killing his wife with a carpenter's chisel in State of Karnataka v/s R. Varadraju, 1995.



Similarly, a husband who found his wife and neighbor in a compromising position and who then shot both of them to death was held to have been subjected to grave and sudden provocation in *Ajith Singh v/s State of Punjab, 1989*.

Also, a father who killed his neighbor and his young daughter on finding out that they had been intimate was held to be guilty of culpable homicide and not of murder in *Rizayat Ali v/s State of Uttar Pradesh, 2000*.

Nirupama Pathak, a sub-editor with a Delhi-based business daily, was allegedly killed by her family at her paternal house in Koderma district of Jharkhand, on 29 April 2010. She was murdered for her love affair with Priyavanshu Ranjan, her class mate at the Indian Institute of Mass Communication (IIMC), New Delhi. Since Priyavanshu Ranjan belonged to a different caste, Nirupama's parents, who are upper caste, did not approve of the relationship. Her parents became more shocked when they came to know that she was three months pregnant. Feeling that the family honour was at stake, her parents orchestrated the murder plan, as Nirupama, a well educated, broad-minded girl, must have fought for her individual rights. But she forgot the age-old strict, social ethos prevalent in India in general and in her native state in particular. It is highly likely that her thinking and temperament changed due to her education and living in a metro.

In another case of Honor Killing, in the Muzaffarnagar district of Uttar Pradesh (UP), Anuj Tomar, a teenager killed his sister's boyfriend, Ajit Saini, a BBA student in his early 20s. Anshu Tomar, who was in her early 20s, had eloped with Ajith Saini two months ago. The duo had returned home on 19th April 2010, after they were given an assurance that their marriage would soon be solemnized as per the Hindu rites as well as



recognized by the girl's family before the society. Anshu has been missing since she returned home. The police have registered a case against 11 members of the girl's family and arrested her father Narendra Tomar and brother Anuj, on the basis of a complaint filed by the boy's family and confession of the accused.

A 22 year old south Indian girl, Baddam Swapna Reddy, and her Dalit husband, Sunkari Srinivas, were stoned to death on the outskirts of Krishnajiwadi village in Nizamabad district of Andhra Pradesh. Swapna, belonging to the high caste Reddy community, had married Sunkari Srinivas, a trained computer mechanic about three months ago. But, like Anshu Tomar's family, Swapna's family vehemently opposed the marital relations of their girl to a dalit which justify that honour killing is not limited to north Indian alone.

In May 2010, an 18 year old girl, Rajni Sahu, was murdered by her family in Allahabad, UP, after they discovered she was pregnant. Although her death was initially sought to be passed off as suicide, her elder brother subsequently confessed that she was killed because she was determined to marry a neighborhood boy despite her family's disapproval. The girl's elder brother confessed that he killed his sister "to safeguard the honour of his family"

A study conducted by the National Commission for women (NCW) stated that Megala, a 20 year old girl from Manamadurai village in Madurai, and Sivakumar, a 24 year old dalit boy, were in love. Though the couple belonged to the same *Thevar* community, their parents objected to the marriage for the reason that they are cousins. They were told that they could not marry as they were related. The girl was forcibly married to an old man named. A few days after the wedding, Megala ran away with



Sivakumar. The girl's family, however, cornered the couple and attacked the boy with hammer and sickles. Sivakumar died on the spot. His killers included Megala's father and brother. The girl was also seriously injured, regretted that everyone in the hospital, including her mother, feels that the punishment is justified as she brought disgrace to the community in the village.

Miyandvala village, District Fatehabad, 2001 in Haryana two girls belonging to the goldsmith caste of this village eloped with two boys from another village. All four were caught and brought back. First, the two boys were killed by their own village, and then the father of the two girls killed his daughters with a hatchet. When members of AIDWA (All India Democratic Women's Association) went to complain to the district Magistrate, his response was that had they been his daughters he would have done the same thing.

Ismamla village, District Rohtak, 2002: A Jat girl of the village was friendly with an Ironsmith boy. They were only about 13-14 years old. Someone spread a rumour that he had seen the boy giving a letter to the girl. The girl's family killed both the children and put their bodies in the nearby canal. Both bodies, which were naked, were found found 48 hours later. An AIDWA member was a teacher in the village, who informed others about the incident and when they tried to reason with the police, who were also Jats, told them, "What do you expect them to do? Naturally, they had to save the community's "honour".

In another incident, a 31 year old Lakshmi, who was a *Kallar* – a dominant backward caste- was a victim of honour killing, when her husband Sivaji a dalit by caste, was brutally murdered by her brothers after they barged into their residence at Dindigul. This happened two years ago, barely



six months after she married him. The woman, however, now lives with her in-laws and has severed all relations with her brothers. Similarly, in Cuddalore, a southern district in Tamil Nadu, a 22 year old, newly wed Kannagi and her 25 year old husband, S. Murugesan, were hounded, hunted down, harassed and massacred by the girl's parents and relatives. Because the girl belonged to the backward *Vanniyar* caste community and the boy was a dalit by caste. Knowing that their families would not approve their love affair, Murugesan and Kannagi got married quietly, after completing their graduation. When the couple went to Tirupur on 3rd July to settle down, the girl's father Duraisamy, the then Puthkooaipettai *panchayat* president and his relatives were hunting for the couple. When Murugesan came to the village, hoping to sneak away after taking the academic certificate from his house, he was caught and tortured the whole day. He was forced to reveal their address at Tirupur and the couple was brought to the village. Duraisamy and his relatives then allegedly fed the young couple with a poisonous drink even as relatives stood by as passive spectators.

These cases show that how inhuman and brutal is killing one's own child in the name of honour. The age old patriarchal tradition and culture still exists in the society which do not let women to live their own lives, make their independent decisions. Always a patriarchal society wants to control a woman's sexuality, identity, and mobility. Still it believes in Manu's saying that "A woman should always be under the control of a man, in young age under the control of her father, in youth under the control of her husband and in the old age under the control of her son". So, when a woman is trying to break the social barriers she is punished in the name of 'honour'.



Mukhtaran Bibi, a woman of the peasant Gujar caste was gang raped for a punishment for an 'honor crime' allegedly committed by her brother, an offence for which there was never any proof. The tribal council decided to punish her family by ordering that she be gang- raped. The sentence was carried out then and there, and she was forced to walk home nearly naked before a jeering crowd. She was meant to commit suicide, and initially she thought she would, but then she became more angry than humiliated. Instead of killing herself, she prosecuted her attackers.

In her book *In the Name of Honour* she wrote that "A woman is nothing more than an object of exchange, from birth to marriage. According to custom, she has no rights. Men are the ones who 'know', women must simply keep quiet and wait. Men make the decisions, rule, act, judge. I think of the goats tied up in courtyards to keep them from wandering around the country side. I don't count for more than a goat here, even if I haven't got a cord looped around my neck. It is always a question of honour, and they do as they please: cut off a woman's nose, burn a sister, rape a neighbor's wife".

Souad in her book *Burned Alive: A Survivor of an "Honour Killing"* speaks out herself revealed the barbarity of the practice. In the age of seventeen she was in love and her brother in law set her on fire and 70% of her body was horribly burned and still she was denounced by her family. She was able to receive the care she needed only after the intervention of a European aid worker and she survived. In her autobiography she had narrated, "I suddenly felt a cold liquid running over my head and instantly I was on fire. It is like a movie that has been speeded up, images racing past. I was screaming and start to run in the garden and ended up then in the neighbor's garden on in the street."



Who gave men the right to control a woman's life, her independence and choice? Article 14 of our Indian constitution gives "Right to Equality". But after going through all these cases do we really think that men and women are really in equal terms? This is the irony that a woman do not have any choice over to choose her life partner which whom she will only spent her life.

Conclusion:

This ever widening spectrum of violence against women, Honour killing has come to symbolise the ultimate devaluation of women particularly in the context of the virulent culture of patriarchy and subordination of women. The law too has failed to stem this rising tide of violence. The reasons are multiple and complex. They think that it s their personal matter. But thing is that "personal is political". One should fight against the oppression that they are facing as well as against the oppression of women in general. It is only through the painful struggle in the personal lives that one can emerge strong enough to fight oppression at a wider level. Male power and male-dominated institutions are the main institutions which oppress the women. Women are the victims of patriarchy. One should break the silence to come out from the violence. The language and metaphor of *justice* it seems to be a fatal casualty in this gendered battle for rights and empowerment. The law alone cannot eradicate honour killing but awareness should be generated regarding the evil consequence of honour killing. This is not only a women's issue but the whole society should be sensitive towards it and try to combat it.

Though a lot needs to be done, the efforts on the part of the government and non-governmental organizations and women's groups prove that women concerns have become main stream to all other issues



and more attention is given to the specific issues nowadays. It has been recognized that women's rights are human rights and their violation is the violation of human rights. Activists and women's groups should work to effect change in the society. Individuals and groups should try to educate the people regarding the honour killing problem, establish networks of support and organized responses to the escalating number of deaths, and take legislative and judicial action to confront the situation and heighten social awareness.

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¹ Sunday Times of India, Chennai, May 1,2001.

² Three get death in Honor Killings, The Times of India; 9.9.2006.



SUCCESS STORY OF VISAKHAPATNAM DRDA

Dr. K. Anil Kumar

Post-Doctoral Fellow

Dept of Politics & Public Administration
Andhra University, Visakhapatnam

The district is the focal unit of rural development administrations. To administer the rural development programmes effectively in the district, the District Rural Development Agency (DRDA) was set up by merging the Small Farmers Development Agency (SFDA) and Marginal Farmers and Agricultural Labourers Development Agency (MFALDA) in 2nd October, 1980. The District Rural Development Agency is visualized as specialized and a professional agency capable of managing the anti-poverty programmes of the Ministry of Rural Development on the one hand and to effectively relate these to the overall effort of poverty eradication in the district. In other words, while the DRDA will continue to watch over and ensure effective utilization of the funds intended for anti-poverty programmes, it will need to develop a far greater understanding of the processes necessary for poverty alleviation. It will, therefore, need to develop distinctive capabilities rather than perform tasks that are legitimately in the domain of the Panchayati Raj Institutions or the line departments. The DRDAs are expected to coordinate with the line department, the panchayati raj institutions, the banks and other financial institutions, in poverty reduction effort in the district. It shall be their endeavour and objective to secure inter-sectoral and inter-departmental coordination and cooperation for reducing poverty in the district. It is their ability to coordinate and bring about a convergence of approach among different agencies for poverty alleviation and would set them apart.



In each district in India, there is a DRDA. In respect of such states where DRDA does not have a separate identity a separate cell is created in zilla parishad. In 10 States and Union Territories the DRDAs continue to be separate with the only linkage established with the Zilla Parishads in making the President of ZP the Chairperson of the DRDA. These are Bihar, Chattisgarh, Himachal Pradesh, Madhya Pradesh, Orissa, Pubjab, Tripura, Uttar Pradesh, Uttarakhand, and Lakshadweep. In Gujarat the District Development Officer, who is also the Chief Executive Officer of the Zilla Panchayat, continues to chair the DRDA. In nine States and UTs either the Collector continues to act as the Chairman to the DRDA or some other arrangement has been made in this regard. These are Assam, Goa, Haryans, Jharkand, Manipur, Tamil Nadu, Dadra and Nagar Haveli, Daman and Diu, and Puducherry. Andhra Pradesh has made the chairman of Zilla Partishad as the Chairman of the DRDA while designating the Collector as the Executive Chairperson. Similarly, in Maharashtra, while the Zilla Panchayat President is made the Chairman of the DRDA, the Chief Executive Officer of the Zilla Panchayat is designated as the Executive Chairman of the Management Committee of DRDA.

The DRDA of Visakhapatnam came into existence in 1980 by integrating the schemes of Small Farmers Development Agency, MFALDA Integrated Rural Development Programme, and Training of Rural Youth for Self-Employment and Antyodaya Programme. The DRDA was registered under the Societies Act of Government of Andhra Pradesh. It is a body corporate with all characteristic features. The administration of the DRDA shall be carried out by a Governing Body and Executive Committee.

Governing Body:

The Governing Body of the DRDA will provide policy directions, approve the annual plan and also review and monitor the implementation of the



plan, and the different programmes. They shall give such directions to the DRDA as may be necessary from time to time. The Governing Body of the DRDA will meet once in a quarter. The Zilla Parishad Chairman is the Chairman and the District Collector is the Executive Chairman of the Governing Body. The Project Director acts as the Member-Secretary of the Society's Governing Body ¹. The Governing Body of DRDA of Visakhapatnam consists of the following members:

1. All the 15 Members of Legislative Assembly of the District
2. All the 3 Members of Plaiament of the District.
3. One-fifth of Mandal Prishad Presidents of District by Rotation
4. Chief Executive Officer, Zilla Parishad, Visakhapatnam
5. Project Officer, Integrated Tribal Development Agency, Paderu
6. Chairman, District Cooperative Central Bank, Visakhapatnam
7. Chairman, Andhra Pradesh Grameen Vikas Bank
8. Manager, State Bank of India, Lead Bank, Visakhapatnam
9. Additional General Manager, NABARD
10. General Manager, District Industries Centre, Visakhapatnam
11. Development Officer, Khadi and Village Industries Commission, Visakhapatnam
12. District Medical and Health Officer
13. District Employment Officer
14. Executive Director, District Schedule Caste Cooperative Service Society



15. Executive Director, District Backward Classes Cooperative Service Society
16. Project Director, District Women and Child Development Agency
17. Chairman, Visakha Cooperative Dairy
18. Two Representatives of the Beneficiaries
19. Two Representatives of Non-Governmental Organisations

Broadly, the membership of Governing Body of DRDA includes all MLAs and MPs of the district, some Mandal Parishad Presidents, the Heads of financial institutions in the district, district level officers of the Government and development organization and representatives of non-government organisations and beneficiaries.

Executive Committee:

An Executive Committee is formed to assist the Agency. All executive and financial powers of the DRDA shall be exercised by the Executive Committee as per a scheme of delegation of financial and executive powers to be determined by each State/UT Government and this Committee will be fully accountable in all matters of DRDA to the governing body as well as to the Government². The Executive Committee of DRDA headed by the Chief Executive Officer/Executive Director. The EC of Visakhapatnam DRDA consists of all the district level officers and any other officer deemed necessary for planning and implementation of the anti-poverty programmes. The Project Director DRDA the Member-Secretary of the EC. The Executive Committee will meet at least once in a month.

Wings in the DRDA:

The Visakhapatnam DRDA has the following wings:



1. Self-employment Wing;
2. Women's Wing;
3. Wage Employment Wing;
4. Accounts Wing; and
5. Monitoring and Evaluation Wing

1. Self Employment Wing:

Self Employment Wing is headed by a Project Officer. The Assistant Project Officers in the field of planning, social mobilization, credit and technology, assistant of the Project Officer. The Project Officer is specifically responsible for any of the above four functions. The APO (Planning) looks after the activity clusters, district and block, village group plan, guiding the Block Development Officers and others in plan preparation, planning for infrastructure including marketing infrastructure. He coordinates with the district officers, the banks as well as other institutions in the district. The APO (Social Mobilization) looks after group formation, capacity building, monitoring of groups, choice of activities for groups, release of revolving funds and coordination. The APO (Credit), who is from the commercial banking sector, coordinates with the banks in all matters relating to credit, including the interface between the bankers and the beneficiary groups, loan disbursements as well as loan recovery. The APO (Technology) looks after issues concerning technology up gradation as well as transfer of technology. The DRDAs to takes up projects under the Self-employment programme. For successful implementation of such projects, the DRDA can take outside expert on a consultancy basis on the guidelines framed by Secretary, Rural Development, for selection of consultants so as to avoid any wrong use of such provisions and to see that only those who



have a proven practical expertise are engaged³. Such experts to be engaged on project specific basis will function under the overall control and supervision of the Project Officer, self-employment program.

2. Women's Wing:

In order to ensure that women receive adequate attention in all the anti-poverty programmes, a Women's Cell is set up in the DRDA. This cell establishes necessary synergy with departments such as Women and Child Development, Education and Health Departments to ensure that women not only receive their due share in the anti-poverty programmes but are also able to receive benefits of other programmes. The Women's wing is headed by an Assistant Project Officer, who will function under the overall coordination of the Project Officer of the self-employment wing.

3. Wage Employment Wing:

The central concern of the DRDA in the wage-employment programmes is related to planning, monitoring and vigilance by a technical wing. The DRDA does not concern itself with the actual implementation and execution of works which is done by the line department and the engineers or the Panchayati Raj Institutions. The wage employment wing is headed by a Project Officer assisted by a small complement of staff.

4. Accounts Wing:

The DRDA has commercial accounting system. It has to publish an annual report along with the balance sheet. The accounts wing is headed by a Senior Accounts Officer, either on deputation or by engaging the services of a chartered accountant. He is supported by an Accounts Officer each for self-employment programmes and wage employment programmes. Wherever the Watershed programmes are under implementation, an



additional post of Accounts Officer may be sanctioned. For Indira Awaas Yojana, one Accounts officer at the district level should be available to monitor the progress of the programme and the accounts. One of the Accounts Officers performs the role of internal auditor.

5. Monitoring and Evaluation wing:

There is a separate Monitoring and Evaluation Wing headed by a Project Economist and functioning directly under the supervision of the Project Director. It monitors the progress of all the programmes. It carries out evaluation and impact studies regularly by independent institutions and experts including NGOs. The cost of such studies is met from the respective programme funds. This wing also monitors issues regarding to poverty in the district.

Functions of DRDA:

The DRDA has been made the overall in-charge of the planning, implementation monitoring and evaluation of the rural development programmes in the district. The functions of the DRDA are 4:

- i) To oversee the implementation of different anti-poverty programmes of the Ministry of Rural Development in the district,
- ii) Identification of families below the poverty line;
- iii) Preparation of Action Plans and Schemes for assisting these families to improve their economic conditions in order to come above the poverty line;
- iv) Arrangement of institutional credit support to the identified beneficiaries to be assisted;



- v) Overall charge of planning, implementation, monitoring and evaluation of the rural development programmes throughout the district;
- vi) To keep the district level and mandal level agencies informed of the basic parameters, the requirements of the programme and the tasks assigned to them;
- vii) To coordinate and oversee the surveys conducted, preparation of the perspective plans, annual plans of the blocks and finally, to prepare a district plan;
- viii) To secure inter-sectoral and inter-departmental coordination and cooperation;
- ix) To give publicity to the achievements made under the programme and disseminate knowledge and build up awareness about the programme undertaken; and
- x) To send periodical returns to the state governments in the prescribed manner.
- xi) To keep the Zilla Parishad, the State and Central Government duly informed of the progress of the implementation of the programmes through periodic reports in the prescribed formats. Special report, as and when called for, shall be provided.
- xii) To oversee and ensure that the benefits specifically earmarked for certain target groups (SC/ST, women and disabled) reach them.
- xiii) To ensure financial discipline in respect of the funds received by them, whether from Central or State Governments.



Thus, the role of the DRDA is in terms of planning for effective implementation of anti-poverty programmes; coordinating with other agencies governmental, non-governmental, technical and financial-for successful programmes implementation; enabling the community and the rural poor to participate in the decision making; reporting to the prescribed authorities on the implementation; and promoting transparency in decision making and implementation.

Staff of DRDA

The DRDA is headed by a full-time Project Director, a senior scale officer from Group-I Service of Government of Andhra Pradesh. He is assisted by the Additional Project Director and other officers and office staff. The staff of DRDA is broadly categorized into the Executive⁵, Office and Supporting staff. The officers and officials under each category are given below:

Executive Staff

Project Director	1
Additional Project Director	2
Assistant Project Officers	6
Administrative Officer	1
Accounts Officer	1
Deputy Statistical Officer	1

The designations of the officials have been given in hierarchical order in each category. Out of six Assistant Project Officers one is in-charge of marketing and evaluation and is working from the District Office. The Assistant Project Officers are also called Area Coordinators, who are ordered



to coordinate the programmes of the DRDA from different areas in the district. The District Project Managers of SERP assist the administration of DRDA and one of them is exclusively appointed to look after the financial matters of the Agency. Generally, the DRDAs in India are equipped with a planning team consisting of an economist, a credit planning officer and a rural industries officer to undertake preparation of the plan, project formulation and implementation in respect of different sectors. The officers for various fields like agriculture, animal husbandry, women welfare, etc. may also be appointed or deputed to DRDAs. There is, however, no such planning team or field-wise officers in the Visakhapatnam DRDA.

Projects of DRDA

The Visakhapatnam DRDA had undertaken two major projects in recent years i.e., 1. Fashion Technology and 2. Etikoppaka Wooden & Lacquer Toys Cluster Special Project. The following projects were briefly described in this part of the article.

1. Fashion Technology:

The Apparel industry is one of the largest sources of foreign exchange flow into the country. The industry is very vast with over 30,000 readymade garments manufacturing units and employs nearly three million people. Indian garments export business has made great strides in the past few years and today many of the leading fashion labels, from all over the world, are known to source their products from India. This speaks volumes of India as a major supplier of top quality fashion garments.

Ministry of Rural Development, Government of India has sanctioned a special project under SGSY to Visakhapatnam DRDA. The project was intended for income generation to SHG women through improving skills



in garment manufacturing, surface ornamentation and textile processing.

The details regarding financial allocations are given below.

Ø The total outlay of the project	: Rs. 1216.32 lakhs
Ø Government of India Share	: Rs. 545.04 lakhs
Ø State Government Share	: Rs. 181.68 lakhs
Ø Bank Credit by way of loan	: Rs. 489.60 lakhs
Ø Project Period	: 3 Years
Ø Total number of SHG members to be covered	6080

The project is all about bringing perfection into the art of garment manufacturing, machine embroidery, surface ornamentation and textile processing, and taking them to a whole new level of quality making the industry more productive. Based on the understanding of creating workforce for the apparel export park and to devise a scheme for empowering poor and POP SHG women, the fashion technology project was born. This has inarguably culminated into job prospects apart from value addition to the existing human resource. The prime objective of the fashion technology project is to train the poor and poorest of the poor SHG women for supplying skilled human resources to the Apparel Manufacturing Units. These skilled women are also empowered to embrace self entrepreneurship at root level on their way to achieving self reliance peripherally facilitated by DRDA.

The other objectives of the project are

1. To identify suitable trainees i.e., poor and poorest of the poor SHG women among rural and suburban populace for the project
2. To impart high quality training to rural women in the manufacturing of export quality readymade garments, Surface



Ornamentation, machine Embroidery and other textile processing sectors for providing sustainable Wage/Self Employment.

3. To make Visakhapatnam district as hub of garment industry by establishing satellite common production centers all over the district.
4. To provide necessary infrastructure facilities in the form of CFC which requires, requisite machines by DRDA to help entrepreneurs to train SHGs identified
5. To meet the demand of an estimated 60, 000 employment opportunities in the upcoming Apparel Export park and SEZ of Visakhapatnam

Components of Project

A modest attempt by DRDA to impart training to SHG women in

1. Advance Garment Construction on High speed imported machines
2. Surface Ornamentation with specialization in Ari, Zardozi and Hand Embroidery
3. Machine Embroidery and Textile Processing with a primary objective to impart training and make them able to meet the international quality standards of the industry.

A Memorandum of Understanding (MoU) is entered between DRDA and Entrepreneurs. The District Rural Development Agency, Visakhapatnam, the Entrepreneurs and the SHG women have been given definite roles in the MoU. The DRDA will provide the venue for conducting



training as well as machines and equipments i.e., infrastructure. DRDA will also provide trainees from SHGs identified after following the selection procedures. It will help the SHG women to make a federation at mandal level and facilitate credit mobilization to federations from commercial banks. To facilitate execution of FOB orders by making the CFCs a production unit, the DRDA avoid exploitation of the workforce and ensure a continuous employment to the women. The entrepreneurs have to impart training according to the quality standards of apparel industry. They will depute qualified trainers to conduct the training. The trained women would be supported for a period of two years either by absorption in their own firm/Industry or by bringing orders. The SHG women make genuine endeavors to grasp the learning imparted to them and honestly pursue their programme to success in the long run.

Under the Fashion Technology Project the local women populace has been scrutinized for relevant training and subsequent enrolment. Through the medium of training certificate programme, DRDA, with the help of entrepreneurs is generating skilled labour out of unskilled and untapped countryside rural populace. Three months of intensive training is imparted in conformity with the existing quality standards of the apparel industry. Emphasis is laid upon individual performance of the trainees for mass production of quality products. The DRDA programmed to implement the following three components to impart training to create Wage/Self Employment:

- i) Advanced Garment Construction on High Speed Imported Machines
- ii) Surface Ornamentation, Ari, Zardosi and Hand Embroidery
- iii) Machine Embroidery and Basic Garment Construction.



The Training Centers for 36 Advance Garment Construction, 130 Surface Ornamentation and 4 Machine Embroidery were established. For these training centres, 1379 High Speed Imported machines ,234 various kinds of Imported Specialised machines, 1750 Embroidery Sanchas, 150 Industrial Embroidery machines, and other allied infrastructure i.e., transformers, generators, washing plant unit and machinery and equipment required for garment industry were provided. A total of 20737 SHG were trained in these centers. After completion t raining programmes all machinery and equipment procured under SGSY Special project (Fashion Technology) have been re-organised into production centers and entrusted to entrepreneurs having good track record, previous experience and best credentials duly absorbing Government norms and are being run by entering into MoU both by the mandal mahila samakya and entrepreneurs. Consequent on implementation of Fashion Technology Project, the Government of India has sanctioned Apparel Export Park to Visakhapatnam District. The Government of Andhra Pradesh has sanctioned Special Economic Zone and allocated 1000 acres of land exclusively for Apparel Industry with a MoU to create employment to 60000 people through Brandix India Apparel City (A Multy National Company).

Visakhapatnam has been rapidly emerging into a commercial hub for garment industry. The birth of Apparel Export Park has opened floodgates to innumerable job opportunities apart from value addition to the existing human resource. Keeping in mind an estimated 1 Lakh employment opportunities in the upcoming Apparel Export Park and SEZ, DRDA Visakhapatnam has made a substantial attempt to undertake twin tasks of skill generation thereby giving a facelift to the poor and poorest of the poor SHG women by making them job proficient. To create concrete wage employment to the trained SHG women the Fashion Technology



Project has been integrated with Apparel Export Park as well as Brandix India Apparel City established at AP SEZ, Atchuthapuram. Mandal Level and District Level Mahila Samakyas have been formed and started production centres at Pendurthi, Sabbavaram, Paravada, K.Kotapadu, Anakapalli, Chodavarm, Kotauratla, Rambilli, Yellamanchili and Payakaraopeta by tie-up arrangements with entrepreneurs having good track record and experience. The Federations have underwent MoUs with entrepreneurs for implementation of the programme to create wage and self implementation of the programme to create wage and self employment to trained SHG women by involving them in production at Common Facility Center and satellite centers besides absorption of trained SHG women in Apparel Export Industry in and out side the State, Apparel Export Park of Visakhapatnam and Hyderabad as well as in VSEZ (Central and APSEZ (State)).

Impact of the Project:

Prior to implementation of the Special SGSY Project most of the SHG women were used to attend to agricultural operations in seasonal conditions, agricultural labour in seasonal operations. During un-season the SHG women are unable get their livelihood and resulted in had to mouth living. Due to monsoon vagaries families living on agriculture and labour were badly affected for procurement of their livelihood. The educated women and children of the SHG member upto 10th class were neither attended to agricultural work nor taken up any economic generation activities due to lack of proper guidance and economic support. The poorest of the poor educated Tribal Community were depended on their parents for their livelihood in 11 Agency Mandals. They used to spend time wastefully due to lack of sufficient work to get their livelihood



As a result of the SGSY special project of Fashion Technology the trained SHG women were deputed for employment in Multy National Apparel Export Companies. The trained women have also attended to intensive training in Multinational Garment Companies in Mumbai, Bangalore, Hyderabad and Chennai. The lifestyle of the SHG women after employment in Multi National Companies has been completely changed in communication, economic standard and personal behavior. Most of the SHG women employed in garment industries have become one of the main financial resource person in the family. The women employed in garment industry are being paid as recommended by the State Government with all other benefits such as EPF, ESI, and Bonus etc along with annual increments/incentives. The SHG women employed in garment industry habituated towards savings, investment for education of other family members, attending to family needs etc. The export oriented garment factories have selected some of the actively working SHG women with higher educational qualification to the post of Supervisors, Quality Checkers, and packing Supervisors etc. The SHG women trained in Surface Ornamentation i.e., Ari, Zardosi and Hand Embroidery activity have been given intensive training by inviting highly skilled trainers from West Bengal and Hyderabad. The trained women in Surface Ornamentation had attended for execution of export and domestic orders received from West Bengal, Mumbai, Bangalore and Hyderabad. The SHG women under Machine Embroidery were deputed to Mumbai for intensive training at M/s Vividha Home Fashions for production of Export quality home furnishings.

2. Etikoppaka Wooden & Lacquer Toys Cluster Special Project:

India has the widest variety of handicrafts with excellence of skill and spread all over the world. The craft tradition of India presents the



essence of what sustains and enriches these millions of people who create with a sense of continuity and a heightened sensitivity to beauty. Indian handicrafts is an art of the people, which means that the skills are not in the hands of individuals but have seeped, spread and taken root through time, generation, communities, etc. The world of its craft people of Etikoppaka, with their lathe turned wooden products having beautiful finish and the vegetable dyed colors, which spread across the length and breadth of the globe for centuries.

Etikoppaka is a remote village in Elamanichili Mandal of Visakhapatnam District in Andhra Pradesh. The village of Etikoppaka is approximately 80 kms. from Visakhapatnam city. The village is prominently known for wooden lacquer toys production from the last few decades. The wooden lacquer toys craft is being patronized by around 300 Artisans at the Etikoppaka village. In the village there are different castes. The Viswabrahimin caste constitutes the majority, and Devanga, Muslim, Kapu, Balija, Telaga and Palli are the rest. It is a natural cluster developed from decades using locally available (ANKUDU) wood. An Industrial Cooperative Society was registered in 1973 with a net strength of 83 members was defunct and a term loan of Rs. 15, 000 finance by State bank of India, Etikoppaka to the society was not repaid.

Wooden toys production activity is primarily a family based activity. The Artisans engaged in wooden lacquer toys production are completely depended on middlemen. The middlemen used to finance the artisans for purchase of wood, chemicals and other infrastructure and equipment required for the activity. The artisans should invariably sell their products to the middlemen only. The artisans were not able to work even 3 to 4 hours continuously during daytime, due to power cut and power fluctuations



and low voltage in the village. There are 8 local traders used to monopoly the total activity. All the 300 artisans were under the control of 8 local traders (middlemen) for finance, marketing and other family needs. In addition to that the Forest Department have imposed restrictions for free transport of wood i.e., raw material. Even though the artisans are having skill in manufacturing of wooden lacquer toys in different designs they were unable to utilize that full time for production due to lack of sufficient working capital and raw material. They were fully depending on middlemen. The prices of the toys are often determined by the middlemen basing on the demands of the market and urgency of the capital requirement of the craftsmen. Besides raw wood, dyes are an essential component used for finishing the product. The toys made and finished with chemical dyes are being sold in local markets at cheaper prices. They used to make only children toys and old type designs with chemical dyes/colours.

In order to reduce dependence on middle men and support the artisans, a project was sanctioned under the SGSY scheme in the district. The details of the Project cost, etc is given below:

Total outlay of the Project	: Rs. 141.50 lakhs
Central Share	: Rs. 83.62 lakhs
State Share	: Rs. 27.88 lakhs
Bank Loan	: Rs. 30.00 lakhs
Project Period	: 3 Years
Total Number of Artisans covered	: 300 Members

A District Level Committee has been constituted under Chairmanship of District Collector for implementation of project. A MoU has been entered into with M/s APITCO, Hyderabad as Project Consultant



to assist the DRDA in implementation of the project as envisaged in the project. All the artisans were formed into Vana Smarakshana Samithi Groups (VSS). Saving Bank accounts were opened in State bank of India, Etikoppaka branch. Working capital loans were sanctioned to all the artisans by State Bank of India, Etikoppaka. All the women members of the artisan families were formed into Self Help Groups. A Mutually Aided Cooperative Society was formed and got registered.

The DRDA provided additional feeder lines, transformer and uninterrupted power supply for 24 hours to artisans colony through APTRANSCO by incurring required expenditure from the special project funds as the power constitutes major input for productivity resulting in enhancement daily income. Conducting design development training programmes to the artisans in coordination with NIFT, Hyderabad. Developed 84 new designs in house decorated articles, domestic usage, and office usage and presentation items. Artisans trained in application of Natural Colours/Vegetable dyes. Captured export marketing higher rates for toys, resulting higher income in production and freed from exploitation by the middlemen. The artisans of Etikoppaka were deputed to District Level, State Level, National Level and International Level exhibitions for marketing of toys. Sri P. Shiva Krishan Artisan of Etikoppaka Handicraft Cluster has attended the International Exhibition at Beijing, China during December 2007. Smt. G.Eswaramma, artisan of Etikoppaka Handicraft Cluster has been deputed to the 6th Global International Shopping Festival at Kaulalampur, Malaysia during May 2008. Smt. M. Varalakshmi, SHG member has been deputed to 7th Global Indian Shopping Festival at Kaulalampur, Malaysia from 29th May to 7th June 2009. A Common Facility Center was established for conducting training programmes, buyers and sellers meetings, design development workshops and display of various types



of products. Permanent works sheds were sanctioned to 89 artisans who had site for creation of livelihood to families throughout the year. After introduction of Special Project the artisans used to get wages @ Rs. 250 to Rs. 300 per day as against Rs. 90 to Rs. 120 previously. The District Administration arranged sanction of Depot License through A.P.Forest Department to purchase Ankudu Wood from VSS on reasonable rates. The A.P. Forest Department has accepted to supply wood to MAC Society on subsidized rates as is being done in the case of Bamboo Societies. The artisans' society received export orders from various marketing agencies In addition to export marketing orders domestic orders are being received regularly through society. Some of the important marketing agencies are:

1. M/s Community Friendly Movement, Lajpat Nagar, New Delhi,
2. M/s Community Friendly Movement, CR Park, New Delhi,
3. M/s Arvind Exim, Ranchan Vaishali, Ghaziabad (UP)
4. M/s Vividha Home Fashions Pvt. Ltd., Mumbai,
5. M/s Pallavi, Hyderabad,
6. Mr. Yogesh Sukla, Hyderabad,
7. Mr. Sanjai Gupta, Moradabad,

Conclusion

The aims and objectives of the DRDA lay emphasis on the rural development with specific commitment to bring the poverty stricken rural masses up and above the poverty line and put them on the main stream of the society. No doubt that the projects under DRDA are scientifically worked out, planned, and designed; still the anticipated results are not yielding though the targets are achieved physically.



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EFFECTS OF SOCIAL MEDIA ON COLLEGE STUDENTS

Nitika Jain

Department of Mass Communication
Jagannath University , Jaipur

Introduction:

The definition of social media is “the relationships that exist between network of people” (Walter & Riviera, 2004). In the last ten years, the online world has changed dramatically. Thanks to the invention of social media, young men and women now exchange ideas, feelings, personal information, pictures and videos at truly astonishing rate. Seventy-three per cent of wired American teens now use social media websites (Oberst, 2010). Schill (2011) states that the social media sites encourage negative behaviours for teen students such as procrastination (catching up with friends), and they are more likely to drink and drug. However, every day, many students are spending countless hours immersed in social media, such as Facebook, MySpace, World of Warcraft, or Sim City. At first glance this may seem like a waste of time; however it also helps students to develop important knowledge and social skills, and be active citizens who create and share content. At present, whether social media is favourable or unfavourable, many students utilize these sites on a daily basis. As social media sites continue to grow in popularity it is our belief that technology is a vital part of today’s student success equation. Many researchers have been diving into a considerable amount of research on how social media influences student retention at colleges. Many parents are worried that their college students are spending too much time on Facebook and other social media sites and not enough time studying. Therefore, our research



ascertains the relationship between the social media and students' study efficiency.

Statement of Problem:-

To address the issue of the effectiveness of using social networking, the first question raised in this study is: for what purpose is the student utilizing social networking? Research on this topic will start to reveal social networking sites are simply part of how students interact with each other with no apparent impact on grades. Thus, the objective of this research is to explore the advantages and disadvantages of students' use of social networking for study. The main purpose of this research is to expand on previous research, explore the relationship between the effects of social networking and students' study efficiency, and to determine if social media interfering with students' academic lives.

Research Questions:

Which is the most popular social media site for students?

What is the amount of time students spend utilizing social media in various academic processes?

Review of the Literature

College students have great interest in social media. For the purpose of this study, social media was defined as Facebook, YouTube, Blogs, Twitter, MySpace or LinkedIn (Martin, 2008). Although, providing a detailed perspective on social media use among university students and underscoring that such use can produce both positive and negative consequences, according to a Nielsen Media Research study, in June 2010, almost 25 percent of students' time on the Internet is now spent on social networking websites (Jacobsen, & Forste, 2011). Facebook is the most used



social network by college students, followed by YouTube and Twitter. Moreover, Facebook alone reports that it now has 500 active million users, 50% of whom log on every day. In addition, according to a study by Online PhD, students spend roughly 100 minutes per day on Facebook. In 2007, the number of students who used Facebook was already enormous: 92 percent of college students had an account. By 2008, 99 percent of students had an account on Facebook. That is quite a large amount considering the service was only opened in 2006 to everyone. On one hand, the positive aspect of online communities is that youths can utilize them for academic assistance and support (Lusk, 2010). Due to the ability of social media to enhance connections by making them easily accessible, social media can yield many benefits for the young, including providing a virtual space for them to explore their interests or problems with similar individuals, academic support, while strengthening online communication skills and knowledge. "Students who may be reluctant to speak up in class are participating in book discussion blogs and writing for real audiences. There are new Web tools emerging all the time that are enhancing learning (Brydolf, 2007)." On the other hand, "Our findings indicate that electronic media use is negatively associated with grades. We also find that about two-thirds of the students reported using electronic media while in class, studying, or doing homework (Jacobsen, & Forste, 2011)." This multitasking likely increases distraction, something prior research has shown to be detrimental to student performance. As social media websites, such as Facebook, YouTube and Twitter gain popularity, they are also becoming increasingly dangerous as they create modes to procrastinate while trying to complete homework. Hence, in a survey of 102 students, 57% stated that social media has made them less productive.



Method:-

The purpose of collecting data was to perform a group research on how social media affects college students. In this research, an anonymous questionnaire was administered to collect data which was the standard survey collection method. The total number of questionnaires administered were 50, however the usable questionnaires were (N = 48). According to the respondents, males (n= 26) and females (n= 22) were involved in this survey. Thirty-five percent of participants were undergraduates and 65% were graduate students currently studying in Johnson & Wales University. Thirty-one percent of participants have full-time jobs, 30% have part-time jobs and 39% do not have jobs. The number of females who have jobs is higher than that of males. This was one part of our anonymous questionnaire. In the following, other relevant questions were developed to carry out the research. Other questions focused on the lives of students and the feeling of students when they were using different social media. For example, "How many hours a day do you check your social media site?" and "Do you post or respond while completing homework?" Also, at the end of the questionnaire, we asked two open questions about the biggest advantage or disadvantage when college students used social media in studying and looking back to the last time that they used social media. The participants were randomly selected regardless of gender or educational level. These questions related to their lives. There were three different perspectives present in the research which included advantage, disadvantage or not sure. However, other independent variables were tried to decrease the impact on the results.

Results:-

Sixty percent of participants are in favor of Facebook, 22% like Skype, 10% prefer Twitter and 8% like My Space. Sixty-eight percent of



the sample reported that they primarily used a laptop to check social media sites; while 20% use a cell phone; and only 12% preferred to use a desktop computer. Forty-five percent of the sample admitted that they spent 6-8 hours per day to check a social media site, 23% spent more than 8 hours, 20% spent 2-4 hours and only 12% spent less than 2 hours. The ratio of participants who posted or responded during school hours was 64%; 15% rarely used social media during school hours; 21% were not sure whether they would like to use it. Eightypercent of the sample reported that they posted or responded while completing homework; 8% would never use social media while doing homework; and 2% were not sure. In terms of the benefit of social media, 20% agreed that social media helps with school assignments; 25% agreed that social media helps to make new friends; and 55% just used social media for fun.

Conclusion:-

Our research has revealed that college students were likely to be affected by social media. Social media is attractive; it not only provides college students another world to make friends, also provides a good way to release pressure. To some degree, it absolutely affects the lives of college students including the grades. This research also indicates that an approach is needed to better balance the relationship between social media and academic study. Therefore, college students should think more about the balancing equation of social media and academics. Limitations and Recommendations This study was limited in several aspects. First, the timeframe to collect data was too short. Three to four weeks for the study was not sufficient. Second, a total of 50 questionnaires were administered, however usable questionnaires were 48, so the result may not reflect the real situation for the whole population. With this sample



size, the estimated sample error is 14.4%, so an increase in sample size might yield different results. And, of course these results might be affected by this very large sample error. Third, this research did not consider student's psychological state; perhaps influences and motivations for social networking use.

Our research indicated that most college students would prefer to use social media and spend many hours checking social media sites. Social networking is definitely affecting students' efficiencies as well as their grades. Hence, educators need to be concerned about these problems and try to find better ways to solve these problems. Although, framed within an academic context, the concepts outlined here can be utilized to investigate the use of communication technology not only at school, however also at home, workplace, and various other settings, and for a variety of different audiences such as teenagers, young adults, the elderly, or families. For future research, it may be more helpful to measure the social presence besides motivation and pressure, examining how a student's psychological state influences motivations for social media use. Also, do social media sites have a positive influence on study and academics and are students leveraging them as cited sources in discipline research?

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THE SIGNIFICANCE OF ENGLISH LITERATURE PROGRAM FOR ENGINEERING STUDENTS

Tatikola Kanaklaxmi
Devi Indrayani Apartment
Next to Talawade I.T Park
Taluka-Haveli, Talawade,Pune

Introduction

It is widely recognized that literature has an essential association with life. Due to the ability of literature to hone creativity in language and imagination, its inclusion is essential in any system of education that promotes the importance of discovery as a vital feature of the learning process (O' Sullivan, 1991). The incorporation of literature in the curriculum of English Language Teaching (ELT) has been noteworthy over the last 20 years. Although there was a distinct reaction against the use of literary English in the 1960s and 1970s, the teaching of this subject continued to enjoy popularity. In the Malaysian English Second Language (ESL) context, literature has been and continues to be a popular component of language courses. Even so, its introduction in the Malaysian ESL context has steered much debate, specifically in relation to its significance as part of the English language syllabus in primary, secondary and tertiary educational institutions in Malaysia.

This paper discusses the findings of a study undertaken to investigate young adult learners' perceptions on the inclusion of literature in the tertiary English language classroom. The focus of this study is on the perceptions, attitudes and the perceived needs of young adult technical learners towards the incorporation of literature in English programmes at tertiary level.



Methodology

The researchers employed an explanatory mixed method design ² to gain a comprehensive insight of the research. A '71 item questionnaire' was administered to obtain quantitative input. The questionnaire was constructed to gauge the perceptions, attitudes and the perceived needs of tertiary young adult learners towards the incorporation of literature in English programmes at tertiary level. The questionnaire was constructed in accordance to the following dimensions: literature as part of learning English, literary genres and feelings and attitude towards literature classes (please refer to Appendix A for the items of each dimension). SPSS version 11.5 was used to run frequency analysis and cross tabulation of the data for this study. Focused semi structured open-ended interviews were conducted to gather qualitative input. The themes that emerged during the interview sessions were coded in accordance to the quantitative dimensions from the questionnaire. 20-30 minute interview sessions were conducted with 10 volunteers, who were respondents to the questionnaire administered. Table 1 indicates the profile of the 10 interviewees.

TABLE 1: INTERVIEWEE PROFILE

STUDENT	GENDER	PROGRAMME
A	MALE	ENGINEERING
B	MALE	ENGINEERING
C	FEMALE	ICT/BIS
D	MALE	ENGINEERING
E	FEMALE	ENGINEERING
F	FEMALE	ENGINEERING
G	MALE	ICT/BIS
H	MALE	ENGINEERING
I	FEMALE	ENGINEERING
J	FEMALE	ENGINEERING



The rationale for using focused semi structured open-ended interviews was to understand the respondents' point of view rather than make generalizations. As in all such interviews, the researchers set the focus of the interview (please refer to Appendix B for the interview questions).

Prior to the distribution of the questionnaires, a pilot study involving 40 students was carried out to determine the reliability of the instrument. The questionnaires were then disseminated to 300 young adult engineering and technology students pursuing undergraduate courses. The respondents indicated their agreement or disagreement to each statement on a 5-point likert scale that ranged from strongly disagree, score 1, to strongly agree, score 5. Of the 300 questionnaires sent out, 260 were returned, denoting an 86.7% response rate. Cronbach's alpha was used to measure the reliability coefficient that assesses the consistency of the entire scale. The alpha values for the dimensions are as follows: literature as part of learning English (0.87); literary genres used in the literature class (0.87); and feelings and attitude towards literature classes (0.80). According to Hair et al. (1998), the generally agreed upon lower limit for Cronbach's alpha is 0.70. As such, the alpha values obtained from the reliability analysis of the data of this study indicate that the scale is highly reliable.

The respondents (n= 260) were young adult engineering and technology students aged between 19-21 years of age and consisted of 61.2% male and 38.8% female. The breakdown of the 260 respondents is as denoted in Table 2 below.



TABLE 2: BREAKDOWN OF RESPONDENTS

PROGRAMME	PERCENTAGE
Electric and Electronic Engineering	17.3%
Chemical Engineering	23.5%
Civil Engineering	16.5%
Mechanical Engineering	20.8%
Petroleum Engineering	15%
Information Communication Technology & Business Information Systems	6.9%

This proportion of gender grouping of the sample was as expected as the composition of male students pursuing engineering programmes in the undergraduate programme in the university in which this research was undertaken is higher than the composition of females. The majority of the respondents were Malaysians, who accounted for 93.1% of the 260 respondents. International students made up the balance, accounting for 6.9% of the respondents.

The composition of the race of respondents was made up of Malays, Chinese, Indians, the indigenous, as well as those hailing from Asian, African and Middle Eastern countries. The researchers focused upon young adult respondents as this age group makes up the largest number of young adult technical learners pursuing first year undergraduate technical courses in the university in which this research was carried out. The perceptions, attitudes and perceived needs of first year undergraduate technical learners were also sought due to their recent exposure to literature.

English programmes of adolescent technical learners. There should be an immediate need to conduct a needs analysis of the aspirations and hopes of all relevant parties before incorporating this subject into the



English programmes of technical learners. The views of the Education Ministry, teachers and students must be taken into account to be able to develop a credible course. In addition, reviews of the language and literature curriculum and syllabus design should also be conducted to match the programme objectives of engineering and technology courses and vice versa. Teaching methods and materials should also be monitored closely to ensure a successful implementation.

Conclusion

As revealed through the findings of this research, technical learners are somewhat optimistic of the incorporation of literature in English programmes offered to them. However, it is imperative to make the literature learning experience meaningful and relevant to them. The use of appropriate literary texts and the incorporation of technology in the literature classroom are few ways in which literature can be made more appealing to technical learners. It is important for educators, administrators and policy makers to take heed of the perceived needs of the technical learners as they are important stakeholders who contribute towards the success or failure of the literature courses.

While this study concentrates on the perceptions, attitudes and perceived needs of young adult technical learners, future research can probably be conducted to gauge the perception of educators on the inclusion of literature in tertiary level English programmes for technical learners. Studies can also be conducted to investigate learners and educators perceived needs to teach literature to technical learners at postgraduate level.

It is hoped that the findings of this study will give educators, administrators and policy makers an insight into improving the



management and delivery of tertiary level English language programmes which infuse literature in the English language programme for technical learners.

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LIBERAL EDUCATION IN INDIA: PANGS OF NEGLECT

Dr. Deeptima Shukla

Department of Political Science
Kanoria PG Girls College, Jaipur

A Liberal education is a system or course of education suitable for the cultivation of a free human being. It is based on the medieval concept of the liberal arts or, more commonly now, the liberalism of the Age of Enlightenment. It has been described as “a philosophy of education that empowers individuals with broad knowledge and transferable skills, and a stronger sense of values, ethics, and civic engagement ... characterised by challenging encounters with important issues, and more a way of studying than a specific course or field of study” by the Association of American Colleges and Universities. Usually global and pluralistic in scope, it can include a general education curriculum which provides broad exposure to multiple disciplines and learning strategies in addition to in-depth study in at least one academic area.

Liberal education was advocated in the 19th century by thinkers such as John Henry Newman and F.D. Maurice. Sir Wilfred Griffin Eady defined Liberal Education as being education for its own sake and personal enrichment, with the teaching of values.

The decline of liberal education is often attributed to mobilization during the Second World War. The premium and emphasis placed upon mathematics, science, and technical training caused the loss of its prominent position in higher education studies. However, it became central to much undergraduate education in the United States in the mid-20th century, being conspicuous in the movement for ‘general education’.



In the early years of the 21st century, many universities and liberal arts colleges reviewed their curricula to include a liberal education, or to promote broader undergraduate education infused with its spirit.

Present State Scenario

- From Socialism to inevitable Globalization and Capitalism
- From Welfare State to Limited Role of State/Self Funding/Sufficiency

This leads to lesser involvement/partnership in all services that state has been providing.

Present State of Higher Education

Reality :Technical/ Professional Field

PPP is visible in many forms and variables. Why?

1. Politicians/Governments are benefited for recommending them for NOC/allotting land
2. 2.Affiliating Universities/Agencies are benefited for registering them
3. 3.Private owners are benefited as for them it's an industry (not service)
4. 4.Students are benefited as it increases their employability

It is a situation where a peculiar pattern and nexus is formed and model of PPP is adopted where everyone is involved for individual benefit and the ultimate charm of this model is employment at the cost of compromise with quality education and sustainable development.

COMPLETE WIN-WIN SITUATION FOR ALL

Liberal Education

Is important as it:

- Has a clear, practical impact on society.



- Helps in developing leaders, educated citizens, and trained workers for industry, government and politics, and academia.
- Promotes responsible citizenship, ethical behavior, educational ambition, professional development, global integration.
- Prevents balkanization and fosters cohesion across cohorts.
- Promotes civil society - broad-mindedness, critical thinking, and communication skills
- fosters tolerance and ethical values – social awareness and philanthropy.
- helps society look at the social and ethical questions - development policies and projects.
- It encourages countries to define national intellectual priorities and promote an intellectual identity.

Obstacles Associated with Liberal Education

- Issue of Cost and Benefit
- Funding
- Employability (immediate and more certain returns)
- Connection between the short-term needs of labor market and liberal education is weak
- Narrow interest in preserving the status quo.
- Poses challenges to those who have received different education.
- The traditional programs aim to impart a prefixed and fixed amount of established knowledge, concepts, and skills.



- Government's apathy towards valuing liberal education as guiding path for policy making and for developmental purposes.

Where Can PPP Help

Need is:

- Different PPP model other than followed with regard to Technical and Professional education.
- Affiliating system of college with university needs change. (Present Affiliating system stifles academic freedom and innovation)
- Excellence and scholarship should be given due recognition.
- Regulatory institutions have to be given the responsibility.
- The structure of governance and search for academic leaders must facilitate the sustenance of a community of scholars.
- With adequate restructuring of the universities, ways can be found to develop strong disciplinary traditions of knowledge that will also enhance employability.
- Teaching and learning needs to be innovative and flexible process, and faculty development along with innovations in curriculum, pedagogy, credit system, and evaluation practices should become an integral part of education.
- The cause of liberal education cannot be taken up without adequate information and research on participation, financing, research, quality and equity indicators, therefore, a complete data base on higher education is required.
- To become more flexible and learner centric in terms of their educational objectives, content, and processes.



- “Everything is connected to be everything else.” – Leonardo da Vinci (interdisciplinary).
- Industry takes a step forward.
- Private Partnership.
- Strong state system needs to be developed. Renowned Political Scientist Pratap Bhanu Mehta states “this privatization is not a result of changing ideological commitments of the key actors – the state, the judiciary or India’s propertied classes; rather, this privatization has resulted from a breakdown of the state system.”
- Research oriented/prove national worth.
- “It is not the strongest of the species that survives, nor the most intelligent that survives. It is the one that is the most adaptable to change.” Charles Darwin

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APPROCH TO HUMAN DIGNITY: AMBEDKAR VS GANDHI

Sarat Chandra Bibhar
Research Scholar
Centre for Philosophy
Jawaharharlal Nehru University
New Delhi

“So long as you do not achieve social liberty, whatever freedom is provided by the law is of no avail to you” – Dr.Ambedkar.

The Right to Dignified Life is one of the most vital human rights of human beings. The Untouchables are the ones who have been denied to have dignified life in the history of India. Both Gandhi and Ambedkar are the prominent figures who have launched massive struggles for the dignity of Dalits throughout India. Ambedkar roused the Dalit Consciousness to fight for the eradication of Dalit discrimination; to claim equality of treatment, status and opportunity; to equally enjoy all rights civil, political, social and economic and respect for the dignity of persons. Gandhi has been attributed as being the inspiration or model for various rights struggles around the world. Though both championed the cause of the Untouchables, their approaches differed widely. First, Ambedkar as a constitutional expert launch struggle for establishing human dignity for the depressed people through political process by giving them political powers and rights. Whereas Gandhi's programme for dignified life for Harijan was through social reforms which were based on duties rather than on rights. Secondly, Ambedkar propounded economic well being which was very much necessary for Dalits to have dignified life, but for Gandhi it is through spiritual well being which will help Harijans to have dignified life. Lastly, For Ambedkar human dignity and humanity was much bigger



issue than any religion. But Gandhi valued Hinduism a lot which believed in Varnasramadharma. The irony is that in the name of religion and customs exploited communities were denied dignified life. Thoughts for us to introspect are, why the two most towering figures of Indian society approached the same issue in an opposite manner and what are the challenges in front of us to restore human dignity in the given context.

The Universal Declaration of Human Rights (UDHR) articulates that human dignity is the reason why we must grant rights to all human beings. By adopting the UDHR, we have committed ourselves to respect for human dignity. The Right to Dignified Life is one of the vital human rights of human beings, which is the most often violated right for the Depressed Class. They have become 'depressed classes due to the denial of this right. The struggle for human dignity and human rights are as old as the exploitation of human beings who some of ancient people termed as 'lesser fortunate'. That clearly reflected a mindset, which justified everything in the name of religion, and customs hence exploited communities were termed as 'unfortunate'.

The issue of India hidden apartheid which is a gross violation of human dignity and human rights remains unexplored if we start it from freedom movement and link the history of the fight against the rights of Dalits from Gandhi's struggle in South Africa which is a complete negation of the history of social justice in India. There were fundamental differences between Ambedkar and Gandhi and that need to be explored. The fact is that Gandhi was not ready to condemn Shastras as according to him they were God's word and said that challenging them would amount blasphemy. But Ambedkar if there are certain texts in our Shastras that violates basic principle of human dignity and equality, those should be deleted. Gandhi



suggested that a person who do not believe in Shastras cannot be a Hindu and it would be better that he convert to another religion. The differences between them did not end with the Shashtra debate. Politically, Ambedkar was bitterly opposed to Gandhi and was seen as pro-British as he gave priority to securing rights for the depressed classes over anything else. His most famous clash with Gandhi was over separate electorates for the depressed classes announced by the British government in 1932.

Right to Self Determination: Ambedkar talked of self determination in the form of separate electorate. That is why when Ambedkar pressed for the separate electorate demand for Dalits, Gandhi opposed it tooth and nail. It was the same Gandhi who had nothing against Muslim demand for a separate electorate. When the Poona pact was awarded in 1932, Gandhi could not tolerate his defeat at the hands of an articulate Dalit leader. As soon as he came back to India, Gandhi decided to fast unto death against such an award that would have brought a lot of changes in the quality of Dalit leadership in India. For Dalits would not have depended on the upper caste Hindus to get elected. Ambedkar succumbed to the blackmailing tactics of Gandhi and commented “Mahatmas have come, Mahatmas have gone but the lots of Dalits remain the same”. Ambedkar feared that death of Gandhi would spark backlash against Dalits in the villages where the upper caste tyranny was still prevalent. He entered into a deal with Gandhi and signed Poona Pact, which allowed reservation of seats for Dalits in Parliament and state assemblies. Gandhi saved his upper caste interest and made Dalit leadership dependent on upper castes votes. Ambedkar himself became a victim of this and could not win Lok Sabha election from the state of Maharashtra as all the upper castes joined hand against him.

Gandhi was not prepared to give political recognition to any community other than the Muslim and the Sikhs. Because Gandhi felt that



these demands will dilute the goal and will weaken the Congress. He gave first preference to freedom of the nation. But is there any sense of freedom without social rights and civil rights. Ambedkar accused that the Congress cares more for strength than for principles. Dr. Ambedkar, in his utter disappointment and fear said that the “Depressed Classes were not anxious about the transfer of power under the present circumstances, but if the Government wanted to transfer power, it should be accompanied by such conditions and by such provisions that the power should not find itself into the hands of clique, into the hands of the Oligarchy, or into the hands of a group of people whether Mohammedans or Hindus: the solution should be such that the power should be shared by all communities in their respective proportions”. Because Ambedkar felt that if the power is not shared by all communities proportionately, the present situation will remain the same. He believed that only in free India the condition of the Depressed Class would improve. But he feared that the reins of Government would fall into the hands of the majority which was hostile and inimical to the interests and welfare of the Depressed Classes. At present, the majorities have no power, if they assume power the discrimination will be more and systematic with the backing of political power, and then the condition of Depressed Class would become worsen instead. He asked that what good they could expect from their oppressors if they were to be invested again with full political power. Dr. Ambedkar had been receiving thousands of telegrams supporting his stand throughout the proceedings of the Conference from all corners of India. His stand and speeches at the Conference identified him as the sole emancipator for Depressed Classes.

Dr. Ambedkar and Gandhi on Human Dignity

Dr. Gandhi and Mr. Ambedkar fought against the caste system — a form of human taxonomy, the most sophisticated, subtle, and diabolical



form of social exclusion and discrimination invented by human beings — their approaches were vastly different. Mr. Gandhi, an upper-caste member of the elite, challenged the caste system from above, in its highest echelons, as Mr. Ambedkar, the 14th child of a Dalit sepoy in the Indian Army, challenged it from below. And while Mr. Gandhi's views on caste evolved slowly over the years, he remained deeply spiritual and sought social change within Hinduism. Mr. Ambedkar, on the other hand, favored using the state as an instrument for establishing forward-thinking social policies.

Gandhi has been attributed as being the inspiration or model for various rights struggles around the world. As the leader of the national freedom movement, Gandhi's objective was to attain independence, but his other objective was to save Indian society, and more specifically, Hinduism. He insisted that India should show her capacity to reform herself even while asking for freedom. His method of integrating nationalist aspirations within the framework of social reform explains his extraordinary tactics, for example, his manner of suddenly calling off a movement when the nature of the movement turned violent. An important aspect of Gandhi's reform was that it had to take place absolutely within Hinduism. This was illustrated in Poona in 1931 when he fasted to exact from Ambedkar his withdrawal of the demand of a separate electorate for the Untouchables. His thrust was that of a social reformer campaigning amongst the higher castes of the Hindu community, propagating social acceptance of the Untouchables by the community. In this process, he renamed the Untouchables "Harijans" (sons of God). Gandhi's program of social reform was based on duties rather than on rights. He argued that if there were any rights at all, it could only be the result of well-performed duties. It is therefore necessary to understand the correlation between rights and duties. For him rights that do not flow directly from



duty well-performed are not worth having. They will be usurpations sooner discarded the better. ¹

Gandhi sought to change the heart of the caste Hindus by moral pressure within the framework of Hindu tradition. However Ambedkar found the work of Gandhi and Congress as mere lip service. “If there is any cause of freedom in this Indian turmoil for independence, it is the cause of the untouchables. The cause of Hindus and the cause of Musalman is not the cause of freedom. Theirs is a struggle for power as distinguished from freedom. Consequently, it has always been a matter of surprise to me, that no party, no organisation devoted to the freedom has so farintrested itself in the untouchables”. ²

Ambedkar continued to work in the fields of education and politics in an attempt to gain legal rights for the Untouchables in the secular world. ³ Ambedkar’s methods and solutions for the advancement of Untouchables, through legal and constitutional measures seems more in tune with the realities of Indian social order than Gandhi’s attempt “to change the caste Hindus.” It is not surprising, therefore, that the guiding ideology of the Untouchables, scheduled castes, and other backward castes in modern India is that of Ambedkar rather than that of Gandhi. It is also amply clear that the final aim of both the leaders was the same, to achieve some kind of equality among different strata of people, to end exploitation, and to ensure a life of dignity for all.

Describing the fight between Gandhi and Ambedkar Dr.Glorney Bolten observes: “Day after day Dr. Ambedkar came into greater prominence. He spoke for the Untouchables and every speech on the welfare of India – whether from a conservative or a socialist platform – would contain a reference to the tragic plight of the Untouchables. It was a sentimental



rather than a practical concern...". As the man who emancipated the untouchables and other depressed classes and freed them from a 2,000-year-old curse, it is debatable whether Ambedkar's stature in India stands taller than that of Mahatma Gandhi's.

Ramchandra Guha's *Makers of Modern India* is in agreement with Ambedkar's biographer Dhananjay Keer. Keer wrote that it was for the first time in 2,500 years that someone like Ambedkar had emerged to focus the world's attention on the civic, social, political rights and liberties of the untouchable castes "who had been treated worse than animals".

What Ambedkar did was to awaken "in them a sense of human dignity, a feeling of self-respect and a burning hatred of untouchability that was worse than slavery," says Guha quoting Keer.

The point I would like to highlight is: though Gandhi worked so hard to restore dignity of Harijans (Depressed Classes) but why was he bitterly against giving them political power? Consequently the next question is why did Gandhi think that by giving Harijans (Depressed Classes) political powers their dignity cannot be reaffirmed?

Rights have been conceptualized not as claims recognized by the state but as political affirmations pursued through struggles. This is not to say that rights need no sanction of the state. It is to assert that even if they do not have the state sanction they are rights because they are accepted by the current stage of the human civilization as basic conditions deserved for every human being. The struggle for rights seeks state recognition but pursues it in society and culture to further realize it in practice. ⁴Hence political recognition and social liberties alone can restore the human dignity. Social conscience is fundamental for the protection of human dignity.



Conclusion: An empowered India bereft of human dignity, values of civilized existence and morality will collapse in the face of the disaffection and discontent of those who have suffered for centuries. We proudly claiming that India has a 5,000-year-old civilization, but the way the Dalits and those suppressed are being treated by the people who wield power and authority speaks volumes for the degradation of our moral structure and civilized standards and respect for human dignity. Certainly, what Gandhi did on the Poona pact is the modern-day increase of caste-based oppression. The Vice President of the world Hindu federation known as the Vishwa Hindu Parishad (VHP) can say on national television that the life of a cow is more valuable than the lives of five Dalits after five Dalit young people in north India were lynched near New Delhi, when they were found skinning the carcass of a dead cow. This is why a Shankaracharya (major community leader) said that Dalits should learn to live in the position in which they were born. This leader was more brutal in his statement than was Gandhi who simply said people must be happy and perform to the best of their ability in their given occupation – scavenging, tanning, sweeping, etc.

The differences between Gandhi and Ambedkar still continue to haunt the various Dalit movements and reformist Hindu organisations. For the reformist Hindu organisations the big dilemma is to keep the Harijans within their fold without watering down Hindu values and beliefs. This is not an easy task; for Harijans see lurking paternalism and upper-caste biases even within those organisation which have formally condemned Untouchability. We have the Jatav Untouchables of Agra who quit the Arya Samaj because of the above mentioned reasons.

Dr. Ambedkar championed the cause of the down trodden. But to confine him to mere as a leader of Dalits will do him great injustice. He



was the most accomplished political leader and philosopher among his contemporaries. Professor Guha in one of his talks said that Mr. Ambedkar's selection as an architect of the Constitution was truly ahead of its time: "that a person who, under traditional Hindu law was not allowed into someone's home, was now writing the Constitution, was as radical a step as Barack Obama becoming president of the United States 60 years later." Unlike other political leaders including some of the Dalits who could not challenge the religion and text books, for Ambedkar human dignity was bigger than any religion and religious text book. The famous Satyagraha for the rights of the Dalits to fetch water in Mahad is well known to be mentioned here. No human rights discourse in India could be complete without detailed discussion on the outstanding work of Dr Bhim Rao Ambedkar.

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- ² From Emancipation of Dalits by Dr Baba Saheb Ambedkar .
- ³ Eleanor Zelliot, "Gandhi and Ambedkar—A Study in Leadership," p.86
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DEVELOPMENT STAGES OF CHILD AT SCHOOL

Dr. Hasmukhkumar N. Leuva
Lecturer
Manguba M. Ed. College
At & Post Vahelal, Dist. Ahmedabad

Infancy childhood Adolescence Influence on growth and development. Every individual is influenced by both genetic and environmental factors even before birth. The individual's genetic potentialities are inherited from his or her parent's but the combination of genes he receives is unique. Scientists have discovered that a person's inheritance is not in the blood as people used to say but in every cell of his/her body. Each cell contains a nucleus and each nucleus has a set of chromosomes bearing thousands of genes that make up the persons genetic potential. No two people ever born have quite the same combination of genes except identical twins.

When a baby is born she has already been subject to environmental influences for nine months. Science has reliably identified some of the characteristics that are primarily the result of her genetic make up and some that have been decisively influenced by her environment and there are many more characteristics that cannot be solely attributed to either influence. For example if the baby is born blind her blindness is called a congenital defect. It may be due to syphilis in the mother which affects developing baby in her womb, or it may be due to a genetic factor.

A gene is the hereditary material that governs one trait. Some traits such as blood type seem to be determined almost entirely buy one gene. Environment has little effect on these traits. Many other traits however are affected not only by the environment of the organism but by the combined influence of several genes. Thus most genes operate in the



environment of all the other genes in the individual's makeup. But taking this genetic pattern as an immensely complex while it can be said that heredity endows the person at conception with the potentiality to develop in a certain direction. Without this potentiality no development can take place not even in the most favorable environment. The genetic pattern however is no more than a potentiality. In a completely adverse environment it will disintegrate because the cells contain in it will die and in an environment that is unfavorable in certain ways it will fall short of its full development in corresponding ways.

This both a sound genetic pattern and a favorable environment are necessary for healthy development. Both affect the individual in so many ways that it is impossible except in a few cases to estimate which factor has had the greater influence.

Principles of growth and development.

The changes brought about in the individual by the process of growth and development test to follow some well defined principle. These are known as principles of growth and development. The following are the main principles of growth and development.

Principles of continuity

Development is a continuous process. It goes from womb to tomb and never ceases. An individual starting his life from a tiny cell develop his body mind and other aspect of his personality through a continuous stream of development in these various dimensions.

Development is not uniform-

The rate of growth and development is not steady and uniform at all times. It process more rapidly in the early years of life but slows down in to later years of infancy



Principles of individual differences-

According to the principle there exhibits wide individual difference among children with respect their growth and development in various dimensions.

Uniformity of pattern.

Although development does not proceeds at a uniform rate shows marked individual differences yet it follows a definite sequence of pattern and some what uniform in the off springs of a species.

Development proceeds from general to specific responses.

In all phases of child development general activity proceeds specific activity. His responses are of a general sort before they become specific.

Principle of integration.-

Development is the integration of whole and its part as well as of the specific and general responses that make a child developed satisfactorily in the various dimensions of the growth and development.

Principles of interrelation.

The growth and development in various dimensions like physical mental social etc. Are interrelated and independent. Growth and development in any dimensions affect the growth and development of primary children.

Development is predictable.

The rate of growth and development of child is possible as far as to predict the range within which his mature development is going to fall. The knowledge of the present mental ability of a child will help in predicting his ultimate mental development.



Development of spiral or linear-

The child does not proceed straightly on the path of development with a constant or steady phase. Actually he makes advancement during a particular period but take rest in the next following period to consolidate his development.

Influence of heredity and environment of Growth and development-

Child at any stage of growth and development is a product of both heredity and environment. His growth and development in any dimension at all times is directly or indirectly influences by the forces of heredity and environment.

Educational implication on the principles of growth and development-

The growth and development can wide educational meaning for the children parents and the teachers.

1. The knowledge of growth and development help to asses the individual differences among the children. There fore we must pay proper attention to their individual growth and rate pattern before planning the curriculum.
2. The correct knowledge of the growth tend of a child helps the parents and teacher not to under or over estimate the future competency expectancy of their child.
3. It helps us to identify the degree of abnormality is in our children and students and proper measures to cope up with the challenges through appropriate remedial steps.



4. Principles of interrelation and interdependence of the various aspects of growth and development helps us to aim for the harmonious growth and development of the personality of the child. It warns us not to develop a particular aspect at the cost of one or the others.
5. The knowledge of the uniformity of pattern with respect to growth and development makes it possible for the parents and teachers to plan ahead of time for the changes that may happen in their children. Children also are benefited if they can be acquainted with their psychological, physical and emotional changes beforehand.
6. The knowledge of heredity and environment play an indispensable joint role in the process of growth and development. It helps us to pay sufficient attention over the environmental condition in upbringing the children.

Aspect of growth and development

The different aspects of growth and development are –

1. Physical development: the physical development of the individual includes the development of his internal as well as external organs.
2. Intellectual or mental development: it includes the development of intellectual power like the powers of reasoning and thinking, imagination, concentration, creativity, sensation, perception, memory, association, discrimination and generalization etc...
3. Emotional development: - the mental development starting with the basic instinct the evaluation of various emotions takes place and to the emotional behaviors is developed to the point of emotional maturity.



4. Moral or character development: - moral or character development includes the evaluation of moral sense and development is ethical and moral codes.
5. Social development : - initially the child is selfish and anti social. Gradually he is developed in to a social being by learning to behave according to the rules and norms of his society and make adjustment to it.

Role of parents and Teachers in the growth development of child

A child has a distributed time for school and home. Thus he is distributed amongst parents and teachers. We can say that parents and teachers play a very important role in shaping child's future. Child education is basically a process that leads to mental and psychological growth of a child. Apart from learning the academics a child learns various other things like team work, table manners, sharing, unity, teamwork. A school is a form of institute for a child; some say parents are the first teacher for the child however I feel teachers are the second parents for children. Since kindergarten a child is handed over to the teachers and teachers nourish him and bestow him with the love support and good habits.

Parents on the other hand are responsible in the growth development of the child; they play a very important role in the socializing process of the child. Right from the bed time stories to the behavioral habits parents play a very important role in making a child a responsible citizen. A successful teacher always has a keen ear on parents. Such teacher normally asks the parents about the behavior of the child, his habits and activities and behaves accordingly to him; she is responsible for his growth and development and thus tries to bring out the best in him. She is always alert with the cultures and family values of the child and thus tries not



commenting or passing any judgment on the parenting styles. She thinks widely and makes sure that at any moment she may not hurt the mind of the child². Communication is best medium to solve problems. A successful teacher is always ardent at taking to the students and solving their problems, she is always approachable by almost every child of the class. Instead of blaming the child for not completing particular thing or being incapable of working on particular project or achieving bad grades she tries to find out the reason behind child's failure or in competency.

A successful parent on the other hand always takes the note of the suggestions the teacher has given. Such parents try to interpret on their own the suggestion given by the teachers and inculcate it in the upbringing of the children which in turn result in their growth. Over pamper or temper both results in the under development of the child. Over pamper makes the child over confident that results in the underdevelopment of the child while over temper makes the child under confident which may result in the mental turmoil of the child which also results in the underdevelopment of the child.

Stacie Tauscher remarkably said " We worry about what a child will become tomorrow, yet we forget that he is someone today." A child is hope for tomorrow however one should never forget that his today shapes his tomorrow The amount of pressure and mental trauma the child faces results in his underdevelopment and spoils his tomorrow. A joint venture of parents and teachers helps shaping the child's future, his development and enhances his intellect. A child nurtured under such successful parents and teachers bestows the best in him.

Mere knowledge and intelligence without self-confidence make the child different.



The concept of child development is neither concise nor precise and lacks clarity. The basic questions are what is a child? What is development? Why development? Childhood is a stage in life and not a parking lot to get into the future. Some parents value the child as a source of happiness, some others look at it as an opportunity to realize their dreams (not the child's); to some it is a protection in their old age and to some others it is a burden. In the circumstances, the magic and pleasure of childhood get destroyed.

Development is the function of learning, adapting and changing. The pace and pattern of development vary from one child to another. Some children develop like "children to hen" and some others from "caterpillar to butterfly," some grow as "fish in the water" and others struggle like "fish out of water". Development has several facets, viz., health, and education, social interaction, intellectual, moral, ethical and spiritual. A secluded and isolated child learns very little. Social interaction triggers learning.

Parents, teachers, siblings, elders and friends play an important role in child development and, more importantly, the family and teachers have a critical role. The conventional and traditional pattern of family, consisting of husband and wife, married and living together, is the best situation for child development. But in reality, the nature of families widely varies. It may be single male or single female, it may be husband and wife working, or working wife with house husband or housewife with working husband, incompatible couples, family which cares for the child and family which scares the child. Each situation causes a different impact on the child. The teacher's understanding of family is largely based on the teacher's own family and if that of the child is a different nature, the teacher's



perception of the child's family will be distorted and hence hamper the role effectiveness.

In the development stage, children pose two major problems one related to eating and the other to learning. According to most parents, children do not eat well in terms of quality and quantity. The problem may lie with the parent's ignorance or anxiety. Eating is very important for physical and mental growth but right food, of right quality, in right quantity and at right time is a perpetual problem.

The second aspect of development is learning which involves gathering information, storing, comprehending and making meaning thereof. Language and communication skills are the tools for learning. Informal learning takes place through social interaction and formal learning through schooling. Language skills facilitate conceptualization. Good communication helps effective social interaction. Responding to the doubts from within the child deserves priority over the child answering questions from adult. Every child is unique, and each one is good in one thing or other and no child is beyond hope. Praising the child at every stage will generate joy in learning. Teachers and parents have to help the child to learn even from frivolous success as well as fruitful failure.

Some children may be action-oriented. They cannot sit quiet for long. They love sports and activities and enjoy tough and tumble. Some others may be gregarious, like interaction with people and enjoy parties. The third one may be philosophers wanting to think more, and have very few close friends. Some may like visual images than thinking and reading. They draw and display pictures and paintings. Some may have a musical mind. They find it easy to recognize and repeat songs and tunes. Yet another group may be logical in thinking, enjoy numbers and solve problems. Still



others may be linguistic and verbal, and enjoy crosswords, read more, talk well and are practically wordsmiths.

Some children are thinkers and some are dreamers. If the learning synchronizes with their inherent talents and aptitude, it becomes easy and enjoyable for the children. A happy experience of the child with a positive environmental influence in the first three years helps the child to blossom. What make the child to stand out instead of stand back are the self-confidence, self-esteem and initiative. Mere knowledge and intelligence without those traits make the child diffident and insignificant.

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AGGRESSION AMONG ALCOHOLICS, SOCIAL DRINKERS AND NON-ALCOHOLICS

T. Ramya

M Sc. Student
Department of Counselling Psychology
Madras School of Social Work, Chennai

Dr. S. Sasikala

Assistant Professor
Department of Psychology
Ethiraj College for Women, Chennai

The American Medical Association (AMA) (2010) defined alcoholism as “a primary, chronic disease with genetic, psychosocial, and environmental factors influencing its development and manifestations”. The effects of alcoholism are far reaching. Alcohol affects every body system, causing a wide range of health problems. Problems include memory disorders, difficulty with balance and walking, liver disease (including cirrhosis and hepatitis), high blood pressure, muscle weakness (including the heart), heart rhythm disturbances, anemia, decreased immunity to infections, gastrointestinal inflammation and irritation, acute and chronic problems with the pancreas, high blood fat content, interference with reproductive fertility, increased risk of cancer of the liver, weakened bones, sleep disturbances etc. Men are more than twice as likely to be alcohol dependent than women, and smokers who are alcohol dependent are much more likely to develop serious or fatal health problems associated with alcoholism.

On a personal level, alcoholism, in many cases, leads to difficulties in marital and other relationships, domestic violence, child abuse or neglect, difficulty finding or keeping a job, impaired school or work performance, homelessness, and legal troubles. These consequences make a person feel insecure and lonely which could result in other psychological or behavioral problems such as thought problems, anxiety, depression, aggressive behavior etc. Compared to all the other outcomes, aggressive behavior affects the personal system as well the environmental system which may further leads



to worse complications. Alcohol may encourage aggression or violence by disrupting normal brain function.

Aggression is a behavior, verbal or physical, intended to hurt or harm a person or thing in some way or the other. Aggression is manifested by individuals or groups (including nations). It is the most destructive force in social relations and consequently an important social issue. Aggression has been defined as physical or verbal behavior intended to hurt or destroy, whether done out of hostility or as a calculated means to an end (Myers, 1998). The origin of aggression is the major concern either for an individual or a group. Causes of aggression could be attributed to individual factors such as traits, beliefs, values, culture etc or situational determinants such as provocation, frustration, media exposure etc. Viewing violent acts in person or on television also increases violent behavior (Belk, 1984). According to Cathartic Model (Feshbach, 1984), pent up emotions can fester inside of a person eventually leading to a circumstance in which the individual bursts out emotionally. This can come at an inopportune time. Therefore, encouraging individuals to release their emotions may seem beneficial. Further, studies indicate that male abusers often come from families in which the mother was abused or have frequently observed other violence. (Sonderegger, 2004).

The association between alcohol and aggression is huge, according to Pihl (2003), professor of psychology and psychiatry at McGill University. Alcohol is involved in half of all murders, rapes and assaults," he said. But the dynamics of this association are complicated, which is why any research that focuses on elucidating this relationship is important for society in general. Giancola (2002) reported that alcohol facilitates aggression and increases chances of involving in violent act especially among heavy



drinkers. Sher et al. (2005) reported that alcoholism was significantly associated with smoking and aggression. Moeller, Dougherty, Lane, Steinberg, &Cherek (1998) found that there was a significant difference in the effect of alcohol on aggressive responding. Bushman and Cooper (1990) conducted a meta analysis and its is reported that alcohol does indeed cause aggression. Both alcohol use and violence are common in our society, and there are many associations between the two. Understanding the nature of these associations is essential to developing effective strategies to prevent alcohol-related violence as well as other social problems, such as domestic violence, sexual assault, and childhood abuse and neglect. Studying about alcohol-related violence also will shed light on violence in general and help to formulate awareness in reducing it. Therefore, the present situation compels the researcher to identify the difference in aggression level between alcoholics and non alcoholics to substantiate and add to the literature pertinent to the variables under study.

OBJECTIVES

- To find the difference in the level of aggression among alcoholics and non-alcoholics.
- To find age related differences for the level of aggression.

HYPOTHESES

1. Alcoholics will be more aggressive than non-alcoholics.
2. There will be no significant difference among the different age groups in the level of aggression.

METHOD

In the present study, an ex-post-facto research design was used. Purposive and convenience sampling procedure was used to collect the data.



The study consisted of 100 sample which included alcoholics, social drinkers and non-alcoholics. The selected samples fell under the age group between 18 and 30 years of age. Most of the sample were literate. Non alcoholics were approached using the convenience sampling technique from various colleges and organizations. Alcoholics were chosen using the purposive sampling technique from a rehabilitation centre who have approached for the first or second time.

TOOLS USED

Cage questionnaire was developed by Ewing (1984). It was adopted to identify the level of drinking among the samples. Item responses on the Cage are scored 0 or 1, with a higher score an indication of alcohol problems. A total score of '2' or greater is considered clinically significant. Sample who get '0' are considered as non alcoholic, those who get '1' are considered as social drinkers and those who score more than '2' or equal are considered as alcoholics. Aggression scale developed by Bhardwaj (2005) was used to assess aggression in the present study.

RESULTS

Table 1 about here

Table 1 indicates the difference in the aggression level among the 3 groups namely alcoholics, social drinkers and non-alcoholics. The F value indicates that there is a significant difference among the 3 groups mentioned above. To find out which group differ from others, post hoc analysis was carried out and the findings are given in Table 2.

Table 2 about here

Table 2 shows the mean difference which indicates that there is a significant difference between alcoholics and social drinkers and there is



also a significant difference between alcoholics and non-alcoholics but there is no significant difference between social drinkers and non-alcoholics. The mean value indicates higher level of aggression among alcoholics than social drinkers and non-alcoholics. Therefore, the hypothesis 1, stating that alcoholics will be more aggressive than non-alcoholics is accepted.

Table 3 about here

Table 3 shows the difference in levels of aggression between people < 25 years and people of 25 years and above. The difference between both the groups is significant at 0.01 level. The mean value indicates that the level of aggression is high among people of age group 25 years and above. Therefore, hypothesis 2, stating that there will be no significant difference among the different age groups in the level of aggression is rejected.

Figure 1 about here

Figure 1 shows the percentage of individuals' level of aggression among alcoholics. It is seen from the figure that 51% of the total sample of alcoholics of the sample have very high levels of aggression and 32% have high levels of aggression.

Figure 2 about here

Figure 2 shows the percentage of social drinkers' level of aggression. It is seen that majority of individuals are high and average in levels of aggression. Only few individuals were found to have low levels of aggression.

Figure 3 about here

It is seen from the figure that majority of non-alcoholics are average in aggression levels and also much of the non-alcoholics have lower levels of aggression.



DISCUSSION

The present study explored that alcoholics were more aggressive than non-alcoholics and social drinkers. This may be due to the fact that social drinkers maintain the level of consumption of alcohol based on the social setting, whereas alcoholics consume alcohol irrespective of the social situation. Also, alcoholics consume alcohol to repress certain frustrations and anxiety-provoking thoughts which turns into aggressive behavior when alcohol is consumed in excess. On the other hand, social drinkers consume alcohol due to social conformation which does not necessarily help them lose control of their thoughts and behavior. This significant difference between the attitudes of alcoholics and social drinkers helps interpret that aggression is more in alcoholics compared to social drinkers.

However, there is a difference between alcoholics and non-alcoholics in aggression levels. The link between alcohol and aggression is well known. Attention allocation model emphasizes the relationship between alcohol and aggression (Giancola&Corman, 2007). A study of drinkers' facial expressions of anger (Parott, Zeichner& Stephens, 2003) reported that drinking alcohol may place those individuals with a tendency toward anger at greater risk of becoming aggressive. A two-way association has been recognized between alcohol consumption and violent or aggressive behavior (1). Not only may alcohol consumption promote aggressiveness, but victimization may lead to excessive alcohol consumption. Violence may be defined as behavior that intentionally inflicts, or attempts to inflict, physical harm. Violence falls within the broader category of aggression, which also includes behaviors that are threatening, hostile, or damaging in a nonphysical way (2). This Alcohol Alert explores the association between alcohol consumption, violence, and aggression and the role of the brain in regulating these behaviors (NIH, 1997).



From Figures 1, 2 and 3 it can be understood that only among alcoholics there are more individuals with very high aggressive behavior. On the other hand, among non-alcoholics, there is no individual with very high aggressive behavior which confirms the difference in aggression between all the groups. Therefore, the present finding is about the difference between alcoholics and non-alcoholics is substantiated. Hence hypothesis 1, alcoholics will be more aggressive than non-alcoholics is accepted.

The level of aggression in alcoholics who fall under the age group of 25-30 years is more as compared to alcoholics of a younger age. This may be due to the reason that alcoholics at a younger age are more dependent on family, whereas alcoholics who are above 25 years are more independent and have a greater sense of autonomy. Also, alcoholics who fall above 25 years, tend to be more experienced as compared to adolescents who are yet to discover themselves. In general, people above 25 years of age tend to have additional responsibilities of family, children and work pressure which may be an additive reason to why aggression is more in people who fall under this category.

CONCLUSION

The present study concludes that there was a significant difference in the aggression levels of alcoholics and non-alcoholics. Alcoholics were found to be more aggressive when compared to non-alcoholics and social drinkers. It was also concluded that there was a significant difference between the different age group and the level of aggression. It is found that aggressiveness was more among consumers who fell under age group of 25 and above years of age. The study highlights another consequence of consuming alcohol. Understanding the association between alcohol and aggression becomes essential to reduce alcohol misuse and violence.



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Table 1
INFLUENCE OF ALCOHOL ON AGGRESSION

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	12132.09	2	6066.05	32.47	.000
Within Groups	18119.69	97	186.80		
Total	30251.79	99			

Table 2
MEAN DIFFERENCE BETWEEN THE SUB-GROUPS

Groups	n	Mean	S.D.	Mean Difference
Alcoholics	34	96.50	16.58	16.38*
Social Drinkers	33	80.12	12.43	
Alcoholics	34	96.50	16.58	23.85*
Non-Alcoholics	33	72.65	9.55	
Social Drinkers	33	80.12	12.43	7.47
Non-Alcoholics	33	72.65	9.55	

Table 3
DIFFERENCE BETWEEN LEVELS OF AGGRESSION BASED ON AGE GROUP:

	Group	n	Mean	S.D.	t	Significance
LEVEL OF AGGRESSION	Less than 25 years	66	81.52	16.59	2.78	0.007**
	25 or more than 25 years	34	91.44	17.52		

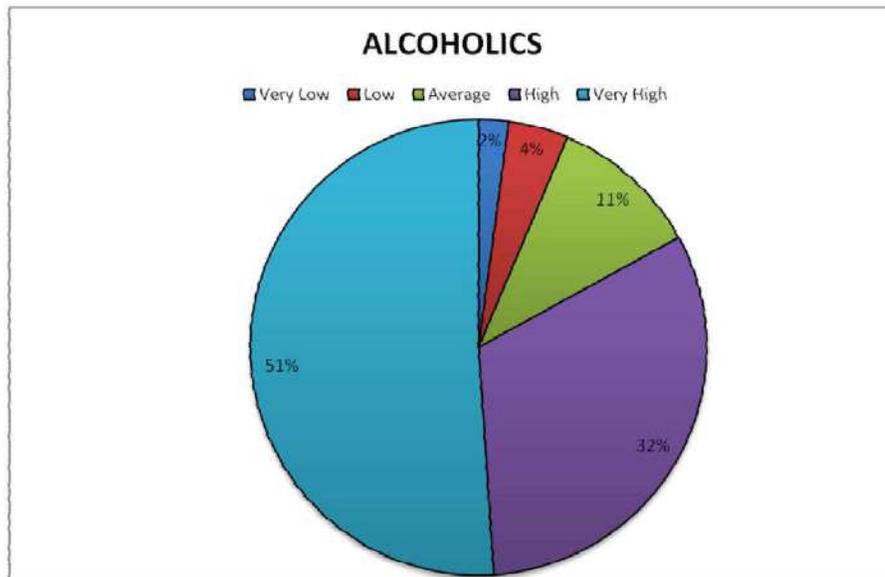


Figure 1

LEVELS OF AGGRESSION IN ALCOHOLICS

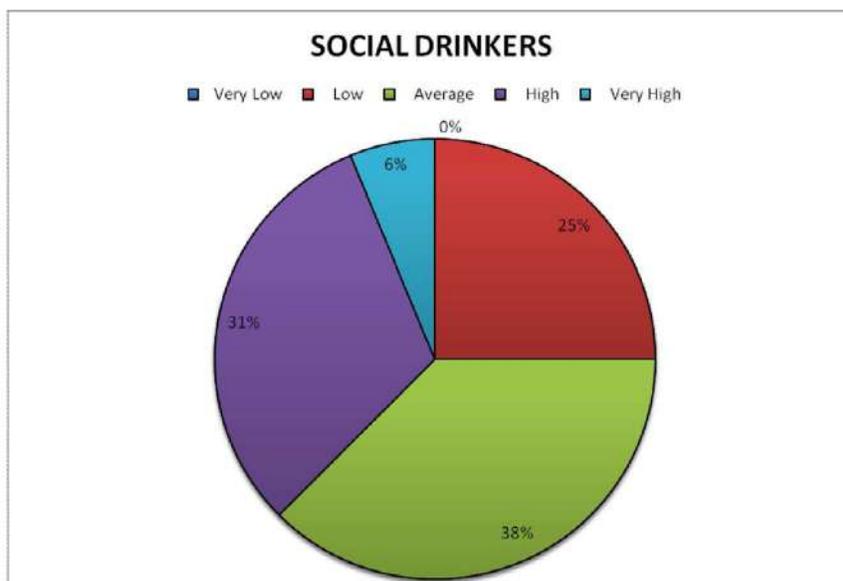


Figure 2

LEVELS OF AGGRESSION IN SOCIAL DRINKERS

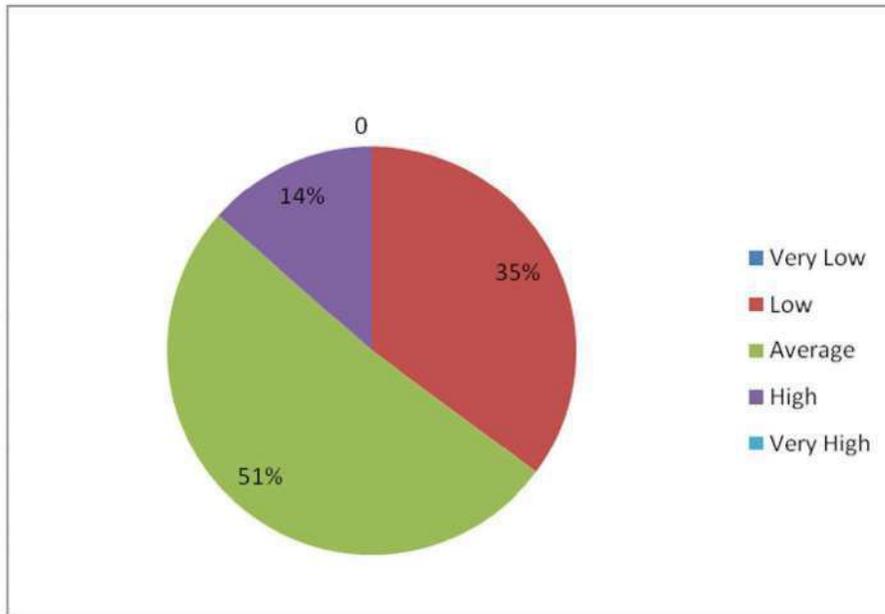


Figure 3

LEVELS OF AGGRESSION IN NON-ALCOHOLICS



STRESS AMONG MANAGERS: AN INDIAN SOLUTION

Dr. V.Vijay Durga Prasad

Professor and Head
Department of Management Studies
PSCMR College of Engineering and Technology
Kothapet, Vijayawada

Why worry?

There are only two things to worry

Whether you are fine or you are sick

If you are fine, then there is nothing worry

But, if you are sick

Then there are two things to worry

Whether you'll get well or you'll die

If you'll get well then there is nothing to worry

But, if you will die

Then there are two things to worry

Whether you'll go to heaven or to hell

if you'll go to heaven then there is nothing to worry

But, if you go to hell then

You will be so busy talking to your friends and relatives

That you will not have time to worry

So, why worry?

This clearly indicates the unnecessary worry that individuals often pass through corporate executives are no less. There of course are certain aspects, which lead to worry, and stress and harmful effects thereafter; there always are ways of coping with these stresses too.



Definition

The concept of stress existing in day-to-day life is defined as:

“A dynamic condition in which an individual is confronted with an opportunity, constraint, or demand related to what he or she desires and for which the outcome is perceived to be both uncertain and important”

Causes

The major causes for stress at work place have been identified as role overload, role ambiguity, role conflict etc. along with these there are lists of individual and environmental factors, which create problems and stress in individuals. Some of these are identified below:

Improper job

The present economic scenario has forced both husband and wife to enter into jobs with the only idea of improving financial constraints and status, without giving much importance to whether they are doing the right job or not. This often leads to a guilt, which in turn creates stress.

Stereotyping

Women at workplace too are prone to stress, faced with problems such as harassment, stereotyping, discrimination, role conflict and dual career conflict. Women have been restricted to certain roles in life and at work (like that of secretary, human resources, public relations, nursing, etc.) stating that the true characteristics of a woman are:

Kasaryeshu daasi, karaneshu mantri, Bhojyeshu maatha, sayaneshu rambha, Dhairyeshu lakshmi, kshamayaa dharithri

“Servant (maid, slave) in duties, helpful like a minister (idea, alternatives), cook and feed like a mother, gives pleasure like *Rambha* (celestial



courtesan), encourages like *Lakshmi* (goddess of wealth and valour), and forbears (pardons) like the goddess Earth”.

Ineffective decision-making

Executives oft made decisions without fore thought often create stressful situations where at consequences can be disastrous. It is easier to blame others and increase one’s guilt. But one never follows the rule of the poet

Bharavi:

Avichaarya naa Kartavyam

Kartavyam suvichaaritham

Think before and after taking a decision- it helps in the long run to follow such sagely advices.

Lack of effort

Belief in destiny or fate is not a bad idea, but without human effort both are a waste. *Magha* thus states:

*Naalambate daishtikalaam na nishidaati panrushe Shabdaarthau
saikaviriva dvayam vidvaan apekshaie*

“He relies not on fate, he depends not on human efforts alone; as a good poet has regard to sound and sense alike, and so, he cultivates both”

Undue worry and unhappiness

In the short span of work life and life itself, we tend more to be more unhappy and stressed. ***Bhatruhari*** thus questions:

*Aa)mr varshashataam nrunaam raatrautadardham gatain
Tasyaardhasya parasya sardham aparam balatvarrddatvayah Shesharn*



*vyaadhiviyogadukhasahitam sevaadibhir niyate Jive
vaaritarangabudbndasame saukhyam kutah pramaninaam ?*

“ To man is allotted a span of a hundred years; half of that passes in sleep; of the other half one half is spent in child hood and old age; the rest is passed in sen'ice with illness. separation and pain as companions. How can mortals find joy in life that is like the bubbles on the waves of the sea?”

Unjust comments

Often unjust comments (which usually women face a lot at work and outside) cause a lot of hurt and grief.

*Smitena bhaavena sa lajjayaa bhiyaa: Paraannmukhair
ardhakataakshavikshanaih Vasobliir irshyakalcthena lilaya:
Samastabhaavai khalu bandhanam striyah*

*nuunaam hi te kavivaraa viparita bodha l'e nityam aahur ahalaa Hi
kaamimnaam*

“Smiles, sentiments, shame, fear, glances averted, half turned towards us, and side long looks, loving words, jealousy, disputes and play, all these are the weapons by which women binds us. Feeble minded indeed are those great poets whoever say that loving maids are weak”

Environment and innate qualities

Familial troubles too often create stress. An unfaithful spouse, oncoming child, economic crises etc., also bring problems. Besides,

*Annitam saahasam maayaa murkhatvam afilebha Ashaitsatvani
nirdavatvam*

“Untruth, haste, cunning, folly , greed, impurity, pitilessness.....” are some of the negative innate qualities which can cause stress due to the fact that



sicwameva javaihe

And people possessing the above stated negative qualities can never triumph. This, thus results in stress.

Implications for Organizations and Individuals

For Organizations

***Kautilya in Arthashastra* says:**

*Praja sukham rajanah prajaanaam cha hite hitam Naatmapriyam hitam
raajnaah prajaanaam tu prfyarn hitam*

“In the happiness of his people (employees) lies the happiness of the king (employer, organization), in their well being is his well being; his own pleasure is not the king’s well being, but the pleasure of his people is his well being”.

This is to be followed by all organizations for better employer-employee relations, reduction in disputes and thus stress.

For Individuals

***Bhagavad-Gita* says:**

*Ekah prajaayate jantur eka eva praliyate Eko nubhunkte sukrtam
eka eva cha diishkruiam Mrutashariram utsrujya kashthaloshtasam-am
bhuvi Vimukhaa baandhava yaanti dharmas tarn amigacchahi*

“Alone man is born, alone he dies, and alone he reaps the fruit of good and of evil done by him. Laying down on the ground the body of the dead as if it were a clod or a log, the kin depart with face averted; righteousness alone is his companion”.

*Satyam asteyam akrodho hrih shaitchant clhir Dhrtir damah
samyatendriyataa Vidya dharmah sarva ndahrtah*



“Truth, honesty, mildness, modesty, purity’, wisdom, firmness, self control, the restraint of the senses, learning, these make up the whole of righteousness.”

These are the qualities that bring peace to the inner self which lead to a stress free life.

Reduction and Coping Strategies

As all of us being humans it is inevitable that we fall prey to the innate qualities or the environment and end up stressed. It is then that we need to identify coping or reduction strategies to counter stress. Some of which are given below.

Music

Music and all fine and performing arts have a soothing effect on both the body and the soul.

Srsur vetti pastir veiti Vetti gaana rasatn phani

“Children, beasts, and snakes too enjoy the essence of song (music)”.

Thus pursuing any one of these arts as a hobby will act as a suitable stress reducing agent.

Family life

Indian family is blessed with many functions, festivals, get together, and other occasions where one gets to meet relatives and friends. Such occasions spent along with a family, which shares troubles, are bound to reduce stress in life. Partners as partners in grief and good times help a lot to unburden the anxiety and stress that individuals often face in day-to-day life.



Prayer

Prayer not only reduces stress but also makes us believe in the aspect of work as worship. Like a mother always forgives the bad doings by her child, so too seeking forgiveness for our wrong doings is in itself a solace which eventually leads us to the right path. **Devaparadhakshamupana stotra** says:

*Vidher ajyaanena dravina\ir henalasyaa i-lclheyashaffvatval: tuva
s^ raniyai' yaa svulir abinii Tad etat kshantc^ ^ yam janan;
sakalalokodhaarini shive Kuputro jaayaie kvasid api kumaaiaa • ua
bhavaii*

If I failed to pay due honour to thy feet through ignorance of thy commands, through lack of wealth, laziness or incapacity, forgive my transgression, mother, o gracious one, trust of all the world, a son may be bad, but never a mother”.

Reduction and Coping Strategies

As all of us being humans it is inevitable that we fall prey to the innate qualities or the environment and end up stressed. It is then that we need to identify coping or reduction strategies to counter stress. Some of which are given below.

Food

Eating good and healthy (devoid of spices, meat and poultry products) and tasty food too reduces anxiety, health problems and thus stress. Maria kavi **Kaaliduasa** aptly completed the poem:

*Bhojanam dehi raajendra Grutha soopa samanvitarn Maahisham cha
saratchandra Chandrika dha\alam dhadhi*



“Oh King! Give us food with lot of pulses (dhal) and ghee along with thick curd made of buffalo’s milk, as white as the moon light in the *sharat* season (ritu).

The consumption of curd, rice, pulses, ghee, butter and other milk products, which have been said to possess *saatvik* qualities, are supposed to impart the same to the person who consumes them.

Humility in defeat

In cases where it is not possible for an individual to get the result it would be better to eat the humble pie and pass it on to those who can do it as

*Yad ashknwm na tas chakyam Yas chakyam shakyam evatat Odake
shakalaam yaali Na naava gamyate stale*

“What is impossible is not possible, what is possible that indeed is possible; the cart cannot go on sea, or the ship on dry land.”

Yoga

Time bound food along wife exercises is helpful for reducing stress and developing a healthy body and mind ***Bhagavad-Gita*** says:

“Endowed with the wisdom of evenness of mind, one casts off in this life both good deeds and evil deeds; therefore, devote yourself to yoga Skill in action is yoga”

samatvam yoga uchyate

In other words this “Harmony or balance is *yoga*”

This can be achieved through *karma* (selfless service) yoga, *bhakti* (love towards god) yoga, *raja* (physical and mental control) yoga, and *jnana* (knowledge, study, thinking, meditation) yoga.



Belief in the inevitable

For every tiling that we do there is a reason and that reason will not be clear to us till we finally get the result, which (the result) we do not know when we have started upon a task. Thus,

*Makurujana dhanayauvanagarvam harati nimeshat kaalah sarvam
Maayaamayam idam akhilam hitva brahmapadam tvam pravisha
viditva*

“Place no pride, O man, in youth, or wealth, in the winking of an eye, time taketh all away, deem this entire world to be but an illusion, and with true knowledge attain the abode of the absolute”.

Constancy in thought

Constancy in thought often relieves us of a great burden or stress, but is often neglected. *Bhatruhari* says:

*vipadi dhaiyam athabhyudaye kshama: sadasi vaak pathuta yudhir
vikramaha vashasi kabhirusir vyascmain shrurau: prakru-tisiddham
idam hi mahaannanaam*

“Constancy in misfortune, gentleness in prosperity, eloquence in the council chamber, in battle valour, delight in glory, love of holy writ, these are innate in the noble man”.

Self-help

Believe in self-help and not in the help given by others as it gives pain to us and pleasure to the giver.

*Dhanam api paradatiam dukham auchityabhaajaam Bhccvati hrudi tad
evanandakaaritaresham Malayajarsabindur baadhate netram antar
Janayati cha sa evaahlaadam anyaira gaatre*



“If given by another even wealth is a sorrow to the noble; it is others whose hearts” it delights; the water drops from the *Malaya* wind trouble the eye; though they give pleasure to the rest of the body”.

Conclusion

Thus, one needs to achieve fulfillment by choosing the right path, knowledge to live the right stress free life.

Asatoma sadgamaya

Tamasoma jyotirgama

Mrutyorma amrutangamaya

“From untruth to the path of truth, from dark (ignorance) to the path of light (knowledge) to eternity.” Thus so should our paths be free of troubles and anxiety to lead a stress free life.” Let there be peace, peace, peace”.

Om Shanti! Shanti! Shanti!

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PERSONALITY THEORIES FOR SCHOOL TEACHERS

Dr. Hasmukhbharthi M. Goswami

Lecturer

Manguba M. Ed. College

At & Post Vahelal, Dist. Ahmedabad

Personality :

The term Personality has been derived from the Latin word 'PERSONA' this was associated with Greek theatre in ancient time. 'PERSONA' was meant a 'MASK' which the Greek actors commonly used to wear on their faces when they worked on the stage. The mask worn by the actors was called PERSONA.

Personality psychology is a branch of psychology that studies personality and individual differences. Its areas of focus include:

- § Constructing a coherent picture of the individual and his or her major psychological processes
- § Investigating individual differences—how people are unique
- § Investigating human nature—how people are alike

"Personality" can be defined as a dynamic and organized set of characteristics possessed by a person that uniquely influences his or her cognitions, emotions, motivations, and behaviors in various situations. The word "personality" originates from the Latin *persona*, which means mask. Significantly, in the theatre of the ancient Latin-speaking world, the mask was not used as a plot device to *disguise* the identity of a character, but rather was a convention employed to represent or *typify* that character. Personality may also refer to the patterns of



thoughts, feelings and behaviors consistently exhibited by an individual over time that strongly influence our expectations, self-perceptions, values and attitudes, and predicts our reactions to people, problems and stress. In a phrase, personality is not just who we are, Gordon Allport (1937) described two major ways to study personality: the nomothetic and the idiographic. *Nomothetic psychology* seeks general laws that can be applied to many different people, such as the principle of self-actualization, or the trait of extraversion. *Idiographic psychology* is an attempt to understand the unique aspects of a particular individual.

The study of personality has a broad and varied history in psychology, with an abundance of theoretical traditions. The major theories include dispositional (trait) perspective, psychodynamic, humanistic, biological, behaviorist and social learning perspective. There is no consensus on the definition of “personality” in psychology. Most researchers and psychologists do not explicitly identify themselves with a certain perspective and often take an eclectic approach. Some research is empirically driven such as dimensional models based on multivariate statistics such as factor analysis, whereas other research emphasizes theory development such as psychodynamics. There is also a substantial emphasis on the applied field of personality testing. In psychological education and training, the study of the nature of personality and its psychological development is usually reviewed as a prerequisite to courses in abnormal or clinical psychology.

Many of the ideas developed by historical and modern personality theorists stem from the basic philosophical assumptions they hold. The study of personality is not a purely empirical discipline, as it brings in elements of art, science, and philosophy to draw general conclusions. The



following five categories are some of the most fundamental philosophical assumptions on which theorists disagree:

1. Freedom versus Determinism

This is the debate over whether we have control over our own behavior and understand the motives behind it, or if our behavior is causally determined by forces beyond our control; it being considered unconscious, environmental, or biological by various theories.

2. Heredity versus Environment

Personality is thought to be determined largely by genetics and biology, by environment and experiences, or by some combination resulting thereof. There is evidence for all possibilities. Contemporary research suggests that most personality traits are based on the joint influence of genetics and environment. One of the forerunners in this arena is C. Robert Cloninger with the Temperament and Character model.

3. Uniqueness versus Universality

The argument over whether we are all unique individuals (Uniqueness) or if humans are basically similar in their nature (Universality). Gordon Allport, Abraham Maslow, and Carl Rogers were all advocates of the uniqueness of individuals. Behaviorists and cognitive theorists, in contrast, emphasized the importance of universal principles such as reinforcement and self-efficacy.

4. Active versus Reactive

Do we primarily act through our own initiative (active), or react to outside stimuli. Behavioral theorists typically believe that humans are passively shaped by their environments, whereas humanistic and cognitive theorists believe that humans are more active.



5. Optimistic versus Pessimistic

Personality theories differ on whether people can change their personalities, or if they are doomed to remain the same throughout their lives. Theories that place a great deal of emphasis on learning are often, but not always, more optimistic than theories that do not emphasize learning.

6. Person versus Situation

There has been a long debate in the psychological field on what the primary determinant of behavior is. Social psychologists argued that situations were the primary factor. Personality researchers argued that internal dispositions or personality traits were the primary factor. Most modern theorists agree that both are important with aggregate behavior being primarily determined by traits and situational factors being the primary predictor of behavior in the short term.

Personality theories

The study of personality is based on the essential insight that all people are similar in some ways, yet different in others. For example, all people learn, yet people learn different things and to different extents. There have been many different definitions of personality proposed. Most contemporary psychologists though would agree on the following definition:

Personality is that pattern of characteristic thoughts, feelings, and behaviors that distinguishes one person from another and that persists over time and situations.



Some other popular theories of personality

ABRAHAM MASLOW

Theory

One of the many interesting things Maslow noticed while he worked with monkeys early in his career, was that some needs take precedence over others. For example, if you are hungry and thirsty, you will tend to try to take care of the thirst first. After all, you can do without food for weeks, but you can only do without water for a couple of days! Thirst is a “stronger” need than hunger. Likewise, if you are very very thirsty, but someone has put a choke hold on you and you can’t breathe, which is more important? The need to breathe, of course. On the other hand, sex is less powerful than any of these. Let’s face it, you won’t die if you don’t get it!

Maslow took this idea and created his now famous **hierarchy of needs**. Beyond the details of air, water, food, and sex, he laid out five broader layers: the physiological needs, the needs for safety and security, the needs for love and belonging, the needs for esteem, and the need to actualize the self, in that order.

1. The physiological needs . These include the needs we have for oxygen, water, protein, salt, sugar, calcium, and other minerals and vitamins. They also include the need to maintain a pH balance (getting too acidic or base will kill you) and temperature (98.6 or near to it). Also, there’s the needs to be active, to rest, to sleep, to get rid of wastes (CO₂, sweat, urine, and feces), to avoid pain, and to have sex. Quite a collection!

Maslow believed, and research supports him, that these are in fact individual needs, and that a lack of, say, vitamin C, will lead to a very specific hunger for things which have in the past provided that vitamin C — e.g.



orange juice. I guess the cravings that some pregnant women have, and the way in which babies eat the most foul tasting baby food, support the idea anecdotally.

2. The safety and security needs . When the physiological needs are largely taken care of, this second layer of needs comes into play. You will become increasingly interested in finding safe circumstances, stability, protection. You might develop a need for structure, for order, some limits.

Looking at it negatively, you become concerned, not with needs like hunger and thirst, but with your fears and anxieties. In the ordinary American adult, this set of needs manifest themselves in the form of our urges to have a home in a safe neighborhood, a little job security and a nest egg, a good retirement plan and a bit of insurance, and so on.

3. The love and belonging needs . When physiological needs and safety needs are, by and large, taken care of, a third layer starts to show up. You begin to feel the need for friends, a sweetheart, children, affectionate relationships in general, even a sense of community. Looked at negatively, you become increasing susceptible to loneliness and social anxieties.

In our day-to-day life, we exhibit these needs in our desires to marry, have a family, be a part of a community, a member of a church, a brother in the fraternity, a part of a gang or a bowling club. It is also a part of what we look for in a career.

4. The esteem needs . Next, we begin to look for a little self-esteem. Maslow noted two versions of esteem needs, a lower one and a higher one. The lower one is the need for the respect of others, the need for status, fame, glory, recognition, attention, reputation, appreciation, dignity, even dominance. The higher form involves the need for self-respect, including such feelings as confidence, competence, achievement, mastery,



independence, and freedom. Note that this is the “higher” form because, unlike the respect of others, once you have self-respect, it’s a lot harder to lose!

The negative version of these needs is low self-esteem and inferiority complexes. Maslow felt that Adler was really onto something when he proposed that these were at the roots of many, if not most, of our psychological problems. In modern countries, most of us have what we need in regard to our physiological and safety needs. We, more often than not, have quite a bit of love and belonging, too. It’s a little respect that often seems so very hard to get!

All of the preceding four levels he calls **deficit needs** , or **D-needs**. If you don’t have enough of something — i.e. you have a deficit — you feel the need. But if you get all you need, you feel nothing at all! In other words, they cease to be motivating. As the old blues song goes, “you don’t miss your water till your well runs dry!”

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**A STUDY ON ASSOCIATION OF ENVIRONMENTAL
AWARENESS, ENVIRONMENTAL ATTITUDE AND
ENVIRONMENTAL ETHICS OF TEACHER EDUCATION
STUDENTS**

Shaik Fathima

Department of Education
Malla Reddy College of Teacher Education
Osmania University, Hyderabad

Introduction

Environmental awareness is the sensitivity to the total environment and its allied problems. The development of environmental awareness means to understand the environmental problems and to develop critical thinking and problem solving skill in the people. Teachers can play a pivotal role in transmitting knowledge and creating awareness about the environment and help to tackle the local and global environmental issues. The teacher's community should be motivated and committed to the cause of realizing the goals of environmental education and should take initiatives in designing the programme of environmental education. Environmental attitude means to acquire a set of values and feelings of concern for the environment and the motivation of active participation in environmental improvement and protection. Environmental knowledge and awareness would be of no meaning without cultivation of right attitude towards environment. So, attitude is a pre-requisite for fostering valuing approach and responsible action which is ultimate goal of environmental education. Teachers have the major duty to instill values and attitude among the students through the subjects they are teaching in school so that students could behave sensibly towards the environment and contribute towards the sustainable development. For this noble task, it is necessary that teacher training programme should be designed to equip trainee teachers for, how to inculcate attitude through different subjects and this requires the student



teachers should have positive attitude towards environment to manifest responsible environmental behaviour. Hence, it is pertinent to assess the attitude of the students of teacher training programme. Environmental ethics is the scientific study of various issues related to the rights of the individual with regard to the environment. It is the moral relationship of human beings with the environment and the responsibility to understand the environmental consequence of our consumption and need to recognize our individual and social responsibility to conserve natural resources and protect the earth for future generation. To secure the future of our environment, teachers have to create awareness and ethics about environment and an attitude of caring and sharing of natural resources in the mind of those who are the future of our nation. Teaching techniques in various kinds of methods can help the students to learn concept and open their windows of opportunity to take environmental literature.

The present study was intended to measure the association among environmental awareness, environmental attitude and environmental ethics of teacher education students .

Background of the study

David Michael (1978) found a positive relationship between the outdoor environmental education activities and environmental attitude. Dhavan, Rawat and Veena (1997) found a moderate correlation between environmental attitude and environmental awareness after training. The environmental awareness and attitude of student teachers before training showed very low positive correlation. Kumar, Mangal and Patil (2007) suggested that environmental education background helped to have better environmental attitude and ethics. Heldref (2007) observed a positive relationship between the environmental knowledge and environmental



attitudes of students. Abdul Wahab (2008) observed a positive relationship between pro-environmental behavior and pro-environmental attitude. Sudeshana Lahiri (2010) observed a low correlation between environmental attitude and responsible environmental behaviour of student teachers. Sara Peer and Daphne Goldman (2010) observed a positive relationship between environmental knowledge and environmental attitude of student teachers and the level of their mother's education. Anna Uitto and Kalle Juuti (2011) observed a significant correlation between environmental attitude and environmental interest, but the correlation between environmental interest and environmental value was negligible. Harjeet Kaur (2012) found that environmental awareness and environmental attitude were correlated to each other. The students who had higher environmental awareness had more favorable attitude towards environment. These studies indicate that a study is needed on environmental awareness, environmental attitude and environmental ethics on teacher education students, as all of these are not directly concerned to the topic chosen for the study. Thus, the review of the related literature helped to develop a clear insight into the problem and in selecting the present study, namely, "A Study on association of Environmental Awareness, Environmental Attitude and Environmental Ethics of Teacher Education Students".

The **objectives** considered for the present study were:

1. To find out the association among environmental awareness, environmental attitude and environmental ethics of teacher education students.
2. To find out the association among environmental awareness, environmental attitude and environmental ethics of male and female teacher education students, rural and urban teacher education



students, science and arts teacher education students, government and private college teacher education students, teacher education students with teaching experience and without teaching experience, teacher education students aged below 25 years, and above 25 years, and B.Ed. and M.Ed. teacher education students.

METHODOLOGY OF RESEARCH

The **normative survey method** was used to study environmental awareness, environmental attitude and environmental ethics of teacher education students.

The **variables**, viz., male versus female teacher education students, rural versus urban teacher education students, science versus arts teacher education students, government versus private college teacher education students, teacher education students with teaching experience versus without teaching experience, teacher education students aged below 25 years versus above 25 years, and B.Ed. versus M.Ed. teacher education students were selected considering their role in determining the level of environmental awareness, environmental attitude and environmental ethics.

The **hypotheses** were formulated taking the objectives into consideration. *Hypothesis 1:* There is no significant association among environmental awareness, environmental attitude and environmental ethics of teacher education students. *Hypothesis 2:* There is no significant association among environmental awareness, environmental attitude and environmental ethics of male and female teacher education students. *Hypothesis 3:* There is no significant association among environmental awareness, environmental attitude and environmental ethics of rural and urban teacher education students. *Hypothesis 4:* There is no significant association among



environmental awareness, environmental attitude and environmental ethics of science and arts teacher education students. *Hypothesis 5:* There is no significant association among environmental awareness, environmental attitude and environmental ethics of government and private college teacher education students. *Hypothesis 6:* There is no significant association among environmental awareness, environmental attitude and environmental ethics of teacher education students with teaching experience and without teaching experience. *Hypothesis 7:* There is no significant association among environmental awareness, environmental attitude and environmental ethics of teacher education students aged below 25 years and above 25 years. *Hypothesis 8:* There is no significant association among environmental awareness, environmental attitude and environmental ethics of B.Ed. and M.Ed. teacher education students.

The stratified sampling technique was found appropriate for the present study because the present study involved in splitting the sample into a good number of groups according to different variables. Through stratified sampling only it is possible to divide the sample into different groups and choose teacher education students from each of these groups. Random sampling technique was also used to select the teacher education students from each group.

Regarding the size of the sample, 600 teacher education students were found to be appropriate. This was found suitable because the study involves due intensity and detail. Out of the total sample, when divided variable-wise, the size of the sample is 300 male teacher education students, 300 female teacher education students, 300 rural teacher education students, 300 urban teacher education students, 300 science teacher education students, 300 arts teacher education students, 300 government college



teacher education students, 300 private college teacher education students, 300 teacher education students with teaching experience, 300 teacher education students without teaching experience, 300 teacher education students aged below 25 years, 300 teacher education students aged above 25 years, 400 B.Ed. teacher education students, 200 M.Ed. teacher education students.

Tools employed for the study

The tools occupy a major role in any research because they are useful in the collection and analysis of data to draw meaningful conclusions. As the present study was an intensive one, the available standardized tools were selected. Environmental Awareness Ability Measure (EAAM) developed by Praveen Kumar Jha (1998) was used to measure the environmental awareness of teacher education students. The investigator used the Taj Environmental Attitude Scale (TEAS) standardized by Haseen Taj to study the environmental attitude of teacher education students. Environmental Ethics Scale (EES) standardized by Haseen Taj was used to study the environmental ethics of teacher education students.

Statistical analysis used for the study

The Mean, and Chi-square Test were used to analyze the raw scores and to extract the findings. The total score of environmental awareness of each teacher education student was taken to find out the level of environmental awareness possessed by each sub-sample as well as total sample of the study. The maximum score that a teacher education student can get was 51 and the minimum was 1. In the present study, the highest score secured was 38 and the lowest was 14. For the purpose of classification of the level of environmental awareness possessed by the teacher education student, the environmental awareness level was divided into three



categories, namely, low environmental awareness (0 – 15), average environmental awareness (16 – 36), and high environmental awareness (37 – 51), as per the norms of EAAM. The Chi-square test of independence was applied for comparing the experimentally obtained results with those to be expected theoretically.

The total score of environmental attitude of each teacher education student was taken to find out the level of environmental attitude possessed by each sub-sample as well as total sample of the study. The maximum score that a teacher education student can get was 244 and the minimum was 61. In the present study, the highest score secured was 174 and the lowest was 100. For the purpose of classification of the level of environmental attitude possessed by the teacher education student, the environmental attitude was assigned a weight age ranging from 4 (strongly agree) to 1 (strongly disagree) for favorable items. In case of unfavorable items, the scoring was reversed, i.e., from 1 (strongly disagree) to 4 (strongly agree). The range of scores was from 61 to 244 divided into three categories, namely, low environmental attitude (61 – 116), average environmental attitude (117 – 169), high environmental attitude (170 – 244), as per the norms of the scale. The Chi-square test of independence was applied for comparing the experimentally obtained results with those to be expected theoretically.

The total score of environmental ethics of each teacher education student was taken to find out the level of environmental ethics possessed by each sub-sample as well as total sample of the study. The maximum score that a teacher education student can score was 135 and the minimum was 35. In the present study, the highest score secured was 110 and the lowest was 35. For the purpose of classification of the level of environmental ethics possessed by the teacher education student, the environmental ethics



range of scores from 34 to 135 was divided into four categories namely - below average environmental ethics (35 - 50), average environmental ethics (51 - 74), above average environmental ethics (75 - 90), High environmental ethics (91 - 135) as per the norms of EES. The Chi-square test of independence was applied for comparing the experimentally obtained results with those to be expected theoretically.

Hypothesis 3 Analysis of data and testing of hypothesis

The Chi-square test was applied to find out the association among environmental awareness, environmental attitude and environmental ethics of teacher education students.

Hypothesis 1 Hypothesis 4 *“There is no significant association among environmental awareness, environmental attitude and environmental ethics of teacher education students”.*

Table 1: Association among Environmental Awareness, Environmental Attitude and Environmental Ethics of Teacher Education Students

<i>Sample size</i>	<i>Environmental Awareness with Environmental Attitude</i>	<i>Environmental Attitude with Environmental Ethics</i>	<i>Environmental Ethics with Environmental Awareness</i>
600	#4.909	*37.15	*13.30

df = 4, p at 0.01 level is 13.277

** Significant at 0.01 level
 # Not significant at 0.01 level*

The Chi-square values show that there was a significant association between environmental attitude and environmental ethics and environmental ethics and environmental awareness of teacher education students. There was no significant association between environmental awareness and environmental attitude of teacher education students and hence these two traits are independent of each other. The hypothesis that



“ There is no significant association among environmental awareness, environmental attitude and environmental ethics of teacher education students” can be rejected as a significant association was found between environmental attitude and environmental ethics and environmental ethics and environmental awareness, though no significant association was found between environmental awareness and environmental attitude of teacher education students.

Hypothesis 2 **Hypothesis 4A** *”There is no significant association among environmental awareness, environmental attitude and environmental ethics of male and female teacher education students”.*

Table 2: Association among Environmental Awareness, Environmental Attitude and Environmental Ethics of Male and Female Teacher Education Students

Variable	Sample size	Environmental awareness with Environmental Attitude	Environmental Attitude with Environmental Ethics	Environmental Ethics with Environmental Awareness
Male	300	* 30.8	# 10.05	* 14.0
Female	300	# 5.14	# 6.8	# 4.56

** Significant at 0.01 level # Not significant at 0.01 level*

The Chi-square values state that there was no significant association among environmental awareness, environmental attitude and environmental ethics of male and female teacher education students. There was a positive significant association between environmental awareness and environmental attitude, environmental ethics and environmental awareness in male teacher education students and no significant association observed between environmental attitude and environmental ethics in male teacher education students. In case of female teacher education students,



there was no significant association between environmental awareness and environmental attitude, environmental attitude and environmental ethics and environmental ethics and environmental awareness. The hypothesis that “There is no significant association among environmental awareness, environmental attitude and environmental ethics of male and female teacher education students” can be accepted as there is no significant association between environmental awareness and environmental attitude, environmental attitude and environmental ethics and environmental ethics and environmental awareness of male and female teacher education students, except in two cases in male teacher education students.

Hypothesis 3 Hypothesis 4B “There is no significant association among environmental awareness, environmental attitude and environmental ethics of rural and urban teacher education students”.

Table 3 : Association among Environmental Awareness, Environmental Attitude and Environmental Ethics of Rural and Urban Teacher Education Students

<i>Variable</i>	<i>Sample size</i>	<i>Environmental Awareness with Environmental Attitude</i>	<i>Environmental Attitude with Environmental Ethics</i>	<i>Environmental Ethics with environmental Awareness</i>
Rural	300	* 45.6	* 81.2	# 4.216
Urban	300	# 11.8	*15.4	# 0.46

** Significant at 0.01 level # Not significant at 0.01 level*

The Chi-square values in Table 4.51 state that there was both significant and not significant associations among environmental awareness, environmental attitude and environmental ethics of rural and urban teacher education students. There was a positive significant association between environmental awareness and environmental attitude and environmental attitude and environmental ethics of rural teacher education students. There was no significant association between environmental awareness and environmental attitude of urban teacher



education students. There was no significant association between environmental ethics and environmental awareness of rural and urban teacher education students. The hypothesis that "There is no significant association among environmental awareness, environmental attitude and environmental ethics of rural and urban teacher education students" can be rejected or accepted as equal number of associations were significant with regard to environmental awareness and environmental attitude and environmental attitude and environmental ethics and environmental ethics and environmental awareness in rural and urban teacher education students.

Hypothesis 4C "There is no significant association among environmental awareness, environmental attitude and environmental ethics of science and arts teacher education students".

Table 4 : Association among Environmental Awareness, Environmental Attitude and Environmental Ethics of Science and Arts Teacher Education Students

Variable	Sample size	Environmental Awareness with Environmental Attitude	Environmental Attitude with Environmental Ethics	Environmental Ethics with Environmental Awareness
Science	300	# 11.87	* 28.19	# 8.37
Arts	300	* 26.5	* 23.17	# 0.617

* Significant at 0.01 level # Not significant at 0.01 level

The Chi-square values state that there was both significant and insignificant associations among environmental awareness, environmental attitude and environmental ethics of science and arts teacher education students. There was no association between environmental awareness and environmental attitude and environmental awareness and environmental ethics of science teacher education students. There was a significant



association between environmental ethics and environmental attitude of science teacher education students. There was a significant association between environmental attitude and environmental awareness and environmental attitude and environmental ethics of arts teacher education students. The hypothesis that "There is no significance association among environmental awareness, environmental attitude and environmental ethics of science and arts teacher education students" can be rejected or accepted as equal number of associations were significant and insignificant among environmental awareness, environmental attitude and environmental ethics of science and arts teacher education students.

Hypothesis 5 **Hypothesis 4D** "There is no significant association among environmental awareness, environmental attitude and environmental ethics of government and private college teacher education students".

Table 5: Association among Environmental Awareness, Environmental Attitude and Environmental Ethics of Government and Private College Teacher Education Students

<i>Variable</i>	<i>Sample size</i>	<i>Environmental Awareness with Environmental Attitude</i>	<i>Environmental Attitude with Environmental Ethics</i>	<i>Environmental Ethics with Environmental Awareness</i>
Government	300	* 37.06	* 15.47	# 10.12
Private	300	* 29.81	* 62.89	# 4.75

* Significant at 0.01 level # Not significant at 0.01 level

The Chi-square values reveal that there was both significant and insignificant associations among environmental awareness, environmental attitude and environmental ethics of government and private college teacher education students. In the case of government teacher education students, there was a significant association between environmental awareness and



environmental attitude, environmental attitude and environmental ethics, but no significant association between environmental ethics and environmental awareness. In the case of private teachers education students, there was a significant association between environmental awareness and environmental attitude, environmental attitude and environmental ethics, though there was no significant association between environmental ethics and environmental awareness. The hypothesis that "There is no significant association among environmental awareness, environmental attitude and environmental ethics of government and private college teacher education students" can be rejected as majority of the associations were significant.

Hypothesis 6 *Hypothesis 4E "There is no significant association among environmental awareness, environmental attitude and environmental ethics of teacher education students with teaching experience and without teaching experience".*

Table 6 : Association among Environmental Awareness, Environmental Attitude and Environmental Ethics of Teacher Education Students with Teaching Experience and without Teaching Experience

Variable	Sample size	Environmental Awareness with Environmental Attitude	Environmental Attitude with Environmental Ethics	Environmental Ethics with environmental Awareness
Teaching Experience	300	* 25.00	* 21.73	* 16.32
No Teaching Experience	300	# 3.57	#1.18	# 7.78

** Significant at 0.01 level # Not significant at 0.01 level*

The Chi-square values indicate that there was both significant and insignificant associations among environmental awareness, environmental attitude and environmental ethics of teacher education students with



teaching experience and without teaching experience. In the case of teacher education students with teaching experience, there was a significant association between environmental awareness and environmental attitude, environmental attitude and environmental ethics and environmental ethics and environmental awareness. In the case of teacher education students without teaching experience, there was no significant association between environmental awareness and environmental attitude, environmental attitude and environmental ethics and environmental ethics and environmental awareness and they were independent of each other. The hypothesis that "There is no significant association among environmental awareness, environmental attitude and environmental ethics of teacher education students with teaching and without teaching experience" can partly be accepted and partly be rejected as there was a significant association among environmental awareness, environmental attitude and environmental ethics of teacher education students with teaching experience and there was no significant association among environmental awareness, environmental attitude and environmental ethics of teacher education students without teaching experience.

Hypothesis 7 *"There is no significant association among environmental awareness, environmental attitude and environmental ethics of teacher education students aged below 25 years and above 25 years".*

Table 7: Association among Environmental Awareness, Environmental Attitude and Environmental Ethics of Teacher Education Students aged below 25 years and above 25 years

Variable	Sample size	Environmental Awareness with Environmental Attitude	Environmental Attitude with Environmental Ethics	Environmental Ethics with Environmental Awareness
Aged below 25 years	300	* 20.27	# 5.48	# 7.2
Aged above 25 years	300	# 5.29	* 14.18	# 5.74

* Significant at 0.01 level # Not significant at 0.01 level



The Chi-square values indicate that there was both significant and insignificant associations among environmental awareness, environmental attitude and environmental ethics of teacher education students aged below 25 years and above 25 years. In the case of teacher education students aged below 25 years, there was a significant association between environmental awareness and environmental attitude, whereas there was no significant association between environmental attitude and environmental ethics and environmental ethics and environmental awareness. In the case of teacher education students aged above 25 years, there was a significant association between environmental attitude and environmental ethics, whereas there was no significant association between environmental awareness and environmental attitude and environmental ethics and environmental awareness. The hypothesis that “There is no significant association among environmental awareness, environmental attitude and environmental ethics of teacher education students aged above 25 years and aged below 25 years” can be accepted as majority of the associations were insignificant.

Hypothesis 8 *”There is no significant association among environmental awareness environmental attitude and environmental ethics of B.Ed. and M.Ed. teacher education students”*

Table 8: Association among Environmental Awareness Environmental Attitude and Environmental Ethics of B.Ed. and M.Ed. Teacher Education Students

<i>Variable</i>	<i>Sample size</i>	<i>Environmental Awareness with Environmental Attitude</i>	<i>Environmental Attitude with Environmental Ethics</i>	<i>Environmental Ethics with Environmental Awareness</i>
B.Ed.	400	# 1.95	* 20.23	* 23.0
M.Ed.	200	# 0.53	*27.94	* 21.46

** Significant at 0.01 level*

Not significant at 0.01 level



The Chi-square values indicate there was both significant and insignificant associations among environmental awareness, environmental attitude and environmental ethics of B.Ed. and M.Ed. teacher education students. In the case of B.Ed. teacher education students, there was no significant association between environmental awareness and environmental attitude, whereas there was significant association between environmental attitude and environmental ethics and environmental ethics and environmental awareness. In the case of M.Ed. teacher education students, there was no significant association between environmental awareness and environmental attitude, whereas there was significant association between environmental attitude and environmental ethics and environmental ethics and environmental awareness. There was no significant association between environmental awareness and environmental attitude in both B.Ed. and M.Ed. teacher education students and, hence, these traits can be considered as independent of each other. The hypothesis that "There is no significant association among environmental awareness, environmental attitude and environmental ethics of B.Ed. and M.Ed. teacher education students" can be rejected as majority of associations were significant

Conclusions and discussions

- *There was a significant association between environmental attitude and environmental ethics and environmental ethics and environmental awareness of teacher education students. There was no significant association between environmental awareness and environmental attitude of teacher education students. 25. There was a significant association between environmental attitude and environmental ethics and environmental ethics and*



environmental awareness of teacher education students. There was no significant association between environmental awareness and environmental attitude of teacher education students.

Teacher education institutions should provide the educational programmes that may equip the teacher education students with techniques and strategies that inculcate right attitude towards environment and awareness of environment and environmental ethics.

- *There was a significant association between environmental awareness and environmental attitude and environmental attitude and environmental awareness but no significant association between environmental attitude and environmental ethics of male teacher education students. There was no significant association between environmental awareness and environmental attitude and environmental attitude and environmental ethics and environmental ethics and environmental awareness of female teacher education students. 26. There was a significant association between environmental awareness and environmental attitude and environmental attitude and environmental awareness but no significant association between environmental attitude and environmental ethics of male teacher education students. There was no significant association between environmental awareness and environmental attitude and environmental attitude and environmental ethics and environmental ethics and environmental awareness of female teacher education students.*

The teacher education students should be aware of various environmental aspects so as to develop attitude, awareness and ethics concerned to environment to be a part in sustainable development of environment.



- *There was a significant association between environmental awareness and environmental attitude and environmental attitude and environmental ethics and there was no significant association between environmental ethics and environmental awareness of rural teacher education students. There was no significant association between environmental awareness and environmental attitude and environmental awareness and environmental ethics and a significant association between environmental ethics and environmental attitude of urban teacher education students. 27. There was a significant association between environmental awareness and environmental attitude and environmental attitude and environmental ethics and there was no significant association between environmental ethics and environmental awareness of rural teacher education students. There was no significant association between environmental awareness and environmental attitude and environmental awareness and environmental ethics and a significant association between environmental ethics and environmental attitude of urban teacher education students.*

There is a need for better environmental awareness, environmental attitude and environmental ethics among teacher education students so that they may become part and parcel of the vicinity's environment.

- *There was no significant association between environmental awareness and environmental attitude and environmental awareness and environmental ethics, but there was a significant association between environmental ethics and environmental attitude of science teacher education students. There was a significant association between environmental awareness and environmental attitude and*



environmental attitude and environmental ethics, but no significant association between environmental ethics and environmental awareness of arts teacher education students. 28. There was no significant association between environmental awareness and environmental attitude and environmental awareness and environmental ethics, but there was a significant association between environmental ethics and environmental attitude of science teacher education students. There was a significant association between environmental awareness and environmental attitude and environmental attitude and environmental ethics, but no significant association between environmental ethics and environmental awareness of arts teacher education students.

Teacher education students by possessing a right attitude, better awareness and useful ethics concerned to environment may help the environment become friendly to human life and living.

- *There was a significant association between environmental awareness and environmental attitude and environmental attitude and environmental ethics and environmental ethics but no significant association between environmental awareness of government college teacher education students. There was a significant association between environmental awareness and environmental attitude and environmental attitude and environmental ethics, but no significant association between environmental ethics and environmental awareness of private college teacher education students. 29. There was a significant association between environmental awareness and environmental attitude and environmental attitude and environmental ethics and environmental ethics but no significant*



association between environmental awareness of government college teacher education students. There was a significant association between environmental awareness and environmental attitude and environmental attitude and environmental ethics, but no significant association between environmental ethics and environmental awareness of private college teacher education students.

The teacher education students with better environmental awareness, attitude and ethics can do their best for the benefit of local as well as remote environment, which in turn get benefit out of better environment.

- *There was a significant association among environmental awareness, environmental attitude and environmental ethics of teacher education students with teaching experience and there was no significant association among environmental awareness, environmental attitude and environmental ethics of teacher education students without any teaching experience. 30. There was a significant association among environmental awareness, environmental attitude and environmental ethics of teacher education students with teaching experience and there was no significant association among environmental awareness, environmental attitude and environmental ethics of teacher education students without any teaching experience.*

The teacher education students with or without teaching experience, by having expectable levels of environmental awareness, attitude and ethics, may modify the environment to meet the needs and necessities of mankind.



- *There was a significant association between environmental awareness and environmental attitude, but no significant association between environmental attitude and environmental ethics and environmental ethics and environmental awareness of teacher education students aged below 25 years. There was a significant association between environmental attitude and environmental ethics, but no significant association between environmental awareness and environmental attitude and environmental ethics and environmental awareness of teacher education students aged above 25 years. 31. There was a significant association between environmental awareness and environmental attitude, but no significant association between environmental attitude and environmental ethics and environmental ethics and environmental awareness of teacher education students aged below 25 years. There was a significant association between environmental attitude and environmental ethics, but no significant association between environmental awareness and environmental attitude and environmental ethics and environmental awareness of teacher education students aged above 25 years.*

The teacher education students with proper environmental awareness, attitude and ethics may change the climate of the environment in which they live, learn and earn.

- *There was a significant association between environmental attitude and environmental ethics and environmental ethics and environmental awareness, but no significant association between environmental awareness and environmental attitude of B.Ed. teacher education students. There was a significant association between environmental attitude and environmental ethics and*



environmental ethics and environmental awareness, but no significant association between environmental awareness and environmental attitude of M.Ed. teacher education students. 32. There was a significant association between environmental attitude and environmental ethics and environmental ethics and environmental awareness, but no significant association between environmental awareness and environmental attitude of B.Ed. teacher education students. There was a significant association between environmental attitude and environmental ethics and environmental ethics and environmental awareness, but no significant association between environmental awareness and environmental attitude of M.Ed. teacher education students.

The teacher education students through first-hand experiences of environment will gain environmental awareness, attitude and ethics and help, along with them, others in participating in sustainable development of friendly environment.

Suggestions for further research

In the light of the present study, the following studies may be taken up by the researchers.

1. A study on environmental awareness of students from various standards can be conducted. 1. A study on environmental awareness of students from various standards can be conducted.
2. A study on environmental awareness of parents of students can be conducted. 2. A study on environmental awareness of parents of students can be conducted.



3. A study on environmental awareness of teachers at different levels can be conducted. 3. A study on environmental awareness of teachers at different levels can be conducted.
4. The content on the environmental education in the text books can be analyzed. 4. The content on the environmental education in the text books can be analyzed.
5. An investigation on environmental dimensions can be carried out at different district levels. 5. An investigation on environmental dimensions can be carried out at different district levels.
6. A study on the relationship between knowledge and awareness on environment can be conducted. 6. A study on the relationship between knowledge and awareness on environment can be conducted.
7. A study on exploration of determinants of environmentally responsible behaviour and its influence on environmental literature can be conducted. 7. A study on exploration of determinants of environmentally responsible behaviour and its influence on environmental literature can be conducted.
9. A study on environmental attitude of students of different stages of education can be done. 9. A study on environmental attitude of students of different stages of education can be done.
8. A study on development of environmental literacy for prospective teachers can be done. 8. A study on development of environmental literacy for prospective teachers can be done.



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MODERN AWARENESS OF ENVIRONMENTAL HEALTH

Dr. Satishbharthi M. Goswami

Lecturer

Manguba M. Ed. College

At & Post Vahelal, Dist. Ahmedabad

King Edward I of England banned the burning of sea-coal by proclamation in London in 1272, after its smoke became a problem. But the fuel was so common in England that this earliest of names for it was acquired because it could be carted away from some shores by the wheelbarrow. Air pollution would continue to be a problem in England, especially later during the industrial revolution, and extending into the recent past with the Great Smog of 1952. London also recorded one of the earlier extreme cases of water quality problems with the Great Stink on the Thames of 1858, which led to construction of the London sewerage system soon afterward.

It was the industrial revolution that gave birth to environmental pollution as we know it today. The emergence of great factories and consumption of immense quantities of coal and other fossil fuels gave rise to unprecedented air pollution and the large volume of industrial chemical discharges added to the growing load of untreated human waste. Chicago and Cincinnati were the first two American cities to enact laws ensuring cleaner air in 1881. Other cities followed around the country until early in the 20th century, when the short lived Office of Air Pollution was created under the Department of the Interior. Extreme smog events were experienced by the cities of Los Angeles and Donora, Pennsylvania in the late 1940s, serving as another public reminder.



MODERN AWARENESS

Pollution became a popular issue after World War II, due to radioactive fallout from atomic warfare and testing. Then a non-nuclear event, The Great Smog of 1952 in London, killed at least 4000 people. This prompted some of the first major modern environmental legislation, The Clean Air Act of 1956. Pollution began to draw major public attention in the United States between the mid-1950s and early 1970s, when Congress passed the Noise Control Act, the Clean Air Act, the Clean Water Act and the National Environmental Policy Act.

Severe incidents of pollution helped increase consciousness. PCB dumping in the Hudson River resulted in a ban by the EPA on consumption of its fish in 1974. Long-term dioxin contamination at Love Canal starting in 1947 became a national news story in 1978 and led to the Superfund legislation of 1980. Legal proceedings in the 1990s helped bring to light hexavalent chromium releases in California—the champions of whose victims became famous. The pollution of industrial land gave rise to the name brown field, a term now common in city planning.

The development of nuclear science introduced radioactive contamination, which can remain lethally radioactive for hundreds of thousands of years. Lake Karachay, named by the World Watch Institute as the “most polluted spot” on earth, served as a disposal site for the Soviet Union throughout the 1950s and 1960s. Second place may go to the area of Chelyabinsk U.S.S.R. (see reference below) as the “Most polluted place on the planet”.

Nuclear weapons continued to be tested in the Cold War, sometimes near inhabited areas, especially in the earlier stages of their development.



The toll on the worst-affected populations and the growth since then in understanding about the critical threat to human health posed by radioactivity has also been a prohibitive complication associated with nuclear power. Though extreme care is practiced in that industry, the potential for disaster suggested by incidents such as those at Three Mile Island and Chernobyl pose a lingering specter of public mistrust. One legacy of nuclear testing before most forms were banned has been significantly raised levels of background radiation.

International catastrophes such as the wreck of the Amoco Cadiz oil tanker off the coast of Brittany in 1978 and the Bhopal disaster in 1984 have demonstrated the universality of such events and the scale on which efforts to address them needed to engage. The borderless nature of atmosphere and oceans inevitably resulted in the implication of pollution on a planetary level with the issue of global warming. Most recently the term persistent organic pollutant (POP) has come to describe a group of chemicals such as PBDEs and PFCs among others. Though their effects remain somewhat less well understood owing to a lack of experimental data, they have been detected in various ecological habitats far removed from industrial activity such as the Arctic, demonstrating diffusion and bioaccumulation after only a relatively brief period of widespread use.

Growing evidence of local and global pollution and an increasingly informed public over time have given rise to environmentalism and the environmental, which generally seek to limit human impact on the environment.

The major forms of pollution are listed below along with the particular contaminant relevant to each of them:



1. Air pollution:- the release of chemicals and particulates into the atmosphere. Common gaseous pollutants include carbon monoxide, sulfur dioxide, chlorofluorocarbons (CFCs) and nitrogen oxides produced by industry and motor vehicles. Photochemical ozone and smog are created as nitrogen oxides and hydrocarbons react to sunlight. Particulate matter, or fine dust is characterized by their micrometer size PM_{10} to $PM_{2.5}$

§ Light pollution:- includes light trespass, over-illumination and astronomical interference.

§ Littering:- the criminal throwing of inappropriate man-made objects, unremoved, onto public and private properties.

§ Noise pollution:- which encompasses roadway noise, aircraft noise, industrial noise as well as high-intensity sonar.

§ Soil contamination occurs when chemicals are released by spill or underground leakage. Among the most significant soil contaminants are hydrocarbons, heavy metals, MTBE,^{1 10]} herbicides, pesticides and chlorinated hydrocarbons.

§ Radioactive contamination, resulting from 20th century activities in atomic physics, such as nuclear power generation and nuclear weapons research, manufacture and deployment. (See alpha emitters and actinides in the environment.)

§ Thermal pollution, is a temperature change in natural water bodies caused by human influence, such as use of water as coolant in a power plant.

§ Visual pollution, which can refer to the presence of overhead power lines, motorway billboards, scarred landforms (as from strip



mining), open storage of trash, municipal solid waste or space debris.

§ Water pollution, by the discharge of wastewater from commercial and industrial waste (intentionally or through spills) into surface waters; discharges of untreated domestic sewage, and chemical contaminants, such as chlorine, from treated sewage; release of waste and contaminants into surface runoff flowing to surface waters (including urban runoff and agricultural runoff, which may contain chemical fertilizers and pesticides); waste disposal and leaching into groundwater; eutrophication and littering.

Pollution has been found to be present widely in the environment. There are a number of effects of this:

§ Biomagnification describes situations where toxins (such as heavy metals) may pass through trophic levels, becoming exponentially more concentrated in the process.

§ Carbon dioxide emissions cause ocean acidification, the ongoing decrease in the pH of the Earth's oceans as CO₂ becomes dissolved.

§ The emission of greenhouse gases leads to global warming which affects ecosystems in many ways.

§ Invasive species can out compete native species and reduce biodiversity. Invasive plants can contribute debris and biomolecules (allelopathy) that can alter soil and chemical compositions of an environment, often reducing native species competitiveness.

§ Nitrogen oxides are removed from the air by rain and fertilise land which can change the species composition of ecosystems.



- § Smog and haze can reduce the amount of sunlight received by plants to carry out photosynthesis and leads to the production of tropospheric ozone which damages plants.
- § Soil can become infertile and unsuitable for plants. This will affect other organisms in the food web.
- § Sulfur dioxide and nitrogen oxides can cause acid rain which lowers the pH value of soil.

Environmental health information

The Toxicology and Environmental Health Information Program (TEHIP) at the United States National Library of Medicine (NLM) maintains a comprehensive toxicology and environmental health web site that includes access to resources produced by TEHIP and by other government agencies and organizations. This web site includes links to databases, bibliographies, tutorials, and other scientific and consumer-oriented resources. TEHIP also is responsible for the Toxicology Data Network (TOXNET) an integrated system of toxicology and environmental health databases that are available free of charge on the web.

TOXMAP is a Geographic Information System (GIS) that is part of TOXNET. TOXMAP uses maps of the United States to help users visually explore data from the United States Environmental Protection Agency's (EPA) Toxics Release Inventory and Superfund Basic Research Programs.

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IMPLEMENTING PID CONTROLLERS TO THE PATH PLANNING OF A ROBOT

K.Karteek Reddy

Dept. of Mechanical Engineering
M.V.G.R College of Engineering
Jawaharlal Nehru Technological
University (Kakinada)
Vizianagaram

K. Praveen

Dept. of Mechanical Engineering
M.V.G.R College of Engineering
Jawaharlal Nehru Technological
University (Kakinada)
Vizianagaram

I. INTRODUCTION

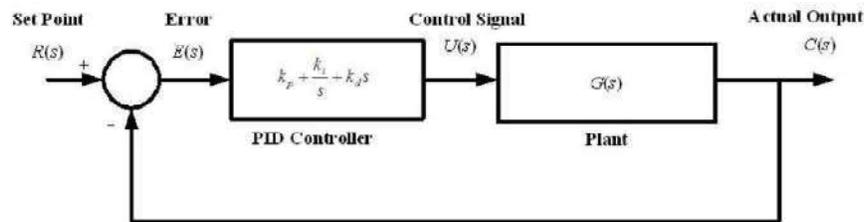
PID controllers have survived many changes in technology, from mechanics and pneumatics to microprocessors via electronic tubes, transistors, integrated circuits. Practically all PID controllers made today are based on microprocessors and is an important ingredient of a distributed control system. The factors that attracts the industries to choose the controller are low cost, easy to maintain and is simple in control structure and easy to understand. This led the researchers to explore the best method in search in optimum PID parameters Path planning is one of the most important elements for mobile robot helpful in the determination of path that a robot must take in order to pass over each point in an environment [1-3] and path is a plan of the geometric locus of the points in a given space where the robot has to pass through . Generally, the problem of path planning is about finding paths by connecting different locations in an environment such as graph, maze and road Path planning” enables mobile robots to see the obstacle and generate an optimum path so as to avoid them. The common method of path planning is to search the path for a robot which has to follow in a described environment in order to reach the particular position and orientation if it is given .The mobile robot has to determine the correct direction and to perform a proper movement to reach the destination Various approaches have been introduced to



implement path planning for a mobile robot [6]. The approaches are according to the environment, type of sensor, robot capabilities and etc, and these approaches are gradually toward better performance in term of time, distance, cost and complexity. Mobile robot path planning has a few main properties according to type of environment, algorithm and completeness. The properties are whether it is static or dynamic, local or global and complete or heuristic

II. PID CONTROLLER

The PID(Proportional Integrated Derivative) controller consists of three separate terms proportionality ,integral, derivative values are denoted by k_p , k_d , k_i . The appropriate setting of these parameters improves the dynamic response of a system A PID controller calculates an error value as the difference between a measured process variable and desired set point The controller attempts to minimize the error by adjusting the process control inputs.



III. PID CONTROLLER ALGORITHM

The PID controller calculation (algorithm) involves three separate constant parameters, and is accordingly sometimes called three-term control: the proportional, the integral and derivative values, denoted P, I , and D. Heuristically, these values can be interpreted in terms of time P depends on the *present* error, I on the accumulation of past errors, and D is a prediction of future errors, based on current rate of change.[1] The



weighted sum of these three actions is used to adjust the process via a control element such as the position of a control valve, a damper, or the power supplied to a heating element.

Two terms before we use pid for the line following are

CORRECTION: The term that is added and subtracted to the RPM of the motors

DEVIATION: It is negative when the robot is left of the line and positive when it is to the right

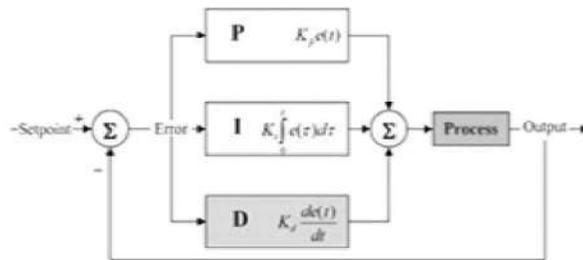


Fig 2 Block diagram of PID controllers

IV. 'P' part

The proportional part, for example let us consider that we are making a bot to follow another on a straight line then our interest will be to check continually at what distance we are from the other bot and accordingly set the current speed of the bot .We could do it in two ways just be dumb and say if the distance is greater than the set-point and speed up, then we end up either crashing into the bot or fall behind it based on the value we set to speed up or we can also check the proportional error i.e. the set distance – current distance and then speedup the bot by setting a value to be multiplied by the difference in the distance.

$$P = E * G_p$$

P is proportional calculated error



E is the original error

G_p is the proportional gain constant

V. The 'I' Part :

The integral part is the accumulative error made over a set period of time (t). The integral control improves steady state performance that is when the value is fairly consistent but doesn't suit ever changing values.

$$I = E_i * G_i$$

$$I = E_i * G_i$$

E_i Sum of all previous error.

G_i is the integral gain constant

VI. The 'D' Part

The derivative part is the rate of change of error i.e. the difference in the errors as time proceeds For example, the error was C before and now it's D, and t time has passed, then the derivative term is (C-D)/t.

$$D = E * G_d$$

$$E = (E_{t_1} - E_{t_2}) / t_2$$

$$\text{Error} = P + I + D$$

This error should be added to the value you are controlling

PID is used to calculate the 'correction' term

$$\text{Correction} = k_p * \text{deviation} + k_i * \int \text{deviation} . dt + k_d * \frac{d}{dt} (\text{deviation})$$

Fig3 calculation of correction factor



K_p , k_i and k_d are constants which are set experimentally.

If only the first term had been used to calculate the correction, the robot would have reacted in the same way as in the classical line following algorithm. The second term forces the robot to move towards the mean position faster. The third term resists sudden change in deviation.

THE CODE AND ALGORITHM

The code for calculating deviation. Here 'a' is a byte which represents the state of the sensors. So, if 'a' in binary is '00000001' the line is below the rightmost sensor. This code follows the opposite convention for sign of deviation, i.e if the robot is to the right of the line then the deviation is negative.

```

if(a==0b0100000) deviation=-6;
if(a==0b01100000) deviation=-5;
if(a==0b00100000) deviation=-4;
if(a==0b00110000) deviation=-3;
if(a==0b00010000) deviation=-2;
if(a==0b00011000) deviation=-1;
if(a==0b00001000) deviation=0;
if(a==0b00001100) deviation=1;
if(a==0b00000100) deviation=2;
if(a==0b00000110) deviation=3;
if(a==0b00000010) deviation=4;
if(a==0b00000011) deviation=5;
if(a==0b00000001) deviation=6;
    
```

Fig4 Code of PID

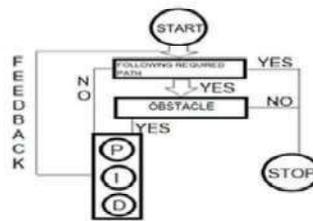


Fig5 Flow chart of algorithm

VII. ALGORITHM

Error = target -pos – current_pos //calculate error

$P = \text{Error} * K_p$ //error times proportional constant gives

$P I = I + \text{Error}$ //integral stores the accumulated error

$I = I * K_i$ //calculates the integral value

$D = \text{Error} - \text{Previous_error}$ //stores change in error to derivative

Correction = P + I + D

VIII . SIMULATION AND RESULTS

μ Vision3 is an IDE (Integrated Development Environment) that helps you write, compile, and debug embedded programs. It encapsulates the following components:

- a) A project manager.
- b) A make facility.
- c) Tool configuration.
- d) Editor.
- e) A powerful debugger.



Fig6 Robot avoiding obstavles

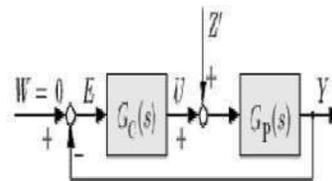


Fig 7 Block of input and output

Controller	$\frac{M_p}{z_0 K_P}$	$\frac{t_{3\%}}{T}$	$\frac{e_{\infty}}{z_0 K_P}$	$K_{C_{opt}}$	$\frac{T_{I_{opt}}}{4T}$	$\frac{T_{D_{opt}}}{4T}$
PID	0.20	19	—	2.74	0.22	0.67
PI	0.44	35	—	2.45	1.38	—
PD	0.22	31	-0.17	4.74	—	0.32
P	0.45	22	-0.27	2.68	—	—
I	0.76	40	—	—	$0.88 \cdot K_P$	—

Table 1 Calculation of different parameters

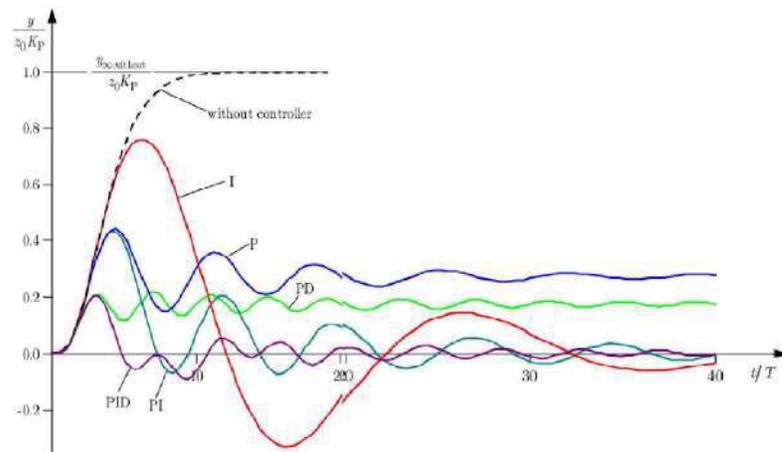


Fig8 Graph of PID with different parameters

VIII. CONCLUSION

This paper presented the implementation of path planning based on pid algorithms on a mobile robot. In particular it demonstrated the implementation of pid algorithms on the robots microcontroller. Furthermore, this paper showed that the implementation meets the real-time constraints of the robot environment. The algorithm's capability to find a path from source to destination and to adapt it to environmental changes was shown in realistic scenarios. Further research will focus on the implementation of path planning based on the genetic algorithms, simulation in MATLAB using different simulators and testing functions for finding the local minima by the use of gene encoding and my mathematical methods.

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THE CONCEPT OF HUMAN DIGNITY: A GENERAL STUDY

E. Jegadeeswaran
Research Scholar
Dept. of Philosophy
Pondicherry University

Introduction:

The word dignity is common term used in moral, ethical and political discussions to explain that a being has an innate right to respect and ethical treatment. During the Enlightenment-era this concept extended as the inherent, inalienable rights. Dignity is generally prescriptive and cautionary: for example in politics it is used to critics the treatment of oppressed and vulnerable groups and peoples, but it has also been extended to apply to cultures, religious beliefs and ideals, animals used for food or research and plants.

The term is derived from the Latin word “*dignitas*” and in French it is called as “*dignité*.” In an ordinary sense dignity means respect and status, and it is used when someone is not receiving a proper degree of respect, or even that they are failing to treat themselves with self-respect. It has a long history for used in the philosophical area especially from the period of ancient Greece to Kant, however it also contribute to the different areas like political, legal, and scientific discussions. ¹

Understanding the Concept Form Different Thinkers:

Human dignity as an absolute value, constitutes the foundation as well as the goal of human rights, where as human rights are the crystallization of human dignity.



At the age of Renaissance philosopher, Pico della Mirandola, applied dignity to ideas and beings. In his “Oration on the Dignity of Man”, he said hostile clerics about the dignity of the liberal arts and about the dignity. This oration is generally seen as one of the central texts of Renaissance, intimately related with the development of humanist philosophies. ²

Then a philosopher, Immanuel Kant from the age of Enlightenment (17th and 18th century), explained that there were things that should not be discussed in terms of value, and that these things could be said to have dignity. Because value is necessarily relative, for the value of something depends on a particular observer’s judgement of that thing. From Kantian terminology things that are not relative are “end in themselves,” they are beyond all value but a thing is an “end in itself ” only if it has a moral dimension; if it represents a choice between right and wrong. In Kant’s words: “Man is above any price and possesses an inalienable dignity which instills in him respect for himself.” ³ “Morality, and humanity as capable of it, is that which alone has dignity.” Particularly with respect to human dignity, his writings brought from relative obscurity in western philosophy into a focal point for philosophers. Kant held that “free will” is essential; human dignity is related to human agency, the ability of human to choose their own actions. ⁴

20th century philosophers like Mortimer Alder, Arthur schopenhaur and Alan Gewirth also given their contribution for explaining the concept of dignity. Gewirth’s view on human dignity are typically compared and contrasted with Kant’s, for like Kant he theorizes that human dignity arises from agency, but while sharing Kant’s view that rights arises from dignity, Gewirth focused far more that Kant on the positive obligations that dignity imposed on humans, this moral requirement not only to avoid harming but to help one another in achieving and maintaining a state of “well being.” ⁵



According to Arthur Schopenhaur, objective definition of dignity is opinion of others about our worth and subjective definition of dignity is our fear from this opinion of others. Simply to say “Human dignity is the source of human rights, and it keep us away from insult.”

Historical Stages of Human Dignity:

The idea of human dignity begins through a history of struggle for liberty, justice and humanism. From the description of Stepanians, the idea of human dignity has developed through three historical stages in the west,

1. The period from the ancient Greece to Kant is said to be the philosophical period of the dignity. At that period Stoicism, Cicero, Aquinas, Pico and Kant made valuable philosophical explanations of “ dignity”, during this period the idea was confined to the philosophical circle.
2. In the mid 19th century the idea of dignity entered into the so called Political period. It helped to guiding the labour movements to get the living conditions conforming to notion of human dignity.
3. From mid 20th century, the idea of dignity moved to a crucial period of legal construction. In this period the two conceptions of human dignity and human rights were adopted simultaneously in The Charter of the United Nations and the Universal Declaration of Human Rights, due to profound reflections upon the inhuman actions of the Nazi and the political demands made by the national liberation movements of some countries like Asia, Africa, and Latin America against western colonialism and racialism.

This makes to look at the concept of dignity as one of the important human values, and it transformed into solidified legal principle authorized



by the international society, culture and became international ethical term. Many countries influenced by this term to construct its constitutions after World War II. Especially in Federal Germany, a country built on the ruins of the Nazi regime, the idea of dignity becomes the constructive as well as axis of the entire legal system. ⁶

Theories of Dignity:

There are four theories which helps to understand the concept dignity from their own perspective, they are:

1. Theory of Attribution Dignity:

According to this theory any human being is entitled, naturally, to dignity, and this so called dignity refers to that kind of nobility which is particular to human beings and which surpasses that of other species. But the theory of natural rights says that human dignity comes from the nature and it is beyond any positive law. These two answers differ from each another at the same time shares a common trait, that is they both trace human dignity to the biological level: dignity originates from the biological attributes of human being. Anyone as long as he/she is human being, enjoys unexceptional as well as undistinguished sanctified dignity, no matter which stage of development he/she occupies and which kind of conscious level he/she possesses. According to this theory, any form of human body is entitled to equal dignity, so its life in the same vein is sacrosanct.

Then there will be a problem occurs when a conflicts between two forms of human life. For example: if we want to abortion a fetus when a woman becomes pregnant unexpectedly, we will face a dilemma between protecting the women and protecting the fetus. For this there will be possible explanation that abortion is not related to absolute dignity, but rather to



the conflict between their respective rights to life. So it comes to say that the fetus has right to life but has no dignity.

Therefore we comes to know that not every form of human life possess dignity; being a member of the human family is by no means a sufficient condition to obtain dignity. Rather, this condition should be the awareness of, and the ability to perceive, dignity. Thus it shows that to perform abortion we are not disturbing its dignity.

2. Theory of Autonomy Dignity:

The theory autonomy dignity argues that human dignity originates from man's ability to choose autonomously and with free will, without considering whether or not the autonomous choice or free will is applied for a positive purpose; that autonomy itself is the source of dignity, and hence has unconditional value; and that respecting human dignity means respecting man's free will. This view was first manifested by St. Augustine of Hippo, according to whom God also offers the chance for people to choose evil because He has made man an ethical being who can distinguish between good and evil before choosing good; without such a freedom of choice, doing good works would become ethically valueless. Human dignity is connected with the freedom of choice between good and evil but at the same time it doesn't mean that it rests with someone's making a decision to good works rather his ability to choice between good and evil.

Due to its own defects, this theory faces some challenges, the most important of which is the contention that it advocates the so called "dignity of the strong". To say that the autonomy is a capability, this may not be possessed by everyone, for eg., the case of children, because they are unable to distinguish between the good and evil. Meanwhile, not everyone possessing autonomy has the external conditions that help actualize this



ability: The extremely poor cannot behave autonomously at all, due to their impoverished condition. So we should not only defend free will, but also protect the consciousness of equality, and uphold the spirit of fraternity, all of which are basic values and principled demands in the construction of a just society.

3. Theory of Moral Completeness/Achievement Dignity:

The “theory of moral completeness/achievement-dignity” holds that man enjoys dignity not only because he can choose autonomously but also because he chooses good autonomously or has made achievements via hard work. Ancient Greek stoics were perhaps the first advocates this view, which holds that actions dominated by impulse and desire are no different from his impulses and passions, complying with the cosmic laws found by him using reason. Finally it says that “The more one indulges his natural subjectivity, the more he subjects himself to his impulses or interests, and the more he keeps close to himself, the less dignity the will one”.

4. Theory of End-in-itself-dignity:

Finally the “theory of end-in-itself-dignity”, is represented by the epitome of the Enlightenment by Kant. He wrote, “Act in such a way that you treat humanity, whether in your own person or in the person of another, always at the same time as an end and never simply as a means, and the dignity of the person lies hereby.” According to Kant the man as his own purpose is not allowed to be purely instrumentalized; that is, and cannot be instrumentalized either by others or by himself. For example, human dignity prohibits people from selling themselves as slaves, and moreover prohibits people from selling others even if the relevant parties agree to the transaction. This is because dignity as an absolute value is independent from the wishes of any other person, and even from a person’s own wishes.



At last this theory suggests that human beings should not be treated as a tool, if it happened then it will be an attack on human dignity. ⁷

The Role of Dignity in Moral Theory:

What role can the concept of dignity play in moral theory? There is, of course, more than one possible answer to this question. The word “dignity” has many different aspects, and moral philosophers when using this word differ significantly in which of these aspects they stress. One therefore finds a great variety of conceptions of dignity in philosophical literature. And one also finds a great variety of roles the concept of dignity is meant to play in different moral theories. Instead of examine all, let us focus on one role that seems particularly important. This role can be easily shown by a scheme that seems to capture one understanding of dignity, the understanding we refer to when we say that some entities *have* dignity.

According to this scheme, a thing has dignity if it has certain properties and these properties lead to the thing having a higher status than other things. This status requires a special kind of behavior towards it. An account of dignity in the relevant sense has then three elements: a class of things, a class of properties, and a class of implicit or explicit rules of behavior that define the special status of things in question. An account of dignity may thus be characterized by three questions:

- (1) Who has dignity?
- (2) What properties underlie dignity? and
- (3) What behavior fits with dignity?

Here are some examples: sometimes we speak about the dignity of certain social positions, as, for example, the dignity of a judge. We could then answer the three questions by saying that *judges* have dignity because



of their *role in society* and that this dignity demands that we, for example, *stand up* when the judge enters the court room.

In another sense, we might say that someone has dignity if he tends to react in a certain way to social or natural adversities. In such cases, we sometimes say that the person in question has the *virtue* of dignity. In this account of dignity, the three questions are answered in the following way: First, it is all the people with a certain character who have dignity. Second, this dignity is due to the disposition to react to adversities with the right balance between submission and resistance. And third, this dignity requires of us esteem and emulation.

And a last example: Some people speaking about *human* dignity means to say that all members of the human species have dignity just because they belong to this species, and that this dignity requires the compliance with certain rules such as the strict prohibition of killing and the duty to help.⁸

Conclusion:

In ethical and political debates the idea of human dignity emerged as an important value to be respect. It is articulated from the violation to the dignity to the positive human democratic value. The contemporary social struggle are articulating the dignity as a right. Every nation states treating dignity as utmost value to uphold. In India the idea of human dignity is against brahminical treatment of fellow human beings.

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EVALUATION OF NONSINUSOIDAL LOAD CURRENT EFFECTS IN DISTRIBUTION TRANSFORMER PERFORMANCE

Dr. M. Safarzadeh

Scientific Staff

Institute of Radiation Problems of Azerbaijan
National Academy of Sciences, Baku, Azerbaijan

I. INTRODUCTION

Nowadays all of utilities have expressed concern about overheating of oil immersed distribution transformers that supply the nonlinear loads such as are furnaces, iron foundry, computers, laptops, printers, arc tube lamps, variable speed drives, rectifiers and so on. Transformer thermal response to sinusoidal loads is properly evaluated at the transformer design stage, but its actual response to nonlinear loads should be estimated after proper evaluation of actual load condition. The increasing usage of nonlinear loads on electrical power system is causing greater concern for the possible loss of transformer life. Knowledge of fundamental and harmonic load current is necessary to evaluate performance of transformer at actual condition [1]. In almost all the cases field measurements are required to diagnose problems at a specific location, by analyzing load currents. In order to evaluate the increase of losses due to nonlinear loads, it is needed to measure the THD% of currents fed by transformer, also the amplitude of each of harmonic currents as I_{h1} , I_{h2} , In this work, the amplitude of each harmonic as well as proportions of them to fundamental current were measured by power analyzer on the secondary of 1000KVA distribution transformer. Then based on the characteristics of transformer obtained by factory test sheet, the power losses introduced to windings by harmonic current is calculated considering IEEE C57-110 recommendations.

II. EFFECT OF NONLINEAR LOADS ON TRANSFORMER LOSSES

The losses components get affected by the harmonic current loading are the RI^2 loss, winding eddy current loss and the other stray loss. The total load loss can be stated by Equation (1):

$PLL = P_{dc} + P_{EC} + P_{OSL}$ (1) where PLL, P_{dc} , P_{EC} and P_{OSL} are total loss [W], RI^2 loss [W], eddy current loss [W] and other stray loss [W], respectively.

A. Per Unit Losses

Since the greatest concern about a transformer operating under harmonic load conditions will be for overheating of the windings, it is convenient to consider loss density in the windings on a per unit basis (base current is rated current and base loss density is



the RI^2 loss density at rated current). Thus for rated load condition on a per unit basis we have [2, 3]:

$$P_{LL-R} [\text{p.u}] = 1 + P_{EC-R} [\text{p.u}] + P_{OSL-R} [\text{p.u}] \quad (2)$$

Given the eddy current loss under rated condition for a transformer winding, or portion of winding, the eddy current loss due to any defined nonsinusoidal load current can be expressed in true values and per unit form as:

$$P_{EC} = P_{EC-R} \sum_{h=1}^{h_{\max}} h^2 \times \left(\frac{I_h}{I_R} \right)^2 \quad (3)$$

$$P_{EC} [\text{p.u}] = P_{EC-R} [\text{p.u}] \times \sum_{h=1}^{h_{\max}} I_h [\text{p.u}]^2 \times h^2 \quad (4)$$

$$I = \sqrt{\sum_{h=1}^{h_{\max}} (I_h)^2} \quad (5)$$

$$I [\text{p.u}] = \sqrt{\sum_{h=1}^{h_{\max}} I_h [\text{p.u}]^2} \quad (6)$$

III. TRANSFORMER CAPABILITY EQUIVALENT

$P_{OSL-R} = P_{OSL-R} - P_{EC-R} = 3235.2 - 1067.6 = 2168 [W]$ Given a nonsinusoidal load current with known harmonic distribution, we can determine the maximum load current that can be continuously drawn (under standard condition) from a standard transformer having the limited loss density in windings as designed values. The transformer is presumed to be capable of supplying a load current of any harmonic content provided that the total load loss, the load loss in each winding and the loss density in the region of the highest eddy current loss don't exceed the levels for full load, rated frequency, sine wave design conditions. The limiting condition is the loss density in the region of the highest eddy current loss, hence this is basis used for establishing capability equivalency [4].

IV. APPLIED CALCULATION TO DETERMINE CAPABILITY EQUIVALENT

In order to determine capability of a distribution transformer, when supplying nonlinear loads, the characteristics of the nonsinusoidal load current must be defined in terms of magnitude of the fundamental frequency component or the magnitude of the total R.M.S current. Each harmonic frequency component must also be defined from



power system measurement. In this paper a 1000 KVA, 20/0.4 kV distribution transformer located at Valiasr Bazar Falakeh in Tabriz is investigated, power system harmonics are reported by power analyzer installed in the secondary of transformer at peak time of load profile. The procedure and some characteristics of transformer are as Table(1).

Table[1]: Characteristics of transformer

$R_1 = 4.093 [\Omega]$	D.C resistance of high voltage terminal
$R_2 = 0.0017 [\Omega]$	D.C resistance of low voltage terminal
$\theta_{T0-R} = 55 ^\circ\text{C}$	average winding rise
$\theta_{w-R} = 65 ^\circ\text{C}$	hottest spot rise
$NL=1730 \text{ W}$	No load loss
$LL=13640 \text{ W}$	load loss at $75 ^\circ\text{C}$
$\% U_K = 6.01\%$	Impedance voltage percent at $75 ^\circ\text{C}$
$I_{1-R} = 28.87 \text{ (A)}$	High voltage rms line current
$I_{2-R} = 1440 \text{ (A)}$	Low voltage rms line current

The total stray loss component of the load loss is calculated by subtracting the RI^2 loss of the transformer from the measured load loss as Equation (7):

$$P_{TSL-R} = P_{LL-R} - K \times (I_{1-R}^2 \times R_1 + I_{2-R}^2 \times R_2) \quad (7)$$

$$P_{TSL-R} = 3235 [\text{W}]$$

where $K=1.0$ for single phase transformer and 1.5 for three phase transformer [2]. For oil-filled transformers, the winding eddy loss is assumed to be [2]:

$$P_{EC-R} = 0.33 \times P_{TSL-R} = 0.33 \times 3235.2 = 1067.6 [\text{W}] \quad (8)$$

P_{EC-R} is winding eddy current loss under rated condition (watts) and winding eddy current loss in low voltage terminal is assumed to be:

$$P_{EC-R}(L-V) = 1067.6 \times 0.7 = 747.33 [\text{W}] \quad (9)$$

The other stray losses are then calculated as follows:

$$P_{OSL-R} = P_{TSL-R} - P_{EC-R} = 3235.2 - 1067.6 = 2168 [\text{W}] \quad (10)$$

where P_{OSL-R} is other stray loss under rated condition (watts). The values of component of losses are as Table(2).



Table 2. Values of loss component at rated conditions

No load loss ($P_{ntHDiId}$)	1 730 [W]
RI' loss ($P_{tI1;}$)	104 04.8 [W]
Winding eddy current loss ($P_{Ec.i}$)	1067.6 [W]
Other stray loss (P_{OSL-id})	2 168 [W]
Total Stray loss ($P_{m.V}$)	3235 _ [W]
Total loss ($PLL-R$)	15370 [W]

The load curve is presented in Figure 1 which is provided from measured values of current.

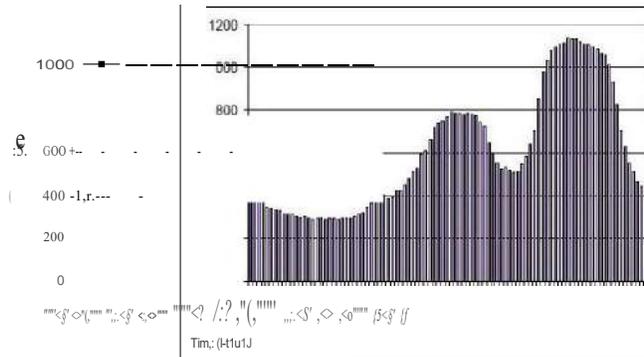


Figure1. Load curve of transformer

The measured values of current at each phase and their harmonic component shown by analyzer installed on the secondary of transformer at peak time are as Figures(2-4).

IST		CIRCUIT1		200912/28	
CA]	CI<]	Cde9	lb!C J	U 300V	
1	100.00	- 27.32	1.1295kA	x 1.00	
7	0.00	2.43	100.00 %	x 5kA	
11	0.00	134.65	- 27.32deg	x 1.00	
13	0.00	1.21	TOTAL	WIRING	
23	0.00	168.55	1.1342kA	3 P4 ial	
25	0.00	10.71	THD-F	CIRCUIT	
27	0.00	111.89	9.12 %	x 1	
29	0.00	62.20	50.096 Hz	PLL U1	
35	0.00	44.97		5 H2	
	0.00	-122.45		INTVL.	
	0.00	-121.65		15.1..	
	0.00	13.06			
	0.00	-121.59			
	0.00	-9.73			
	0.00	-121.89			

Figure 2. Measured vruees of 1st phase nnd their hormonic component



ITST	ffl	CIRCUIT1	20	3'	3\
1 1.15151k	10.00	-147.09	ORD 01	U 300V	1.0e
3 0.0858k	1.41	-147.09	1.1575kA	I 5kA	1.00
5 0.0381k	3.29	162.61	100.00 %	x	1.00
7 1.212k	8.15	-114.95	-147.09deg	TOTAL WIRING	3P41J
11 0.0024k	0.21	14.34	1.1614kA	CIRCUIT	" 1
13 0.0008k	0.25	-188.41	THD-F	PLL	U1
17 0.0008k	0.02	50.62	8.19 %	50Hz	"
25 0.0001k	0.01	-112.78	f	50.071 Hz	INTVL
27 0.0001k	0.02	-122.78	15.11		
29 0.0002k	0.01	6.30			
37 0.0001k	0.01				
39 0.0001k	0.01				
SCREEN	CH	ORDER	HOLD		

Figure 3. Measured values of 2nd phase and their harmonic component

LIST	CIRCUIT1	2009/12/18	19:51:45
13 [A]	[W]	91.99	ORD 01 U 300V
5 0.0955k	8.84	= 1	1.0802kA I 5kA
7 0.0430k	3.98		100.100 % x 1.00
9 0.0095k	0.88	-97.94	91.99deg
11 0.11071k	0.68	-174.01	TOTAL WIRING
13 0.0040k	0.37	-124.91	1.0854kA CIRCUIT
15 0.0029k	0.27	-120.04	THD-F
17 0.0022k	0.20	-129.56	9.78 % PLL U1
19 0.0009k	0.09	-142.66	50Hz
21 0.0007k	0.06	-151.86	f 50.063 Hz
23 0.00031k	0.02	-146.41	INTVL
25 0.00021k	0.02	-133.16	
27 0.0003k	0.03	162.91	
29 0.0001k	0.01	-76.85	
31 0.0001k	0.00	-79.39	
33 0.0001k	0.01	-99.92	
35 0.00001k	0.00	-98.31	
37 0.00021k	0.01	78.01	
39 0.0002k	0.02	-11.04	
SCREEN	CH	ORDER	HOLD

Figure 4. Measured values of 3th phase and their harmonic component

Now, harmonic loss factor for winding eddy current (F_{HL}) and also harmonic loss factor for other stray loBs (F_{HL-sm}) are calculated from Equation(11) and (12) (see Appendix 1) as below:



$$F_{HL-EC} = \frac{\sum_{h=1}^{h_{max}} \left(\frac{I_h}{I_1}\right)^2 \times h^2}{1.00724^2} = 1.08 \quad (11)$$

$$F_{HL-OSL} = \frac{\sum_{h=1}^{h_{max}} \left(\frac{I_h}{I_1}\right)^2 \times h^{0.8}}{1.00724^2} = 1.2587 \quad (12)$$

According to actual loading of transformer Ooad factor=0.776), total 101313 ,
 Pm P_{do} and POSL can be calculated a.13 below:

$$PrL [p\mu] = 1.00 - 4 * L.F) = 0.611 [;p.l]$$

$$P_{ac} = 10404.8 \cdot 0.611 = 6363 \text{ [W]}$$

$$P_c = 106.6 \times 0.611 = 64.9 \text{ (W)}$$

$$P_{os} = 16.6 \times 0.611 = 10.1 \text{ [W]}$$

where L.F 113 load factor. The comparil3on of lo1313e13 at actual and harmonic load
 condition 113 13rated at Appendix 2. On the basis of results of Appendix 2, Top oil
 temperature riBe and winding temperature ril3e at actual
 Load condition are defined by equation13 13 to 15 [2]:

$$\theta_{To} = \theta_{To-R} \left[\frac{P_{LL} + P_{NL}}{P_{LL-R} + P_{NL}} \right]^{0.8} = 40.05 \text{ } ^\circ \quad (13)$$

The power lo1313e13 of Low voltage winding 101313 at rated load Q.VWL-1;) andactual load ILVWL-
 A) are a.ho calculated ag the following:



$$LV_{in-R} = J_{-} \cdot X_{R} = K_{-} (J_{-}) \cdot X_{R} = 5.8 \cdot 68 \text{ []}$$

$$LV_{wr-A} = 5.8 \cdot 68 \times 100 \cdot 4 \times 0.76 \cdot 3 = 33.6 \text{ [W]}$$

The maximum eddy current loss density is assumed to be 400% of the average value and since the current rating of transformer is larger than 1000A, so low voltage (inner) winding eddy current loss is supposed to be 70% P_{Ec-R} [2] Therefore low voltage winding eddy current loss in per unit of that winding R_{I2} loss will be as Equation(15):

$$P_{Ec-R} [p.u] = \frac{2.8 \cdot P_{Ec-R}}{K \cdot J^2 \cdot R_2} [p.u] \quad (14)$$

$$\theta_g = \theta_{g-R} [Pu] : 6.9 \text{ } ^{\circ}\text{C} \quad (15)$$

Where θ_{To} is top oil temperature rise over ambient temperature, θ_g is hottest spot conductor rise over top oil temperature and $\theta_{g,a}$ is hottest spot conductor rise over top oil temperature rise at rated conditions. So winding temperature rise over ambient at actual load is:

$$40.05 + 6.9 = 46.95 \text{ } ^{\circ}\text{C}$$

The result is lower than limited value (65 °C), while L.F=0.7, but if the load increase up to rated capacity of transformer, and the harmonic characteristic of load current remain as measured condition, it is necessary to check the temperature rise of oil and winding to prevent loss of life of insulation in transformer [4].

V. TRANSFORMER MAXIMUM PERMISSIBLE CURRENT CALCULATION

The maximum permissible load current to be carried under measured conditions (measured THD %) is calculated as below:

$$I_{max}(p.u) = \sqrt{\frac{P_{LL-R}(p.u)}{1 + F_{HL} \times P_{EC-R}(p.u) + F_{HL-OSL} \times P_{OSL-R}(p.u)}} \quad (16)$$

P_{LL-R} [p. u] is calculated by equation (2) but P_{Ec-R} [p.u] and P_{OSL-R} [p. u] are defined as below:



$$P_{EC-R}(p.u) = \frac{P_{EC-R}}{K \times (I_{1-R}^2 \times R_1 + I_{2-R}^2 \times R_2)} = \frac{1067.6}{10404.8} = 0.1026[p.u]$$

$$P_{OSL-R}(p.u) = \frac{P_{OSL-R}}{K \times (I_{1-R}^2 \times R_1 + I_{2-R}^2 \times R_2)} = \frac{2167.6}{10404.8} = 0.21[p.u]$$

$$P_{11} = P_{do} + F_{HI} \times P_{EC-R} + F_{HI_STR} \times P_{OSL} \quad (17)$$

$$P_{u-R} [p.u] = 1 + 0.1026 + 0.21 = 1.31$$

$$I_{ma} [p.u] = \frac{I_0 \cdot 952}{100} = 0.975 [p.u]$$

$$1440 \times 0.975 = 1404 [A]$$

So, it must be noted that, the maximum permissible current that can be drawn by nonlinear loads connected to transformer is 1404A instead of 1440A at rated conditions.

VI. CONCLUSIONS

In this paper, a practical method based on procedure given in IEEE standard C57-110 to determine the Required transformer rating for no sinusoidal load current is reviewed, then based on measured values, the Procedure applied on 1000 KVA distribution installed in Tabriz electric utility. The harmonic values are measured by power analyzer at peak time of load and procedure is applied to transformer. The results show that application of this method to derate transformer capacity when supplying no sinusoidal loads is a useful skill to prevent premature loss of insulation life in transformer.

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APPENDICES

Appendix 1. Harmonic Loss Factor for Winding Eddy Current (FHJJ and Other Slot Loss

(FHL-STR.)

h	h	I_i/J_i	$(I_i/J_i)^2$	h^2	$(I_i/J_i)^2 \cdot h^2$	$h \cdot I_i$	$(I_i/J_i)^2 \cdot h^3$
1	1128.4	1	1	1	1	1	1
3	88.5	0.07843	0.00615	9	0.05536	2.40822	0.13331
5	35	0.03102	0.00096	25	0.02405	3.62390	0.08716
7	9.6	0.00851	0.00007	49	0.00355	4.74328	0.01682
9	8.3	0.00736	0.00005	81	0.00438	5.79955	0.02542
11	I	0.00089	0.00000	121	0.00010	6.80948	0.00065
13	1.6	0.00142	0.00000	169	0.00034	7.78314	0.00264
15	0.5	0.00044	0.00000	225	0.00004	8.72716	0.00039
17	0.2	0.00018	0.00000	289	0.00001	9.64626	0.00009
19	0.5	0.00044	0.00000	361	0.00007	10.54394	0.00075
I			1.00724		1.08800		1.26788



THE IMPACT OF INTERNATIONAL LANGUAGE ON WORLD: A GLOBAL PERSPECTIVE

Gopal Sopin

Devi Indrayani Apartment
Next to Talawade I.T.Park
Talawade, Taluka-Haveli Pune

INTRODUCTION

We have a few questions about global language in our minds and there are answers for them given by experts and linguists but the question is whether we are satisfied with them or not. However, we have to consider them because they are acceptable. The questions are: What is a global language? How does a language achieve global status? What is the importance of a global language in this global village? Has English achieved the global status really? Let us investigate them.

“A language achieves a genuinely global status when it develops a special role that is recognized in every country—David Crystal says. In his famous book “English as a global language, he talks about global language and the place of English language in modern world. To achieve global status, a language has to be taken up by every country and people of those countries must decide to give it a special place within their communities though they have mother tongue speakers. Why a language becomes a global language has little to do with the number of people who speak it. It is much more to do with who those speakers are. Latin became an international language throughout the Roman empire but this was not because the Romans were more numerous than the people they subjugated. They were simply more powerful. But the case is different now. Without a strong power-base, of



whatever kind, no language can make progress as an international medium of communication.

Language has no independent existence but it exists only in the mouths, brains, ears and hands of its users. When they succeed, on the international stage, their language succeeds. When they fail, their language fails. This point may seem obvious but it needs to be made at the outset, because over years many popular and misleading beliefs have grown up about why a language should become internationally successful. It is quite common to hear people claiming that a language is a paragon, on account of its perceived aesthetic qualities, clarity of expression, literary power or religious standing. Hebrew, Greek, Latin, Arabic and French were among them and English is no exception.

A language does not become a global language because of its intrinsic structural properties or because of the size of its vocabulary or a vehicle of a great literature in the past or it was associated with a great culture or religion. These are all factors which can motivate someone to learn a language, for example, Latin. A language can become a global language only when it is spoken widely by people in every country and it is used in communication education, business, media, science and technology etc.

This is not to deny that a language may have certain properties which make it internationally appealing. For example, we comment sometimes on the familiarity of English vocabulary, deriving from the way English has over the centuries borrowed thousands of words from the languages with which it has been in contact. The welcome given to foreign vocabulary places English in contrast to some languages which have tried to keep it out and give it a cosmopolitan character and the advantage for a global language.



The world has made rapid progress in the 20th century. The establishment of the UN and other international bodies such as WHO, UNESCO, UNICEF, IAEA and World Bank had to find a common language for communication and to hold peaceful discussions with different countries. This situation seemed to be slowly becoming a reality in meetings around the world as general competence in English grew. Later, they adopted English as a language of global communication because of the flexibility and universality of English language and also this language was used widely.

With about 500 million people who speak it as their primary language and one billion people speak English as a second language, it is no wonder why this language is the global language of communication. There are many countries that teach English in primary as well as secondary schools.

In today's business world, English is no longer viewed as a foreign language and English is used in every deal being done internationally. In the past few decades, it has become widely accepted that the lingua franca of international business is English: witness the way companies increasingly choose English as their official corporate language. As far as education is concerned, English language is being taught at various levels in most of the countries. English is also used in science & technology, information technology, tourism etc. It is also used in communication widely and more effectively than any other language in the world today.

Braj Kachru, in his book "English in the world" (1985) divides the use of English into three concentric circles. The inner circle is the traditional base of English and includes countries such as The United Kingdom, Ireland and the Anglophone populations of the former British colonies of the United States, Australia, New Zealand, South Africa, Canada and various islands



of the Caribbean, Indian Ocean and Pacific Ocean. In the outer circle , the common wealth countries such as India, Pakistan, Nigeria and others under the sphere of influence of English-speaking countries where English has official or historical importance. The expanding circle refers to those countries where English has no official role but is important for certain functions notably international business. According to the British Council, the number of non-native English speakers had come to significantly outnumber the number of native speakers by the 21st century.

THE IMPACT OF ENGLISH LANGUAGE ON CONTEMPORARY WORLD

The English language's influence has spread across the globe and is more influential in the world of communication, education, media, business and governments than any other, even in certain countries where English is used as a minority language. Moreover, it is acknowledged as the language of popular culture predominantly in the entertainment fields of cinema and music. Although English is not the most widely spoken language in the world in terms of the native speakers when compared with Chinese, it is considered as a global language because English is more flexible and adaptable than Chinese in terms of pronunciation, grammar, vocabulary etc., and English is spoken and used by other countries apart from Britain, America and British colonies but Chinese is not.

Though there was competition for English from other international languages, such as French, Russian, Chinese, Spanish, in 19th century, America and Britain dominated the whole world with their economies and consequently, English emerged as an international language by the early 20th century. During that period, Britain and the United States were known for their economic imperialism and became the global economic trade



capitals. The rest of the world wanted to join them and those countries had to learn the economic language, which at this point in history, was definitely English. In this context, David Crystal states that 'If the metaphor money talks' has any meaning at all, those were the days when it was shouting loudly—and the language in which it was shouting was chiefly English.

Today English is incredibly wide-spread and it is constantly expanding. The main reason is the influence of media. The first medium through which English is and was spread through newspapers and television. Everybody needs to know what is going on, in not only their country, but abroad as well. In fact, we have about five thousand news papers in the world today and more than half of the news papers are published in English. It is so important that the growth of English language is conspicuous in modern world. Television and cinema are other forms of media which greatly helped English get to this position it has reached today. American television has impact over the world unimaginably. For example, two hundred and fifty million people are learning English on TV.

The last few decades have witnessed a growth in the role of English language around the world as the lingua franca for economic, scientific and political exchange. The spread of English as an international language and the emergence of the Internet as a fast communication channel that has no boundaries in globalization. The Internet has revolutionized the ways of human communication as well as English language learning in a global context. Teachers and learners have to understand how the Internet is bringing about changes in English language learning.

The Internet has also an ever growing impact on the lexical, phonetic, syntactic standards of language and the great importance



that most teachers place on the use of correct language. The Internet seems to have important implications for linguistic or language learning.

Today most of the countries are implementing English language as their second language other than English speaking countries in order to excel and compete with other countries.

According to David Crystal, 85 percentage of the world's international organizations use English as their official language in transitional communication. About 85 percentage of the world's important film productions and markets use English as well and 90 percentage of the published academic articles are written in English. In many cases, the increased growth in the use of English language can be attributed to educational, economical or cultural globalization.

In education system at international level, there was a drastic change in schools and universities in the last few decades i.e., all the educational institutions, private or public, have decided to adopt English as their medium of instruction keeping in view the importance of English language and they have benefited from the new trend in education. In some respects, English education has become a profitable commodity that can be sold to students who think that a prosperous future lies in their ability to speak English. In multi-lingual countries where English has been chosen as official language, such as India, Nigeria, Malaysia etc, is useful for them to excel in education and connect with the rest of the world.

International trade is often a complex and cross-border business in which goods are taken from one country, refined or given added value by a second, sold to a third, repackaged and resold and so on. Such multilateral trade brings with it greater reliance on lingua franca. Most of the countries in Asia, Africa and Australia have their trade and business with other



countries by using English language today. In Europe, there is growing evidence that English has become the major business lingua franca. A recent investigation in small and medium—sized businesses in peripheral areas of Europe found that German is used extensively especially for informal communication but English is the most used language of business across Europe. Hagen (1993) suggests that knowledge of one language is not sufficient for a company to run business successfully within Europe but the companies should be able to perform in three: English, German and French. However, German and French companies use English for their businesses outside Europe. This is apparent from recommendations made by German Chambers of Commerce to members about languages with which they can have trade with other countries in the world. English is recommended as the sole language for 64 countries, German and French for 25 countries, and Spanish for 17 countries. Thus English is preferred language though there is competition from other European languages. Japan and the US use English for international trade. The overall picture shows that English is being used extensively in international trade and business in modern world. Recently, major economies, such as China, Japan, Russia , are using English language in their businesses internationally. From this, we can understand that English is playing a key role in international trade and businesses.

English today has been reshaped by the effects of the industrial revolution. As English became the world's language of discovery and rapid advances were made in the major fields of science, engineering, manufacturing and communications, new communicative functions were required of the language. New and more complex communicative skills were required by employees while the industrial economy gave rise to greater interaction between institutions and general public. Typographic



design expanded accordingly, as did the range of written and spoken genres institutionalised in English. Thus the information age began in the 19th century, establishing many of the styles and conventions we take for granted today. Technology has indeed shown profound significance on culture and language.

English and computers have gone together for decades. Computers and the programmes which make them useful were largely the invention of English-speaking countries. The hardware and software reflected the needs of English language. The early systems for text based communication were unfriendly to accented characters and almost impossible for languages using non-Roman writing systems, while computer operators interacted with programmes using instructions in English. English will continue to be spread via software products and digitised intellectual property.

New and simplified forms of English have been constructed by many global engineering companies, such as Caterpillar and Boeing, which are claimed to make maintenance manuals more comprehensible to overseas engineers. But the use of controlled English' is also intended to make automatic translation easier—opening up the possibility of human writing in restricted forms of English so that machines can translate documents into target languages. The growing use of English as a relay language to permit translation from one language to another via English, will produce new forms of language contact which may encourage the convergence of other languages, at least in their controlled forms, with the semantic and syntactic structures of English.

One of the significant changes taking place in the organisation of the work place today is a rethinking of the way in which activities are carried out and the way they are managed. Work is now frequently arranged



around teams who must work out a solution themselves co-operatively instead of passing a problem upstairs to a line manager or project head. Work of all kinds require higher levels of direct communication-both within work teams and between members of different teams. These teams need English language skills to carry out their work and communicate with others in organisations. While more workers are expected to become proficient in English, changes in communications patterns mean they also need a wider range of linguistic abilities. Mercer (1996) aptly distinguishes between two types of working English. The First kind is the communication between other professionals and workers within the same line of work. These people often have specialised language needs, including a particular vocabulary. This type of working English is not, as it is sometimes portrayed, a single, monolithic variety like a special dialect of English. The second type of working English relates communication with people who are not members of the trade or profession themselves. This style of interaction is a consequence both of the growth in the service industries and the numbers of employees now required to project a corporate image in their dealings with the public. Many employers indeed insist on particular ways of addressing and talking to clients and customers, since English has become an integral part of the service offered. Employees today, as a result of new working practices, have to adopt a wide variety of language styles. Thus English must serve a range of corporate roles and identities and must useful for both team working and service interactions. Not surprisingly, demands on an employee's competence in English are rising in the contemporary world.

Education and training programmes in English are indispensable today to excel in organisations and even to grab opportunities with the command over English language and communication.



In twentieth century the most significant educational trend worldwide is the teaching of a growing number of courses in schools, colleges and universities the medium of English language. The need to teach some subjects in English, rather than the national language or mother tongue, is well understood particularly in sciences. Up to date text books and research articles are available much more easily in one of the world languages and most readily of all in English. The move towards English medium higher education is having a number of long term consequences. First, it accelerates and broadens the second language use of English in both developed and developing countries, creating a constituency of college of graduates many of whom come to use English more extensively for social communication and some of whom raise their own children speaking English as a first language in the present century. English medium higher education is thus one of the drivers of language shift from L2 to L1. Second, English medium education alters the pattern of social privilege which triggers wide ranging social change. Third, the growth of English medium education has permitted a rapid internationalization of education and allows developing countries to restructure themselves as exporters of educational services.

In the 21st century, the service sector of all economies is expected to grow rapidly. Demand is likely to grow particularly in adult education where the English language skills formerly taught to university students may no longer be sufficient to meet the needs of new enterprises. The wide spread reform of university curricula in English language is expected in many countries. The educated labour will be greater demand everywhere but they need to update and strengthen their skills in English communication. Mc Rae (1997) suggests that the key to the very long term future lies in our education and new skills. So there is a need to update skills in communication and proficiency as well. Some developing countries which



have expanded their provision for English medium higher education will emerge as competitors to developed countries in coming days because they are strictly following English language strategy in education and job environment.

English is spoken by almost everybody in the world to some degree and it has the tendency to transcend cultural aspects such as social, political, economic and religious systems, thus functioning independently from any specific culture, in terms of race and group, to the extent that it can become a positive feature to all or nobody this implies that English can be regarded as essentially a value free means of learning to communicate. The concept of the inseparable linkages between language, society and culture, which ensure economic subsistence of society, is important in a consideration of the social and cultural impact of English as International Language (EIL), because EIL concerns the relationship between the international spread of English across national boundaries and the many groups of people within their own societies since the beginning of colonialism around five hundred years ago and to the present age of unprecedented globalization.

Phillipson (1992, 166) views the spread of EIL displaces other languages and imposes new mental structures on learners. These mental structures are possibly the ideologies that westerners used to justify their own culture and impose these ideas on others. He sees English learning and culture as inseparable, given that he sees modernization' and nation building' as being a legal process of ELT. Phillipson also considers the implications of this and ELT promotes linguistic imperialism.

However, the role of ELT and EIL has changed the face of the world in globalization. They have become somewhat more sensitive in their



interaction with other cultures while English has become adopted as a part of the culture of many former non- English speaking countries. There is a growing realisation that EIL is becoming adopted by people who speak it as a second language and not as something being imposed from the outside any more. Crystal (1992) noted that non native speakers of English represent more than two-thirds of its potential speakers. Thus it could be fair to say that English no longer belongs to any particular group of people. Kachru (1994, 135) saw English is very adaptable and capable of sustaining a large assortment of functions. It seems that this phenomenon of EIL, the adoption and ownership of English by formally non-English speaking societies, is a major switch in the role of EIL from its former repressive role to one that offers possibilities for EIL being used in liberating sense.

The countries adopt English and use it alongside their own culture, and combine it with, for example communications technology, can possibly escape from the poverty –trap and catch up with developed countries rapidly. It is clearly witnessed in modern world. ELT professionals should also strive to encourage their students to express matters that are important to their lives, and how to confidently and effectively communicate their concerns, cultural view points and personal interest by taking ownership of English and using it as a meaningful interchange with people of other countries, and to relate what it means to be a member of their specific societies and cultures in a positive way to others in the world community.

Due to latest developments in information and communications technology that have taken place in the past few decades, English has become more dominant in all walks of life than ever before. English has become a necessity as it is the language of modernity. In the colleges of medicine and researches, English is the medium of instruction throughout



the world. All computers majors, programming languages, catalogues, medications, technical terms, conferences, research and references require English today. It is indicated that mastery of English language is required for success in life. Students who know English have a better future than those who do not. A person who can communicate in English has a better self- esteem, more self -confident and self-reliance. Society respects those who can communicate in English and those who have graduated from an English medium college or University.

In 21st century, the number of people seeking to learn English is increasing due to the increasing dominance of English. Crystal (2003) estimates that about one billion students are learning English worldwide today. English is taught as a foreign or second language at schools and universities in almost every country. In a globalized world, English has become a global language and many people feel that English is superior to all other languages and they are keener on learning English. The developing countries like China, Russia, middle-east and some European countries have realised that English is the only language today by which they can achieve scientific and technological progress and also they can gain profits in international trade and commerce and also skilled human resources.

Thus, English is playing a pivotal role in all branches of knowledge to stream line and to unleash unlimited human resources across the globe. It is widening the boundaries of progress in all spheres. The latest and radical change in the world is globalisation and it is also massively influenced by English language and act as a bridge across the globe. The momentum of development will increase rapidly in forth coming years with the help of English in the world.



THE PROSPECTS OF ENGLISH IN FUTURE

The widespread use of English as a language of wider communication will continue to exert pressure towards global uniformity as well as give rise to anxieties about declining standards, language change and the loss of geo linguistic diversity. But as English shifts from foreign language to second language status for an increasing number of people, we can also expect to see English developing a large number of local varieties. These contradictory tensions arise because English has two main functions in the world: it provides a vehicular language for international communication and it forms the basis for constructing cultural identities. As English plays an ever more important role in the first of these functions, it simultaneously finds itself acting as a language of identity for larger number of people around the world. There is no need to fear that trends towards fragmentation will necessarily threaten the role of English as a lingua franca.

Smith (1992) carried out an experiment using speakers of nine national varieties of English-China, India, Indonesia, Japan, Papua New Guinea, the Philippines, Taiwan, the United Kingdom and the United States- in order to discover whether the spread of English is creating greater problems of understanding across cultures. He concluded that there was no evidence of a breakdown in the functioning of English as an international lingua franca.

There is no reason to believe that any other language will appear within the next fifty years to replace English as the global lingua franca. The position of English has arisen from a particular history which no other language can, in the changed world of the 21st century. We have argued that no single language will occupy the monopolistic position in the 21st



century which English has almost achieved by the end of the 21st century. As trade and communication between neighbouring countries in Asia and South America become more important than flows between such a regions and Europe and North America, so we can expect languages which serve regional communication to rise in popularity. But it is very difficult to foresee more precisely what will occur.

Leading-edge technology, particularly computers and information technology, has been largely English based in several respects. Currently, English is to be found at the leading edge of economic modernization and industrial development. The internet epitomises the information society. At present ninety percent of internet hosts are based in English speaking countries. Satellite television channels have brought English into every home, creating a global audio visual culture. Satellite television has been regarded as a major driver of global English. English may remain as the leading language in the above mentioned areas for the next five decades because no other language can replace English in the near future and the impact of English language on this modern world is well established and inseparable. The indications are that English will enjoy a special position in the multi lingual society of the 21st century and it will be the only language to appear in the language mix in every part of the world.

In the early 20th century, English became an international language with the dominance of America and Britain throughout the world. Later, English was used in education, business, technology etc widely at international level though there was strong competition from other international languages such as French, Spanish, Japanese, Chinese, Russian etc. By the end of 20th century, the concept of globalization' emerged and English was considered a global language because of its unquestionable



influence on this world. In 21st century, English has gained more popularity and in future also English will continue to dominate the whole world in all fields because of its flexibility and adaptability.

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PUBERTY AND LIFE STYLE CHANGES AMONG ADOLESCENT GIRLS

Nithya.P

Ph.D Scholar
Centre for Women's Studies
Pondicherry University
Pondicherry

Introduction :

The onset of puberty is an important period in the life of an individual. Puberty or menarche is the first menstrual period or first menstrual bleeding of adolescent girls. Puberty is recognized as one of the important events for the girls, regardless of the specific cultural practices of the society. In current social culture, the society is interwoven into a set of traditions, myths, taboos, pollutions and misconceptions especially about menstruation and related issues. Isolation of the menstruating girls and restrictions imposed on them in the family have reinforced negative attitudes towards this phenomenon among girls. Menarche is a part of the action of growing up. From both social and biological perspectives it is considered as the central event of girl's puberty. Puberty further calls for special attention because of the physical, emotional, social and cultural problems associated with it.

Puberty is a transitory period during adolescence when the sex organs become functional and secondary sexual characteristics grow resulting in development into adulthood. During this phase, besides physical growth and sexual development, emotional and behaviour changes also occur in young people. It is the stage of development adult mental process and adult identity and transition from total socio- economic dependence to relative independence. During this period boys and girls are to follow certain health habits and precautions for healthy puberty.



Puberty has been defined as “the period in which the child becomes an adolescent”. This stage is marked by acquisition of reproductive capacity and by the development of secondary sexual characteristics (the word puberty comes from the Latin *pubescere* meaning to become covered in hair).¹ The changes that lead to sexual maturation extend over a period of four to five years. Puberty includes much of the process of adolescent growth as well as the culmination of that process in sexual maturation.²

Dube (1998) points out young girls are given the freedom to attend school, but this freedom is often curtailed at the onset of puberty, which is attended by special rituals and confinement. It is during the period between puberty and marriage that female sexuality becomes a particular issue. Menstruation restrictions, taboos, pollutions are imposed to girls and women’s movement and interactions with male members of society. Girls are kept away from attending school or even going out. Some research has also been conducted on puberty rituals, reproductive knowledge and the health of adolescent girls (Narayan et al. 2001), age at menarche in different social groups (Sharma et al. 2006) and the place of menarche in the lives of rural women (Singh 2006).³

The transition to womanhood plays a crucial part in a young girl’s social life. Relationship with both parents and friends are affected. Girls seek to gain greater autonomy from their parents, and often, conflicts increase with intensities. Adolescent girls engage in adult behaviours such as making independent decisions on their friendship, associations and actions. Girls who begin to menstruate and mature earlier look older than their peers do.

Beliefs and behaviors associated with menstruation vary across cultures, myths, misconceptions, and taboos. Beliefs about menstruation are acquired at an early age and adolescent girls who report being adequately



prepared have a more positive initial experience with menstruation. ⁴

Menstruation is important to understand the different restrictions and views of menstruating girls and women in different society. One reason for this importance is the fact that there are many people who still follow the menstrual pollutions, taboos and restrictions. For example, Hindus, Muslims, and Christians are still abiding by these taboos. An understanding of these beliefs will help in dealing with people of these faiths. Additionally, these ideas have an impact on people who don't practice religion. Feelings about menstruation represent gender biases against women. Understanding the religious origin of biases against menstruation can help feminists as they struggle against socio-culture prejudices. However religions developed their menstrual taboos, the fact that they have endorsed them has served to accentuate and perpetuate biases against women.

Socio-cultural practices related to reproductive functions are prevalent in various cultures in the patriarchal world. Women have made some changes in their practices, mostly a relaxing of the prohibition on handling food and being in the kitchen; this may also be due to women's separation from their extended families.

Review of literature

Danuta Bukatko's (2008) book *Child and Adolescent Development: A Chronological Approach*. He highlighted on this book physical growth, puberty and secondary sexual characteristics. During the puberty, the primary sexual organs-tests and penis in males; vagina, uterus, and ovaries in females enlarge and become capable of functioning secondary sexual characteristics that distinguish men from women, breasts also mature. Girl's hips broaden a change especially adaptive to bearing children. Girls also tend to retain a higher proportion of fat to muscle tissue and assume a



more rounded appearance overall than boys. Although there are numerous indicators of increasing sexual maturity, perhaps none are more significant than menarche, the first menstrual period in females and spermarche, the occurrence of the first ejaculation of sperm in males. Menarche typically takes place between about twelve and 13 years of age for females and spermarche between 13 and 14 years of age for males. ⁵

Shyam Sunder Shrimali's (2008) book *Child Development* the seventeenth chapter "Adolescence". He highlights on Adolescence is a transitional period between childhood and youth. A transitional period always happens to be a difficult one as new developments occur rapidly during this time, and the difficult is in adapting adequately to the changes. 12 to 18 years, there is a period with a spurt in physical, mental and emotional developments. It is the period of adolescence. A great many biological changes occur, but mainly it is called a period of the onset of puberty. ⁶

Ingrid Swenson and Beverly Havens's(1987) article titled on *Menarche and Menstruation: A Review of the Literature* . Menarche is a physiological and psychological milestone in a woman's reproductive life. In this article different aspects of a collection review of related literature are included. Such as, Physiological development, psychological development, psychosocial factors related to menarcheal and menstrual attitudes, Cultural differences in menarcheal and menstrual perceptions, the impact of preparation on menarcheal and menstrual perceptions, and implications for community health nurses. Menarche is recognized as one of the most vivid events for the human female regardless of the specific cultural practices of the society. The feminist perspective on menstruation has deemphasized menstrual discomfort and abnormalities. ⁷



K.A Narayanan et.al (2001), their article title is “Puberty Rituals, Reproductive Knowledge and Health of Adolescent School girls in south India” . This study of the social dimensions of menarche and menstruation was carried out in the urban and rural field-practice areas of the Jawaharlal Institute of Postgraduate Medical Education and Research (JIPMER) in Pondicherry. This study consisted of in-depth interviews, collection of free lists, and other qualitative data from adolescent girls as well as older women. Information was collected about first menstruation, celebrations during menarche, issues about hygiene and other topics. Therefore, another method (the quantitative survey) used a diagram of the female torso showing the different body organs; the girls were then asked to identify the organ from which menstrual blood flows. The sample was stratified across the 12-17 age groups. Equal numbers of rural and urban girls were interviewed. The number of girls in classes 7-12 in each school was noted. The study shows that the ceremonial attention to the onset of menarche in the *manjal neer-attu vizha* rituals, accompanied by seclusion and other restrictions on the girls' behavior, continue to be maintained in the Tamilian culture. ⁸

Acharya, V.P. Reddeiah and N Baridalyne (2006) their article title on *Nutritional Status and Menarche in Adolescent Girls in an Urban Resettlement Colony of South Delhi* . Nutrition has an important bearing on age at menarche. This study was carried out with the following objectives:
1) To assess the nutritional status of adolescent girls (10-19 years). 2) To determine the association between age at menarche and nutritional status. This was a community based cross-sectional study, carried out in Dr. Ambedkar Nagar, an urban resettlement colony in New Delhi. A sample size of 250 female adolescents in the age group 10-19 years was calculated for the study. The necessary information by used a pre-tested semi-structured interview schedule. Menarche was attained by 64.4% (166/250)



of the adolescents. As age advances more would attain menarche. As nutritional status improves, age at menarche is lowered. ⁹

John.W. Santrock (2005) edited book Adolescence provides comprehensive overview of puberty, growth spurt, sexual malnutrition, secular trends in puberty, psychological dimensions, pubertal timing and health care. Adolescence the transition from childhood to adulthood, involves biological, cognitive and socio-emotional development. These strands of development are interwoven in the adolescent's life. This first section focuses on adolescent biological and cognitive development and consists of two chapters. ¹⁰

Statement of the Problem:

In India the status of the adolescent girls is not equal to the adolescent boys. They suffer various types of problems within the society, and family. From the childhood, girls are engaged to the traditional female roles. Both in urban and rural area, certain cultural stereotypes, and socio-cultural practices are laid on girl children. There are some taboos and restrictions on them in certain activity spheres. Menstrual beliefs and practices involve a dimension of self control and separation rather than restriction by others, and they may be used to assert power in domains including, but not limit to gender and sexuality.

In many parts of India a girl's first menstruation was celebrated publicly, after emerging from seclusion or isolation of menstrual hut the young woman was bathed, dressed in bridal finery and garlanded with flowers. Traditional societies have long recognized the significance of menstruation and have isolated women during flow either by limiting their activities or restricting them through isolation. During menstrual period a young girl is believed to have become polluting, harmful and even lethal



for babies and other living things. The taboos that enforce this isolation and secrecy are material, physical and linguistic, menstruation must be concealed verbally as well as physically and communication rules and restrictions defined and enforce the concealment and activity taboos. Some of the problems are, Women are still subject to restrictions in many societies, and in some they are completely secluded, being or becoming a menstrual pollution creates a paradox for women and girls, increased responsibilities for girls after menarche, mostly Tamil Nadu Hindu families celebrate the puberty ceremony as a sort of matrimonial advertisement of inviting relatives and friends.

Scope of the study:

Menstruation approximately monthly shedding of the uterine lining in most women of reproductive age is both a biological event and a cultural event. The biology cannot be separated from culture and interpretation of menstruation is always ideological. It is now becoming increasingly recognized that the social and cultural significance of menstruation interacts with the physiological process to produce culturally determined norms and practices. In various cultures all over the world, the onset of menstruation is related with 'puberty rites', including in some parts of India. Across cultures, the most common taboos are activity restrictions. In India puberty is greeted by ritual, a majority of girls experience sudden restrictions of freedom after menarche. The traditions of a particular culture affect women's menstrual experience. In Tamil Nadu village families of women who have been raised in rural areas publicly celebrated the rite of passage at menarche, and the scale and the elaborateness of the celebration was determined by the family's financial situation. Cultural practices related to reproductive functions are prevalent in various cultures all over the world.



Hypothesis:

- Menarche changes a girl's life style, self perception of her relationship in their familial and social life.
- The majority of the adolescent girls feel isolation from their home and society at the time of menstruation.

Objectives of the study:

- To understand the changes in attitudes and life styles due to puberty among adolescent girls.
- To find out the socio- cultural practices (customs, rituals, taboos and traditional practices) and various myths and misconceptions regarding menstruation.
- To study the knowledge and practices of menstrual hygiene and prior information level of girls menstruation.
- To identify the reproductive health problems among adolescent girls.

Feminist research methodology

Feminist research methodology is "a perspective in which women's experience, ideas and opinions are valid in their own right. Feminist research methodology critiques the theoretical principles and applications of traditional methodology from a variety of perspective".¹¹

Women's studies are an academic and an interdisciplinary subject. It encourages the exploration and analyzing of women issues from a gender perspective. Research in social science becomes an enlightening process whereas should be devoid of hierarchical power relation between the researcher and the researched 'these methodologies recapitulate the real issues. And has to uncover the large number of misconceptions about women



bodies, mental capacities, activities and achievements and it 'encompasses unexamined thoughts about women lives and it becomes useful through research to identity different consciousness of women. ¹²

Data collection

In this study researcher used both qualitative and quantitative methods. The qualitative data were gathered case study, observation and interview with girls, older women, teachers, and parents, in order to understand of the patterns of puberty rituals rural and urban areas.

The data were collected by administrating different methods of data collection like direct interview, observation and case study. The interview schedule contains the personal data and various questions related menstrual pollution, taboos, hygiene, puberty rituals, celebration of onset of menarche, and reproductive health issues.

Sample size and selection

The study was conducted among adolescent girls from different schools and homes in rural and urban areas of Puducherry region. The areas were taken Muthialpet (urban) and Sivaranthakam (rural). The respondents are adolescent girls; they are selected on the basis of age, and Vanniar community in Hindu religion. **The** selected 100 samples are taken from both rural and urban areas. In this study selected respondents between the age group 12-16 years in high school to higher secondary school.

Data Analysis

A comparative study was conducted for the purpose of understanding and analyzing the magnitude of the socio-cultural practices on puberty rituals among adolescent girls from the feminist perspective. This study demonstrates some facts regarding the socio- cultural practices



(customs, rituals, taboos and traditional practices), knowledge of puberty, health problems and hygiene during menstruation and various myths and misconceptions regarding menstruation. The main objective of this chapter is to highlight to understand the changes in attitudes and life styles after attend puberty among adolescent girls in both rural and urban areas and to analyse these issues through a gender perspective. Apart from the analysis the researcher has included three different case studies that reveal various dimensions of problems in the context of study.

An adolescent girl portrays the most representative picture in our nation. Adolescence is a stage which very critical in the full development of a womanhood. This study of the social and gender dimensions of puberty, menarche and menstruation were carried out in the urban and rural field practice areas in Pondicherry. It included questions about first menstruation, puberty celebration, issues and problems related to genital hygiene, traditional beliefs and practices related menstruation, and reproductive health problems.

Findings

Puberty Rituals

- Majority of the respondents from rural (88%) and urban (92%) girls are celebrated their coming of age ceremony or manjal neer- attu vizha. Menstruation is a biological event and as a cultural event. The first menstruation is a negative experience of adolescent girls.
- This study reveals that mostly 88 percent of rural and 92 percent urban girls are wore dress sari at the time of puberty celebration. Before attend puberty majority of the girls from rural (50%) and urban (40%) of the respondents are used Salwar. After attend puberty 50 percent of respondents from rural and 46 percent of



urban respondents are wearing Salwar. So in this study shows that after attend puberty girl trying to change her dress styles.

- Basically adolescent girls face some problems in their home, school and society; especially about their body image, body changes, space constraint, participation in games and social activities, feelings of rebel, gender bias, generation gap, socio- cultural practices etc.

Reproductive Health Problems during Menstruation

- As regarding to their reproductive status, adolescent girls facing pain during menstruation on pain in abdomen, back, headache, and leg. This study reveals that main reproductive health problem was pain during menstruation.

Hygiene during menstruation

- Menstrual hygiene has been shown to be that 76 percent from rural and 88 percent from urban respondents are used sanitary napkins. Both rural and urban girls are mostly used modern commercial sanitary napkins. It is very helpful for dispose the sanitary napkins.
- The feelings of the symptoms are isolation, loneliness, helplessness, and separatism. Their feeling regarding their menstruations was found that, majority of the respondents (rural 82% and urban 74%) had feeling was isolation from their family and society.

Menstrual taboos, pollutions and restrictions

- The results of the menstrual taboos shows that 100 percent from both urban and rural respondents are experienced shouldn't go to temple at the time of menstruation. These menstrual taboos affect a need to maintain clear sex roles, often by controlling women and their fertility. Large number of menstrual taboos, traditional beliefs



and practices surrounding during the time of menstruation in this world. Men and women are equal, but also prohibited different kind of discrimination against women.

- The religious and social restriction has reveals that rural (100%) and urban (100%) respondents experience the restriction on prohibition to go to religious places especially temple, and shouldn't enter the pooja rooms.
- Another restriction was the food restriction; majority 36 percent from rural and 24 percent from urban girls can't eat plantain at the time of first menstrual period.
- Menstrual pollution is a form of gender issue. This study reveals that 78 percent rural and 66 percent urban respondents had lived in separate room/hut during the period of menstruation.
- As regarding the restrictions, majority of the respondents 66 percent rural and 74 percent urban girls are stayed separate room after attain puberty.
- The analysis show that 74 percent rural and 60 percent urban respondents were experienced the restrictions on the relation with their father, brother and cousin brother.
- The observed of this study reveals that majority of girl are experience and practiced menstrual pollution, taboos and restrictions in rural areas.
- The socialization processes the urban culture and lives adolescent girls with inadequate knowledge and support to deal with their menstruation.



SUGGESTIONS

- The study has highlighted the needs of the adolescents to have accurate and adequate information about menstruation and its appropriate management. Mothers and peers, need to be emphasized for the delivery of such information – particularly linking instructions on menstrual hygiene to an expanded programme of health education in schools and in channels.
- The needs and interest to use sanitary pads, innovative ways have to be identified for making the pads available and affordable to school going girls belonging to all segments of society.
- A range of constituencies, including government, non-governmental organisations, researchers, teachers and voluntary workers must be catalyzed and empowered to address girl's physiological and social needs during adolescence period.
- The adolescents should be provided proper sex education in an effective manner. Through guidance and counseling process, adolescent girls can be helped to solve their problems. The family also plays a crucial role in solving these problems.

CONCLUSION

This study analyses the onset of puberty celebration, menstrual hygiene practices, menstrual restrictions and misconceptions of girls' both urban and rural areas in Pondicherry region. This comparative study shows that this ritual is an understanding of multiple aspects of gender identity of girls. Through the analysis of personal interviews and social interaction, researcher observed that the ideas of the celebration of girls puberty ceremony is strictly connected to its female images, family status and



respectability are involved. This study shows that how through and in particular celebrations of this ritual distinct self perception of girl's behavior changes, self aspect of gender, social status and family identity are emphasized. The puberty celebration clearly carries a meaning of social differentiation and transformation of female social status; however, the ritual also constitutes an important moment in the process of female identity and self-perception. This ritual opens a negotiation within the family concerning control over the female sexual body. This issues emphasized on a gender hierarchy in favour of the ritual process of female identity and the creation of female subjectivity. The menstrual taboos and rituals surrounding menstruation in south India exclude women and girls from aspects of social and cultural life. The comparative study shows that puberty ceremony still existing in the society. It is more in rural areas than in urban area. Puberty rituals, myths and misconceptions regarding menstruation, beliefs and cultural practices are differentiated in rural and urban areas. The major impact of taboos was cultural practices and lack of practices for menstrual hygiene management on girls. Most of the peoples believe that menstruation was regarded as a sign of ready for marriage, or because of the shame and danger associated with being an unmarried adolescent girl. Puberty ceremony was one of the ways of marriage advertisement.

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(Footnotes)

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आन्ध्र प्रदेश के पश्चिम गोदावरी जिले में हिन्दी की दशा एवं दिशा

- डॉ. एन. सत्यनारायण
सहआचार्य, हिन्दी विभाग,
आन्ध्र विश्वविद्यालय, विशाखपट्टणम्

हिन्दी भारत की राष्ट्र भाषा है। दक्षिण भारत में भी हिन्दी का व्यापक प्रचार - प्रसार हुआ। कई संस्थाओं और व्यक्तियों ने हिन्दी के प्रचार - प्रसार में महत्वपूर्ण योगदान दिया है। आन्ध्रप्रदेश के उत्तर तटवर्ती प्रांत के हिन्दी प्रेमियों और लेखकों ने एक राष्ट्रीय अनुष्ठान के रूप में हिन्दी के प्रचार को स्वीकार किया और समर्पित भाव से हिन्दी की सेवा की है। उत्तर तटवर्ती जिलों में उभय गोदावरी जिलों का स्थान आर्थिक व सांस्कृतिक दृष्टि से विशिष्ट रहा है। पूर्वी एवं पश्चिमी गोदावरी जिलों में हिन्दी के प्रचार - प्रसार का इतिहास प्राचीन रहा और इन जिलों में कई संस्थाओं ने राष्ट्र वाणी हिन्दी के अध्ययन के प्रति भाषा - प्रेमियों को आकृष्ट किया है। इस लेख में आन्ध्रप्रदेश के पश्चिमी गोदावरी जिले में हिन्दी की दशा एवं दिशा को स्पष्ट करने का प्रयास मैंने किया है।

दक्षिण भारत में हिन्दी प्रचार का इतिहास पुराना है। बीसवीं शती के आरंभिक दशकों में महात्मागांधी की प्रेरणा से दक्षिण में हिन्दी के प्रचार - प्रसार हेतु विभिन्न राज्यों में हिन्दी विद्यालयों की स्थापना हुई और कई देशभक्त एवं राष्ट्रभाषा प्रेमियों ने न केवल हिन्दी का अध्ययन किया, बल्कि हिन्दी में शिक्षण - प्रशिक्षण हेतु कई विद्यालयों की स्थापना की है। आंध्रप्रदेश इसका अपवाद नहीं रहा।

सन् 1918 में हिन्दी साहित्य सम्मेलन के वार्षिक अधिवेशन में महात्मागांधी जी ने दृढ़ निर्णय लिया कि दक्षिण भारत में हिन्दी का प्रचार हो। मद्रास के एक साधारण मकान में हिन्दी पाठशाला की शुरुआत हुई। बापू जी के सुपुत्र देवदास गांधी हिन्दी के प्रथम प्रचारक बने। हिन्दी साहित्य सम्मेलन की परीक्षाओं के लिए प्रशिक्षण दिया जा रहा था। सन् 1926 में दक्षिण भारत हिन्दुस्तानी प्रचार सभा स्वतंत्र पंजीकृत संस्था बनी। विभिन्न परीक्षाएँ चलाने लगीं। हिन्दी - तेलुगु कोश, तेलुगु - हिन्दी कोश, हिन्दी - तेलुगु स्वबोधिनी प्रकाशित हुई। एलूरू के हिन्दी प्रेमी वकीलों ने अलग तौर पर आंध्र में हिन्दी सभा चलाने की अनुमति



ली। आंध्र राष्ट्र हिन्दी - प्रसार संघ कायम किया गया। आंध्र के विभिन्न प्रांतों में इसकी शाखाएँ खुली गयीं।

पश्चिमी गोदावरी जिले में नाटकों के द्वारा हिन्दी की सेवा शुरू हुई। भूतपूर्व मंत्री स्व. पी. वी. सुब्बाराव जी ने हिन्दी प्रेमियों को एकत्रित करके “आंध्र राष्ट्र हिन्दी प्रचार - नाटकदल” की स्थापना की। नाटक - प्रदर्शन के प्रति हिन्दी प्रेमियों और प्रचारकों में रुचि उत्पन्न हुई। सभा के वार्षिकोत्सव के अवसर पर इस दल ने ‘शाहजहाँ’ नाटक का अभिनय किया। सूर्यनारायण राव, पद्मनाभम, दाडि गोविंदराजुलु, रामकृष्णा राव, सिंगराचार्य, उन्नव राजगोपाल कृष्णय्या, लक्ष्मीनारायण शर्मा आदि ने नाटक - प्रदर्शन द्वारा हिन्दी का खूब प्रचार किया। ‘प्रायश्चित्त’, ‘राजमुकुट’ और ‘एक घूँट’ नाटकों का भी सफल प्रदर्शन हुआ। ‘पूजारिन’, ‘मेवाड - पतन’, ‘महात्मा ईसा’ और ‘मंत्री रामय्या’ नाटक भी सफलता पूर्वक प्रदर्शित किये गये। एलूरु और पालकोल्लु में भी देवदास नाटक का बड़ी सफलता के साथ अभिनय किया गया। इस प्रकार पश्चिम गोदावरी जिले में हिन्दी प्रचार में रचनात्मक दृष्टि से नाटक - प्रदर्शन का बहुत बड़ा महत्व स्पष्ट होता है।

श्री कोमांडूरि अप्पलाचारी पश्चिम गोदावरी जिले के वरिष्ठ हिन्दी प्रचारक हैं। सन् 1938 से दोड्डिपट्टला में श्री अप्पलाचारी ने प्रचार कार्य का आरंभ किया है। श्री रायल अप्पाराव का जन्म सन् 1917 में रेलंगी में हुआ। उन्होंने तणुकु के बोर्ड हाईस्कूल के माध्यम से सन् 1935 में हिन्दी प्रचार का कार्य आरंभ किया। श्री कनुमूरि पंदमराजु पश्चिम गोदावरी जिले के मट्टपूरु में पैदा हुए हैं। उन्होंने रेलंगी और केशवरम् में प्रचार कार्य का आरंभ सन् 1941 में किया। श्री पेंड्याल परब्रह्मशास्त्री का जन्म सन् 1930 में इस जिले के वियजराय गाँव में हुआ। गूटाला के बोर्ड हाईस्कूल के माध्यम से इन्होंने हिन्दी का व्यापक प्रचार - प्रसार किया। श्री उप्पलपाटी बापन्ना का जन्म वडली गाँव में हुआ। सन् 1949 में इन्होंने प्रचार कार्य का आरंभ किया। श्री दौतेशेट्टि बालसुंदरराव का जन्म एलूरु में सन् 1935 में हुआ। सन् 1960 से वे हिन्दी के प्रचार कार्य में निमग्न हैं। श्री दासरि ब्रह्मय्या का जन्म सन् 1913 में एलूरु में हुआ। सन् 1931 में इन्होंने प्रचार कार्य का आरंभ किया। ‘बलिदान की चिनगारियाँ’ रचना के तेलुगु रूपांतर को इन्होंने प्रस्तुत



किया। श्री काण्डूरी मल्लिकार्जुन राव का जन्म सन् 1916 में इस जिले के वंगूर में हुआ। सन् 1940 में इन्होंने प्रचार - कार्य शुरू किया। श्री मंडव राधाकृष्णा राव का जन्म सन् 1932 में पश्चिम गोदावरी जिले के वटलूरु में हुआ। सन् 1953 में नरसन्नपेटा में इन्होंने हिन्दी प्रचार कार्य का आरंभ किया। श्री आकुंडि राधाकृष्ण मूर्ति का जन्म सन् 1929 में काकरपरु में हुआ। सन् 1950 में निडदवोलु में इन्होंने प्रचार कार्य का आरंभ किया। श्री पेद्दिन्टि लक्ष्मी नरसिंहाचार्य का जन्म सन् 1933 में मोर्ता में हुआ। सन् 1950 में इन्होंने प्रचार कार्य का आरंभ किया। श्री मुनुकुटला लक्ष्मी नरसिंहमूर्ति का जन्म सन् 1929 में प्रविकलंका, कोव्वूरु में हुआ। चित्रकला में विशेष रुचि रखनेवाले लक्ष्मी नरसिंहमूर्ति ने सन् 1950 में हिन्दी प्रचार का कार्य आरंभ किया। श्री मोटपति लक्ष्मीनारायण का जन्म सन् 1931 में देंदुलूरु में हुआ। विभिन्न पत्रिकाओं में इनके नाटक, कहानियाँ और कविताएँ प्रकाशित हुई। श्री चिडूरि लक्ष्मी नारायण शर्मा पुल्ला गाँव में सन् 1910 में पैदा हुए। इनकी कई कहानियाँ प्रकाशित हुई। अभिनेता के रूप में वे विख्यात हैं। सन् 1932 में हिन्दी प्रचार का कार्य आरंभ किया। श्री सी. एच. वीरभद्र राव कोव्वूरु गाँव में सन् 1915 में पैदा हुए। सन् 1934 में उरवकोण्डा में इन्होंने हिन्दी का प्रचार आरंभ किया। श्री तूमु वेंकटेश्वर राव, मुसुनुरि सत्यनारायणा, एनमंड्रा सुब्बाराव आदि की उपलब्धियाँ इस क्षेत्र में अत्यंत विशिष्ट रहीं। अल्लकि कोटि साम्बशिवराव, अल्लकि श्री वीरवेंकटेश्वर राव, अल्लकि वेंकट सन्यासीराजू, करुटूरि सूर्यनारायणा, कलिदिंडि वीरन्, के. लक्ष्मी, के. साईसूर्यप्रकाश राव, कोट सीता महालक्ष्मी, गुज्जू कस्तूरी, कोय्यलमूडी वेंकटरलम, गुडिमेटल वेंकटाचार्युलु, चोप्पेल रूक्मिणी देवी, जी. प्रभाकर राव, सी. एच. वी. वी. रामांजनेयुलु, जी. वी. एस. सीतारामस्वामी, देवते आदि पट्टागिराम मूर्ति, नडिमपल्लि सुबद्रामा, परिमि त्यागराजू, एन. सूर्यकांतम, प्रडिताराध्युल वीरभद्र राव, पोसल सुब्बलक्ष्मी, भावराजू सुगुणा, एग. बालशंकर, एम. चलमय्या, मेड्डा सीता महालक्ष्मी, वेंपराल वेंकय्या, सुंकर पद्मावती, एस. वी. भारत लक्ष्मी आदि इस जिले के प्रमुख हिन्दी प्रचारक हैं।

पश्चिम गोदावरी जिले के कई शहरों में हिन्दी विद्यालयों की स्थापना हुई। एलूरु में सन् 2001 में नगर राजभाषा कार्यान्वयन समिति की स्थापना हुई। भारतीय संचार निगम के महाप्रबंधक श्री अनंतरामन



इसके अध्यक्ष बने। केन्द्र सरकारी कार्यालयों और बैंकों में पत्राचार के लिए राजभाषा हिन्दी का प्रयोग प्रचुर मात्रा में होने के लिए यहाँ समिति प्रयास करती है। निडदवेलु में श्री नूतलपाटि सत्यनारायण शर्मा सन् 1952 से हिन्दी प्रेमी मण्डली चलाते आये हैं। 'हिन्दी विशारद विद्यालय' और 'हिन्दी टंकण विद्यालय' चलाते हैं। निष्ठावान हिन्दी प्रचारक श्री सत्यनारायण शर्मा जी 75 साल के हैं। भीमवरम में गूनिपूडि श्यामसाहब लंबे अरसे से विशारद हिन्दी विद्यालय चला रहे हैं। भारती लक्ष्मी भी हिन्दी विद्यालय चला रही हैं। पालकोल्लु में रंगाचारी, रंगनायकम्मा, आलवार हिन्दी प्रेमी मंडली के माध्यम से प्रचार का कार्य करने लगे हैं। तणुकु के प्रमाणित प्रचारकों में श्री वेंकय्या, जयलक्ष्मी और मुत्यावती प्रमुख हैं। ताडेपल्लिगूडम में आदर्श महिला संस्था के नेतृत्व में श्रीमती सुब्बलक्ष्मी और लीलावती हिन्दी प्रचार के कार्य में सक्रिय हैं। श्रीमती तोट विजयलक्ष्मी इसी शहर में 'गंगाभवानी हिन्दी महाविद्यालय' चला रही हैं। कोव्वूरु के वरिष्ठ प्रचारकों में श्री शोभनादाचारी प्रमुख हैं। इस शहर के प्रचारक गाँव - गाँव में हिन्दी परीक्षाएँ निष्ठा से चला रहे हैं। जंगारेडिडगूडम के प्रचारकों में एम. जगनमोहन राव, जानकी और सूरि प्रमुख हैं। सांस्कृतिक कार्य क्रमों का आयोजन करने और राजभाषा दिवस का धूमधाम से मनाने के कारण श्री जगनमोहन राव इस प्रांत के लोकप्रिय प्रचारक बने।

श्री पिन्निन्टि सत्यनारायण जी पश्चिम गोदावरी जिले के सुप्रसिद्ध हिन्दी प्रचारक हैं। उन्होंने 'हिन्दीनिकेतन' की स्थापना की है। उनका जन्म एलूरु में हुआ था। हिन्दी साहित्य सम्मेलन, प्रयाग में पंडित दिग्गजों के शिष्य बनकर उन्होंने हिन्दी सीख ली। पंडित पुरुषोत्तम दास टंडन जी ने उन्हें आशीर्वाद देते हुए कहा - " हिन्दी की सेवा करो"। " हिन्दी सेवा को अपना लक्ष्य मानकर श्री पिन्निन्टि सत्यनारायण जी ने 2 मई 1950 को 'हिन्दी निकेतन' की स्थापना की है। 'हिन्दी निकेतन' के वार्षिकोत्सव में भाग लेकर श्री जय प्रकाश नारायण जी ने अपना संदेश सुनाया "आंध्र प्रदेश में हिन्दी की सेवा करने की संस्थाओं में 'हिन्दी निकेतन' को सर्वाधिक मान्यता प्राप्त है और उसकी उपलब्धियाँ महत्वपूर्ण हैं। इसका कारण है, श्री पिन्निन्टि सत्यनारायण जी।"



श्री पिन्निन्टि सत्यनारायण जी हिन्दी और तेलुगु - दोनों भाषाओं में हस्त लिखित मासिक पत्रिका “दीपिका” चलाते थे। वे आकाशवाणी के जरिये हिन्दी एकांकियों और नाटकों का प्रसारण किया करते थे। ‘धृवस्वामिनी’ का ‘रेडियो प्रदर्शन’ करने का श्रेय उन्हें मिलता है। ‘चंद्रगुप्त’ का नागपुर में इन्होंने मंचीय प्रदर्शन कराया। ‘मधुर बंधन’ डॉ. कोरपाटि गंगाधर राव के तेलुगु एकांकी का हिन्दी रूपांतर है। श्री सत्यनारायण जी की इस अनूदित रचना को ‘शांताराम पुरस्कार’ भी प्राप्त हुआ है। सत्यनारायण जी ने 150 से अधिक तेलुगु कहानियों के हिन्दी अनुवाद को प्रस्तुत किया। ‘पंजाबी कथलु’ शीर्षक तेलुगु रचना में उन्होंने हिन्दी कहानियों के तेलुगु रूपांतर को प्रस्तुत किया। पिन्निन्टि सत्यनारायण जी की पत्नी लक्ष्मी ने ‘विश्व की महान महिलाएँ’ शीर्षक रचना के तेलुगु रूपांतर को ‘प्रपंच प्रसिद्ध महिललु’ नाम से प्रस्तुत किया। उन्हें ‘सेंट थेरिसास स्मारक पुरस्कार’ प्राप्त हुआ है। पिन्निन्टि सत्यनारायण जी और उसकी पत्नी सदा छात्र - छात्राओं को हिन्दी के अध्ययन, लेखन और अनुवाद की दिशा में प्रोत्साहन देते थे।

श्री वेत्सा पांडुरंगा राव और श्री बरकूरि विश्वनाथाचारी द्वारा लिखित “आंध्रों की मदर थेरिसा दुर्गा बाई देशमुख” महत्वपूर्ण रचना है। पश्चिम गोदावरी जिले के प्रचारक मंडलि के कार्यकर्ता सर्वश्री विश्वनाथाचारी, वी. वी. सुब्रह्मण्यम, वी. दुर्गाप्रसाद, मुरली आदि ने सेवा केन्द्र तथा महा विद्यालय के माध्यम से हिन्दी का प्रचार - प्रसार किया। पश्चिम गोदावरी जिले की प्रचाक मण्डली की स्थापना के बाद श्री पाण्डुरंगाराव और उनके मित्रों ने मण्डली की ओर से प्रचार-प्रसार का कार्यभार संभाला।

हिन्दी बालमित्र मण्डली, एलूरु की स्थापना श्री प्रच्चिगोल्ला आदिरामाराव ने की है। काने पार्वतीश्वर और एम.बालशंकर ने कई वर्षों तक इसमें अध्यापन कार्य किया। उन्होंने कई हजारों छात्रों को हिन्दी सिखाई। रामचंद्रराव पेटा की वीवर्स कोलनी में निःशुल्क हिन्दी पाठशाला के माध्यम से हिन्दी का व्यापक प्रचार-प्रसार हुआ।

पश्चिम गोदावरी जिले के प्रचारकों तथा भाषा-प्रमियों का हिन्दी के प्रचार-प्रसार में योगदान महत्वपूर्ण प्रमाणित हुआ। एलूरु के निकटवर्ती गाँव ‘गुंडुगोलनु’ के हिन्दी सेवी, देश भक्त श्री भोगराजु सीतारामय्या ने हिन्दी में ‘कांग्रेस इतिहास’ की रचना की है। इस जिले के श्री वर्दिपति चलपतिराव



जोगन्पालम के निवासी हैं। आपने अल्लसानी पेदन्ना कृत 'मनु चरित्र' के हिन्दी रूपांतर को प्रस्तुत किया। सहस्रावधानी श्री पद्माकर आपके सुपुत्र हैं। पश्चिम गोदावरी जिले के हिन्दी के वरिष्ठ प्रचारकों में डॉ.के.शिवसत्यनारायण जी का नाम आदर के साथ लिया जाता है। "हिन्दी और तेलुगु के नीतिकाव्य का तुलनात्मक अध्ययन" उनकी प्रकाशित शोध रचना है। इसमें डॉ.सत्यनारायण जी ने आलोच्य नीति काव्यों का समग्र अनुशीलन तुलनात्मक ढंग से प्रस्तुत कर भारत की सांस्कृतिक समरसता और भावात्मक ऐक्य संधान की दृष्टि से हिन्दी और तेलुगु साहित्य के तुलनात्मक अध्ययन के महत्व को रेखांकित किया है। कवि, निबंधकार और आलोचक के रूप में डॉ.के.शिवसत्यनारायण जी की उपलब्धियाँ विशिष्ट रही हैं। डॉ.सत्यनारायण जी की धर्म पत्नी श्रीमती गिरिजा ने प्रेमचंद कृत 'गबन' के तेलुगु रूपांतर को 'चंद्रहारम' शीर्षक रचना के रूप में प्रस्तुत किया है। यह रचना प्रतिष्ठित पत्रिका में धारावाहिक रूप में भी प्रकाशित हुई है। श्री के.भास्करम जी ने भी हिन्दी का प्रचार-प्रसार करने में अपना योगदान दिया। पिन्निन्टि जी का सुपुत्र श्री अंजय ने भगवतीचरण वर्मा के 'वह फिर न आई' उपन्यास के तेलुगु रूपांतर को 'आमे, अतनु, नेनु' के रूप में प्रस्तुत किया है। यह रचना 'रत्नगर्भा' पत्रिका में धारावाहिक रूप में प्रकाशित हुई।

पालकोल्लु के श्री ए.एस.एन.एम: सरकारी महाविद्यालय के प्राचार्य डॉ.आर.प्रेमानंदम ने 'स्वातंत्र्योत्तर युगीन हिन्दी और तेलुगु की कविता में विद्रोह-चेतना' शीर्षक प्रबंध को प्रस्तुत कर आंध्र विश्वविद्यालय से पीएच.डी की उपाधि प्राप्त की है। इस ग्रंथ में उन्होंने स्वाधीनता की प्राप्ति क पश्चात् के परिवर्तित परिवेशगत सामाजिक, आर्थिक, राजनीतिक, धार्मिक एवं सांस्कृतिक संदर्भों को वस्तु बनाकर युगीन विडम्बनाओं के विरुद्ध अपनी विद्रोह-चेतना को प्रकट करने में हिन्दी और तेलुगु के काव्यकारों की मुल्य-दृष्टि की, प्रतिबद्धता की तुलनात्मक ढंग से समीक्षा प्रस्तुत की है। विगत तीन दशकों से वे हिन्दी के प्रचार-प्रसार के कार्य में निमग्न हैं। नरसापुर के श्री वाई.एन.कॉलेज के हिन्दी अध्यापकों के रूप में कार्य रत डॉ.एन.सत्यनारायणा और डॉ.के.नागेश्वर राव की उपलब्धियों विशिष्ट रहीं। डॉ.एन.सत्यनारायणा ने "राजेन्द्र यादव के उपन्यासों में स्त्री-पुरुष-संबंध" शीर्षक प्रबंध को प्रस्तुत कर आंध्र विश्वविद्यालय से



पीएच.डी उपाधि प्राप्त की है। इनके कई लेख हिन्दी में प्रकाशित हुए हैं। ये दोनों अध्यापक लंबे अरसे से हिन्दी के प्रचार-प्रसार कार्य में निमग्न हैं। एलूरू के डॉ.सी.आर.रेड्डी कलाशाला के डॉ.के.मोहन राव और डॉ.के.कृष्ण ने भी मनोयोग से हिन्दी का प्रचार-प्रसार किया है। डॉ.के.मोहन राव ने युगचेता उपन्यासकार आचार्य चतुरसेन शास्त्री और विश्वनाथ सत्यनारायण विषयक प्रबंध को प्रस्तुत कर आंध्र विश्वविद्यालय से पीएच.डी उपाधि प्राप्त की है। डॉ.के.मोहन राव हिन्दी और तेलुगु के प्रसिद्ध नाट्य चिंतक एवं समीक्षक भी हैं। इसी विश्वविद्यालय के डॉ.के.श्रीकृष्ण ने “जगदीश चंद्र माथुर के नाटकों का अनुशीलन” प्रबंध को प्रस्तुत कर आंध्र विश्वविद्यालय से पीएच.डी. उपाधि प्राप्त की है। इनके कई लेख पत्रिकाओं में प्रकाशित हुए। नरसापुर की बी.जी.बी.एस. महिला कलाशाला की प्राध्यापिका श्रीमती के.नीरजा ने “राकेश वत्स के उपन्यासों में संघर्ष-चेतना” शीर्षक प्रबंध को आंध्र विश्वविद्यालय की पीएच.डी. उपाधि हेतु प्रस्तुत किया है। पालकोल्लु के चाम्बर्स डिग्री कॉलेज के प्राचार्य के.वी.के.वर्मा वर्तमान में महेन्द्र भटनागर की कविताओं पर शोध करने लगे हैं। एलूरू के सेंट थेरीसा कॉलेज की प्राध्यापिका डॉ.सलमा की हिन्दी प्रचार के क्षेत्र में विशिष्ट उपलब्धियाँ हैं।

इस प्रकार पश्चिम गोदावरी जिले में हिन्दी के प्रचार-प्रसार का कार्य खूब प्रशंसनीय एवं अनुकरणीय रहा। इस जिले के कई प्रामाणित प्रचारकों ने हिन्दी की सेवा बड़ी निष्ठा से की है। कई लेखकों ने मौलिक तथा अनूदित रचनाओं का सृजन कर हिन्दी साहित्य को समृद्ध बनाया है। इस जिले में विभिन्न सभाओं द्वारा नियमित रूप से हिन्दी परीक्षाएँ आयोजित होने लगीं। हिन्दी के अध्ययन की सुविधाएँ इस जिले के प्रायः सभी विद्यालयों में उपलब्ध हैं।



BANKING SECTOR REFORMS IN INDIA

Dr. Naresh Ramdas Madhavi

Associate Professor
MahtmaPhule Arts, Science and Commerce College
Panvel, Navi Mumbai, Maharashtra

1. Introduction:

The main objective of the banking sector reforms was to promote a diversified, efficient and competitive financial system with the ultimate goal of improving the allocated efficiency of resources through operational flexibility, improve financial viability and institutional strengthening. The reforms have focused on removing financial repression through reductions in statutory preemptions, while stepping up prudential regulations at the same time. Furthermore, interest rates on both deposits and lending of the banks have been progressively deregulated. The banking system in India has undergone significant changes during last 15 years. There have been new banks, new instruments, new windows, new opportunities, and along with all these new challenges. While deregulation has opened up new vistas for banks to augment revenues, it has also entailed greater competition and consequently greater risks. Financial sector reforms introduced in the early 1990s as a part of the structural reforms have touched upon almost all aspects of banking operations.

2. Performance of Banking sector and Banking Reforms in India

Assessments of the banking sector shows that banks have experienced strong balance sheet growth in the post reform period in an environment of operational flexibility, improvement in the financial health of the banks, reflected in significant improvement in capital adequacy and



improve asset quality. The banking system's wide reach, judged in terms of expansion of branches and growth of credit and deposits indicate continued financial deepening. In the post reform period, banks have consistently maintained high rate of growth in their assets and liabilities.

Progress of Commercial Banking in India (2005-10)

Parameter	2005	2006	2007	2008	2009	2010
No. of Commercial Banks	73	154	272	284	298	288
No. of Bank offices of which	8262	34,594	60,570	64,234	67,868	68,339
a) Rural and Semi urban bank offices	5,172	23,227	46,550	46,603	47,693	47,491
b) Population per office ('000)	4	16	14	15	15	16
Per Capita Deposits (Rs.)	88	738	2,368	4,242	8,542	16,699
Per Capita Credit (Rs.)	68	457	1,434	2,320	4,555	10,135
Priority Sector Advances (%)	15	37	39	34	35	40
Deposits(percent of N.I.)	16	36	48	48	54	65
Net NPA Ratio	1.02	1.00	1.05	1.12	0.97	1.00
CRAR	12.28	13.00	13.98	14.54.	14.17	14.50

Source: RBI

On the liabilities side, deposits continue to account for about 80 percent of the total liabilities. On the assets side, the share of loans and advances on the other hand and investment has seen marked cycles. The Indian banks have shown tremendous progress in NPA management during the period of financial reforms.

1. Banking Reforms in India:

The major reforms in banking sector are summarized as below:

1. Competition Enhancing Measures

- Granting Operational autonomy to public sector banks
- Reduction of public ownership in public sector banks by allowing them to raise capital from equity market up to 49 percent of paid up capital



- Transparent norms for entry of Indian private sector, foreign, and joint venture banks and insurance companies. Permission for foreign investment in the financial sector in the form of FDI as well as portfolio investment.

2. Measures Enhancing Role of Market Forces:

- Sharp reduction in pre-emption through reserve requirement, market determined pricing for government securities, disbanding of administered interest rates with a few exceptions and enhanced transparency and disclosure norms to facilitate market discipline.
- Introduction of pure inter-bank call money market, auction-based repos- reverse repos for short term liquidity management, facilitation of improved payments and settlement mechanism.
- Significant advancement in dematerialization and market for securitized assets are being developed.

3. Prudential Measures

- Introduction and phased implementation of international best practices and norms on risk-weighted capital adequacy requirement, accounting, income recognition, provisioning and exposure.
- Measures to strengthened risk management through recognition of different components of risk, assignment of risk-weights to various asset classes, norms, on connected.
- “ Know Your Customer and Anti Money Laundering guidelines, roadmap for Basel II, higher graded provisioning



for NPA's, guidelines for ownership and governance, securitization and debt restructuring mechanism norms, etc.

4. Enhancing Competition

- Granting of operational autonomy to public sector banks, reduction of public ownership in public sector banks by allowing them to raise capital from equity market up to 49% percent of paid up capital

5. Institutional and Legal Measures

- Setting up of LokAdalat, debt recovery tribunals, asset reconstruction companies, settlement advisory committees, corporate debt restructuring mechanism etc. for quicker recovery/reconstructing, promulgation of Securitization and Reconstruction of Financial Assets and Enforcement of Securities Interest Act.
- Setting up of credit Information Bureau for information sharing on defaulters as also other borrowers. Setting up of CCIL to act as central counter party for facilitating payments and settlement system relating to fixed income securities and money market instruments.

6. Supervisory Measures

- Establishment of the board, for Financial supervision as the apex supervisory authority for commercial banks, financial institutions and non-banking financial companies.
- Introduction of CAMELS supervisory rating system, move towards risk-based supervision, consolidated supervision of



financial conglomerates, strengthening of off-site surveillance through control returns.

- Recasting of the role of statutory auditors, increased internal control through strengthening of internal audit.

7. Technology Related Measures

- Setting up of INFINET as the communication backbone for the financial sector, introduction of Negotiated Dealing System for screen-based trading in government securities and move towards RTGS.

2. Impact of Reforms on the banking sector in India

1. Banking sector reforms have resulted in greater efficiency and productivity through increased competition
2. The induction of technology has led to fast processing of transactions in banks; ATMs provide easy access to cash to depositors.
3. Government of India removed limits on banks SLR and CRR requirements, and gave the RBI greater flexibility to set the limit
4. RBI has raised the limit of FDI in private sector banks to 74 percent from 49% percent
5. The Indian banks have shown tremendous progress in NPA management during the period of financial reforms.

3. Conclusions:

- The progress of the banks to the reforms has been impressive; the banks have been adjusting very well to the new environment.



- The reforms have not only enhanced the opportunities for banks but at the same time through challenges as well.
- There is shift of focus from process based management to risk based management
- The financial health of the banks improved due to prescribed norms.
- As a result of new generation private sector banks, the competitive pressure has been increased.
- The interest rates spread has exhibited a decline over the years.

4. Suggestions

Indian banking needs to focus on the following aspects and build required capabilities to cope up with the challenges of the dynamic banking environment.

- Flow of credit to agriculture, allied activities and micro, small and medium enterprises should be stepped up on a continuous basis for achieving inclusive growth
- Non-Performing Assets of public sector banks should be minimized.
- The system followed by public sector banks need to review in terms of simplifying various forms used and procedures followed for sanctioning loans.
- Without adversely affecting the quality of services, the banks should device the strategies to cut down and control the cost



- Another area, which requires urgent attention, is improving staff productivity particularly in public sector banks.
- Larger public shareholding needed in public sector banks for better price discovery through stock exchanges and for improving corporate governance

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USE OF LITERATURE IN TEACHING LANGUAGE

Ganesh Barnikana

Assistant Professor of English
Department of BS&H
Vignan's IIT, Visakhapatnam

Ganesh Dandu

Assistant Professor of English
Department of BS&H
Vignan's IIT, Visakhapatnam

INTRODUCTION TO THE SOCIETY AND ITS VALUES

Through the short stories, plays and novels, which often try to portray the society in some realistic way, students have a glimpse of the culture of the native speakers of English. The conversations give them the nuances used by the native speakers of English in performing various roles in the society. They learn the social manners and the words, sentences, tone, and intention which go with the manners. Through the study of literature, the second or foreign language learner of English is introduced to the historical as well as the current culture of the English speaking peoples. With the culture, they also come to study and understand the world view of the native speakers. No language makes sense to its learner without some understanding of the world view it represents.

English speaking peoples do have a unique history, even though aspects of this history may be shared by the Europeans in general. The industrial revolution in Britain inaugurated the industrial revolution throughout the world. The evolution and progress of modern democratic institutions owe a lot to British history and traditions. Anglo-Saxon jurisprudence plays its unique role all over the world. University and other professional institutions of education have been established in most of the Third World countries through the efforts of the English speaking peoples. The Anglo-American alliance continues to be a great blessing for peace and prosperity.



The morals and ethics represented by the English diction owe their origin largely to Christian morals and ethics with universal appeal. These universally applicable moral and ethical concerns are easily conveyed, raised, and impressed in the minds of the learners through English literature, even as they enjoy reading and listening to the stories.

DIVERSITY AND VARIED USE OF LITERARY MATERIALS

It is important for us to recognize that “the English language is no longer the preserve of a few nations, but is now used globally”. This means that quality literary products by the non-native writers of English from other countries as well as the translation of masterpieces in the native literature of the learners may have to be included as part of our course materials.

Use of literature in language teaching helps improve the knowledge of English in many ways. Literary pieces are susceptible to multiple level of interpretation. In a literary work, content is communicated in many novel ways, with metaphors and multiple meanings, sarcasm, cynicism, etc. The intent of the message is hidden and needs to be unraveled by the individual readers. The writers use the words in some unique manner to create novel meanings and expressions. These and many other characteristics of literary pieces help the TESOL learner to improve his skill in understanding and using English effectively, since they will be confronted with similar characteristics even in their day to day conversations. Students master new sentence and phrasal patterns through reading literary works. They learn to use familiar words in new contexts with new meanings.



STUDY VS USE OF LITERATURE

Whether literate or illiterate, sophisticated or not, all of us have an inherent ability to understand the basic story-telling conventions. This helps us enjoy literature and appreciate the meaning it conveys. It is this implicit competence that we try to take advantage of in using literature to teach language. Students get absorbed in the story, and the language (sentences, sentence and phrasal patterns, and words) is understood and mastered without much effort in the process. However, we need to distinguish between the study of literature and the use of literature as a resource for language teaching.

Our goal is not teaching literature. Our goal is teaching language. We intend to use literature to teach language. Study of literary pieces provides opportunities to the class to reflect on the events and characters, share the opinions of the readers, and get them involved in discussions. Introduction to the cultural background is another important function.

A SUBSTITUTE FOR FACE TO FACE COMMUNICATION

Study of literature helps language acquisition in another peculiar way: The students in Third World countries have only a limited access to spoken English. Face to face communication with the native speakers is a rarity. Under this circumstance, students can have continued touch with English mostly through the written English. If this written English is motivating, interesting and instructive, students will come back to use English day after day.

SELECTION OF MATERIALS

We need to select materials which match the interests of our students. Often the textbooks used to teach English as a second or foreign



language in the Third World countries contain stories, dramas and poems. Some of these, especially stories and dramas, may be from the same cultural and literary background of the learners. These texts may not pose cultural problems for students. English is an international language. Many talented creative writers from the former colonies of Britain and the countries which have been traditionally close to the United States have chosen to express themselves in English.

“The students’ cultural background, linguistic proficiency, literary background, availability of texts (kinds and ease with which these are available), length of text (Do you have enough time available to work on the text in class? How much time do students have to work on the text at home? Could you use only part of a text, or an abridged version of it? If so, how much background information will you need to give students to make the text intelligible?), exploitability (What kinds of tasks and activities can you devise to exploit the text? Are there resources available to help you exploit the text, for example, a film or a particular novel the students are studying, recordings of a play or poem, library materials giving information about the life of an author, etc.), fit with syllabus.

Remember that our goal is not teaching literature. Our goal is to use literature to teach language. Literary pieces can be easily integrated with the syllabus for the course. At the lower level, stories are part of the textbook. The story lesson may be “taught” following the usual steps, with focus on vocabulary and sentence structure. Students may be given tasks to paraphrase the story in their own words and manner. They can “listen” to the story, they can tell the story orally, they can “read” it aloud to others, or read it silently, they can rewrite the story in their own words, they can play with the words and find the meanings for the crucial words and use them in their own sentences.



Conclusion

They may try to identify the technique of narration, and adopt the same to write their own stories. They can identify the conversational strategies the characters in the story have employed, and try to use the same in conversations with their fellow students in the class. They can enact the story as a team and learn to behave like the characters. There is no limit to the kinds of activities which could be developed based on the story in the textbook.

All language skills are covered in teaching the story in the class. There is no better material than literary pieces for reading assignments outside the class. Quite a few abridged and re-told materials are available which could be assigned for reading outside the class. Short story collections and short novels are more useful than full length fiction. Ask the students to pencil those words, phrases, and idioms which are unfamiliar to them. Let them check with a second language learner's dictionary such as Oxford Advanced Learner's Dictionary of Current English not only for their meanings but also for their usage.

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THE POLITICS AND HISTORY OF COALITION GOVERNMENT: THE INDIAN CASE

Adifer Hussain Hajam
Reserach Scholar for M.Phil
Department of Political Science
Singhania University ,Rajasthan India

INTRODUCTION

Political parties and the party system in India have been greatly influenced by cultural diversity social ethnic casts community and religious pluralism traditions of the national list movement contrasting style of party leadership and clashing ideological perspectives. The two major categories of political parties in India are national and state, and are so recognized by the election commission of India on the basis of certain specified criteria. As of today there are seven national parties seven after the split in the Janata Dal in August 1999 and more than 50 parties recognized as such by the election commission of India .

The national parties are Indian National congress Bharatiya Janata Party Communist party of India communist party of India (Marxist) Bahujan Samaj Party, Nationalist congress party and Rashtriya Janata Dal.

The term coalition is derived from the Latin word coalition which is the verbal substantive of coalesce co-together and alescere to grow up which means to go or to grow together. According to the oxford English dictionary the word coalition means an alliance for combined action of distinct party persons or state without permanent incorporation into one body. According to the new universal encyclopaedia coalition refers to ministry composed of members of two or more political party men of different views joining together for some common purpose. In the strict



political sense the word coalition is used for an alliance or temporary union for joint action of various powers or states and also of the union into a single government of distinct parties or members of distinct parties. It is generally accepted that a coalition can take place only within the contexts of mixed motive in which both conflict and common interest and simultaneously present and must govern the course of action chosen.

So coalition refers to a group of people who come together to achieve some end usually on a temporary basis. In politics it signifies a parliamentary or political grouping of different parties, interest groups of factions formed for making or influencing policy decisions or securing power William A. Gamson defines it as, the joint use of resources to determine the outcome of a decision. In a mixed motive situation involving more than two units in the words of Ogg, Coalition as employed in political sense commonly denotes a cooperative arrangement under which distinct political parties or at all events members of such parties unite to form a government or ministry.

Coalition politics means a system of governance by a group of political parties or by several political parties; when several political parties collaborate to form a government and exercise the political power. On the basis of a common agrees programme/ agenda we can describe such a system as coalition politics or coalition government. Such a government is usually organized when no party is in a position to get a majority in the parliament and some parties form a coalition group or an alliance and thus form a government while defining coalition politics Ogg observed that a coalition government is a collaborative or cooperative effort in which several political parties or some political parties in association with some independent representatives form a government. The system of forming a collective



government and running such a government is usually described as a coalition government or a system of coalition rule or more simply coalition government or a stem of coalition rule or more simple coalition politics.

Lastly we can say that coalition politics can come into operation either through a pre poll coalition on alliance or through a port poll alliance. It can be either a negative alliance or a positive pre poll alliance based upon shared and agreed policies and programmes. Today coalition politics is in operation in India at the national level as well as in some of the states of the Indian union.

FEATURES OF COALITION POLITICS

The following are the features of coalition politics in India particularly since 1986.

- § It has been quite evident that today no single national level party is in a position to get a majority in elections and to form a government, at the centre it is expected that national level political parties will now become increasingly conscious of the need to have coalitions with regional parties.
- § It also appears that in future pre poll alliance will be made after the election results only limited political changes will be made in these.
- § Since a coalition government is formed on the basis of a mutually agreed common programme and it sustains itself through consensus decision making. The role of political of consensus will gain strength in the Indian politics.
- § It is now also certain that in every coalition government the leadership role will fall in the hands of the single largest constituent of the coalition alliance.



- § Three distinct alliance groups appears to be emerging in Indian politics BJP led alliance congress led alliance and left front alliance.
- § Coalition politics has tended to make the working of the Indian political system in general and the parliamentary system of governance in particular more complex problematic and even fluid. ⁷ it can strengthen the demand for the incorporation of at least some features of the presidential system in the Indian parliamentary system of governance. With all of the above mentioned features and emerging trends the era of coalition politics has really open in the Indian political system. After having worked through a one party dominant party system the Indian political system is currently working through a system of coalition politics under which several political parties are simultaneously sharing power both at the centre and state levels.

Coalition started in England first when Pitt the elder in 1757, coalesced with the wig aristocracy represented by Duke of New castle. Similarly in 1782 a coalition ministry was formed in England when fox the leader of the reformers joined forces with lord north the leader of the opposition party and framed a great coalition. ⁸ It was however the result of this coalition that fox ruined his political career. After the resignation of lord Durby I December 1852 a coalition ministry came into being in England in which lasted until January 1855, this was formed by lord Jhon Russel the leader of the Whigs and lord Aberdeen, leader of the moderate wing of the conservative party. ⁹ there was a coalition in 1895 between the liberal unionists and conservatives in lord Salisbury's third ministry. Similarly a part of the liberal and labor parties formed a coalition with the conservative under Asquith 1951 and Lloyd George 1916. With the



resignation and subsequent defeat in 1922 of Lloyd George this coalition came to an end a similar coalition was formed in 1931 when a part of the labour a part of the liberal party and the whole conservative party joined forces under Ramsay Macdonald. There were some defections later and from 1935. The government was predominantly conservative. In 1940 labour liberals and conservatives formed a coalition under Winston Churchill which lasted until 1945. In Australia the coalition of the liberal party and the country party is considered virtually indestructible. In France the president and the prime Minister even if they belong to different coalitions work on principles of cohabitation a term coined by the French.

In other European countries like Germany Coalition have been fairly stable and successful although it took years of rectifications and modifications to cleanse the electoral system and create a favourable climate for coalition governments to flourish. Most of the European countries including Switzerland Denmark and the Netherlands are experimenting with this form of governance coalition governments are also gaining popularity in south and south East Asian countries as Japan, Sri Lanka Bangladesh, Pakistan and India.

COALITION POLITICS IN INDIA

Contemporary India has today undergone a complex and tortuous political transition. The demise of the one party dominance system has given birth to an era of coalition with the decline of the congress and in the absence of a national alternative having a countrywide spread it was logical for the people to repose faith in different parties and groups some confined to region. For the last couple of decades the Indian political landscape has been dominated by coalition politics.



Unlike general perception coalition in politics is not a new concept for Indian politics coalitionism as a form of government is common and widely practiced in Europe. Indian too has accumulated not inconsiderable amount of experience in the form of governing arrangement. Undivided India got its first experience of coalition government in 1937 when the government of India act, 1935 became operative. At the time Jinnah asked for a coalition consisting of congress and Muslim league in UP but congress the party holding majority did not entertain this demand. Mohd Ali Jinnah at that time argued that in india coalition was the only respectable device to give to the Muslim a fair share in governance in other states like NWFP and Punjab congress formed coalitions with other regional parties.

In 1947, the interim government under the prime minister ship of Nehru was the first formal coalition consisting the congress, the Muslim league, the Hindu Mahasabh etc. the electoral history of India and the records of union government since independence can be divided into two phases first up to 1989 a period of eight elections resulting in electoral majority for one party and relatively stable union governments except for a period of 1967-72 and the second the decade since 1989 marked by fractured verdicts in 1989, 1991, 1996, 1998 and 1999 and 2004 resulting in the formation of minority or coalition government.

Coalition politics in India for is very volatile and one again pre poll alliance is buzzing everywhere with scrambling for seats and allies. Alliance is subjected to last minute changes any time. However amidst these the prime ministerial candidates have been announced by the existing coalition parties. In the 2009 General elections the prime minister candidates for NDA led coalition was the present leader of the opposition party Shri. L.K Advani and UPA coalition prime minister candidate was Dr. Manmohan



Singh while the third front was seen scuttling for suitable person amongst them and this party formed by teaming some regional parties aim to led alliance and BJP led coalition .

UPA is formed with constituent parties such as Indian National Congress party. Dravida Munnetra Kazhagam, J & K National conference, LOK Janshakti party, Jharkhand Mukti Morcha, Trinamool Congress, Indian Union Muslim League, Republic party of India. Marumalarchi Dravida Munnetra Kazhagam. Sikkim's Democratic Front and All India Majlis- E-Ittehadul Muslimeen . The Rashtriya Janata Dal, The Lok Jana-Shakti party and Samajwadi Party has formed an alliance in UPA and Bihar, but still claim to be party of UPA.

The NDA party comprises of BJP, Janta Dal (united) Shiva Shena Shirominal Akali Dal, Asom Gana Parishad Rastriya Lok Dal, Indian National Lok and Mizo National front. The Third Front Alliance also known as United Front was in power 1996-98. Presently third front is alliance between united national progressive alliance and left front. Constituent parties are communist party of india. Telugo Desam party, Biju Janatal Dal secular revolutionary party. However, in a political set up like the one we have today it very difficult to predict which party will ties up with other party. Recently after the dates for the 15th lok sabha election were announced, all the major parties stated setting up fronts to project themselves as the leading contender for the top job, irrespective of their earlier rivalries.

This election was quite different from the earlier ones, this time it was a three way fight and not the tradition two ways. The formation of the third front had led to sleepless nights for both the major parties also the unclear picture about the voters favorite party has increased the risk.



Despite the shortcoming of the coalition governments there is a positive side about it. Greater participation of the regional parties has put the regional issues on the central table which otherwise would not have got the treatment they deserved. In his election the effort of the parent party is to focus on regional issues through the regional allies to maximize their gain. So it would be wrong to say that the coalition era has been an all wrong political error, it has been a mixed bag with some compromises and some challenges the third front joining.

The fray has made the fight more interesting and forces the other parties to have a reality check on their previous work. In order to have stable coalition it is necessary that political parties moderate their ideologies and programmes. They should be more open to take others points of view as well. They must accommodate each other's interests and concerns. But this is not what happening in India. In Indian parties do not always agree on the correct path for governmental policy, different parties have different interests and beliefs and it is difficult to sustain a consensus on issues when disagreements arise, they often fail to see eye to eye with the government on many public policies. However, this is not to say that we have never and successful coalitions. Governments in Kerala and West Bengal and NDA and the UPA at the centre have been successful coalitions. Other coalition should learn from these because it is a difficult to operate in an environment full of disagreements. The fact of the matter is that India has had coalition government in the past and it will continue to have in the future as well.

Therefore it is in best interest for all that parties develop a sense of understanding and do not play games of power politics and bad politics, its high time that the MPs realize how bad India fares on other economic



variable in the world and it is time they put their energy in improving those than just catering to their selfish interests. If political parties feel that coalitions are too much of a compromise and always lead to unstable governments, then India can think of alternative forms of government the presidential system can be one but it has its own cons. It is very important for the political parties to moderate their ideas as there are no readymade formulas or easy solutions to make coalition work in a smooth manner.

CHANGE IN PARTY SYSTEM

Political parties in India emerged during the British rule in the course of freedom struggle. Congress founded in 1885 spearheaded the freedom struggle and naturally therefore after independence it emerged as a pre eminent and a natural party of governance. Congress not only dominated parliament and state legislative assemblies in terms of seats but also outside the legislature in terms of organizational strength. Congress dominance over the Indian politics continued till 1967.

However there was gradual shift from the pattern of one dominant party rule. The growing political social economic and regional tensions gave rise to emergence of different parties which wielded varying influences in state. Within the course of time an uneven politics pattern was evolved. In those states where non congress parties mustered enough combined strength to have the working majority in state legislature coalition government were formed in Punjab, Bihar, UP etc. The year 1967 turned out to be watershed in Indian politics ridding on the crest of mounting non congressism non congress coalition in the form of Samyukta vidayak Dal (SVD) governments were formed in several states. They had ideological heterogeneity. The exception were coalition in west Benggal and Kerala. The coalitions in west Bengal was an alliance of left parties where as in



Kerala there was a coalition government of left and Democratic front. The SVD coalitions in states collapsed in course of time as a result of their inner contradictions in the realm of ideology and political orientations of the constituents. Because of relative ideological political and programmatic homogeneity, the coalition mainly of the left parties in west Bengal and left and Democratic forces in Kerala had a greater degree of stability and as such they could survive and revive congress continued to be the dominant party in the centre government till 1977 when congress lost its power giving room to the government of the Janata party a conglomeration of five erstwhile opposition parties for consolidating the anti congress votes. The Janata government committed to a common progressive election manifesto. Bread with freedom had caught the imagination of the people and had raised their hopes and aspirations.

So the Indian party system has changed from single dominant party to multi party system strongly marked by regional parties. Since 1989 the Indian party system has changed from one in which one dominate all Indian party the Indian national congress governed at the centre and in most states to one in which weakened al Indian parties let coalition government at the centre while regional parties share power at the centre and growing in many states in would be in perfect order to make to survey of coalition governments centre and state.

Since 1980 we have seen emerged of many regionalist parties as reflected by the growing size of ballot papers. These parties try to build their vote bank on basis of regionalism religious caste language etc. they try to showcase themselves as representative or rather protectors of interest of one communities like Muslim (RJDSP) some go as protectors of dalits (BSP) some are formed on the basis of hindutva (Jana Sangh Shiv Sena)



some try to bring out linguistic or caste appeal (MNS,ALADMK,DMK,TDP). List is endless worrying factor for Indian stability. When these parties go into election they showcase then selves as fighters against so called non secular parties like BJP. This may seem to be the biggest communities and on other side they distance themselves away from non secular parties.

What most Indians need to ask is. Is the dominance of regional parties holding back India's emergence as a global power in terms of foreign economic and social policies this question needs to be asked again and again , not just because the left have vetoed the nuclear deal but also because small regional parties have a potentially dangerous control over government polioces of all kinds. And regional parties and leaders are on the march all across india. Mulayam Singh Yadav, Mayawati , Lalu Prasad, Bal Thackeray, Chandra Babu Naidu, Jaylalitha, M.Karunanidhi, Naveen Patnaik, MUmta Bannerjee, Nltish Kumar , OMprakash Chuthelal , prafulla Mahanta, Prakash Singh Badal, and Mufti MOhd Sayeed, Farooq Abdullah are just names who will play a decisive role in the formation of next govt. we all know they will expect their pound of flesh in terms of more state funds for their regions, more trains to and from their state and more schemes that benefit their vote banks. But will they pause and think it is about future.

This has been one of the more unfortunate development of Indian democracy since 1967 when they monopoly of the congress started slipping over the country the process was accelerated in 1989 when the congress lost the lok sabha election. Since then so called allies have been dictating terms to successive govt. sure the rice of the regional parties also reflects the health of Indian democracy in a way they have replaced national parties who could not full fill local and regional aspirations. Because the people of Andhara Pradesh felt insulted, NT Rama Roa could form the Telugu Desam and right to power.



Yet isn't there a danger that if all regional parties focus only on their narrow agendas and if the so-called national parties like the Congress and BJP keep wakening, there will be no one at the centre to pursue the policies that are in Indian strategic national interest, and the danger are real. The Akal Dal can any they paralyze governments and governance because they are unhappy with the controversial, Sacha Dera Baba the PDP can paralyze Kashmir, Shiv Sena routinely paralyzed Maharashtra. Trinamool Congress does it in West Bengal. Power without responsibility can be the most dangerous thing. The time has come for regional parties and formation to realize this. Politics has become such a dirty word and profession that it would be futile even to expect any magical results or changes in the run up to next Lok Sabha elections, but for the future of Indian regional parties have to adopt their own common minimum programme that will clearly spell out the policies they will support no matter what the government.

Since regional parties claim that they have better understanding what voters want in contrast to lumbering national parties surely they can announce that they will support any policy that promotes access to education health sanitation and employment opportunities for the poor and the deprived. Literally from Kashmir to Kanya Kumari these are issues that engage the voters who are desperate to share the benefits of globalization the regional parties also know that the biggest obstacle to delivering benefits of development and even decent policies is the corrupt and incompetent bureaucracy, cannot they all come together and promote a character which says that bureaucracy and red tape will be number one enemy they all will vote in the Lok Sabha to abolish. India now stands cross roads being a democracy elections are inevitable and so is political insatiability. Equally unstoppable for the time being is the rise and rise if



regional of political parties, perhaps for the first time India's regional parties have an opportunity to create history. Not by nearly forming a third front and repeat instability and coherence of the Deve Gowda and Gujral Governments. A between 1996 to 1998 but by insisting that power and policy making actually shifts from Delhi to local District and villages.

COALITION GOVERNMENT AT THE CENTRE

India experienced its first coalition government even before the transfer of power when after refusing to share power with the congress; the Muslim league joined the interim government a month later. The function of this 14 member coalition government formed on Oct. 25, 1946 lasting none months highlighted the travails of a coalition of unlike minded parties giving a good lesson in what a coalition should not do. Naturally this coalition between a party opposing partition of the country and the other bent upon the partition lacked political homogeneity.

After the split of congress in 1969 some members of the congress party withdrew their support from the government thereby reducing it into minority. However the minority congress government of Mrs. Indira Gandhi continued to rule with the tacit support of communist party of India and dravida munnetra Kazhagam (DMK). In this minority government neither communist party of india nor dravida munnetra kazhagam (DEMK) was represented in the government, after the election of 1971 Mrs. Indira Gandhi's party was returned to power with an overwhelming majority and provided a strong government till 1977 when it was voted out of power and was succeeded by the Janata government since 1977 India has been experienced various coalition government at the centre.



COALITION GOVERNMENT IN THE STATES

In the electoral history of independent India 1967, 1977 and 1989 are the turning points in the nature of the party system. The fourth General Elections of 1967 can be considered one of the most important events in Indian politics. Ridding on the crest of mounting non congressism, non congress coalitions in the form of Samyukta Vidayak Dal (SVD) government were formed in several states. The 1967 election had created a situation in which congress dominance was strikingly diminished because its performance in the art of governance was subjected to harsh judgment by supporters and opposition alike. The public image of the congress had been tarnished owing to the charges of corruption against some of its leaders and also on account of growing economic crises in the country. Intra-party factionalism and conflicts resulted in massive defections and splinter groups in the form of Janta Congress in West Bengal, Madhya Pradesh, Orissa, Jana kranti Dal in Bihar, Jan Pakasha in Mysore, and the Janta party in Rajasthan . Emergence of splinter groups and their reconciliation with opposition parties created a situation conducive to coalition and competitive multiparty system. The 1967 elections put the congress system on trail and marked and of one party dominances system in India.

Despite the weakening of the congress party during 1967 to 1971, it continued be a single dominant party and the centre till the ninth general elections with the short interval of 1977-1979 when the coalition ruled at the centre.

TYPES OF COALITION GOVERNMENT WITHIN THE STATE

Coalition governments in the states are generally of four types. The first type is one in which there exists a dominant party with one or more



small parties which cannot really hurt the dominant one even if they step-out of the coalition. The German Federal Republic is an eminent example of this type. In the state of West Bengal of India the CPIM is the dominant force in the left front. The second type of coalition is one of equal partners. They are symbolic of the fourth republic of France. In India, Kerala is the only state where this model has been tried for many years with a success. The third type of coalition is a united front of several likeminded parties forged mainly to keep at bay the rival. United front government in France in the second half of the 1930s was formed to resist the fascism and Nazism, but it fell because most political parties regarded the USSR to be a greater threat than Hitler's Germany. In 1967, 1968 united front ministry were formed in some states where the congress had been the dominant force. The fourth type of coalition is a national government formed to face an overriding national danger such as war and invasion by a strong enemy. British had a national government during world war II with wins ten Churchill as prime minister. In India the idea of national government has been expressed many times. Its strong advocate BJP refused to form a national government during the Kargil crisis 1999 when it headed the care taker coalition government at the centre.

After the 1967 general elections the coalition government became the norm in the Indian states. Non congress parties began to prevail in state politics. So far several states in India have experienced coalition government. Most prominent among them have been Kerala, west Bengal and Haryana, besides other states Bihar Maharashtra UP Goa HP and north eastern states for having coalition experience.

CONCLUSION

Political parties are indispensable to any democratic system and play the most crucial role in the electoral process in setting up candidates



and conducting election campaigns. In recent years, we have witnessed a succession of unstable governments and the reason for such a recurring phenomenon is said to be the archaic and chaotic functioning of political parties. Alliance and coalition are made, broken and changed at whim and the balance of power seems to be held not by those at the union level but by minor parties on the fringes. There is no doubt that Indian political parties have fragmented over the years. Frequent party splits mergers and counter splits have dramatically increased the number of parties that now contest elections. In 1952, 74 parties contested election whilst in recent years this number has swollen to more than 177, and has been consistently increasing since 1989. Can the instability at the union level or in the states be attributed solely? To the growing number of parties or the malaise with which the political system suffers today lies in the functioning and the dynamics of the party system in India apart of course from the other causes in the working of the political system as a whole.

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सूक्ष्म अध्ययन कौशल

डॉ. (श्रीमती) वर्षाबेन के. गोरवामी

राहायक आचार्य,

मांगूबा एम.एड. कॉलेज,

वाहेलाल (अहमदाबाद)।

1. प्रस्तावना —

भारत में शिक्षा की परम्परा बहुत प्राचीन है, यजुर्वेद में कहा भी है, "सा प्रथमा संस्कृतिविश्ववारा" यह विश्व की प्रथम संस्कृति है और डॉ. टॉमस ने लिखा है कि भारत में शिक्षा कोई नई बात नहीं है।" संसार का कोई भी देश ऐसा नहीं है, जहाँ ज्ञान के प्रेम का उद्गम इतना प्राचीन हो अथवा प्रभाव चिर-स्थायी और शक्तिशाली हो।" वर्तमान युग में भी शिक्षा का प्रसार तीव्र गति से हुआ तथा हो रहा है। इसके साथ-साथ अध्यापकों में भी अभूत-पूर्व वृद्धि हुई है।

अध्यापक तो वास्तव में राष्ट्र निर्माता होते हैं। इसलिए किसी भी राष्ट्र का हित उस राष्ट्र के अध्यापक के हित पर निर्भर है। अध्यापक बनाने के लिए कारखाने नहीं बनाए जा सकते। अध्यापन तो एक कला है, एक जटिल प्रक्रिया है, जिसमें व्यवहार का मुख्य स्थान होता है।

बालक की औपचारिक शिक्षा में अध्यापक एवं उसके कक्षा शिक्षण का विशेष महत्त्व है। अध्यापक का दक्षता आधारित शिक्षण छात्र की वांछित दिशा में विकास में सहायक होता है और अध्यापक दक्षता आधारित शिक्षण की गुणवत्ता उस देश में प्रचलित अध्यापक-शिक्षा कार्यक्रम पर निर्भर करती है। अध्यापन की गुणवत्ता का विकास करने, अध्यापक व्यवहार शोधन करने एवं दक्ष अध्यापक तैयार करने की दृष्टि से सूक्ष्म अध्यापन तकनीक का प्रयोग किया जाने लगा है।

जब से अध्यापन को विभिन्न अध्यापन कौशल का समूह समझा जाने लगा तब से ही कौशल आधारित अध्यापन का विस्तार हुआ। सूक्ष्म अध्यापन की नींव अध्यापन



प्रक्रिया का ही एक अंग है।

जैसे जब भी किसी औषधि की खोज होती है, विशाल पैमाने पर उसके उत्पादन से पूर्व हजारों लोगों पर उसका परीक्षण कर उसकी उपयोगिता एवं उससे होने वाले बुरे प्रभावों का अध्ययन किया जाता है तभी सुधार किया जाता है। इसी प्रकार शिक्षा के क्षेत्र में भी विभिन्न शिक्षण विधियों का छोटे पैमाने पर प्रयोग किया जाता है, सूक्ष्म अध्यापन की कक्षाएँ छोटी कम विषय वस्तु एवं एक समय में एक अध्यापन कौशल का अभ्यास इसी प्रकार का प्रयोग है। प्रयोगात्मक रूप से इसकी उपयोगिता सिद्ध हो चुकी है, लेकिन सूक्ष्म अध्यापन के प्रति शिक्षक महाविद्यालय में कार्यरत प्राध्यापकों की क्या अभिवृत्ति है, प्रस्तुत शोध में यह जिज्ञासा व्यक्त की गई है।

1.1 शोध प्रश्न –

प्रस्तुत समस्या के चयन में शोधकर्त्री के दिमाग में निम्न शोध प्रश्न उत्पन्न हुए—

1. शिक्षक महाविद्यालय में कार्यरत प्राध्यापकों में सूक्ष्म अध्यापन के प्रति कैसी अभिवृत्ति पाई जाती है?
2. महिला व पुरुष प्राध्यापकों की अभिवृत्ति में अन्तर पाया जाता है?
3. कला व विज्ञान की अभिवृत्ति में अन्तर पाया जाता है?
4. सूक्ष्म अध्यापन के विभिन्न क्षेत्रों के बीच सह-सम्बन्ध ज्ञात करना।

1.2 समस्या कथन –

किसी भी शोध कार्य के लिए समस्या कथन महत्वपूर्ण स्थान रखता है, जिसका अर्थ शोध प्रबन्धन के शीर्षक का उल्लेख मात्र ही नहीं है। किसी भी शोध प्रबन्ध का शीर्षक उस अनुसन्धान के लिए विषय अथवा अनुसंधान में प्रस्तुत किये गये शैक्षिक विशिष्ट क्षेत्र को केवल नाम प्रदान करता है।

अतः वर्तमान समस्या का कथन इस प्रकार है :-

शिक्षक महाविद्यालयों में कार्यरत प्राध्यापकों की सूक्ष्म अध्यापन के प्रति अभिवृत्तियों का अध्ययन में प्रयुक्त परिभाषित शब्दों की जानकारी करना।

1. प्राध्यापक :-



प्राध्यापक से तात्पर्य शिक्षक महाविद्यालय में कार्यरत प्रशिक्षक से है जो वर्तमान में भावी अध्यापकों को प्रशिक्षित करने की महती भूमिका निभा रहे हैं।

2. सूक्ष्म अध्यापन :-

सूक्ष्म अध्यापन अध्यापकों को कक्षा में पढ़ाने का प्रशिक्षण देने की अभिनव प्रक्रिया है। ऐलन और ईव (1968) ने इसे नियंत्रित अभ्यास की प्रक्रिया बताया है, जिसमें यह संभव होता है कि नियंत्रित स्थिति में विशिष्ट अध्यापन कौशल पर एकाग्र होकर अभ्यास किया जाए। सूक्ष्म अध्यापन की परिभाषा देने के अनेक प्रयत्न किये गये हैं :-

1. "सूक्ष्म" अध्यापन एक प्रशिक्षण विधा है जो छात्राध्यापकों से अपेक्षा करती है कि वे एक संप्रत्यय, एक विशेष अध्यापन कौशल के द्वारा थोड़े से विद्यार्थियों को अल्पावधि में पढ़ाएं।"
2. "Micro teaching is a scaled down teaching encounter in class size and time."
3. Allen (1968) अपनी पुस्तक Microteaching में ऐलन और रियान (1968) ने सूक्ष्म अध्यापन को पाँच मूलभूत सिद्धान्तों पर आधारित बताया है :-
 1. सूक्ष्म अध्यापन वास्तविक अध्यापन है।
 2. परन्तु इस प्रणाली में साधारण कक्षा अध्यापन की जटिलताओं को कम कर दिया जाता है।
 3. एक समय में किसी भी विशेष कार्य एवं कौशल के प्रशिक्षण पर ही जोर दिया जाता है।
 4. अभ्यास क्रम की प्रक्रिया पर अधिक नियंत्रण रखा जा सकता है।
 5. परिमाण संबंधी साधारण ज्ञान एवं प्रतिपुष्टि के प्रभाव की परिधि विकसित होती है।

अंग्रेजी शब्द "माइक्रो टीचिंग" है। माइक्रो का अर्थ है "सूक्ष्म" और टीचिंग अर्थात् "शिक्षण"। इस तरह हम अपनी भाषा में इसे "सूक्ष्म शिक्षण" कहते हैं। इसकी



समग्र प्रक्रिया में आद्यन्त सूक्ष्म इकाईयों काम करती हैं। इसके निम्नांकित अंग दृष्टव्य हैं –

1. सूक्ष्म विषयवस्तु
2. सूक्ष्म छात्र
3. सूक्ष्म समय
4. सूक्ष्म संकल्पना
5. सूक्ष्म परिणाम

ग्राफिथ्स ने सन् 1973 में कहा कि सूक्ष्म अध्यापन की सर्वसम्मत एवं सम्पूर्ण कोई परिभाषा नहीं है। बहुत ही लचीली और अनुकूलशील प्रक्रिया होने के नाते इसे किसी विशिष्ट एवं मर्यादित परिभाषा में बांधना समझदारी नहीं होगी।

अभिवृत्ति :-

साधारणतया अभिवृत्ति किसी व्यक्ति का, किसी वस्तु का या अन्य विचार के बारे में सोचने, अनुभव करने या व्यवहार करने का तरीका है। इसका अर्थ है – किसी वस्तु, व्यक्ति या विचार के प्रति हम क्यों सोचते हैं और कैसा अनुभव करते हैं तथा उसके प्रति कैसा व्यवहार करते हैं। यह हमारी उसके प्रति अभिवृत्ति है।

व्यक्ति के विकास करते समय उसके अनुभवों की वृद्धि हुआ करती है और व्यक्ति का बौद्धिक विकास भी प्रगतिशील रहता है। अभिवृत्ति एक विशिष्ट मानसिक दशा होती है, जो व्यक्ति के परिपक्व अनुभवों पर आधारित होती हुई प्रेरणात्मक हुआ करती है। व्यक्ति इस अभिवृत्ति की मानसिक दशा में प्रेरित होकर सामाजिक कार्य करता है और इसी में नियन्त्रित भी रहता है। अभिवृत्ति द्वारा दी गई प्रेरणा बिल्कुल व्यक्ति की इच्छाओं एवं मूल प्रवृत्तियों द्वारा प्रदत्त प्रेरणा के समान होती है।

थर्स्टन के अनुसार :- किसी विशेष मनोवैज्ञानिक वस्तु के लिए पक्ष या विपक्ष में सामान्य प्रतिक्रिया होती है, उसे ही अभिवृत्ति कहते हैं।”

(अ) मनोवैज्ञानिक शब्दकोष में इसके विविध अर्थ दिए गए हैं –

1. स्ववृत्तियों का एक स्थिर समूह।
2. एक संक्षिप्त किन्तु व्यापक एवं समग्र व्यवहार।



3. एक आने वाले अनुभव के प्रति विशिष्ट मानसिक स्ववृत्ति अथवा निश्चित प्रकार की क्रिया के लिए तत्परता की अवस्था। सभी परिभाषाओं पर दृष्टि डालते हुए कहा जा सकता है कि अभिवृत्ति एक तत्परता की अवस्था है, जो किसी वस्तु, व्यक्ति या विचार के प्रति एक निश्चित तरीके से काम करने को प्रेरित करती है।



DOMESTIC VIOLENCE AGAINST WOMEN IN INDIA VIOLATES HUMAN RIGHTS

M. Padmanabham

Lecturer in Public Administration
RRDS Government Degree College
Bhimavaram,
Andhra Pradesh

Dr.S.R.Subhani

Faulty
Dept. of Political Science and Public
Administration
School of Distance Education
Andhra University, Visakhapatnam

The concept of human rights has assumed importance globally during the past few decades. It became significant after the Second World War when political and civil rights of the people were completely suppressed. Therefore human rights emerged as a major category in the field of human activism. It has become a principal tool in attaining individual freedom of the citizen of all countries. A dignified human life has been the main objection of human rights paradigm.

Human Rights are a dynamic concept and endeavours to adopt itself to the needs of the day. Human rights constitute those very rights which one has precisely because of being a human. In their basic meaning, human rights are claims of the individual for such conditions which are essential for the fullest realization of the innate characteristic which nature has bestowed him/her with as a human being. Human rights pertain to all persons and are possessed by everybody in the world because they are human beings. Difference of sex, race, language and colour do not change these rights. Nor do the differences of property, social origins, political ideals or religious beliefs can change these rights. Human rights are essential for full development of human personality and for human happiness. They are indispensable for physical and mental upliftment of the human race.



The League of Nations was the first international human effort to get the nations together. The horrors and worst kind of brutalization of human rights in the Second World War the main motivating factor in pursuing the goals of protection of human rights in the post war period. The vague and talking hunger for peace, human rights and social justice expressed in the covenant of League of Nations was transformed into firmer commitments and stronger imperatives in the charter of the United Nations which stressed the urgency of international cooperation in promoting and encouraging respect for human rights and fundamental freedoms. The U.N. emerged as the international organ to generate and keep up mankind's desire for peace. The Magna Carta in England, The American Bill of Rights, French Declaration of the Rights of Man, The Bolshevik Revolution in Russia could be cited as important landmarks in the development of the concept of human rights.

Human rights became universalized and internationalized through Universal Declaration of Human Rights (UDHR) which was adopted by the General Assembly on the 10th of December, 1948. It define specific rights-civil and political as well as economic, social and cultural with equality and freedom from discrimination as a principal. The UDHR is not just a declaration, it represents the collective wisdom of the world community to work together towards a world without injustice, indignity and ignorance, a world without cruelty and hunger. The two international covenants of 1966 were drawn up on the basis of the thirty articles of UDHR and member Nations started ratifying them.

In India, The Preamble, Fundamental rights and the Directive Principles in the constitutions together provide the basic human rights for people of India. Fundamental rights contained in Part-III are essentially



civil and political rights which are declared supreme under article 13 of the constitution and as such are judicially enforceable while Directive Principles of state policy contained in Part-IV are by and large social and economic rights which as per article 37 of the constitution, are not enforceable in courts of law but, nevertheless, fundamental in the governance of the country.

Sadly, even after these efforts at national and international levels, the world community's struggle for human rights not merely continues but becomes intense too. And when the question arises about the status of women in India, they are the silenced victims. Violations of the rights of women are a threat to the welfare and dignity of the entire human family. Therefore, the protection of human rights of women is a worldwide responsibility which transcends all racial, ideological and geographical boundaries.

Now the question arises how for the dream of the gender equality has been realized in India in its more than 67 years of journey after independence. Whether women is really being honoured or equally treated with men or not. The examination in this paper with special reference to domestic violence against women in India violates Human Rights will provide a cursory look at the whole situation.

Women represent the most vulnerable section of the society in spite of their celebrated and privileged position as referred to by the ancient Indian scriptures. Women suffer gender devaluation at home, at work, in inheritance, public life and power process. The gender violence is common and takes many forms across culture, race and class. Women face violence many times in her life. It becomes very difficult to cope up with the situation when women are violated by her own intimates at home, a home which is



considered to be most safe and secure. Domestic violence is the most common yet least reported crime.

Defined as violence between intimates living together. The primary reason why women are subjected to violence is their subordinate status in a male dominated patriarchal society. The existence of male dominance in the family has vested all the powers and authority in the hands of man. Man is the final decision taker and has control over economic resources in the family. Under such a patriarchal structure of society women faces violence many times psychologically, physically and mentally. In such a set up of society violence against women is always rationalized, accepted and motivated and women remain voiceless and powerless. Her contribution in the society, home and work place is always underestimated. Her value lies within the reproductive and sexual service they render man. It is very surprising that wife beating is seen as a legitimate action on the part of the husband in controlling wife. It is seen as a symbol of masculinity, not crime. Similarly rape in marriage is also a form of domestic violence.

In the era of 21st century we talk about women empowerment and liberation. Don't we feel that they have become only the part of discussion in the conferences, seminars and meetings? The fact is this that women are still Abused, altreated, Psychologically injured, Kidnapped And abducted, Raped, Tortured, Sexually harassed and battered by the persons on whom she trusts the most. In a brutal form it may be sexual violence which includes physical exploitation or even murder and at a more sophisticated level the violence may be psychological or mental which includes threatening, verbal abuse, harassment, excessive interference and deprivation of women of economic resources.



Domestic violence is very much a hidden problem. It is only easily identified because it is considered to be a cause of shame in society. Considering herself a second sex, women accept violence as her destiny. The statistical graph of physical abuse, sexual abuse, rape in intimate relationships, emotional abuse, feticide, forced prostitution, sex selective abortions, female infanticide, deprivation of food and medical care etc. is increasing day by day. Therefore the human rights of women are denied and their lives are stolen from them by their own intimates. Although there are legal provisions and domestic violence bill for the safety of women but there is a need of international consensus to deal with the issue because legislation, law enforcement and judicial system has their own loopholes. Today it is also a bid debate that legal provisions (498 a, etc.) are being misused by women themselves, but it is not true in all the cases.

The Indian constitution guarantees equal status to women, yet social conditions, economic dependence of women and religious influences have made women a second class citizens. The situation becomes poorer in the rural areas of India and the rights of women remains paper laws. Thus there is a need for better protection through strong legislation and policy with proper implementation and reform in criminal justice system. Education and legal awareness widens women's perspective, lays confidence to stand up to the oppressor, and if need be take recourse to the courts for redresses. Educational and economic independence of women can play very important role in the realization and protection of her own rights. The whole society and women's intimates should take a step further to identify the contribution of women in the family as well as society.

Non governmental organizations can also play vital role in women upliftment through creating awareness among them about their rights, so



that they may say things publicly which they dares not say before. The women organizations can also hold protest march and public meetings for the safety of women victims. They can also pressurize the policy to act speedily. It is necessary to develop a humanistic approach to the victims of crimes against women. The role of police is very important in preventing domestic violence against women. Unfortunately there are many instances where women went to a police station for help and they were mentally or physically harassed. The image of police in the minds of women should be changed. Each case is to be registered and investigated by the police seriously. Sensitive lawyers can also play a significant role in achieving equal legal status to women in India. Women cell and media can also contribute positively in solving the problems of crime against women. The role of National Human Rights Commission (NHRC) and the National Commission of Women (NCW) is very important for the protection of women rights.

There are three steps to democratization for combating domestic violence:

- a) Democratization of family to allow women to be equal partner in decision making
- b) No discrimination between sexes in society
- c) Equal representation of women in state

These three conditions must co-exist to eliminate violence against women. If one of these conditions is missing, violence remains in the life of women. For example In United States, the family is individualized, the society apparently does not discriminate between sexes, but the violence persists because the women are not equally represented in Parliament and decision making bodies.



In Sweden, women have reached in appreciable numbers in the Parliament and other decision making bodies. They are more or less equally represented in state structures. But this alone has not been able to curb violence.

In closed family system of highly industrialized nation such as Japan, women form an appreciable part of the work force. However, the family is not democratized and women are also not represented in equal number in state institutions. They continue to suffer violence.

Looking at India, the Indian family is highly undemocratic, women representation at state and national structures is negligible and the society is devoid of gender justice. However, in the wake of globalization, which is throwing new challenges, is there also a hope or a possibility of moulding the market forces to the advantage of the women? Possibilities such as where the family structures start to democratize, women come forward to participate in the political process and the society starts valuing the contribution of women.

There is a need to make an all out attempt to reorient the society and transform social ethos, educate people about concept of women's dignity and the need to treat women as a human being and individual and a person demanding respect and dignity, so that women may also enjoy her rights and a society based on equality, justice and human rights may be build.

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भारत में विकलांगों की दशा

डॉ.(श्रीमती) उर्मिलाबेन ए.गोसाईं

सहायक आचार्य,

मांगूबा एम. एड. कॉलेज,

वाहेलाल (अहमदाबाद)

भूमिका

भारत में शिक्षा दर्शन की मान्यता रही है कि सामान्यों की भांति विकलांग भी विद्या प्राप्त कर सकते हैं। इस दर्शन के अनुसार विकलांग भी अपनी क्षमता तथा योग्यता का भरपूर लाभ उठा सकते हैं। यह भी राय है कि विकलांगता विकारा और उन्नयन के मार्ग में बाधा बनती है। इस बाधा से विकास की गति और संप्राप्ति की मात्रा दोनों प्रभावित होती है। शिक्षा द्वारा विकलांगों की क्षमता एवं योग्यता की परख-पहचान, उराका शिक्षा उपयोगी संयोजन विकारा गति तथा उपलब्धि मात्रा की बढ़ोत्तरी सम्भव है। यह संभावना कोई किताबी कथा नहीं है इस बात के प्रमाण भारत के इतिहास से दिये जा सकते हैं।

ऋषि अष्टावक्र की अरिथयां आठ स्थानों पर विकृत थी बचपन से ही उन्होंने आत्मा और ब्रह्म के एक्य की प्रतिष्ठापना में अपने चिन्तन और अध्ययन को केन्द्रित किया। उनकी सफल उपलब्धि का प्रमाण यह है कि उनके ज्ञान, बल और चिन्तन शक्ति में राजा जनक जैसे महान विद्वान ने भी अपनी शरण ली। इस प्रकार के अनेक उदाहरण दिये जा सकते हैं। जैसे – दीर्घतमा, धृतराष्ट्र, होमर, सूरदास, मिल्टन, हेलेर कीलर, थॉमस अल्वा एडीसन, लुई ब्रैल, स्टीफन हॉकिंग्स, फ्रैंकलिन डिनालो रूजवेल्ट, रवीन्द्र जैन, बाबा आमटे आदि सभी को हम श्रद्धा और सम्मान देते हैं। इन प्रतिभा सम्पन्न महानुभावों के उल्लेख का लक्ष्य शिक्षा की सार्थकता को सिद्ध



करने के लिये किया गया है न कि इनके योगदान के महत्व की जानकारी देने के लिये – हां इन उदाहरणों से इस विचार को शक्ति मिलती है कि विकलांगों के लिये शिक्षा व्यवस्था से विकलांगों के सामान्य स्तरीय विकास की सम्भावनाएं हैं । प्राचीन कालीन चिंतन के अनुरार भी यह बात रवीकृत भी और आधुनिक चिन्तन भी इराका सशक्त अनुमोदन करता है । ऋग्वेद के एक कथन से विकलांगों के लिये शिक्षा के भारतीय चिंतन का परिचय मिलता है ।

यामि शचिभिर्वृषणा परा वृज प्रान्धं, श्रोणं लक्ष्यएतवे कृथः ।
यामिर्वतिकां ग्रासिताम पंचतं ता मिरुषु अतिभिराश्विना गतम् ॥

(ऋग्वेद 1/12/2/8)

सृष्टि में जो भी अपंग, अंधे, लूले-लंगडे, बहरे आदि हैं – वे रामाज में घृणा के पात्र नहीं हैं, हमें उनके साथ सहृदयता पूर्वक मानवता का व्यवहार करना चाहिए । अर्थात् विकलांगों के प्रति सद्भाव रखकर उन्हें पुरुषार्थी और शिक्षित बनाये । विकलांगों के प्रति सद्भावना और उनके प्रति मानवीय व्यवहार की अपेक्षा वेदकालीन समाज में भी की गई । विकलांगों के लिये शिक्षा हमारी लोकतान्त्रिक आवश्यकता है विकलांगों की समानता के अधिकार से वंचित नहीं किया जा सकता। वस्तुतः अधिकांश विकलांग शिक्षा प्राप्ति के अधिकार से वंचित है ।

विकलांगता :-

शरीर के किसी अंग के कमजोर हो जाने पर, विकृत हो जाने से उत्पन्न स्थिति को विकलांगता कहते हैं । विकलांगता दो प्रकार की होती है –

1. अस्थायी विकलांगता :-

कई बार चोट लगने या बीमारी के कारण शरीर का एक या अधिक अंग प्रभावित हो जाते हैं और कार्यक्षमता प्रभावित होती है । चोट या बीमारी का



अरार चिकित्सा द्वारा ठीक कर दिया जाता है और पूर्व स्थिति बहाल हो जाती है । ऐसी स्थिति को अस्थायी विकलांगता कहते हैं ।

2. स्थायी विकलांगता :-

यदि दुर्घटना या बीमारी के कारण उत्पन्न हुई विकलांगता को दूर करना सम्भव न हो तो ऐसी स्थिति को स्थायी विकलांगता कहते हैं ।

विकलांगता की परिभाषा :-

1995 में पारित विकलांग कानून 1995 के पहले अध्याय के अनुसार अब एक सर्वमान्य परिभाषा तैयार की गई है । इसके तहत निम्न व्यक्ति विकलांग माने जायेंगे-

1. नेत्र हीन व्यक्ति
2. अल्प दृष्टिवान व्यक्ति
3. श्रवण बाधित व्यक्ति
4. अरिथ विकलांग व्यक्ति
5. मानसिक रूप से अविकसित व्यक्ति
6. मानसिक रोगी

1. नेत्रहीनता -

कोई व्यक्ति नेत्रहीन तब माना जायेगा जब :

- (क) उसकी दृष्टि क्षमता बिल्कुल न हो ।
- (ख) उसकी बेहतर आंख में दृष्टिक्षमता 6/60 या 20/200 से कम हो
- (ग) उसकी दृष्टि अत्यन्त सीमित हो और वह 20 से ज्यादा अपनी आंख की पुतली न घुमा पाता हो ।

2. अल्प दृष्टिवान :-



वह व्यक्ति जिसकी दृष्टि क्षमता अत्यन्त बाधित हो और चश्मा लगाकर अपना काम कर पाते हों तो उन्हें अल्प दृष्टिवान माना जायेगा ।

3. श्रवण बाधित व्यक्ति :-

वह व्यक्ति जिसके बेहतर कान में बातचीत करने वाली फ्रीक्वेन्सियों में सुनने की क्षमता 60 डेसी बल से कम हो गई हो ।

4. अस्थि विकलांगता :-

यदि व्यक्ति की हड्डियों, जोड़ों, मांसपेशियों में इतनी विकृति आ गई हो कि उसके अंगों का घूमना कठिन हो गया हो तो उसे अस्थि विकलांग माना जायेगा ।

5. मानसिक रूप से अविकसित व्यक्ति :-

वह व्यक्ति जिसके मस्तिष्क में अवरोध हो और उसका सामान्य रूप से विकास नहीं हो पाया हो इस कारण उसके मस्तिष्क की ग्राह्य क्षमता सीमित हो गई हो और उसका आई0क्यू0 रतार कम हो गया हो ।

6. मानसिक रोगी -

जो व्यक्ति किसी मानसिक रोग से ग्रस्त हो उन्हें मानसिक रोगी माना जायेगा ।

विकलांगों के कानूनी अधिकार :-

पश्चिमी देशों में विकलांगों के लिये अनेक प्रकार के विशेष कानून बनाने की प्रक्रिया बीसवीं सदी के दूसरे तीसरे दशक में प्रारम्भ हो गई थी । अमेरिकी फाउन्डेशन फॉर दि ब्लाईंड ने इस दिशा में अग्रणी भूमिका निभाई और हेलन कीलर, बेजामिन, इरविन जैसे विकलांग जनों ने इस मुहिम का नेतृत्व किया ।

जब अमेरिका में व्हील चेयर पर चलने वाले राष्ट्रपति फ्रेंकलिन डिलानो रूजवेल्ट राष्ट्रपति बने तो उन्होंने स्पष्ट घोषणा की कि हेलन कीलर जब भी जैसा



भी प्रस्ताव विकलांगों के निमित्त लायेंगी मैं उसी कानून में तब्दील करवाने में कतई विलम्ब नहीं करूंगा। अमेरिकी फाउन्डेशन द्वारा लाये गये प्रस्तावों और कानून प्रारूपों में वहाँ की तत्कालीन नौकरशाही ने अक्सर व्यवधान खड़े किये, पर रूजवेल्ट ने उनको दूर करके कानून निर्माण की प्रक्रिया को अंजाग दिया । दूरारी ओर भारत जैसे विकासशील देशों में स्थिति दयनीय ही रही । भारत के संविधान निर्माता जब संविधान का निर्माण कर रहे थे तो उनकी प्राथमिकताएं अलग थीं उन्होंने समाज के दलित वर्गों, अनुसूचित जातियों जनजातियों का तो विशेष ध्यान रखा, शायद इसलिये भी कि उसी रामय अनेक महापुरुष जिरामें डा० अम्बेडकर आदि शामिल थे और अनेक संस्थायें इस दिशा में अभियान चला रहीं थी पर समाज के सबसे कमजोर और पीड़ित वर्ग विकलांग वर्ग—जिसमें सभी जातियों, धर्मों सम्प्रदायों के पुरुष स्त्री, बुढ़े तथा बच्चे आते हैं के बारे में निश्चित प्रावधान नहीं कर पाये शायद एक और कारण यह रहा होगा कि उस समय विकलांगों के पक्ष में न तो कोई महापुरुष था और न ही संस्थायें । खुद संविधान निर्माताओं को विकलांगता सम्बन्धी पर्याप्त जानकारी नहीं थी और उनके लिये क्या किया जा सकता है – यह समझ भी नहीं थी । इसके बावजूद भी संविधान में विकलांगों को उनके अधिकारों से वंचित करने का प्रयत्न भी नहीं किया गया । मानसिक रूप से विकलांगों को छोड़कर अन्य प्रकार के विकलांगों को वे सभी अधिकार प्राप्त हैं जो सामान्य जन को प्राप्त हैं । भारत में विकलांगों को निम्नलिखित अधिकार प्राप्त हैं—

- शिक्षा सम्बन्धी अधिकार
- स्वास्थ्य सम्बन्धी अधिकार
- परिवार सम्बन्धी अधिकार
- उत्तराधिकार सम्बन्धी अधिकार
- श्रम सम्बन्धी अधिकार
- न्यायिक प्रक्रिया सम्बन्धी अधिकार
- आयकर सम्बन्धी कानूनी अधिकार



विकलांगों के लिये सरकारी प्रयास –

सरकार द्वारा विकलांगों को प्रदान की गई सेवायें –

1. एक नेत्रहीन व्यक्ति भारतीय रेलों में किराये का चौथा हिस्सा देकर यात्रा कर सकता है । यदि वह किसी सहायक को साथ में ले जाना चाहे तो दोनों को केवल एक व्यक्ति का किराया देना पड़ेगा ।
2. नेत्रहीन व्यक्ति को इण्डियन एयर लाइन्स पर यात्रा करने पर आधा किराया देना पड़ेगा ।
3. विकलांग व्यक्ति को 10,000 रु0 वार्षिक आय पर इनकम टैक्स रिबैट प्राप्त होती है । 10,000 रु0 उस रकम के अतिरिक्त है जिसकी छूट लेने का सामान्य व्यक्ति को अधिकार है ।
4. केन्द्रीय सरकार की नौकरियों में विकलांग व्यक्ति को आयु में 10 वर्ष की छूट मिलती है ।
5. केन्द्रीय सरकार के कार्यालयों तथा सरकारी उद्योगों में 3% नौकरियाँ विकलांगों के लिये सुरक्षित हैं ।
6. उद्योगपतियों को प्रोत्साहन देने के लिये कि वे विकलांगों की नियुक्ति करें, उन्हें यह रियायत दी गई है कि जो वेतन वे विकलांगों को देंगे, उसका तीसरा भाग आयकर से छूट के रूप में प्राप्त कर सकते हैं ।

इसके अतिरिक्त भारत सरकार ने विकलांगों की दशा के उन्नयन के लिये कुछ प्रमुख राष्ट्रीय संस्थानों की स्थापना की जो निम्नलिखित हैं –

- क. चाक्षुष विकलांगों के लिये राष्ट्रीय संस्थान, देहरादून
- ख. निरूपित विकलांगों के लिये राष्ट्रीय संस्थान, नरेन्द्रपुर
- ग. बधिर विकलांगों के लिये अलीथावर जंग राष्ट्रीय संस्थान मुम्बई



घ. मानसिक विकलांगों के लिये राष्ट्रीय संस्थान, हैदराबाद

ड. शारीरिक विकलांगों के लिये संस्थान, नई दिल्ली

च. पुनर्वास, प्रशिक्षण तथा अनुसंधान का राष्ट्रीय संस्थान, उड़ीसा

(if you have above names in your own state Gujarat or at any state please give us the specific names)

विकलांगों के लिये गैर सरकारी प्रयास –

भारत में विकलांगों की शिक्षा के लिये स्वयंसेवी संस्थाओं का योगदान उल्लेखनीय रहा है । विकलांगों के लिये विशेष शिक्षा विद्यालय, कृत्रिम अंग उपकरण केन्द्र तथा कार्यशालाएं गैर सरकारी क्षेत्र में सर्वाधिक है । इन संस्थाओं से शिक्षा, प्रशिक्षण तथा पुनर्वास सम्बन्धी सेवाओं का विकलांगों ने भरपूर लाभ उठाया है और आज भी लाभान्वित हो रहे हैं ।

भारत सरकार के मानव संसाधन विकास मंत्रालय तथा समाज कल्याण मंत्रालय द्वारा भी इन संस्थानों को वित्तीय सहायता प्रदान की जाती है । अनुदान अंश 90 प्रतिशत दिया जाता है । भारत में समाज कल्याण मंत्रालय से अनुदान प्राप्त लगभग 200 स्वयं सेवी संस्थानों विकलांगों के लिये शिक्षा, प्रशिक्षण तथा पुनर्वास के कार्य में जुटी हुई है ।

सन्दर्भ सूची

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DOWNLINK PACKET SCHEDULING WITH CARRIER AGGREGATION FOR IMPROVED QUALITY OF SERVICE

P.Sreenu

Avanthi's St.Theresa
Institute of Engineering & Technology
Garividi, Vizianagaram, A.P, India

C.Kalyana Chakravarthy

MVGR College of Engineering
Vizianagaram,
A.P,India

G.Chinababu

Avanthi's St.Theresa Institute of
Engineering & Technology
Garividi, Vizianagaram, A.P, India

1. INTRODUCTION

To achieve the capacity of present cellular networks with fast growing data demand, the International Telecommunication Union has defined the specification of 4G systems. 4G systems support high system capacity. They are called International Mobile Telecommunications-Advanced (IMT-A) cellular systems. Based on the economic and service demands IMT-A systems must provide support for data rates. In the 3rd Generation Partnership Project (3GPP), it is agreed that Long Term Evolution-Advanced (LTE-A) systems, the evolution version of LTE systems, should meet the requirement of IMT-A systems. The progress of key technologies in LTE-A and IMT-A systems can be referred in [1][2]. LTE-Advanced should support wider bandwidth for high peak data rates and wide coverage. Carrier aggregation (CA), a technique that aggregates multiple adjacent component carriers into an overall wider bandwidth, is preferred for the spectrum compatibility. To Design an ideal packet scheduler in LTE-A system with CA the requirements to be satisfied are: 1) Requires to handle the packet scheduling in multiple CCs environments, 2) the required Quality-of-Service (QoS) needs to be supported for various kinds of traffics, 3) requires to achieve high system throughput, and 4) the fairness among users, traffic classes must be maintained. Many researchers have started to investigate the issues related to design of the scheduler for the LTE-A. L. Chen et al and K. Takeda et al. had proposed several CCs scheduling algorithms and scheduler structures in [3]. To evaluate the performance of independent carriers in LTE Advanced systems, several scheduling algorithms and scheduler structures are proposed. However, in all existing methods, performance results are compared with independent carrier (IC) mechanism, where CCs are not aggregated but used independently. The Purpose of



this paper is to study the system level performance of carrier aggregation (CA) in LTE-Advanced systems with and without considering service traffic class requirements.

2. METHODOLOGY

In this paper LTE-A system in a single cell environment is considered and focus is on down link transmission. It consists of n user terminals (both RT and NRT) and a Base Station (BS). Here it is assumed that there exist c adjacent CCs in the same frequency bandwidth aggregated in a single BS.

Considering all CCs have the same bandwidth, the i^{th} CC has b_i Resource Blocks (RBs), where RB is smallest allocation unit for resource scheduling. Hence, CA contains $b_{\text{total}} = \sum_{i=1}^c b_i$ RBs available for packet transmission. It is assumed that each RB contains the same transmission power.

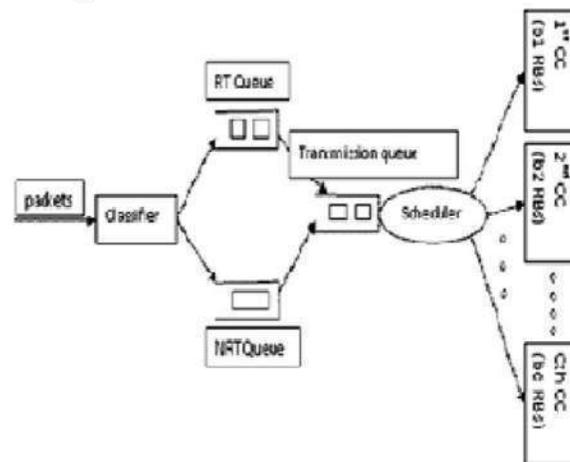


Fig. 1. The system model of a classifier with RT queue and NRT, transmission queue and CCs with i^{th} CC containing b_i RBs, $i=1,2,3,\dots,c$, in a downlink transmission

Fig.1. indicates that, data received by the classifier in the form of packets is divided into the RT packets and NRT packets. This data will be delivered into RT queue and NRT queue, respectively, based on FCFS discipline. The packets in the RT queue and NRT queue will be scheduled on the basis of the proposed packet scheduling algorithm used in scheduler, to the CCs for parallel transmissions simultaneously. The existing packet scheduling algorithm is based on Proportional Fairness(PF) criteria. We define δ_{RT} as a delay constraint for each RT packet.



Here, Orthogonal Frequency Division Multiplexing Access (OFDMA) radio technology is considered as downlink radio access scheme because of some special features like spectral efficiency, bandwidth scalability and robustness against the multi-path fading [4]. The duration of an OFDMA downlink frame, denoted as t_{OFDMA} used in a run for scheduling packets.

2.1 Packet scheduling algorithms

In this algorithm we briefly elaborate about PF [5] criterion for packet scheduling. Next we will present efficient packet scheduling algorithm based on Service Class Based Carrier Aggregation (SCBCA).

2.1.1 Proportional Fair Criteria

The PF utility function indicates the ratio of the user's instantaneous data rate to average data rate. For scheduling, the first chance will be given to the user who has the highest PF factor.

$$k^* = \arg \max_k \frac{R_k}{\bar{R}_k} \quad (1)$$

PF scheme is mostly suitable for NRT traffic, it achieves much larger throughputs than other respective packet scheduling schemes like Round Robin(RR), Deficit Round Robin(DRR). The objective of the existing algorithm is to optimize the overall system throughput as much as possible by maintaining fairness among all users and required Quality of Service (QoS) of RT traffic.

The NRT packet in NRT queue will be delivered to the transmission queue periodically. Each period length denoted as t_{th} , it is an integral multiple of run from first run. S is denoted as the number of current run. The RT packets in RT queue will be delivered to the transmission queue run-by-run.

$\eta = b_{\text{NRT}}/b_{\text{total}}$, is number of RBs that NRT users can share to b_{total} to the level η . $b_{\text{NRT}} \in \{1, 2, 3, \dots, b_{\text{total}}\}$. Here RB is a sequence on CC starts with index $i=1$. NRT packets can be transmit over ηb_{total} RBs while RT packet can be transmit over b_{total} RBs. RBs are always reserved only for RT packets.

In existing algorithm for each run, the first chance will be given for NRT packet transmission and then RT packet delivery to transmission queue from corresponding queues. Once the RT packet transmission violates threshold δ_{RT} condition, the processing of RT packet transmission is stopped, data is stored in CC starting with unused RBs and the fairness vector is calculated by using CCs, RBs and number of users, for giving priority to the user.

$$\text{tuple}(i^*, j^*, k^*) = \arg \max_{i,j,k} \frac{r_k(i,j,s)}{r_k} \quad (2)$$



If the size of the packet is larger than the available size of PRE, then the packet is split. The first part is stored in first PRE and the next part is stored in next PRE. The average data rate for each user is updated on every run, by using the formula

$$r_k = (1 - \alpha) r_k + \alpha r_{k,i,j} \quad (8)$$

where "c" is a constant value for averaging the user k's data rate.

If there exist any remaining resources the same procedure repeats again until the completion of all resources.

2.1.2 The Water Filling model

Intuitively, in the conventional water filling model, non-real time users may be given higher priority, which may deprive the real time users of their service time requirements. However, if we neglect non-real time users during scheduling, their throughput requirements may not be met either. Moreover, the method proposed in 2.1.1 may favor non-real time flows to real-time flows owing to the backlogged non-real time queues. The suggested method Service Class Based Carrier Aggregation (SCECA) attempts to correct the situation by giving RT users greater opportunities, while at the same time ensuring that a fraction of opportunity is given to non-real time flows to which effectively avoids backlogging of the queues. This obviously may have some effect on delay of real-time flows, but it was observed to mostly improve the system throughput and fairness among traffic classes.

2.2 Service Class Based Carrier Aggregation



Fig. 2. Downlink transmissions considering 2 CCs aggregated in a BS and 6 users including some RT and some NRT

Even though the user has higher priority traffic, he may suffer from frequent backlogging of non-real-time queues.

To avoid this we consider,



- ▶ A particular amount of time period is fixed for each user,
- ▶ Same time period is given for all users.
- ▶ Scheduler receives the packets from users based on time lines.
- ▶ The first chance will be given for RT users.
- ▶ Scheduler receives the Users packets and schedules them to respective CCs.
- ▶ Few CCs are reserved for RT-users in the same way for NRT-users too, based on requirement.
- ▶ Once the first run is completed the scheduler checks for availability of packets.
- ▶ If the packets are available the same process continues until all packets are processed.
- ▶ The same procedure is applicable for the next coming runs too.
- ▶ It is to be noted that if any packet size is larger than PRE size, the packet is partitioned, first part is stored in first PRE and the later part is stored in next available PRE.

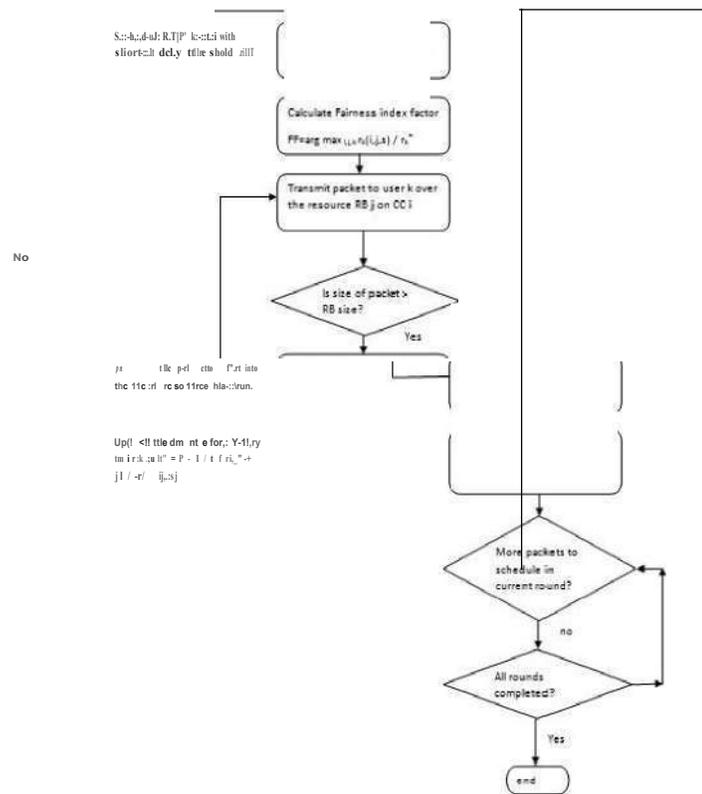


Fig. 3. Proposed SCBCA scheduling method



2.3. Baseline scheduler

The main principle of the baseline scheduling algorithm is that the multiple CCs cannot be used simultaneously. Each RT user will be randomly assigned to only one particular CC among all CCs assigned for RT-users for packet transmission. Meanwhile each NRT-user will randomly be assigned to only one particular CC.

3. RESULTS AND DISCUSSION

In this section we examine the long-term system throughput, delay and fairness among the users for the proposed system. It is assumed that coverage capacity is 1 km. 2 adjacent CCs in the 2 GHz frequency band are taken to be aggregated in the BS for packet transmission. Data transmission rate is considered as 1000Mbps.

Each CC contains 25 PRB's. The bandwidth of CC is set to be 5MHz. Each CC contains 512 subcarriers and FFT size is set as 512. Each PRB bandwidth is fixed as 180KHz. The transmitting speed of every RT user is assumed as 3 km/hr of uniform distribution in the random direction. NRT users can access the network in fixed locations. t_{th} and δ_{RT} can be considered as 3 and 20 runs, respectively.

For demonstrating the simulation results, all user traffics are independently generated according to the ON-OFF model. The OFF duration for RT and NRT packets are with distribution mean 0.03 and 0.05 seconds respectively. The ON duration for RT and NRT packets are with distribution mean 0.01 and 0.1 seconds respectively. While ON the packet size for RT and NRT packets are generated with a truncated geometric distribution with the mean 100 and 300 bytes, respectively.

The modified COST-231 Hata model [6] is considered for the path-loss model which is widely used for predicting the path-loss in several mobile wireless systems. The path-loss model for urban macro-cell at the frequency

$f(2GHz \leq f \leq 6GHz)$ is expressed by

$PL_{urban-macro}[dB]=35.2+35\log(d)+26\log(f/2)$, where d is the distance from the BS to the user.

3.1 Throughput Comparison

The throughput in Water Filling algorithm (WF) [7] and Service Class Based Carrier Aggregation are compared in Fig 3.

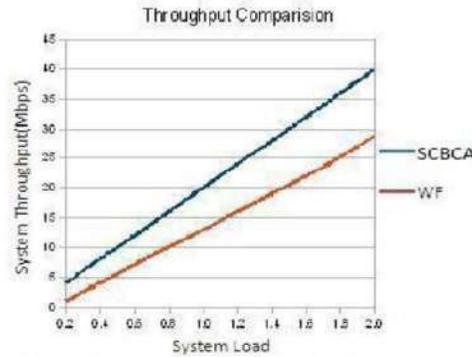


Fig. 4. The system throughput comparison between WF and SCBCA versus the System Load

The system Load can be defined as the ratio of the total packet arrival rate to the maximum system service rate. The maximum system service rate can be considered as 14.8Mbps. Here the system load is depends upon the packet generation rate. From Fig.4. we can conclude that the SCBCA has better system throughput performance than WF. When the system load is large then we can achieve good performance.

3.2. Mean Packet Delay Comparison

Here we are examining the mean packet delay versus system load. Packet delay means the time measured starting from the packet arrived into classifier until the packet is completely transmitted by the OFDMA frame.

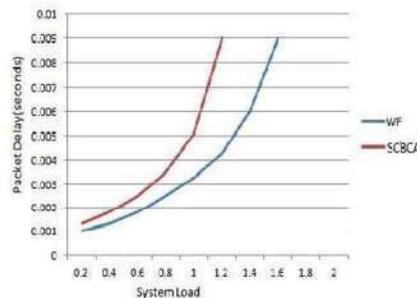


Fig. 5. The mean packet delay comparison of RT packets between WF and SCBCA versus system load
The RT packet delay is lesser than the NRT packet delay for both the algorithm, though SCBCA has larger packet delays at higher load compared to WF scheduling.

3.3. Fairness Comparison

For completeness, the fairness of WF and SCBCA is evaluated. Here we use R. Jain et al.'s fairness index [8] can be defined as



$$F = \frac{(\sum_{k=1}^K v_k)^2}{(\sum_{k=1}^K (v_k)^2)} \quad (4)$$

to quantify the fairness among all users. The graph shows the system load versus fairness index of both VvF and SCBCA. Fairness index of SCBCA is slightly better than VvF. It is because of each RT flows are scheduled with equal opportunities compared to the WF method. The fairness is almost equals to 1 when the system load is low.

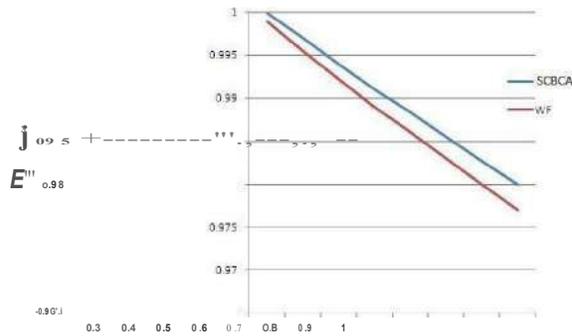


Fig. 6. The Fairness Index comparison of RT packets between WF and SCBCA versus system load

4. CONCLUSION

Carrier Aggregation based Downlink Packet Scheduling Scheme with improved throughput has successfully been proposed for LTE-A systems. By adjusting μ and α we can achieve high QoS for both RT and NRT traffics. Meanwhile we can achieve better fairness among all users by using SCBCA which provides opportunities to RT as well as NRT users. From simulation results, the SCBCA achieves significant improvements in the system throughput and the fairness when compared with the case without WF method.

To summarize, timely delivery of RT traffic and NRT traffic at high throughput are well supported by SCBCA criteria, since all CCs are flexibly and effectively utilized. The proposed scheme is useful to consider the real world traffic patterns with various kinds of quality-of-service requirements for Downlink transmissions in LTE-A systems. In [9] several methods of carrier aggregation such as HOL delay of UEs, Channel quality indicator etc., have been proposed. However, they do not consider the fairness of the service.



The proposed service differentiation method when combined with the above measures might yield even better Quality of Service.

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PAÑCASĪLA: THE FOUNDATION OF BUDDHIST ETHICS AND SOCIAL HEALTH

Vikas Singh

Ph.D. Research Scholar

Special Centre for Sanskrit studies

Jawaharlal Nehru University

New Delhi - 110067

Email - vikas.sing.gautam @ gmail.com

Abstract :

In this paper I will deal with the theory of Buddhist PañcaSīla, i.e., how PañcaSīla was recognized social respect on a massive scale by the religious movement of Buddha in the sixth century BC. The purely ethics base Dhamma has preached by Bhagavāna Buddha to public. PañcaSīla is the base of this Dhamma. Five prestigious teachings are the meaning of the term PañcaSīla. These are given below in Pāli language.

Pañca sikkhāpadāni- pañātipātā vēramaṇī sikkhāpadam, adinnādānā vēramaṇī sikkhāpadam, kāmēsūmicchācārā vēramaṇī sikkhāpadam, musāvādā vēramaṇī sikkhāpadam, surāmērayamajjapamādaṭṭhānā vēramaṇī sikkhāpadam.

The first Sīla tells about protection of every human and animals. It is committed to human beings not to kill any smallest creature or human. The second Sīla educates to refrain from stealing. Buddha said that refrain from all types of theft; a Samāṇa (monk) should be only Dattādāyī (one who takes anything when it give) and Dattābhilāṣī (one who desires to take). (Dīghanikāya's Brahmajālasutta) The third Sīla educates to abstain from sexual immorality. A wise person should avoid the sexual immorality. Buddha teaches abstention from lying through forth Sīla. Human should not sacrifice the truth in any situation. Buddha educates all the human staying away from all types of alcohol and drugs through the last modesty. A good householder who is interested in virtues, he should not take any drugs because this produces sin and intoxication destroy glory of him before the society.

The intellectual and religious revolution was starting world history in sixth century BC. At that time, many revolutionary thinkers and reformers were spreading their innovative ideas as Zarathustra in Iran, Confucius in China and Pythagoras in Greece. Mahāvīra Swāmī and Bhagavāna¹ Buddha were represented India at that time of the world. They were two great investigators whose actions, thoughts, and behaviour



were has changed the face of the forthcoming India. At that time in India, there were many rituals, *Devocada*, *Yajjuvada*, animal sacrifices, social dislocation, and several complications in Vedic religion and society. This type of situation gave birth to an universal religion that was Buddhism.

The Buddha achieved enlightenment (*Samyak Sambuddha*) under the tree of *Pipula* (Bodhi-tree) by the side of river of *Niranjana*. Bhaghawana Buddha realized that there are so many sufferings in this world (*dukkha*).² The causes of these sufferings are also in this world. That is the desire (*tanha*).³ Desires can control in this world (*tanha nirodha*) through *Prityasmutpada*.⁴ Bhagavāna Buddha searched the *Āryō Āṭṭhāṅgika* magga, which controls all types' suffering.⁵ In this way, Bhagavāna Buddha received Knowledge of four Nobel truths (*Āryasatya*).⁶

The purely ethics base Dhamma has preached by the *Bhagavāna Buddha* in public. This Dhamma is based on *PañcaSila*. The *PañcaSilas*⁷ are below given.

*Pañca sikkhapadani - paṇatipata veramaṇi sikkhapadam,
adinnādānā vērmaṇi sikkhāpadam,
kāmēsumicchācārā vērmaṇi sikkhāpadam,
musāvādā vērmaṇi sikkhāpadam,
surāmerayamujjapamādapphānā vērmaṇi sikkhāpadam.*⁸

The word *Sikkhāpada* is used to learn *Padas* in practicable terms. The term *Sikkhā* means all kinds of skilled Dhamma.⁹ *Āṭṭhakathākār Buddhaghosa*, explains five *Sikkhāpada* in his commentary *Sammohavinodini*.¹⁰

*Pañcasu pana Silāṅgesu yaṅkiñci aṅgaṃ lāsam sikkhānaṃ-
paṭiṭṭhānaṃphēna pudanti sikkhānaṃ padattā sikkhāpadāni.*¹¹

The term *PañcaSila* is known as five prestigious teachings. *Sikkhapadas* are five. According *Āṭṭhakathākara*, the meaning of word *Paṇatipata* is violence or death of the animals.¹² *Vermaṇi* means abstention.¹³ In this way, the first *Sikkhāpada* means to refrain from violence of any type of animal. The sense of the other *Sikkhāpada* *Adinnādānā* is theft i.e., taken without giving.¹⁴

The sexual immorality is the meaning of word *kamesumicchacara*.¹⁵ The third *Sikkhāpada* designates the abstention from sex. *Musāvada* meant to lie.¹⁶ Buddha teaches to abstention from the mendacity. Through last *Sila* Buddha educates to abstain from all kinds of alcohol and drugs.¹⁷



One who regulates his life according *PañcaSīla* he gets a reputation and happiness. He feels happy wherever he goes.¹⁸ *Sīla* is the unique books of great strength and wonderful cover of human. *Sīla* is the strong dam. It is the incomparable aroma, which spreads everywhere and superior coating. It is the perfect edge. It is the base of the best path. It is a vehicle, which can be used universally.¹⁹

Adorned an ornament of *Sīla* monks (*bhikkhu*) asserts as splendor as a king that recipient of beads and stones cannot be.²⁰ In the same way humans should do well to protect the *Sīla* like lapwing its eggs, *Camari* cow its tail, mother his son, one eye blind man protects his only eye.²¹

The first *Sīla* (virtue) :

The first *Sīla* tells about protection of every human and animals. It is committed to human beings not to kill any smallest creature or human. Let him not destroy, or cause to be destroyed, any life at all, or allow the acts of those who do so. Let him refrain even from hurting any creature, both those that are strong, and those that tremble in the world.²² P. Lakshmi Narsu said that in accordance with the spirit of this precept, Buddhists all over the world have abstained from killing animals either for pastime or for sacrifice. In Ancient India before the birth of Buddhism, the slaughtering of animals for sacrifice was exceedingly common. It is stated in the *Satapatha Brāhmaṇa* that men, horses, bulls, rams and she-goats were used for sacrifice. In the *Asvalāyana Sutra*, mention is made of the several sacrifices in which the slaughter of cattle formed a part. One of them called *Sulagadva* or spotted calf and from the directions given for eating the remains of the offering, evidently that the animal slaughtered was intended for food.²³

The first virtue or nonviolence (*ahimsā*) was recognized social respect on a massive scale by the religious movement of Buddha. Buddha openly opposed *Aśwamedha*, *Samyakpāśa*, *Vājpeya* and other sacrifices/offerings because they were expensive, undemocratic, and unfortunate (*akalyāṇakāri*). Brahmins killed goats, cows, sheep, and other hundreds of cattle in these sacrifices were even a sage is not coming.²⁴ The animals had been slaughtered to the sacrifice, they used in agriculture. The production of raw material increased in the country that increased the trade. Development of industries in India at the time of Buddha, which has led to the urbanization process of building boosted India soon.



The question naturally comes to mind how the public is opposed to Sacrifices. What were the regions behind it? Buddhists would bitterly oppose the sacrifices and would follow non-violence. *Asoka* records in his first edict that in his domain no living beings are to be slaughtered or offered in sacrifices. Formerly, in his kitchen, hundreds of thousands of animals were killed every day to make curry. Now with the writing of this Dhamma edict only three creatures, two peacocks and a deer are killed for food, and the deer not always. And in time, not even these three creatures will be killed.²⁵ Everywhere within *Asoka's* domain, and among the people beyond the borders, the *Cholas*, the *Pandiyas*, the *Satiyaputras*, the *Keralaputras*, as far as *Tamraparni* and where the Greek king *Antiochos* rules, and among the kings who are neighbors of *Antiochos*, everywhere has the king *Piyadasi*, made provision for two types of medical treatment: medical treatment for humans and medical treatment for animals.²⁶

Buddhist compassion and feelings of non-violence were contained in the Indian society. Now '*Vaidiki himsā himsā na bhavati*' such sentences were rejected by the public. The affect of Buddhist principles of non-violence and anti-sacrificial is reflected in *Purāna* (mythology). Mythology was opposed the violence of animals. *Padmapurāna* stated that to kill animals, to make mud by the blood of the animals and sacrifice if anybody goes to the heaven then who will go to hell.²⁷ *Bhāgavata Purāna* states that one who cannot understand the secret of the Vedas and cannot achieve food and alms, he slaughters animals to do sacrifice for their fulfillment. It is stated in the Vedas (*Vedvihita*).²⁸

The tendency to refrain from violence of living beings was promoting vegetarianism. The European countries people believe that the Buddhist theory related to rebirth and former births ideas so they do not like non vegetarian food. The western world's approach will be wrong because the compassion of Buddhists remains of the animals. Buddhists as eating meat will not themselves slaughter the animals whose flesh they eat. However, there seems to be no reason to suppose that the Buddha strictly prohibited the use of meat. In the *Āmaṅḍha Sutta* of *Suttanipāta* a Brahman, abstaining from meat on the ground what defiles a man is not the eating of flesh, but a bad mind and wicked deeds.²⁹ Generally, it is considered that non-vegetarian and vegetarian food is linked to the body. According to modern medicine, the non-vegetarian diet offers the power in the shortest time. If the human beings will give protection to each creature, the human will be automatically unprotected; he will lose his life without reason. Buddhist only obligation to animals is to give them a happy life and a painless death.³⁰

The lack of unanimity of scholars about the last eating food before the Buddha's *Parinirvāna* was either pork meat or not. *Sukaramaddava* was the name of the food, which



the Cunda gave to Buddha in Mahāparinibbānasutta of *Dīghanikāya's Mahāvagga*. Buddhaghosa means of the word *Sukarumuddaou* is pork meat.³¹ The meaning of such word is hog crushed bamboo and grows fungus in the space has been run over by pigs in *Udāna Aṭṭakathā*.³² It is said hog meat in *Anguttaranikāya's* Pancaknipāta.³³

What was the Buddha's view about the war? The Pāli literature shows that the Buddha was against any kind of violence, whether it is for fun, the sacrifices, and war. Buddha supported to use always peaceful measures to resolve any problems. Buddhist kings like *Bimbisāra*, *Śīlāditya* etc. fought the war, but they always opposed the meaningless bloodshed. Hatred is never destroyed hatred in this world. By non-hatred alone is hatred appeased. This is the eternal religion. There are those who do not realize that one day we all must die but those who do realize this settle their quarrels.³⁴

The second *Sīla* (virtue) :

To accept anything without providing any kind of person is theft. The second *Sīla* educates to refrain from stealing. Buddha said that refrain from all types of theft; a *samaṇa* (monk) should be only *Dattādāyī* (one who takes anything when it is given by anyone) and *Dattābhilāṣī* (one who desires to take).³⁵ Buddha says that a disciple knowing the Dhamma should refrain from stealing anything at any place, should not cause another to steal anything, and should not consent to the acts of those who steal anything, should avoid every kind of theft.³⁶

When someone is stealing? The reason is a desire to collect money. If funds are not made in the man's life, so he can live the best life. The Buddha says to make money but prohibits collecting oneself. Once the *Bhagavāna* had said *Anāthpindaka* that life, power and wealth are not binding for the humans, but the attachment to them that is binding. Every Buddhist must be a desire that the money earned by him can used for someone else. Everyone must earn to support his family himself, but should also introduce the liberality.

P. Lakshmi Narsu individually believes whatever the Buddhist acquires is for the benefit of all humankind. This is one of the several reasons for the Buddhist monk's vow of poverty. The individual Bhikshu is poor, but the Sangha, the community of aspirants for Bodhi all over the world, may be rich.³⁷ However, the duty of the union's is human Services.



The spirit of Buddhism is essentially socialistic. It teaches concerted action for social ends. Human being spends money for welfare to others while earning itself. The money, which collected at the individual level, that causes pain to humans. On one side, progressive economists are against religion and the other side capitalists that are running blindly behind the funds. Both are badly for the society. Because the money, which earned by the moral force will be advanced to human welfare.

The Buddha emphasized the greatness of granting (*Dāna*). *Bimbisāra*, *Amrapālī*, *Anāthapiṇḍaka*, *Jīvaka*, and *Biśākhā* are the most popular donator in the *pāli* literature. People were donating to monasteries for social-welfare. Suttapīṭaka states that anyone, who donates the food, donates the force. One, who donates the clothes, donates the colors. If anyone donates the vehicle then he donates the happiness. If anyone donates the light then he donates the sight. Who gives the gift of habitat he provides everything, but the gift of the Dhamma is the gift of immortal bliss or *Nibbāna*.³⁸ It is essential to human self-interest solitaire and *Ātmprityāgi* for social health.

The third *Sīla* (virtue) :

The third *Sīla* educates to abstain from sexual immorality. A wise person should avoid sexual immorality just as if it has a pitcher (*ghaṭa*) of burning coals. One who does not follow the vow of chastity or religious life (*brahmacariyā*), he should not commit adultery (sex among a married person and somebody who is not their husband or wife).³⁹ The world's most violent excitement is Sexuality. Therefore, people should always stay away from sexuality. *Anguṭṭaranikāya* states that the characterless or immoral person has to bear the consequences of five types. He blames himself. To hear about him scholars insults him and he gets a bad name. He would die in a state of ignorance. He achieves regression after death and takes birth in hell.⁴⁰ Buddhist scriptures are teaching the lesson of righteousness. Buddhists believe that

Dham'maṃ carē sucaritaṃ na naṃ ducaritaṃ carē.
*Dham'macārī sukhaṃ sēti asmi lōkaṃ paramhi ca.*⁴¹

Practice a righteous life and do not practice an unscrupulous life. One, who observes this practice lives happily both in this world and in the next. It is known to have an overview of the Buddhist literature that their emphasis on celibacy. They who in youth have neither practice the holy life (celibacy), nor acquired wealth, pine away like an old heron (*koñcā*) at a pond without fish and they remember the passed like worn-out bows.⁴²



According to *Umṅajātaka*, a high employee of the King *Shivi* presented to him, his own beautiful wife voluntarily.⁴³ King scolds him and says he has always followed the Dhamma that is blessed to him the splendor. He is desideratum to walk on the sharp edge of the sword required to hold against it. He vows that he will not face sexual desire and will clear his fame.

Buddhism does not oppose all forms of gender relations. It ought not to have been possible for *Siddārtha* to attain bodhi. *Siddārtha* was not only married, but also lived in luxury before to attained enlightenment. Staying at home to enjoy worldly pleasures, many households got the *Shāntipada Nibbāna*.

To follow the rules normal Bhikkhu cannot attain Arahata but one can be an *Arahata* by the sanctity of life. Your own self is your own mainstay (owner), for whom else could your owner be. With oneself well controlled, one obtains the owner that is hard to obtain.⁴⁴

The fourth *Sīla* (virtue) :

Bhagavana Buddha teaches abstention from lying through forth *Sīla*. Everyone should avoid all kinds of lies. *Suttanipāta* states when one comes to an assembly or gathering, he should not tell lies to anyone, or causes any to tell lies, or consent to the acts of those who tell lies; he should avoid every kind of untruth.⁴⁵ Humans should stay away from the lie. He should not sacrifice the truth in any situation.

Lying in terms of religion is considered a great crime. It is a certain share of untruth in every guilty. Betrayal is also a form of lie. For sharing your work to anyone's attention and a somewhat false testimony is also a lie.

A question of some importance relative to lying is the lie of necessity. Is untruth always wrong, or are there conditions under which it is permissible or necessary?⁴⁶ Consciousness is very important in Buddhism. If you do not have any sin in mind then nothing is sin. Buddhists do not accept the compromise position about mendacity. They believe that speaking the truth with discretion, and always speak the truth and should not hide the truth under any circumstances. Love is the truth even to martyrdom. One who wishes to get the knowledge and wisdom cannot do mendacity. The sentence '*ekañhi saccam na dutiyamatthi*'⁴⁷ is telling the singleness of truth.



The fifth *Sīla* (virtue) :

Buddha educates all the human staying away from all types' alcohol and drugs through the last modesty. A good householder (*sadgyhastha*) who is interested in the virtues, he should not take any drugs. Who are drinkers it should not support them. The alcohol makes a man frantic or mad. Ignorant people do evil actions by taking alcohol. You should refrain from it. This produces sin. This creates madness and it is the home of ignorance.⁴⁸ Intoxication destroys the glory of a person before the society. This causes conflict and disease. Individual do not care his garments. A person does not care self-pride and become incapable of learning.⁴⁹

Before Buddha in ancient India, the drug was the normal drinks. Drinking of soma was normal in the sacrifices. There are several sukta in *Rigveda* related it.⁵⁰ Wine was the unique place in the *Sautrāmaṇi* and *Vājasaneyya* sacrifices. First, Buddha prohibited drugs and established it as fifth *Sīla* in the Indian society. There are six reasons⁵¹ accepted by Buddhism for the decline of the human beings and consumption of alcohol is the important one. The drug makes a man irrational. It is the door to many types of disputes. Alcohol employed in small doses act as a stimulant to the nervous system, in very feeble doses and in certain cases; it may be useful as a medicine. But its abuse is more productive of mischief than good.⁵²

Conclusion :

It is concluded that these *PañcaSīla* which revealed by *Bhagavāna Buddha* are socially strong and human beneficial. Societies accept any theories according its time and country. It is the influence of Buddhism that society does not respect such kind any person who is violent, thief, liar, and adulterer in the modern era of the 21st century.⁵³ When the *PañcaSīla* should make a part of human life than they (*PañcaSīla*) will be relevant. People will have similarities in words and deeds. A person, who is falling in sexual intercourse, cannot get the *Sīla*. The meat eaters will not have the mercy. False man cannot get the truth. Greedy person does not ashamed.⁵⁴

There are many types of problems in the modern world. The human community is miserable by external troubles like terrorism and internal sufferings like inflation, starvation, corruption, and others. There are problems and incompleteness all around the human beings. Who will cut this trap? An angel asked the same questions to the *Bhagavāna Buddha* at *Srāvastī*.⁵⁵ Then Buddha said in response this *Gāthā*.



Silē patiṭṭhāya narō sapaññōm, cittaṃ paññacīca bhāvayaṃ.

Ātāpi nīpakō bhikkhu, sō imaṃ vijāṭayē jaṭaṃ'ti.⁵⁶

After having been established in precepts, a prudent and learned man should think of *Samādhi* (meditation) and *Pañña*, an active and wise *Bhikkhu* (monk) disentangles this lock. There are several types of weaknesses continued in modern society, to remove them *PañcaSila* are relevant.

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¹ Bhaggarāgō bhaggadōsō, bhaggamōhō anāsavō. Bhaggās'sa pāpakā dham'mā, bhagavā tēna vuccalati'ti. *Visuddhimaggō*, 1/144 (In this sentence the word Bhagvāna is used to that person who has eradicate all his cravings or desires, who has eradicate all his ignorance, who has eradicate all his greed.)

² Dukkhaṃ ariyasaccaṃ? Jātipi dukkhā, jarāpi dukkhā, maraṇampi dukkhaṃ, sōkaparidēvadukkhadōmanas'supāyāsāpi dukkhā, appiyēchi sampayōgōpi dukkhō, piyēchi vippayōgōpi dukkhō, yampicchaṃ na labhati tampi dukkhaṃ, saḍkhittēna pañcumpādānakkhandhāpi dukkhā. *Dīghanikāya*, 2/9

³ Bhikkhavē, dukkhasamudayaṃ ariyasaccanla? Yāyaṃ taṇhā pōnōbbhavikā nandīrāgasahagatā tatratatrābhinandinī, sēyyathidaṃ – kāmataṇhā bhavataṇhā vibhavataṇhā. *Dīghanikāya*, 2/9.

⁴ Bhikkhavē, dukkhanirōdhaṃ ariyasaccanla? Yō tas'sāyēva taṇhāya asēsavirāganirōdhō cāgō paṇis'saggō mutti anālayō. Ibid, 2/9.



⁵ Dukkhanirōdhagāminī paṭipadā ariyasaccāni? Ayamēva ariyō aṭṭhaṅgikō maggō sēyyathidam – sam'mādīṭṭhi sam'māsaṅkappō sam'māvācā sam'mākam'mantō sam'mā'ājīvō sam'māvāyāmo sam'māsati sam'māsamādhī. Ibid, 2/9.

⁶ Dukkhe ariyasaccēā, dukkhasamudayē ariyasaccēā, dukkhanirōdhē ariyasaccēta, dukkhanirōdhagāminiyā paṭipadāya ariyasaccē." *Majjhimanikāya*, 1/3/8.

⁷ Five *Sīla* are also describing in *Dīghanikāya*'s saṅgīi pariyāya sutta. pañca'a sikkhāpadāni – pāṇātipātā vēramaṇī, adinnāmadānā vēramaṇī, kāmēsūmicchācārā vēramaṇī, musāvādā vēramaṇī, surāmērayamajja'appamādaṭṭhānā vēramaṇī.

⁸ Sikkhāpadavibhaṅga (in *Abhidhammapiṭaka*'s *Vibhaṅga*)

⁹ Sikkhāpadānāni sikkhitabbapadāni sikkhākōṭṭhasāti at'thō. Apica upari āgatā sabbēpi kusala dhammā sikkhitabbatō sikkhā. *Sammōhavinōdanī*, 14.1

¹⁰ The *Aṭṭhakathā* of the *Vibhaṅga*. The exegetic treatises written on *Tipiṭaka* are called as *Aṭṭhakathā*.

¹¹ *Sammōhavinōdanī*, 14.1

¹² Pāṇātipātāni pāṇas'sa atipātā ghātanā mārāṇāti at'thō. Ibid, 14.1

¹³ Vēramaṇīti virati. Ibid, 14.1

¹⁴ Adinnāādānāni adinna s'sa ādānā; parapariggahitas'sa haraṇāti at'thō. *Sam'mōhavinōdanī Aṭṭhakathā*, 14.1

¹⁵ Kāmēsūti vat'thukāmēsu. Micchācārāni kilēsakāmasavasēna lāmakācārā. Ibid, 14.1

¹⁶ Musāvādāni abhūtavādātō. Ibid, 14.1

¹⁷ Surāmērayamajjapamādaṭṭhānāni ēt'tha surāti piṭṭhasurā, pūvasurā, ōdanasurā, kiṇṇapakkhittā, sambhārasanyuttāni pañcāsurā. Mērayanti pupphāsavō, phalāsavō, guḷāsavō, madhvāsavō, sambhārasanyuttōni pañca āsavā. Tadubhayampi madaniyatt'hēna majjāni. Yāya cētanāya tam pivanti, sā pamādakāraṇattā pamādaṭṭhānāni; tasmā surāmērayamajjapamādaṭṭhānā.

¹⁸ Idhēva kittim labhati, pēcca saggē ca sum'manō. Sabbat'tha sumanō dhīrō, sīlēsū susamāhitō. *Thēragāthā*, 618

¹⁹ *Sīlāni* balāni appaṭimāni, *Sīlāni* āvudhamuttamāni. *Sīlāmābharaṇāni* sēṭṭhāni, *Sīlāni* kavacamabbhutaṇi.



Sīlam sētu mahēsakkhō, *Sīlam* gandhō anuttarō. *Sīlam* vilēpanaṃ sēṭṭhaṃ, yēna vāti disōdisaṃ.

Sīlam sambalamēvaggāṃ, *Sīlam* pāthēyyamuttamaṃ. *Sīlam* sēṭṭhō ativāhō, yēna yāti disōdisaṃ.
Ibid, 614-17

²⁰ Sōbhantēvaṃ na rājānō, muttāmaṇivibhūsitā. Yathā sōbhanti yatinō, *Sīlabhūsanabhūsitā*.
Visud'dhimagga, 1.9

²¹ Kikīva aṇḍaṃ camarīva vāladhiṃ, piyanva puttaṃ nayanānva ēkakaṃ.

Tathēva *Sīlam* anurakkhamānakā, supēsālā hōtha sadā sagārāvā. *Visud'dhimaggō*, 1.19

²² Pāṇaṃ na hanē na ca ghātayēyya, na cānujaññā hanataṃ parēsāṃ. Sabbēsu bhūtēsu nidhāya
daṇḍaṃ, yē thāvarā yē ca tasā santi lōkē. Dhammika Sutta (14th Sutta of *Suttanipāta*'s
Cullavagga)

²³ *The Essence of Buddhism*, p. 40.

²⁴ Assamēdhaṃ purisamēdhaṃ, sam'māpāsaṃ vājapēyyaṃ niraggalhaṃ.

Mahāyaññā mahārambhā na tē hōnti mahapphalā.

Ajeḷaka ca gavō ca, vividhā yattha haññre.

Na taṃ sammaggaṭā yaññambha, upayanti mahēsīnō. Kōsalasutta-9 (*Saṃyuttanikāya*, 3.9)

²⁵ *The Edicts of King Ashoka*, p.1

²⁶ Ibid, (Edict 2), p. 1-2

²⁷ Yajñaṃ kṛtvā paśuṃ hatvā, krutvā rudhirakardamam.

Yadyēvaṃ gamyatē svargō narakaḥ kēna gamyatē?. *Padmapurāṇa*-sṛṣṭikhaṃ. 13/32

²⁸ Yajantyaśṣṭānna vidhānadakṣiṇaṃ . vṛtyaṃ paraṃ ghnanti paśūnatadvidaḥ.
Bhāgavatapurāṇa, 11.5.8

²⁹ *The Essence of Buddhism*, p. 42.

³⁰ Ibid, p.43

³¹ Sūkaramaddavanti nāṭitaruṇas'sa nāṭijjīṇas'sa ēkajēṭṭhakasūkaras'sa pavattamansaṃ. Taṃ kira
mudu cēva sinid'dhañcaka hōti, taṃ paṭiyādāpētvā sādhukaṃ pacāpētvāti at'thō. Ēkē bhaṇanti
"sūkaramaddavanti pana mudu'ōdanas'sa pañcadhagōrasayūsapācanavidhānas'sa nāmētaṃ, yathā



gavapānaṃ nāma pākanāma"ntī. Kēci bhānanti – "sūkaramaddavaṃ nāma rasāyanavidhi, taṃ pana rasāyanasat'thē āgacchati, taṃ cundēna – 'bhagavatō parinibbānaṃ na bhavēyyā'ti rasāyanaṃ paṭiyattanti.

³² Kēci pana"sūkaramaddavanti na sūkaramansaṃ, sūkarēhi madditavansaṃ"ti vadanti. Aññē"sūkarēhi madditappadēsē jātaṃ ahichattaka"ntī. Aparē pana"sūkaramaddavaṃ nāma ēkaṃ rasāyana"ntī bhāṃsu. *Udāna Ajjhakathā*, 8.5

³³ Manāpaṃ mē bhantē sampannavarasūkara mansaṃ taṃ mē bhagavā paṭiggaṇhātu anukampaṃ upādāyā ti. *Ānguttaramikāya's pañcakanipāta*

³⁴ Na hi vēreṇa vēraṇi, sam'mantīdha kudācanaṃ. Avēreṇa ca sam'manti, ēsa dham'mō sanantaṃ. Parē ca na vijānanti, mayamēt'tha yamāmasē. Yē ca tat'tha vijānanti, tatō sam'manti mēdhagā. *Yamakavagga (Dhammapada. 1.5-6)*

³⁵ Adinnācānaṃ pahāya adinnāsādanā paṭiviratō samaṇō gōtamō dinnācāyā dinnamaṃpaṭīkaṅkhī, athēnēna sucibhūteṇa attanā viharatī. *Brahmajālasutta (Dighanikāya)*

³⁶ Tatō adinnaṃ parivajjāyēyya, kiñciō kvāci sāvakō bujjhamānō. Na hāryē harataṃ nānūjaññā, sabbaṃ adinnaṃ parivajjakayēyya. *Suttanipāta, 2.14*

³⁷ *The Essence of Buddhism*, p. 45.

³⁸ Annadō baladō hōti, vat'thadō hōti vaṃṇadō. Yānadō sukhadō hōti, dīpadō hōti cakkhudō.

Sō ca sabbadadō hōti, yō dadāti upas'sayaṃ. Amataṃ dadō ca sō hōti, yō dham'mamaṃsāsati. *Saṃyuttanikāya, 1.42*

³⁹ Abrahmacariyaṃ parivajjīyēyya, āngārakāsuṃ jalitva viññū. Asambhuṇantō pana brahmacariyaṃ, paras'sa dāraṃ na atikkatamēyya. *Dham'mika sutta (Suttanipāta, 2.14)*

⁴⁰ Pañcisamē, bhikkhavē, ādīnavā duccarītē. Katamē pañcu? Attāpi attānaṃ upavadati; anuvicca(viññū'a garahanti; pāpakō kittisaddō abbhuggacchati; sam'mūl'hō kālam karōti; kāyas'sa bhēdā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. Imē khō, bhikkhavē, pañcaca ādīnavā duccarītē. *Duscarita vagga (Ānguttaramikāya, 5.5)*

⁴¹ *Dham'mapada, 13.3*

⁴² Acarīvā brahmacariyaṃ, alad'dhā yōbbaṇē dhanāṃ. Jīṃakōñcālava jhāyanti, khūpamacchēva pallajalē. Acarīvā brahmacariyaṃ, alad'dhā yōbbaṇē dhanāṃ. Sēnti cāpātikhūpāva, purāṇāni anut'thunaṃ. *Dham'mapada, 11.10-11*

⁴³ Dadāhi dāni me bhāriyaṃ, nāriṃ sabbūgasobhinīṃ.



Āgato'smi mahārāja, tava pādāni vanditum. 640, Umaṅgajātaka(542) (*Jātaka*)

⁴⁴ Attā hi attanō nāthō, kō hi nāthō parō siyā. Attanā hi sudantēna, nātham labhati dullubham.
Dham'mapada, 12.4

⁴⁵ Sabhaggatō vā parisaggatō vā, ēkas'sa vēkō na musā bhaṇēyya. Na bhāṇayē bhaṇatam
nānujaññāla, sabbam abhūtam parivajjalayēyya. *Dham'mika sutta (Suttanipāta)*. 2.14)

⁴⁶ *The Essence of Buddhism*, p. 49.

⁴⁷ *Suttanipāta*, 4.12

⁴⁸ Majjatañca, pānam na samācarēyya, dham'mam imam rōcayē yō gahaṭṭhō. Na pāyayē pivatam
nānujaññāla, um'mādanantam iti nam viditvā. Madā hi pāpāni karōnti bālā, kārēnti caññēpi janē
pamattē. Ētam apuññāyatanam vivajjōyē, um'mādanam mōhanam bālakantam.
Dham'mikasutta (Suttanipāta), 2.14)

⁴⁹ Sandiṭṭhikā dhanajāni kalahappavaḍḍhanī, rōgānam āyatanam, akittisañjayanam,
kōpīnanidansamī, paññāmayā dubbalikaraṇṭvēva chaṭṭham padaṁ bhavati. Imē khō,
gahapatiputta, cha ādinavā surāmērayamajjatappamādaṭṭhānānuyōgē. Sigālōvāda sutta, 248
(*Dīghanikāya*)

⁵⁰ *Rgvēda*, 10.85.1, 5.51.15, 10.97, 10.12.7, 10.68.10.

⁵¹ The other five are wandering about the streets at unreasonable hours; too great a passion for
dancing, games, and spectacles, gambling; frequenting vicious company; slothfulness and
negligence in the performance of one's duty.

⁵² *The Essence of Buddhism*, p. 51.

⁵³ Pāṇātipātō adinnādānam, musāvādō ca vucca.Ti. Parādāragamanañcēmava, nappasantsanti
paṇḍitā. Sigālōvādasutta, 245.

⁵⁴ It'thimis'sē kutō *Sīlam*, mansabhakkhē kutō dayā. Musamānē kutō saccam, mahālōbhē kutō
hirī. Kapidappaṇānī 323, *Dham'mavāṇī*, p. 2. (www.tipitaka.org)

⁵⁵ Antō jaṭā bahi jaṭā, jaṭāya jaṭitā pajā. Tam tam gōtama pucchāmi, kō imam vijāyē jaṭa"nti.
Saṁyuttanikāya, 1.1.3.1

⁵⁶ *Ibid*, 1.1.3.1



Some Examples on the Square Root Transformation

R.Krishna Mohana Rao

Senior Lecturer, Department of Mathematics

SRVBSJB Maha Ranee College

Peddapuram, East Godavari District, AP

Abstract: there are many possible transformations, and models can be postulated which contain few or many such terms. Several different transformations may occur in the same model. The choice of transformation would often be made on the basis of previous knowledge of the variables under study. The purpose of making transformations of this type is to be able to use a regression model of simple form in the transformed variables, rather than a more complicated one in the original variables

Key words: Square Root, original variables, Poisson distribution

Introduction

In statistics and quantitative techniques, data transformation refers to replacing each data point by a value defined by a predetermined function, for instance, each data point 'Xi' is replaced with the transformed value 'Zi' = f(Xi), where 'f' is the predetermined function. Transforms are usually applied so that the data appear more relevant for statistical inferences and improve the interpretability or appearance of the plotted graphs. Transforming the data makes it fit the statistical assumptions better. 'Square root transformation' is one of the many types of standard transformations. This transformation is used for count data (data that follow a Poisson distribution) or small whole numbers. This transformation also may be appropriate for percentage data where the range is between 0 and 20% or between 80 and 100%. Each data point is replaced by its square root. Negative data is converted to positive by adding a constant, and then transformed.



Taking $p = 2$, $Z_1 = X_1^{1/2}$, $Z_2 = X_2^{1/2}$ in the equation (1.1), we obtain the model

$$Y = \beta_0 + \beta_1 X_1^{1/2} + \beta_2 X_2^{1/2} + \varepsilon. \quad (1.1)$$

Thus there are many possible transformations, and models can be postulated which contain few or many such terms. Several different transformations may occur in the same model. The choice of transformation would often be made on the basis of previous knowledge of the variables under study. The purpose of making transformations of this type is to be able to use a regression model of simple form in the transformed variables, rather than a more complicated one in the original variables.

Nonlinear Models as Intrinsically Linear

We can divide nonlinear models (i.e. nonlinear in the parameters to be estimated) into two types. One is called intrinsically linear and the other is called intrinsically nonlinear models. If a model is intrinsically linear, it can be expressed, by suitable transformation of the variables, in the standard linear model form of equation (1.1). If a nonlinear model cannot be expressed in this form then it is intrinsically nonlinear. Some examples are given below.

$$Y = \alpha X_1^\beta X_2^\gamma X_3^\delta \varepsilon \quad (1.2)$$

Where α , β , γ and δ are unknown parameters, ε is the multiplicative random error which has a continuous distribution with mean 1 and some finite variance. Taking logarithms to the base e in equation (3.25) converts the model into the linear form

$$\log_e Y = \log_e \alpha + \beta \log_e X_1 + \gamma \log_e X_2 + \delta \log_e X_3 + \log_e \varepsilon. \quad (1.3)$$

The transformed model (1.3) is now in the form of equation (1.1) and so can be handled by the standard linear regression procedures. An alternative which is often considered applicable in this case is:



$$Y = \alpha X_1^\beta X_2^\gamma X_3^\delta + \varepsilon \quad (1.4)$$

This model is intrinsically nonlinear.

The Exponential Model

$$Y = e^{\beta_0 + \beta_1 X_1 + \beta_2 X_2} \varepsilon \quad (1.5)$$

$$\log_e Y = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + \log_e \varepsilon \quad (1.6)$$

ε which is of the form of equation (1.1).

A Reciprocal Model

$$Y = \frac{1}{\beta_0 + \beta_1 X_1 + \beta_2 X_2 + \varepsilon} \quad (1.7)$$

Taking reciprocals on both sides

$$\frac{1}{Y} = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + \varepsilon \quad (1.8)$$

A More Complicated Exponential Model

$$Y = \frac{1}{1 + e^{\beta_0 + \beta_1 X_1 + \beta_2 X_2 + \varepsilon}} \quad (1.9)$$

Taking reciprocals, subtracting 1, and then taking natural logarithm of both sides

$$\log_e \left(\frac{1}{Y} - 1 \right) = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + \varepsilon \quad (1.10)$$

This is an example of an iterated transformation on the dependent variable in order to reduce a complicated nonlinear model to a linear model.



In all cases, where the models are transformed as in these examples, the least squares analysis is applied to the transformed model of equation (1.1), and so the estimated coefficients are “least squares estimates” only as far as transformed model is concerned.

Two other examples of models which are intrinsically nonlinear are:

$$Y = \beta_0 + \beta_1 e^{-\beta_2 X} + \varepsilon \quad (1.11)$$

and

$$Y = \beta_0 + \beta_1 X + \beta_2 (\beta_3)^X + \varepsilon \quad (1.12)$$

Conclusion

From the above discussion we have seen that the use of transformations sometimes help to achieve the linearity of the regression function. The transformations are also used to stabilize the error variance, that is, to make error variance constant to all the observations. The constancy of error variance is one of the standard assumptions of least square theory. It is often referred to as the assumption of homoscedasticity. When the error variance is not constant, over all the observations, the error is said to be heteroscedastic. Homoscedasticity and heteroscedasticity are described below with figures.

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സിറ്റിസൺ ജേർണലിസം; സാധ്യതകളും പരിമിതികളും

ഡോ. ആർ. രാജേഷ്
അഡ്വോ; പ്രൊഫ.
എൻ.എസ്.എസ്. കോളേജ്
പന്തളം

എല്ലാ ജേർണലിസ്റ്റുകളും പൗരന്മാരാണ് എന്നാൽ എല്ലാ പൗരന്മാരും ജേർണലിസ്റ്റുകളല്ല എന്ന പൊതു തത്വത്തെ അട്ടിമറിക്കുന്ന ഒരു പരികൽപനയാണ് സിറ്റിസൺ ജേർണലിസം. സൈബർ ജനാധിപത്യത്തിന്റെ അനന്തസാധ്യതകളാണ് ഇതിനെ യാഥാർത്ഥ്യമാക്കുന്നത്. സമൂഹ നന്മക്കായി സത്യം വിളിച്ചു പറയാനുള്ള പൗരബോധത്തിൽ നിന്നാണ് സിറ്റിസൺ ജേർണലിസത്തിന്റെ തുടക്കം. ഇതു ഭരണ വ്യവസ്ഥയിലും അസ്വസ്ഥനായ കാഴ്ചക്കാരൻ എന്ന നിലയിൽ നിന്ന് ഉയർന്ന് പ്രതികരണത്തിന്റെ സഹസ്രകിരണനായി അവൻ മാറുന്നു. സമൂഹത്തെ നിരന്തരമായി നിരീക്ഷിക്കുന്ന പൗരൻ, തനിക്കു ചുറ്റും സംഭവിക്കുന്നതിനോട് ക്രിയാത്മകമായി പ്രതികരിക്കാനുള്ള ഒരിടമാണ് ഇതു വഴി രൂപപ്പെടുന്നത്. വെറും നിരീക്ഷകൻ എന്ന നിലയിൽ നിന്ന് ഉയരുകയും തന്റേതായ സ്വതന്ത്ര മാധ്യമത്തിലൂടെ പൗരൻ കാര്യങ്ങളെ തന്റെ പൊതുബോധത്തിന്റെ അടിസ്ഥാനത്തിൽ റിപ്പോർട്ട് ചെയ്യുകയുമാണിവിടെ. ഏതൊരു പൗരനും ഇവിടെ റിപ്പോർട്ടർമാരാകാം. ചുരുക്കത്തിൽ സ്വതന്ത്രമായ എഴുത്തിന്റെ നിർഭയമായ പ്ലാറ്റ്ഫോം ആണിത്. മറ്റു മാധ്യമങ്ങൾ പറയാത്തതോ, മറച്ചുവെച്ചതോ ആയ കാര്യങ്ങൾ ഇവിടെ കുറിക്കാം. സ്വന്തമായി എടുത്ത ചിത്രങ്ങൾ കുറിപ്പുകൾ അങ്ങനെ വാർത്തയാവുന്നതെന്നും രേഖപ്പെടുത്താവുന്നതാണ്.

സൈബർ ജനാധിപത്യം

ഇന്റർനെറ്റ് അനന്തസാധ്യതകളുടെ സർഗ്ഗാത്മകവും പ്രതികരണാത്മകവും പ്രക്ഷോഭകരവുമായ ഒട്ടേറെ ഉറവിടങ്ങളുണ്ട്. ഒന്നിനെ പ്രശ്നവൽക്കരിക്കാനും അതിനെ എവിടെയും പ്രചരിപ്പിക്കാനുമുള്ള വഴികളുടേയും ശ്രംഖലകളുടെയും അനന്തവാഹിനിയാണ് സൈബർ ലോകം. മറ്റിടങ്ങളിൽ നിന്ന് മറഞ്ഞിരുന്നുകൊണ്ട് അവനവന്റേതായ ഒരിടം കണ്ടെത്താൻ വഴിയൊരുക്കുന്നതിലൂടെ ആശയപ്രചാരണത്തിന്റേതായ തുറസ്സുകൾ അവ സൃഷ്ടിക്കുന്നുണ്ട്. സാമൂഹിക കർമ്മങ്ങളിൽ സ്വകാര്യവ്യക്തികളുടെ പങ്കാളിത്തം ഉറപ്പാക്കാൻ ഇന്റർനെറ്റ് രൂപപ്പെടുത്തിയ നവ മാധ്യമങ്ങൾക്ക് കഴിയുന്നുണ്ട്. സാമൂഹികവും രാഷ്ട്രീയവും ഉൾപ്പെടെ എന്ത് വിഷയവും ആയിക്കൊള്ളട്ടെ അവയോടൊക്കെയുള്ള വ്യക്തി പ്രതികരണങ്ങൾ ഒളിവോ മറയോകൂടാതെ, ഒരു അപര വിധേയതയില്ലാതെ തുറന്നു പറയാൻ കഴിയുന്ന യഥാർത്ഥ ജനാധിപത്യത്തിന്റെ ശ്രീകോവിലിൽ എന്നൊക്കെ സൈബർ ലോകത്തെ വിശേഷിപ്പിക്കാം. ശരാശരി മലയാളിയുടെ എന്തും പറയാനുള്ള എഴുത്തിടങ്ങളായി മുതപ്പുരകൾ പോലുള്ള മറവിടങ്ങൾ മാറിയിരുന്നെങ്കിൽ അവിടെ അവൻ നിർഭയം, നിർവ്വിശങ്കം ആവിഷ്കരിച്ചിരുന്ന ആന്തരികചോദനകളുടെ സ്വതന്ത്രവും സംസ്കൃതവുമായ ആവിഷ്കാര ഇടങ്ങളായി സൈബർ ലോകം സൃഷ്ടിച്ച നവമാധ്യമങ്ങൾ മാറി. ഇവിടെയാണ് ജനാധിപത്യത്തിന്റെ കട്ടികമ്പിളിയിൽ മറഞ്ഞിരിക്കുന്ന പൗരൻ പ്രസ്തനാകുന്നത്. ഇന്നു നിലനിൽക്കുന്ന ഏതു ഭരണ വ്യവസ്ഥയിലും പൗരന്റെ സ്വതന്ത്ര അഭിപ്രായപ്രകടനങ്ങൾ നിരോധിക്കപ്പെടുകയോ



വിലമതിക്കപ്പെടാതെ പോവുകയോ ചെയ്യുന്ന ദുരവസ്ഥ നിലനിൽക്കുന്നുണ്ട്. ഏതു വിഷയത്തിലും തന്റേതായ ഒരു അഭിപ്രായം പ്രകടിപ്പിക്കാനും പ്രചരിപ്പിക്കാനുമുള്ള അനന്തമായ സാധ്യതകളാണ് നവമാധ്യമങ്ങൾ ഒരുക്കിയത്. ചുരുക്കത്തിൽ നിലവിലുള്ള രാഷ്ട്രീയ സാമൂഹിക സാംസ്കാരിക വ്യവസ്ഥകളോടുള്ള മറയില്ലാത്ത വ്യക്തിപ്രതികരണങ്ങളുടെ പൊതു സമ്പാദന മണ്ഡലം രൂപീകരിക്കുകയാണ് നവമാധ്യമങ്ങൾ സാധ്യമാക്കിയത്. ഇങ്ങനെ സൈബർ ലോകത്ത് രൂപപ്പെട്ടുവരുന്ന ജനാധിപത്യ അന്തരീക്ഷത്തെ സൈബർ ജനാധിപത്യം എന്ന് വിവക്ഷിക്കാം.

രൂപപ്പെടലിന്റെ പശ്ചാത്തലം

1990 കളാണ് നമ്മുടെ വിവരസാങ്കേതികതയ്ക്ക് തുടക്കം കുറിച്ചത്. അന്നു മുതൽ തന്നെ പല തരത്തിലുള്ള ആശയ പ്രചാരണ ഉപാധികൾ സൈബർ ലോകം മുന്നോട്ടു വെച്ചു. എങ്കിലും അത് സൃഷ്ടിച്ച പ്രചാരണ സാധ്യതകളെ കണ്ടെത്തുകയും അതിശക്തമായ പ്രതികരണ മാധ്യമമായി മാറുകയും നിലനിൽക്കുന്ന മാധ്യമ സംസ്കാരത്തിന്റെ ബദൽ മാതൃക എന്ന നിലയ്ക്ക് വളർച്ച കൈവരിക്കുകയും ചെയ്തത് രണ്ടു പതിറ്റാണ്ടുകൾക്ക് ശേഷമാണ്. ഭരണകൂടങ്ങളെപ്പോലും അട്ടിമറിക്കാനും നിലവിലുള്ള സംവിധാനങ്ങളുടെ പലതിന്റെയും ആണിക്കല്ലിടക്കാനുമുള്ള പ്രാപ്തിയും, മുഖ്യധാരാ മാധ്യമങ്ങൾ ലോകജനതയ്ക്ക് മുൻപിൽ പറയാൻ അറയ്ക്കുകയോ ഭയക്കുകയോ ചെയ്ത കെടുമകൾ കേവല വ്യക്തികൾ നാല് ചുമരുകളുടെ മറപോലുമില്ലാത്ത ഇടങ്ങളിൽ ഇരുന്ന് നടത്തിയ ആവിഷ്കാരവും നവമാധ്യമ സാധ്യതകളുടെ വിശദപദർശനമാണ് ലോകത്തിനു മുന്നിൽ വെളിപ്പെടുത്തിയത്. കൃത്യമായിപ്പറഞ്ഞാൽ ടൂണിഷ്യയിലെ മുല്ലപ്പൂ സമരകാലത്തോടെയാണ് ശക്തമായ ആശയ പ്രചാരണ ഉപാധി എന്ന നിലയിലുള്ള നവമാധ്യമ സാധ്യതകൾ വെളിപ്പെടുന്നത്. 2010 ഡിസംബർ 18 ന് ടൂണിഷ്യയിലെ തെരുവിൽ മുഹമ്മദു ബു അസ്സീസ്സി എന്ന ബിരുദധാരിയായ തെരുവ് കച്ചവടക്കാരൻ തീകൊളുത്തി ആത്മഹത്യ ചെയ്ത സംഭവത്തോടുള്ള വ്യക്തിപ്രതികരണങ്ങൾ അതിദ്രുതം രൂപപ്പെടുത്തിയെടുത്ത കൂട്ടായ്മയുടെ കരുത്തും തുടർച്ചയും നവമാധ്യമങ്ങളുടെ അത്യന്തകരമായ വളർച്ചയുടെ സൂചനയായിരുന്നു. പോലീസിന്റെ അപമര്യാദയോടുകൂടിയ പെരുമാറ്റത്തോടും അതിലൂടെ പ്രകടമാകുന്ന ഭരണകൂട ഭീകരതയോടുമുള്ള നിസ്സഹായമായ ഒരു കേവല മനുഷ്യന്റെ സ്വാഭാവികമായ അവസാന പ്രതികരണമായിരുന്നു അസ്സീസ്സിയുടെ ആത്മഹത്യ. എന്നാൽ അതിനോട് അനുബന്ധിച്ച് നവമാധ്യമങ്ങളിലൂടെ അസംഘടിതർ എന്ന വിശേഷണത്തിന് സർവ്വമായോഗ്യരായ കേവല വ്യക്തിത്വങ്ങൾ സൈബർ സാധ്യതകൾ മുതലാക്കിക്കൊണ്ട് നടത്തിയ ശക്തമായ പ്രചാരണ പരിപാടികൾ അവിടുത്തെ ഭരണകൂടത്തിന്റെ പതനത്തിനാണ് ഇടയാക്കിയത്. ടൂണിഷ്യയുടെ ദേശീയ പുഷ്പമായ മുല്ലപ്പൂവിന്റെ പേരിൽ അറിയപ്പെട്ട പ്രസ്തുത പ്രതികരണ പ്രക്ഷോഭണങ്ങൾ ടൂണിഷ്യയുടെ നാലതിരും കടന്നു വ്യാപിച്ചു. സമാനമായ മർദ്ദിത ഭരണകൂടങ്ങൾ നിലനിന്നിരുന്ന ഈജിപ്ത്, യോർദ്ദാൻ, ലിബിയ, ബെഹറിൻ, സിറിയ, മൊറോക്കോ, യമൻ എന്നിങ്ങനെ പല രാജ്യത്ത് പല പ്രകാരത്തിൽ നവമാധ്യമങ്ങൾ രൂപീകരിച്ച സാമൂഹ്യപ്രഖ്യാപനം പടർന്നുകൊണ്ടിരിക്കുന്നു. മുല്ലപ്പൂ സമരമെന്നും അറബ് വസന്തമെന്നുമൊക്കെ വിവിധ പേരുകളിലൂടെ, നവമാധ്യമങ്ങളിലൂടെ രൂപപ്പെട്ട പ്രക്ഷോഭങ്ങൾ, രാജ്യാതിർത്തികൾ പിന്നിട്ട് പടർന്നു.

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ഇന്ത്യൻ ജനാധിപത്യ ക്രമവും ഭരണകൂടങ്ങളും ഈ നവമാധ്യമ ശ്രദ്ധയ്ക്ക് അപ്പുറമാണെന്ന് കരുതേണ്ട. ഇവിടെയെല്ലാം ഭദ്രമെന്നും, സുസ്ഥിരവും, സുരക്ഷിതവുമെന്നും കരുതുന്ന വ്യവസ്ഥാപിത രാഷ്ട്രീയ പാർട്ടികൾക്കും ജനാധിപത്യ ഭരണകൂടത്തിനു നിരക്കാത്ത മട്ടിലുള്ള അന്യായങ്ങൾക്കും എതിരെ അടുത്തകാലത്ത് രൂപപ്പെട്ടുവരുന്ന പല പ്രക്ഷോഭങ്ങൾക്ക് പിന്നിലും നവമാധ്യമങ്ങളുടെ ഇടപെടലുകൾ ഉണ്ട്. പൗരാവകാശം രൂപീകരിക്കാൻ മുഖ്യധാരാ മാധ്യമങ്ങൾക്ക് ഉണ്ടെന്ന് ഇക്കാലമത്രയും തെറ്റിദ്ധരിച്ചിരുന്ന കുത്തകാവകാശം ചോദ്യംചെയ്യപ്പെട്ടു എന്നതാണ് ഒരു ശ്രദ്ധേയമായ വസ്തുത. നമ്മുടെ രാജ്യത്ത് അടുത്തിടെ നടന്ന ബഹുജനമുന്നേറ്റങ്ങൾക്കും പൊതു അഭിപ്രായ രൂപീകരണ ശ്രമങ്ങൾക്കും മുന്നിൽ നിന്നത് നവമാധ്യമങ്ങൾ മുന്നോട്ടുവച്ച പ്രത്യയശാസ്ത്ര സാംസ്കാരിക അടിത്തറയാണ്. കേവലം ഒരു വെള്ളപ്പേറ്റി എഴുതികൊടുത്താൽ കരഗതമാവുന്ന, ജനാധിപത്യ വ്യവസ്ഥയ്ക്ക് ജനങ്ങളിൽ നിന്നും ഒന്നും മറയ്ക്കാനില്ലെന്ന കേവലമായ തിരിച്ചറിവിലേക്ക് നമ്മുടെ ജനാധിപത്യ സംവിധാനത്തെ നയിച്ച വിവരാവകാശ നിയമനിർമ്മാണത്തിന്റെ അവസ്ഥ സൃഷ്ടിക്കുന്നതിലും നവമാധ്യമങ്ങൾ തന്നെ മുന്നിൽ നിന്നു. ജന്മമന്ദിർ നിന്നും അണ്ണാഹസാരെ എന്ന കേവല മനുഷ്യൻ കൊളുത്തിയ കൈത്തിരി അഗ്നിയായി ആളിപ്പടർത്തിയതിനു പിന്നിലും സൈബർ മാധ്യമങ്ങൾ തന്നെ. ജന ലോക്പാൽ ബില്ലെന്ന ആശയത്തെ വ്യവസ്ഥാപിതമായ ഒരു രാഷ്ട്രീയ പാർട്ടികളുടെയും പ്രചാരണ ശൃംഖലകളുടെയും പിൻബലം ഇല്ലാത്തതിട്ടും ഇന്ത്യയുടെ മുക്കിലും മൂലകളിലും വരെ എത്തിച്ച് ജനഹൃദയങ്ങളിൽ പ്രതീക്ഷയുടെ അഗ്നിച്ചിറകുകൾ വിരിയിച്ചതിനു പിന്നിലും നവമാധ്യമ സ്വാധീനം തന്നെ. അരവിന്ദ് കെജ്രിവാളെന്ന മനുഷ്യൻ രൂപീകരിച്ച ഒരു പതിറ്റാണ്ട് പോലും പ്രായമില്ലാത്ത ആം ആർമി പാർട്ടിയെ വ്യവസ്ഥാപിത രാഷ്ട്രീയ പാർട്ടികൾക്ക് ബഹുദൂരം മുന്നിൽ പ്രതിഷ്ഠിച്ചതിനു പിന്നിലും ദൃശ്യമാവുന്നത് ഈ സ്വാധീനം തന്നെയാണ്. മുൻ രാഷ്ട്രപതി ഡോ. എ. പി. ജെ. അബ്ദുൽ കലാമിന്റെ ആകസ്മിക വേർപാടിനോട് നവമാധ്യമങ്ങൾ സ്വീകരിച്ച നിലപാടാണ് ഇതിനുള്ള അവസാന ഉദാഹരണം.

പ്രസക്തനാകുന്ന പൗരൻ

ജനാധിപത്യത്തിൽ പൗരനാണ് അവസാനവാക്കെന്ന ധാരണ നിലനിൽക്കുന്നുണ്ടല്ലോ? എന്നാൽ അവിടൊക്കെയും പൗരബോധം രൂപപ്പെടുകയല്ല. മിക്കപ്പോഴും രൂപപ്പെടുത്തപ്പെടുകയാണെന്ന് സൂക്ഷ്മ ചിന്തയിൽ ബോദ്ധ്യമാകും. സ്വതന്ത്ര ചിന്ത രൂപപ്പെടുത്താൻ പൗരനു അവസരം നൽകാത്തവിധത്തിൽ വ്യവസ്ഥാപിത സംഘടനകളുടെ സ്വാധീനവും സമ്മർദ്ദവും പ്രലോഭനവും അവന്റെ നീതിബോധത്തിനുമേൽ വല വീശുന്നു. അതുകൊണ്ടുതന്നെ ജനാധിപത്യ സംവിധാനത്തിൽ മിക്കവാറും വിജയം വരിക്കുന്നത് കക്ഷി രാഷ്ട്രീയക്കാരുടെ താല്പര്യങ്ങളാണ്. അതാകട്ടെ പലപ്പോഴും കേവല പൗരൻ രൂപീകൃതവയുമാകാം. ഭൂരിപക്ഷമെന്ന ജനാധിപത്യ ബോധത്തിൽ വിജയം നീതിക്ക് തന്നെയാകണമെന്നില്ല. മറിച്ച് ജനഹിതമോ, ജനനന്മയോ സംഖ്യാബലത്തിന്റെ മറവിൽ അട്ടിമറിക്കപ്പെട്ടേക്കാം. അത്തരത്തിൽ സ്വന്തം അസംത്യപ്തികൾ ഉള്ളിലൊതുക്കികഴിയുന്ന പൗരന്റെ സ്വതന്ത്രാവിഷ്കാരത്തിന്റെ എഴുത്തിടങ്ങളായി മാറിയത് നവമാധ്യമങ്ങളാണ്. അവന്റെ അസംത്യപ്തികളും ആകുലതകളും ഒക്കെ മറയില്ലാതെ, അതിന്റെ ഓജസ്സും ഊർജ്ജവും നഷ്ടപ്പെടാതെ, പരസഹായമില്ലാതെ ആവിഷ്കരിക്കപ്പെടുകയാണ്. ഈ ജനാധിപത്യ സംവിധാനത്തിൽ ഇന്നലെ വരെ തിരഞ്ഞെടുക്കുക എന്നതിനപ്പുറം യാതൊരു അവകാശവും സിദ്ധിക്കാത്ത

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കേവല പൗരൻ അവന്റെ സ്വതന്ത്ര ചിന്തകളുടെ ആവിഷ്കരണത്തിലൂടെ സമാന ഹൃദയരെ കണ്ടെത്തുകയും ഒരു കൂട്ടായ്മ രൂപപ്പെടുത്തുകയും ചെയ്യുന്നു. അതുവഴി നിലവിലുള്ള വ്യവസ്ഥയിലേക്ക്, ഇന്നലെ വരെ അസാധ്യമായിരുന്നു, നേരിട്ടുള്ള ഇടപെടിന് പൗരൻ പ്രാപ്തനാകുന്നു. ഇതു നവമാധ്യമങ്ങൾ രൂപപ്പെടുത്തിയ അവഗണിക്കാവാത്ത സാധ്യതയാണ്.

പൗരാവകാശത്തിന്റെ ഒരു പുതിയ പറ്റുദീപ്യമായി മാറുമ്പോഴും ചില ആശങ്കകൾ ഇല്ലാതില്ല. അഭിപ്രായ സ്വാതന്ത്ര്യം എന്നതിന് സ്വയം ഒരതിർത്തി നാം തന്നെ നിശ്ചയിക്കേണ്ടതുണ്ട്. ആധികാരികതയിൽ പുലർത്തേണ്ട ശ്രദ്ധയാണ് മറ്റൊന്ന്. അവഹേളനപരമോ വ്യക്തി വിദ്വേഷപരമോ ആയ പരാമർശങ്ങൾ തീർത്തും ഒഴിവാക്കപ്പെടേണ്ടതാണ്. ഇതിലൊക്കെ ഊന്നൽ നൽകി നവമാധ്യമങ്ങളിലൂടെ നടത്തുന്ന പൗരപത്രപ്രവർത്തനം അഭിലഷണീയം തന്നെ.

അഞ്ചാം തുണി എന്ന യാഥാർത്ഥ്യം

മാധ്യമങ്ങൾ ജനാധിപത്യ സംവിധാനത്തിലെ നാലാം തുണാണെന്ന സങ്കല്പമുണ്ട്. നിയമ നിർമ്മാണ സഭ, നിയമ നിർവ്വഹണ സംവിധാനം, നീതിന്യായ വ്യവസ്ഥ എന്നിവയെ ആണല്ലോ മറ്റു മൂന്നു തുണുകളായി കണക്കാക്കുന്നത്. ഈ മൂന്ന് വ്യവസ്ഥകളിൽ ഏതെങ്കിലും ഒന്നിനോ മൊത്തത്തിലോ അപചയം സംഭവിച്ചാൽ തിരുത്തൽശക്തിയായി വർത്തിക്കേണ്ട ബാധ്യതയാണ് മാധ്യമങ്ങൾക്കുള്ളത്. എന്നാൽ നാലാം തുണെന്ന, ജനാധിപത്യ സംവിധാനത്തിലെ നെടുംതുണായ മാധ്യമങ്ങൾക്കുണ്ടാവുന്ന അപചയന്മാർ ചൂണ്ടിക്കാട്ടും എന്നതിനുള്ള ഉത്തരമായാണ് നവമാധ്യമങ്ങളെ കാണേണ്ടത്. നമ്മുടെ മുഖ്യധാരാ മാധ്യമങ്ങൾ സ്വതന്ത്രങ്ങളല്ല എന്ന ലളിതമായ സത്യം ഏവർക്കും ബോധ്യമുള്ളതാണ്. മുതലാളിത്തത്തിന്റെ നീരാളി കൈകൾ മാധ്യമ സ്വാതന്ത്ര്യത്തെ പഴംകഥയാക്കി മാറ്റിയിരിക്കുന്നു. വെളിച്ചത്തു കൊണ്ടുവരുന്നവയേക്കാൾ ഏറെ ഒളിക്കപ്പെടേണ്ടവയായി വാർത്തകൾ മാറിക്കൊണ്ടിരിക്കുന്നു. കോർപ്പറേറ്റുകൾക്കും മൂലധന താൽപര്യങ്ങൾക്കും മുന്നിൽ പല വാർത്തകളും വെളിച്ചം കാണാതെ പോവുകയാണ്. കൂത്തക മാധ്യമങ്ങളുടെ പൊതിഞ്ഞു പറച്ചിലിനപ്പുറം പലതും ഇവിടെ സംഭവിക്കുന്നുണ്ട്. ഫെയ്സ് ബുക്കും ട്വിറ്ററുംമൊക്കെ തുറന്നു തരുന്ന കലർപ്പില്ലാത്ത, മറ്റു താൽപര്യങ്ങളുടെ സമ്മർദ്ദങ്ങളില്ലാത്ത, സത്യസന്ധമായ വാർത്തകൾ ഈ ഇടത്തിലേക്കാണ് കടന്നിരിക്കുന്നത്. ഇങ്ങനെ മുഖ്യധാരാ മാധ്യമങ്ങൾ തമസ്കരിക്കുകയോ, ഒളിച്ചു പറയുകയോ ചെയ്യുന്നവയെ നവമാധ്യമങ്ങൾ ഏറ്റെടുത്ത് ജനാധിപത്യത്തിന്റെ യഥാർത്ഥ തിരുത്തൽ ശക്തിയായി മാറുന്നു. അതുകൊണ്ടാണ് ഓക്സ്ഫോർഡ് ഇന്റർനെറ്റ് ഇൻസ്റ്റിറ്റ്യൂട്ടിലെ സോഷ്യോളജിസ്റ്റ് ആയ വില്യം എച്ച് ഡാട്ടൻ നവസാമൂഹ്യമാധ്യമങ്ങളെ ജനാധിപത്യത്തിന്റെ ഫിഫത് എസ്റ്റേറ്റ് എന്ന് വിശേഷിപ്പിച്ചത്.

കുറിപ്പുകൾ:

മലയാള പത്രപ്രവർത്തന ചരിത്രം - പുതുപ്പള്ളി രാഘവൻ, എൻ.ബി.എസ്. കോട്ടയം വാർത്ത, വായന, സമൂഹം - എൻ.പി. രാജേന്ദ്രൻ, മാതൃഭൂമി ബുക്ക്സ്
ഇ-വായന - ഡോ. ആദർശ്, ഡി.സി. ബുക്ക്സ്