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Editorial

Provoking fresh thinking is certainly becoming the prime purpose of International Journal of Multidisciplinary Educational Research (IJMER). The new world era we have entered with enormous contradictions is demanding a unique understanding to face challenges. IJMER's contents are overwhelmingly contributor, distinctive and are creating the right balance for its readers with its varied knowledge.

We are happy to inform you that IJMER got the high **Impact Factor 2.735, IC Value 5.16** and IJMER is **listed and indexed in 31 popular indexed organizations** in the world. This academic achievement of IJMER is only author's contribution in the past issues. This is 28th issue of IJMER; I hope this journey of IJMER more benefit to future academic world.

The current issue deals with Indian Feminism, General Well-Being Among Teachers, Leadership of women, Organizational Conflict, Gandhi's Moral Power, Teacher Effectiveness and etc. These applied topics are a fund of knowledge for their utilization.

In the present issue, we have taken up details of multidisciplinary issues discussed in academic circles. There are 27 well written articles covering a wide range of issues that are thought provoking as well as significant in the contemporary research world.

My thanks to the Members of the Editorial Board, to the readers, and in particular I sincerely recognize the efforts of the subscribers of articles. The journal thus receives its recognition from the rich contribution of assorted research papers presented by the experienced scholars and the implied commitment is generating the vision envisaged and that is spreading knowledge. I am happy to note that the readers are benefited.

My personal thanks to one and all.

A handwritten signature in blue ink, appearing to read 'Victor Babu Koppula'.

(Dr.Victor Babu Koppula)



A VIEW ON INDIAN FEMINISM IN ANITA DESAI'S NOVELS

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Feminism in Indian English literature is, of course, a by-product of the western feminism. To a great extent it is like the feminism in literature of other countries of the world. However, it cannot be called the replica of the western feminist literature. Though the feminists of all shades and nationalities share the basic paradigms of feminism with the western feminists, they have been conscious of maintaining their own identities independent in their own respective ways.

Such differences are quite natural due to socio cultural reasons. Western feminism have taken into account the problems of marginality created by gender – discriminations but they did not take seriously the effect of class and race in the context of the third world. The third world countries, too, have there own reasons to differ among themselves. Even within India, there are differences and divergences. A peasant women from the rural area can not have a common bond with her metropolitan, middle class sister from Delhi. Charu Sheel Singh endorsing the view of Tharu and Lalita points out :

Our problems are not the same as those concerns; we cannot, and should not, imbibe, impose, and practice what is alien to our social conditions and psyche (1998 : 49).

Besides the neglect of class and racial factors dominant in the third world countries, the first world feminist had not been able to free



themselves from the complex of “white and black” or “imperialist design”. Therefore, Gayatri Chakravorty Spivak, Chandra Talpade Mohanty, Susies Tharu and K. Lalita have strongly objected to the western feminist move of global sisterhood against patriarchy. Chandra Talpade Mohanty observes, “Beyond Sisterhood”, of the world feminists, “there is racism, colonialism and imperialism” (Qtd. Palker :Pathak 1996 : 192). Gayatri Chakravorty Spivak also notices a “Colonialist move” in the white feminist criticism and clearly points out that it celebrates the heroines of the first world in a singular and individualist, and the collective presence of women elsewhere in a pluralized and inchoate fashion (ibjd : 193). The Indian feminists have a strong desire to fight against oppression and injustice suffered by woman in India, at the same time, they suspect any kind of sympathy or help extended by the British Colonists for liberation of women from traditional practices in India.

The post- independence Indian woman are caught in the flux of tradition and modernity – the burden of the past as well as the aspirations of the future. Traditionally, the role of the women in Indian society has been regulated and determined by age old conventions. During the pre-British Indian Society, women were assigned a position subordinate to men. Describing the traditional norms prevalent in Indian Society, Dube comments :

According to the traditional norms of the Society, a husband is expected to be authoritarian figure whose will should always dominate the domestic scene.... The wife should regard him as her master and should serve him faithfully..... the husband is superior, the wife is the subordinate (1955 : 141).

Law and religion did not recognize equal rights for men and women. Women had to depend on men for protection and survival, and

thus men were considered their protectors, and much superior to them.
Mamu declares:

Pita Rakshti Kaumare Bharta Rakshti Yauwane Rakshanti
Sthvire Putrah Na Stri Swatantraymar Hai.

(Manusmriti, Ch-9, Hymn-3 : 347)

(Father protects the women in her childhood, husband in the youth, son in the old age. She must be kept in subordination because she doesn't deserve freedom)

Women were denied the right to study the Vedas, and were treated no better than sinners and slaves. The code of Mamu was so strictly observed that the role of women was confined to the family, and they were denied the rights equal to man. It is undeniably true that their lot in the family kept changing with the time, but it always remained an inferior one. The same idea can be traced out in the Ramacharitmanas.
Tulsidas Says:

Dhol Gawanra Sudra Pasu Naree Sakaladana Ke Adhikari (1990 : 396)
(Drums, Illiterates, Shudras, Animals and Women – All deserve beating).

Shanta Krishnaswamy's views on the subjugation of Indian women are quite remarkable.

She is a creature who as a child is sold off to strangers for a bridal price, or when she grows up, serves as a supplier of dowry for her husband's family, or who as a widow, in a final act of obliteration immolates herself on her dead husband's funeral pyre to be acclaimed as "Sati-Savitri" as an immortal.

(Quoted in Sandhu1991 : 8)

A glance at the cultural history of India proves that the position of women was not subordinate to men. Women were treated as goddess and harbringers of all kinds of prosperity in life. Manu declares:

Yatra Naryastu Pujjante Ramante Tatra Devata.

(Manusmriti, Ch-3, Hymn 56 : 101)

(Where women are worshiped, there abode gods).

In the Pre-vedic and Vedic periods, women held a high place of honour. To give birth to a daughter was considered honorable. Devahuti, the daughter of Manu was married to Rishi Kardam. Their union resulted in the procreation of daughters in succession. The nine daughters of Devahuti were the most shining jewels of Indian womanhood. They included Kala, the wife of Saint Marichi; Arundhati, the Saintly wife of Vashishtha, Ansuya, the very epitome of feminine chastity and wife of illustrious saint Atri. According to the Sarvanukramanika, these were twenty Brahmavadinis who composed the hymns of the Rig Veda. Gargi, Gosha, Godha, Vishwakarma, Apala, Maitreyi and Lilavati were the women scholars.

During Vedic period, women were still held in high esteem in society. The Vedas are religious books written by the Aryan Brahmins around 1200 B.C. to record earliest Indian history. Clara Nubile in her book The Danger of Gender has presented a clear picture of the Indian woman during the vedic period.

Vijyalakshmi Seshadri (1995) explains that during the vedic period there was no discrimination on the basis of gender, and women were allowed to perform the Upanayan Ceremony, which was the prerequisite for pursuing vedic studies.



Education was important in society and twenty women composed hymns of the Rig Veda. The Rig Veda is a collection of 1028 hymns which the Aryan sang to their gods. These hymns were probably composed between 1500 and 900 B.C. In this period, there were even brahmavadinis, who remained unmarried in their quest for knowledge and wisdom.

(Quoted in Nubile 2003 :4)

When the British rule came in India, the status of women was very pathetic. Even though, the British Government made some reforms in order to improve the lot of the Indian women. For example, in 1829 William Bentic abolished the practice of Sati in 1856, the Widow Remarriage Act was enforced, and in 1872, the Civil Marriage Act raised the age of marriage for girls to fourteen years. Another important act – The Married Women’s Act was passed in 1874 and it widened the scope of Streedhana to include earnings of a women by exercise of her artistic and literary skills. So many odd and inhuman restrictions on women rights, though not completely, started to break. The women started to get education in schools, colleges and universities. The impact of women education was obvious when India got independence in 1947. The women who had got education in the early 20th century during the British rule rendered their services as politicians, writers, bureaucrats and so on in the nation building after independence. In the Post independent India, the lot of the women has changed. K.K. Panikkar in his essay “The Awakening of Women” has rightly remarked :

There was no suffragette movement in India, no feminism, for the share of women in the battle of freedom gave them



their position of equality without their having to fight for it separately.... The legislative reform establishing the equality of women has been one of the most significant political achievements in the period of partial self-government. Their right to independent property, to freedom of marriage, to education and employment has been recognized by law. Many important pieces of legislation, especially the raising of the age of consent for marriage and the prevention of the dedication of women to temple services, have helped to change their status. (2003 : 17).

Despite all the possible steps taken by government for the upliftment of the Indian women, much more is required on the ground reality. No doubt, India has advanced a lot in different fields, yet the age old social evils are present even today. Women are burnt alive for the sake of dowry. Girl babies are killed in the wombs. Girls are not allowed to get education in lower middle class families in rural area which constitute the largest portion of our population. Even in sub-urban areas women rarely get higher education. Though not often, yet rarely the self-immolation of widows with the dead husbands appear in the newspapers and the media. Even now much more is required to eliminate the discrimination being meted out to women in the Indian society.

In the pre-independent India, womanhood was stale and perverted. It was either exaggerated or neglected. Women did not occupy any important place in most of the Anglo-Indian novels. In E.M. Forester's A Passage to India, Indian women are sketched, not drawn. The Indo Anglican novels of this period present women as romantic, charming, cultured, graceful, wise and courageous. The novels of this period treated



women's lives, experiences and values are marginal. They assumed that literature was more concerned about public events than about the private life. They thought literature by and about women was inferior to that of men.

Bankimchandra Chatterjee, Raj Lakshmi Debi, Toru Dutt, Krupabai Sutthiannadhan and others have written about the suffering women. For them women was either a Devi or a doormat. She was a stereotype of the 'Pativrata' and had no identity. Their ideal was to obey the elders and follow the traditions which made them submissive and independent. Women in early fictions suffered mostly due to the infidelity of her husband or the stigma of childlessness. Mulk Raj Anand, R.K. Narayan, Kamla Markandaya and Manjeri Isvaran have portrayed women in their novels as the traditional image of the Pativrata. She is nothing more than an object of pity and has no will of her own. To suffer in silence is the destiny of Indian women.

The ideal of womanhood was to attain motherhood — the marvelous, unselfish, all suffering, ever-forgiving mother. The Indian woman had to wait for a few decades to assume an existence and an identity. With the spread of education there was a gradual erosion of faith in the traditional customs and values, but it took some time for the modern ideas and western culture to fill the vacuum so created. The mingling of Indian and Western Cultures has created a transitional society neither fully modern nor fully traditional. Bhabani Bhattacharya says:

I think the women of India have more depth, more richness than the men. The transition from the old to the new, the crisis of value adoption strikes deeper into the lives of our women than our men folk. (1975 : 2).



The Post-colonial India has shown much emphasis on education, which has in turn benefited women at least in finding good employment and good matches in marriages. It is true with the women belonging to well to do and highly educated families. But the condition of average women has not improved upto expectation. It is true that many women have successfully discharged their duties as high dignitaries, but the lot of under privileged women forging the majority has not changed much. There are so many hindrances in the path of women liberation such as female infanticide, feticide, dowry, gender – discrimination and violence against women. They are humiliated even in 21st century in homes as well as work places. A woman in Indian society is entrapped into the inescapable cage of “being a women, wife and mother”. A woman can not exist out side the boundaries of married life and motherhood. She is perceived as useless and unworthy according to traditional views. Indian woman does not appear to have few independent roles in society. Moreover, she must be a male appendix in order to have a role.

Feminism in Indian English poetry is by and large an upshot of the various gender based social taboos which suppress the freedom of women and compel them to adopt to the given situation. Much reaction is evoked by such stereotyping as idealization of domesticity and sexualization, and objectification of women as mere object of male’s sexual and sadistic pleasure; humiliation and harassment of women both at home and work place, sexual violence, crime and ill treatment done to women and male despotism.

The modern feminist thought came into Indian English poetry with Kamal Das, who emerged as a staunch rebel against the customary patriarchal arrangement in the Indian society. Sunita Jain, another



prominent figure among Indian women poets, writes extensively on the various vicissitudes of love and man-woman relationship. Her poems are characterized by intense feminine feelings and female urges. But, she rarely prefers to revolt against the domination of patriarchy in such a bold and overt manner as Kamala Das and Gouri Deshpande do. She rather seeks her pleasure and redemption in cultivating the sense of sharing and mutual understanding with her man. She often wavers between romance and reality. The frequent use of irony and contrast makes her articulation forceful and compelling.

Indian women novelists can be said to be highly conscious of the women's liberation movement. By and large they have portrayed woman and their stories with consciousness of the injustices being meted out to woman by society. These novels have a feminist under – current. If we look at these fictional female characters, a large number of them rebel against the existing social set up. They discard the idea of being submissive, suffering and sacrificing. The protagonists in the novels of the Indian women novelists have often come up to paying the prize of their rebellion rather than submitting and dying through suffocation.

Bhabani Bhattacharya is one of the novelists who dominate the post – independence scene of the Indo-English fiction. The themes of Bhattacharya's novels differ from those of the predecessors. His women characters are tender, charming, virtuous; and play a significant role in effecting social changes. Kajali in *So many Hungers* (1947) undergoes immense suffering and misery, but her spirit remains invincible. The next novel *music for Mohini* (1952) presents a changing situation of the independent India. Mohini, a Calcutta born girl and a radio star, marries Jayadev who lives in a village. Jayadev's sister, Rooplakha, marries a



Calcutta born gentlemen. That gives a chance to Bhattacharya to present a conflict between the rural and the urban, the tradition and the change, the old and the new. The other novels *He Rides a Tiger* and *A Goddess Named Gold* also describe the tyranny meted by society to the cultured women.

In her novels, Anita Desai has graphically presented the turbulent psyche of the modern Indian women. Her protagonists are intelligent, sensible and sensitive, but competent enough to manage home and children, and attain emotional fulfillment. Being unable to cope with the crisis, they resort to drastic steps. *Maya in cry*. *The Peacock* kills her husband Gautama by pushing him from the roof. In *Where Shall We Go This Summer*, The author lays bare the void in Sita's life as a woman, wife and mother. It is a poignant tale of a middle – aged women torn between her desire to abandon her comfortable, albeit boring existence, and the realization that the bonds that bind her to it cannot easily be broken. Desai has been acclaimed as a feminist of high order in the Indian context. She however, does not provide any suitable solution.

Nayantara Sahgal is also an eminent woman writer. She has dealt with issues concerning women that later become major issues in the feminist movement. With delicate sensibility, she exposes the prejudices which women face in a male – dominated society. *The Day in Shadow* is about the prejudice faced by the divorced heroine Simrit, Sahgal, being a divorcee herself, presents in a realistic and vivid manner how Simrit tries to square her equation with her growing children and her ex-husband. Her other novel *Rich Like Us* is about Sonali, the daughter of a Marathi father and a Kashmiri mother. She goes to oxford to escape the Indian world of arranged marriages. Though Sahgal has a limited world of



feminist ideas, she presents a sensitive study of her elite women characters.

Kamla Das is both a poetess and novelist. Her novels, *The Alphabet of Lust* and *A Doll for the Child Prostitute* are the true depictions of Indian women's problems. The protagonists are in quest of their identities in the male dominated society. Manasi, the protagonist in the novel *the Alphabet of Lust*, is an unhappy and frustrated wife of a government officer who is old enough. All the time he remains busy with his work and never loves his wife. Out of frustration, despondency and diminished status, she longs for emancipation and identity. Kamala Das's next novel *A Doll for the child Prostitute* is about the child prostitute who struggles for liberation and quest for identity. Mira, the child prostitute, secretly marries her student client, which does not last for a week, and is forced back into the abhorrent profession of prostitution. Thus Kamala Das's novels are clear manifestations of a women's quest for identity.



WOMEN'S EMPOWERMENT IN THE 21ST CENTURY INDIA : VISION AND REALITIES

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The new millennium has been an era of rapid changes. Globalisation has flourished, corporatisation has been at its height, information and communication technology has changed the face of the world. Humanity has witnessed a high velocity economy and knowledge revolution has swept across the countries of the planet. Equality, distributive justice and human rights have become the much trumpeted cry of the world. All these changes have brought a strong perception and promise that the world would soon experience both quantitative and qualitative changes in its human resource content as well as in its structure and functioning. But it cannot be actualised unless and until the women force of the society are tracked and tapped to become both significant contributors to and stakeholders of the world's resources and wealth generated. This has heightened the need of the hour to empower the women significantly and meaningfully.

Research Background: The present paper tries to draw insight to a much quoted and buzz word of the present day "Empowerment". Empowerment of women today dominates all the academic and policy debates and has become an important indicator of development. The government of India has geared much effort to empower her women population who constitute about 48.46 %¹ of the total population of the country. But, it is noted that irrespective of the much acclaimed achievements in gender empowerment, India ranks 132 out of 148



countries² in the Gender Inequality index. The reason for this is “the loss of achievement due to gender inequality in dimensions of reproductive health, empowerment and labour market participation”. With such a back drop , the present paper is designed and developed to understand the concept of empowerment, to detect the gap and to make some strategic interventions to make empowerment a reality in letter and spirit of the term.

Research Objectives: The present research paper is prepared with the following research objectives.

- To make a conceptual analysis of the term “Empowerment” by analysing the various models proposed by the theorists.
- To bring out the realities and challenges faced by women in general and the country in particular which prevent their real empowerment.
- To detect the tasks ahead and suggest some interventions to make the vision of empowerment a reality.

Research Methods Used: The present paper is based on secondary literature analysis. Theories and models relating to empowerment are discussed and fact sheet on various dimensions determining the real empowerment of women are also analysed to draw a conclusion about the actual situation of empowerment of women. Situations are matched with the models to detect the gaps and formulate interventions to make empowerment mission achieve its goals.

Research materials resorted to: In the preparation of the present paper, the researcher has used articles from reputed journals, reports prepared by international agencies, national census, reports of national

bureaus to generate insight into the process and to substantiate the observations with facts and figures.

Research Outcomes: The salient outcomes of the research in line of the objectives set are described below.

Empowerment: A Conceptual Analysis:

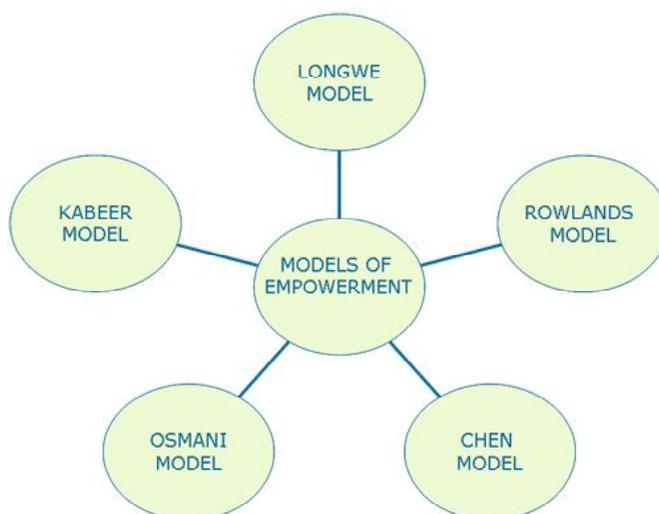
The concept of empowerment is not a 21st century innovation. The concept of empowerment has swept the world's thinking to strengthen the women resources since the mid 1980s. It was a paradigm shift in re conceptualizing the concept of development along with providing a new interpretation to the idea of providing better recognition to women's identity. This was as an alternative strategy to tackle the problems of women's subjugation and segregation by integrating her, giving her due position and identity, power and share in the process of nation building. The tool of empowerment has thus, evolved within the course of development discourse and later on has been accepted as the potent tool for uplifting the plights of women. Rappaport (1987)³ defines empowerment as a process that conveys a psychological sense of personal control or influence and a concern with actual social influence, political power and legal rights. Mc Ardle (1989)⁴ comments empowerment is a process whereby decisions are made by the people who have to bear the consequences of these decisions. Conger and Kanungo (1980)⁵ observe empowerment as an internal urge for exerting influence and control.

Models of Empowerment of Women

The concept of women's empowerment can be best estimated from the models developed by the theorists. So, one of the objectives of the study was to assess the models relating to empowerment to bring better

clarity to the term and to land upon the parameters that can signalise the empowerment of women. The various models developed relating to empowerment are quoted by the researcher in the present paper to give an elaborate understanding to the terminology.

Longwe empowerment framework (1989)⁶ insists upon the idea that women's empowerment can be best realised through the process of welfare, access, conscientisation, participation and control



- Welfare means well being. It proclaims the material resources of the society like food, income and medical care should be equally bestowed on the women along with the men for their general good.
- Access implies to reach. It insists that women should have equal opportunity to enjoy and utilise the factors of production like land, labour, credit, capital, training, market facilities and all publicly available services and benefits on equal basis with men. Women should have an access to the resources commonly available and rights ensured in the society.

- Conscientisation connotes developing awareness. It aims at generating an understanding and consciousness in the women that gender roles are cultural constructs and can be changed by her conscious and concerted efforts.
- Participation requires women to be actively involved in the process of decision making by playing a meaningful role in policy planning, policy making and policy implementation. They should be the real planners, policy makers, policy implementers and practitioners.
- Control implies having a degree of dominance over the factors of production and the outcomes of the process of production.

Thus, Longwe model spells out an integrative approach to women's empowerment and to make the women conscious stakeholders in the economic resources and political processes of the society.

Rowlands (1997)⁷ provides a power relation framework to describe the concept of empowerment of women. To the author, power should be deposited from four dimensions in the women to make empowerment realistic. The four syndromes are:

- Power from within: The women should have a sense of power from their inner self. This can be done through the development of consciousness and confidence. By this, spontaneous power is generated within her. She is in a position to recognise her own capacity which is the core aim of empowerment.
- Power to: Power should be infused in the women by increasing her skill, abilities, access to markets, networks of various types and by increasing her income earning and decision making



capacity. Here power becomes an external resource which is transferred to and transplanted in the woman to strengthen and empower her.

- Power over: Here the assertive role of the woman is proposed. This is to increase the dominance women in the micro and macro level. This can be achieved by bringing changes in the traditional power relations in the families, community and in the larger societies. This presupposes to exhibit women's visibility and echo women's voice in the decision making forums.
- Power with: This aims at making women equal partners with the men in the socio-economic processes and decision making forums. This will ultimately challenge the existing scenario of power equation and status distribution which relegate the women to a secondary position and bring substantive changes in their status and roles in the society.

Chen (1997)⁸ offers a change interpretation of empowerment. The advocate presupposes real empowerment can take place only when change will come in the material conditions of a person followed by perceptual change and relational change. These three types of change are interrelated. To Chen empowerment through change model can be attained by ensuring the following provisions.

- Material change can be facilitated by guaranteeing employment and income which can increase the security of the women. A greater access to the resources through the entitlement of ownership rights and control over resources can enable them to feel elevated.

Job security and availability of the basic needs to the women can promote empowerment.

- Perceptual change can take place by increasing women's self-esteem, self confidence, by giving them a vision for future and making them visible and respected by the family, community and society. For all these, recognising women's identity, developing her ability and capacity, promoting her individuality and interests are vital.
- Relational change can be stimulated by changing the equation of the women with their surrounding members. This can infuse bargaining power in the women and enable her to take a leadership role in the organisations starting from the local to the national and help to empower her adequately.

Osmani (2005)⁹ suggests women's empowerment can be understood from the position the woman occupies in the family and society, the degree of interest she shows towards public affairs and the rate of contribution she makes to the society. Identity, interest and involvement are the real parameters of measuring empowerment.

Kabeer (2001)¹⁰ states the dimensions of women's empowerment can be judged from the amount of resource she commands, the processes or the agencies where she participates and leads and by estimating the degree of her outcome.

Kabeer suggests empowerment can be noted at three levels. They are at an immediate level, intermediate level and deeper level or ultimate level.

- At an immediate level empowerment can be realised by the woman through individual achievements like resource control,

participation in the decision making process of the family and through increased output and establishment of identity.

- At the intermediate level she has to enter in the public forums establishing her choice in community affairs right from resource utilisation to decision making that can influence the community, gender groups, caste or class.
- At the ultimate level she has to establish her identity at the society level through her distinct contribution to knowledge, economy or polity.

Realities and Challenges to Women's Empowerment

One of the major objectives of this research paper was to delve out the realities of and challenges to women's empowerment in the present millennium in the global level and at the national level. In this context, the researcher observed that 21st century has brought new risks and challenges for the women. It has posed new challenges for women from the social, economic and political fronts which make their empowerment difficult. Women suffer from myriad forms of social challenges which make the much trumpeted empowerment notion a myth. Some of the issues faced by the women in this millennium are discussed in the present paper.

Socially speaking, the consumerist culture and era of advertisement have put the women in new types of bondages. Violence against women is escalating every now and then. The Report of the UNRIC (2013)¹¹ clearly proclaims that the rate of violence against women is growing at a phenomenal rate all over the world. Every year, 60 million girls are sexually assaulted at, or on their way to school. Women and



girls are 80% (640.000) of the estimated 800,000 people trafficked across national borders annually with the majority (505.600) trafficked for sexual exploitation. At least 60 million girls are 'missing' from various populations - mostly in Asia - as a result of infanticide, neglect or sex-selected abortions. Between 100 and 140 million women and girls alive today have been subjected to Female Genital Mutilation. In six African countries over 80% of women have been subject to this practice. Over 60 million girls worldwide are child brides: 31.3 million in South Asia, 14.1 million in Sub-Sahara Africa. Violence and abuse characterise married life for many of these girls.

Sex slavery, domestic violence and women trafficking are on rise due to women losing jobs in the labour market, porous borders and development of sex zones and sex tourism in the highly globalized millennium. Female's body is commoditised in the advertisements which derogates her without empowering. Female foeticide and infanticides are on rise and the rate of atrocities present an escalating trend. The Report of the UNODC (2012)¹² observed Women account for 55-60 per cent of all trafficking victims detected globally. Trafficking occurs due to the impoverished conditions of the women and in ninety percent cases they are forced in nature. This is one of the biggest challenge to women's empowerment and indicate a state of disempowerment.

The situation is more grave in India. The problem of gender-based violence is getting worse in the country. National Crime Record Bureau statistics show crimes against women increased by 7.1 percent nationwide since 2010. There has been a rise in the number of incidents of rape recorded too. In 2011, 24,206 incidents were recorded, a rise of 9 percent from the previous year. A total of 2,28,650 incidents of crimes



against women were reported in the country during 2011. Kidnapping and abductions are up by 19 percent and trafficking rose by 122 percent in the same period. Crimes that include the Indian term “eve-teasing” or harassment and heckling and sexual innuendoes against women in public places including streets, public transport, cinema halls, along with the rape of minors and women in tribal and villages often go unreported and unrecorded.¹³

Empowerment always insists upon the welfare, access, conscientisation, participation of the women in societal affairs. But, the pre-condition for all these is getting equipped with education. Without educational input, empowerment becomes a myth. The UNESCO Report clearly portrays that the proportion of illiterate women is increasing in the world in the new millennium. Today, the world houses about 900 million illiterates and 2/3 rd among them are the women.¹⁴ The entire educational set up suffers from male hegemony where the women’s identity is questionable. Drop outs, stagnations, wastages are frequent among the women and higher education becomes the ivory towers for the males. The share of women in technical education lags far behind the men. All these features make the women’s contribution to the knowledge economy insignificant and keep her disempowered. She lacks the skill and technological support which are the real investments of the 21st century. As per Census 2011¹⁵, 65.5% female in India are literate. The Gross Enrolment Ratio (GER) for females at the primary level stood at 115.39 . At the middle classes level, the GER for females was 78.30. The Drop out Rates were observed to be 27.25 for females , in the classes I V in 2009 10. These were 44.39 in classes I VIII and 51.97 in classes I X .



Today also due to the lack of education, woman accepts her subjugation which makes her demands for equity a far cry. Without equity, empowerment can never follow. Access becomes a mirage and participation becomes meaningless without education which limits their choice and voice.

Empowerment signals access to life chances like better nutrition and health care which really contribute to a better quality of life. But the WHO Report (2010)¹⁶ indicates that the world women's health is in a state of peril. Starvations are more common to the women. Food insecurities loom large around the women because of their economic impoverishment and gender practices of the society. This is becoming more acute in the new millennium when agricultural productivity is getting sharply affected. However, the new millennium has not released the women from their productive and reproductive roles. The increasing rate of migration, desertion, divorce have brought new burdens on the women and have created health hazards of a high magnitude. The health care facilities have no doubt increased in quality and quantity, but the access is getting limited due to the withdrawal of the state from such welfare activities. Nutritional deficiencies still continue to take lives of thousands of women in African, Asian and Sub-Saharan countries. Especially, the indigenous women fall victim of it. 21st century's migration has brought dreadful diseases like HIV-AIDS where the women are the worst sufferers. Malaria, tuberculosis take the lives of many women.

The Indian scenario projects a proto type picture. 52% of married women suffer from anaemia Mal nutrition is common among women belonging to households which are below poverty line. One of the major causes for malnutrition in India is gender inequality. Due to the low social



status of Indian women, their diet often becomes poor in both quality and quantity. India recorded around 57,000 maternal deaths in 2010.¹⁷The current Maternal Mortality Rate (MMR) of India is 212¹⁸ per one lakh live births. It is estimated that 23.9 lakh people are infected with HIV in India, of whom 39% are female.¹⁹

The most manifesting symbol of empowerment is economic self-sufficiency for the women. Only when the women reach at an economic take off state they are considered to be empowered. But, it is noted that till the date the economic conditions of women has not improved much. The world witnesses feminization of poverty. The old observation made by the ILO that women constitute 50% of the world's population, 30% of the labour force, perform 60% of the working hours, receive 10% of the world's income, and own less than the world's property still holds good without much change. On the eve of the International Women's day, 2010, it was estimated that there are about 1.2 billion people living below poverty world wide and 70% of them are the women which is a clear cut indication that women are still in a disempowered state. Women are often paid less than men for their work. Women face persistent discrimination when they apply for credit for business or self-employment and are often concentrated in insecure, unsafe and low-wage work. Eight out of ten women workers are considered to be in vulnerable employment in sub-Saharan Africa and South Asia, with global economic changes taking a huge toll on their livelihoods. Ownership and control of property which are acclaimed to be the chief indicators of empowerment are till today denied to the women. It is recorded that in most African countries and half of the Asian countries women are disadvantaged by statutory and



customary laws in their access to land ownership and other types of properties.

The incidence of poverty increases on the women due to their nature of employment. The World Bank²⁰ estimates about 90% percent of women work force are engaged in the informal sector. Women are in many instances out of the ambit of Governmental records due to the invisible character of their work. They are basically engaged in subsistence agriculture where jobs are limited and securities are totally absent. The demise of state welfare in the post-globalisation period have put the women in more precarious state. Women suffer from wage discrepancies, which indicate that women are still not empowered. The low paid, unpaid, underpaid and sometimes deferred paid and never paid syndromes become frequent with the women due to their low educational attainment, lack of skill, low bargaining capacity, limited propensity for migration and due to the gender bias that permeates the employment market. This leads to the flexibilisation of the female work force.

Further, economic empowerment has become confined to the elite class women and has become urban centred. But, still then it has not been realised in letter and spirit due to the process of glass ceiling. In the corporate world, higher skills, positions and promotions are still monopolised by the males and the women are ignored. This, no doubt challenges their empowerment limiting their access and control. Role conflict plagues the women even in the 21st century. Her role has increased and expanded, but the unfair sharing of the domestic burden continues to exist.



The rate of indebtedness is very high among the women. They have virtually no share in the process of resource management. All these clearly portray that even in the 21st century women's empowerment faces a lot many challenges.

The economic position of women is very sordid in nature in India. The workforce participation rate of females in rural sector was 26.1 in 2009 10 in Urban sector, it was 13.8 for females . In the rural sector, 55.7% females were self employed, 4.4% females had regular wage/salaried employment and 39.9% females were casual labourers . A total of 20.4% women were employed in the organized sector in 2010 with 17.9% working in the public sector and 24.5% in the private. The labour force participation rate of women across all age groups was 20.8 in rural sector and 12.8 in urban sector respectively in 2009 10. In 2009 10, the average wage/salary received by regular wage/salaried employees of age 15 59 years was Rs. 155.87 per day for females in rural areas. For urban areas, it was Rs. 308.79 for females and males .²¹

Women have a low share in the leadership roles and decision making processes. A 130 country survey by the IPU suggests that only 15.4% of women occupy elected seats.²² So even in the 21st century women are segregated from the decision making processes which denies empowerment to them. Their share is only 11% in the Indian Parliament.²³

Reality Negates the Model Expectations

Thus, the foregoing discussions provide a clear image that women's empowerment is still sporadic and retarded in the world. In the light of the models provided, it can be noted that Longwe's model has not become totally operative. Welfare rate is diminishing with the sweeping

in of the Neo-liberal ideology in the globalised world in the new millennium. Access of women to public services, factors of production and benefits are still limited and in many cases denied on gender considerations. Conscientisation is class specific and even in the elite class it has not come in the full length. Among the common women it is absolutely absent due to the social barriers and cultural constructs. Participation is feeble and control is unthinkable. So, the women of the 21st century are not really empowered from the Longwe's perspective.

Rowland's power relation model of women's empowerment has met its tragic failure. Till now the consciousness has not come within the women to be the power wielders. Power that has been accorded to them are ceremonially used by them and in many instances they act as the dummy representative of their male counterparts without exercising their choice and asserting their voice as leaders. At the micro family level also when they are timid, they cannot echo themselves at the macro level. They are not equal with their male counterparts in the power weighing scale.

Chen's change perspective of empowerment notes that when women face a number of challenges in the 21st century. Material change has not touched them due to customary and statutory provisions. Without material change their exposure to change facilitating agents are limited. So, no perceptible change is marked in the perception level of the women. When, material conditions and perceptions remain unaltered, relational change does not appear. Women are where they were. Individual identification of the women with certain gender stereo typing has not changed with the changing time, institutional rules have not undergone much transformation and the structural barriers continue to exist. All



these deny the real empowerment of women even in the 21st century. Empowerment is viewed as charity rather than a change mechanism.

Tasks ahead

So, a time has come to address this alarming issue. No global promise can do wonders to remove the challenges, unless and until the issues are analysed by the women themselves and the community surrounding them. Empowerment should not be taken as a gift of the authorities, but as a self created and community sustained mechanism to promote the position of the women in the society. Availability, accessibility and capacity to utilise are to be stressed to empower the women in the real sense of the term. Women themselves are to perceive empowerment not in a sense of charity, but as a mechanism to bring substantial changes in their position in their community, in their interpersonal and institutional relations and their existing roles in the society where they live in. For this, knowledge expansion, skill improvement, pro active attitude towards women's health, erosion of the so called gender bias and better and greater participation of women are solicited to make the women the real role players and partners in the 21st century competitive economy. This will enable the women to flourish and will not allow them to perish with the emerging challenges of the 21st century.

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VALUE EDUCATION – A PRESSING NEED IN THE PRESENT DAY

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Introduction

Education is important in any country since it promotes the knowledge, skills, habits, and values. The learning does not solely come from the teacher. Hence the educator for the child is both the teacher and his peer group. The societal values have been diminishing over the past few decades. Therefore, it is necessary develop the holistic citizenship education. A child's mind is like soft clay and can be moulded to any desired shape. Thus, this is the right time and age to impart value education so that the right impressions formed in the child's mind will guide him throughout his life. Such life will definitely be based on moral and just principles. School is the common platform for all children coming from various backgrounds. In an interactive and learning environment of the school, where a child spends a maximum of eight hours of waking time, the human values can be easily evoked in him by making him "experience" and "live" the values. Teachers, in turn, present themselves as role models to be emulated. The basic approach to impart value education is "love". This is the most vital aspect to implement value education in three ways: the independent approach, the integrated approach, and the subtle approach.

Why is Value Education needed?

VBE is highly needed in our modern society because our lives have become more miserable. The quantity of education has considerably increased, but the quality has decreased. Why? The number of educated people has reached at a high level, but murder, hatred, and selfishness have spread out like wildfire everywhere. Why? Many institutions are opened, but only few civilized people are produced. Why? Degrees are available for all, but the dignity has gone down. Why? Trained people are produced from many institutions, but sincere people are very few. Why? Many books are written; much research is done; many professional achievements are attained, but humanity is threatened. Why? Therefore, we need Value Education. The rate of suicide is going up in our society. One of the very common factors responsible for this is over pressure on students to get the high marks in their exams. It is for sure a very unhealthy and unethical competition. It is not only limited to a school level education, several suicide cases happen even at top level academic institutions worldwide. The highest purpose of education is now either disregarded or may be forgotten.

How to Implement Value Education?

Talking about Value Education is quite an easy job, but implementing it is a daunting task, which needs the strongest determination. Actually, unless we can create a very healthy and pleasant educational environment, Value Education cannot be implemented at academic institutions. First of all we should all fully agree that without Value Education we cannot have a safe society, a developed country and a harmonious family environment. Therefore, we need to find out some

practical ways to apply Value Education, e.g. starting with junior classes, developing a strong commitment of all academic institutions, encouraging parents for their persistent support, producing more trained and dedicated teachers, establishing supportive administrative teams and the like. A well organized library equipped with relevant reference books and audio-visual cassettes of course helps as an additional and supportive means and resource to inculcate the value based education in the children.

Value Education - Teaching and Learning Methods:

General education can be transferred, but Value Education should be transformed. Value Education is more teacher-based than text books; it is more awakening, not only informing. It is life-oriented, not exam-oriented. Therefore, we need to create a special environment in institutions to transform Value Education in students. First of all, we need trained, committed and spiritually motivated teachers for Value Education. Similarly, special camps can be organized. It is apparent that all the festivals hold several values such as environmental, social, scientific and spiritual. It is therefore imperative to integrate festivals into teaching / learning process so as to make children realize importance and values of the festivals. The whole process should be very peaceful, harmonious and motivational. One should get answers by asking himself or herself. The whole environment should be free from stress, fear and confusion. Extreme materialistic attachment has made our life very narrow; therefore one should be able to open up the mind and heart freely and infinitely. Actually Value Education does not require any set text books; rather than that, the whole institution should be based on Value Education. It should be applied through various methods in order that everyone can understand it and follow it

automatically and positively.

Consequences of the Current Education System in India:

The present Education system of India has, no doubt, produced a number of students. Similarly, many challenging and competitive subjects have been introduced that have increased the level of education. Many demanding subjects are now taught in India; many good and competitive universities and colleges are now formally established in different parts of the country. This is what we can regard as good future. Nonetheless, the main question about Value Education is still not addressed by any modern universities, colleges and schools. Why is such an essential and fundamental education ignored? Is it because parents are uninterested or because of unhealthy financial competition amongst academic institutions? Is it because the government does not have any policy, guidance and control? Therefore, modern education is producing more selfish youths. Brain drain is massively increasing; negativity is expressed at every level. Violence, hatred, crime and enmity are now like common problems; civic sense is disregarded at every level; human rights are completely violated. Social and cultural values are forgotten and love for nation and nationality sounds like a joke. So the big question is - where are we heading to? Likewise, the present political situation in India has damaged the spirit and sensitivity of Value Education. Everyday activities such as strike, destruction etc. has formed very negative attitudes in the mind of our children. They are grown with despair and hopelessness and are raised with the pollution of burning tyres.

Need for Value Education

Education is a sub-system of the wider social system. Education can rarely free itself from social and cultural norms. It has to relate

itself to the needs of the society. One of the challenges of modern education is how to make value education effective and interesting for the youth of today. It is this challenge which education must accept and answer.

The need for value education is clear from the following points-

- 1. Development of moral qualities:** Value education is needed for developing moral qualities among the youth. Our youngster today lack the qualities of humility, truthfulness, honesty, respect for elders, courtesy, spirit of service, tolerance and sacrifice. Value education will help in developing these qualities.
- 2. Development of positive social attitudes:** Value education will help in developing positive social attitudes. Through value education the youth can be made aware of the ills of the society. They can raise their voice against dowry system, corruption, red-tapism and so on.
- 3. All-round development:** Present day curriculum is full of technical data which consists of facts, figures, theories and laws. There is no scope for the youth to take part in things of life. The youth have potential to learn but too much emphasis on academic subjects leaves them disappointed. Value education is needed for the all-round development of the youth.
- 4. Humanising effect:** Value education has humanizing effect. "True education must humanize the person." Value education initiates a life-long process. It prepares the individual for self-development as well as for community development.
- 5. Development of democratic values:** Value education is essential for developing democratic qualities such as dignity of the individual, social and individual justice, equality, brotherhood etc.



6. Counters materialistic attitudes: Value education is an effective anti-pill for materialistic attitudes. It creates respect for moral and ethical values without which one cannot lead good life.

7. Develops co-operation and fellow-feeling: There is wide-spread sense of jealousy and non-cooperation in the society. Education catches people young. Value education inculcates sense of cooperation and fellow-feeling.

Conclusion:

There is a famous saying - better late than never. So we must start now. Educators worldwide are now quite worried; therefore they have started various packages and discussions at their level. Names could be any - Holistic Approach to Education, Global Education, Democratic Education and Home Schooling System (USA), Alternative Education etc. They are all working for Value Education directly indirectly, formally or informally. So we must awake and work now.

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EFFECT OF DIET AND EXERCISE ON QUALITY OF LIFE AND FITNESS PARAMETERS AMONG OBESE INDIVIDUALS

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INTRODUCTION

Research has demonstrated that overweight individuals, particularly women, may feel negatively stigmatized. This is commonly thought to contribute to the negative affect and decreased quality of life (QoL) noted among obese persons. Quality of life refers to ones global appraisal of their life factoring in physical, social, and psychological factors. However, research has not generally found significant associations between obesity and psychological distress after pertinent socioeconomic and demographic factors have been adequately controlled. Ross has proposed that, independent of weight, the act of dieting in an attempt to fit social norms heightens unpleasant self-other comparisons and feelings of physical and psychological inadequacy among obese individuals pursuing sustained weight loss. In a large cross-sectional study, Ross demonstrated that rather than the state of being overweight, the act of dieting and the impact of obesity on perceived physical health were both independently responsible for the mental health consequences of obesity.

Very-low-calorie diets (VLCD) are sometimes recommended in cases of extreme obesity. Their use has primarily been limited to persons who have failed to lose weight in more conventional diet programs and



whose body mass index (BMI) is greater than 30. The use of exercise in addition to a VLCD may ameliorate potential impairment in QoL among individuals using a VLCD. Moreover, it has been suggested that the beneficial effect of exercise on QoL may be independent of short-term weight loss, and the psychological effects of exercise in improving mood and self-efficacy may serve to promote long-term weight loss.

While the majority of experimental studies exploring the effect of exercise on mental health have utilized aerobic activity as the mode of exercise, debate exists regarding the relative physical and mental health benefits of resistance training, particularly for obese individuals or example, meta-analytic reviews have indicated that while aerobic exercise was superior to resistance training in reducing anxiety, resistance or aerobic exercise training produced moderate to large effects on depression with no one mode demonstrating a statistical superiority.

We are aware of no published studies that have compared the physiologic and QoL effects of aerobic and resistance training among obese individuals consuming VLCD. The purpose of the present investigation was to examine the effect of mode of exercise on QoL, weight loss, and fitness among obese participants utilizing a VLCD. We hypothesized that aerobic and resistance training would be equally effective in improving fitness, weight loss, and QoL, and that both exercise conditions would be superior to an information wait-list control condition. A secondary aim of the study was to determine if change in QoL was independent of weight and fitness changes.

METHODS

Participants and Procedures

Sedentary adult men ($n = 4$) and women ($n = 18$) between the ages of 21 and 60 years of age (37.0 ± 10.4 years) with a body mass index greater than 30 (34.9 ± 3.1) who were otherwise healthy were recruited through newspaper advertisements to participate in a 12 week diet and exercise study. Eligible participants completed an informed consent and were asked to complete a QOL survey and a fitness assessment consisting of a symptom limited graded exercise treadmill test (GXT) and a body weight analysis.

Following baseline assessments, participants were randomly assigned to one of three conditions: aerobic exercise and VLCD (A-VLCD) ($n = 10$), resistance training and VLCD (R-VLCD) ($n = 8$), or a wait-list control ($n = 4$). All participants were individually monitored at each exercise session to assure compliance with both the resistance and aerobic training protocols. Because our primary objective was to compare exercise modes and to maximize participant compliance and adherence with study procedures, we over sampled for exercise plus diet conditions and offered an exercise and VLCD program to control condition participants following completion of the study. Preliminary analyses indicated that groups were not significantly different at baseline with respect to demographic and outcome variables ($p > .10$). All control group participants reported that they refrained from exercise which was corroborated by non-significant weight and VO_2 changes from baseline to follow-up ($p > .05$)

Diet and Exercise Training Protocols

The VLCD consisted of a liquid formula (40% protein, 49% carbohydrate, 11% fat) ingested five times a day yielding a total of 800 Kcal/day. Two multivitamin tablets were also consumed daily.

Participants were instructed to consume the diet every day for the entire 12 weeks of the study, to drink at least 64 oz of water or other non-caloric beverages, and to refrain from all other food or beverage intake. All subjects met with an investigator, trained in the use of dietary logs, each week and were questioned about their medical condition and their compliance to the dietary protocol. Only one week worth of supplement was given at a time requiring subjects to be present at the weekly weigh-in and meeting sessions. Adherence to the diet was questioned if weight loss was less than two pounds per week. Each subject was asked to give a verbal declaration of adherence to the diet at each weekly meeting. Self reported compliance was excellent. Control subjects were also questioned about their level of activity and asked to give a verbal declaration that they did not participate in any regular form of exercise.

R-VLCD

The diet plus resistance training group performed a circuit-type workout of resistance exercises three days/week at 10 stations (Universal weight machine) inclusive of four lower body and six upper body exercises for 12 weeks. Weight was gradually increased until subjects were lifting 75% of one-repetition-maximum for 2 sets of 12-15 repetitions by the start of week three. Participants increased to three sets by week seven and to four sets by week nine. From week nine to 12, sets and repetitions



were kept constant while weight was increased. Approximately one minute was allowed between each exercise in the circuit.

A-VLCD

The diet plus aerobic training group exercised four days/week by walking, biking, or stair climbing at 60-80% of maximal heart rate as determined by treadmill GXT. Exercise duration began at 20 min/day and it was increased each week by 10 minutes until subjects were exercising 50-60 minutes at each session. Heart rate was determined by radial artery palpation every 10 minutes.

Measures

QoL

A short form of the Medical outcomes Study Health Status Questionnaire (MOS-30), a widely used measure assessing eleven parameters of physical and psychological functioning, was used to assess participants QoL at study entry and at the end of 12 weeks. In addition to an overall QoL rating, two specific MOS sub-scales (mental health and perceived health change) were pre-selected as outcome measures because of their theoretical importance to the study and to reduce the likelihood of experiment-wise error of multiple comparisons with all eleven subscales.

Body Weight & Body Composition

Weight was measured at baseline and again at 12 weeks. In order to control for diurnal variations, weight was measured the same time of day. Hydrostatic weighing was used to determine percent fat and fat free mass at baseline and at 12 weeks by a previously validated method.

Peak VO₂

Peak oxygen consumption was determined at baseline and at 12 weeks by a symptom limited treadmill GXT using a modified Balke protocol. After reviewing procedures of the GXT subjects were fitted with a noseclip and a Hans Rudolph non-re breathable mouthpiece. Briefly, the protocol was initiated at a comfortable but brisk walking speed (2.5 to 3.5 mph) at zero percent elevation. Treadmill speed remained constant throughout while the elevation was raised one percent each minute until volitional fatigue. Breath by breath oxygen analysis was done with an Aerosport metabolic system. Participants were encouraged to continue until volitional fatigue.

Data Analysis

Due the limited number of men recruited for study entry, gender was collapsed into treatment condition. MOS-30, weight, and Peak VO₂ data were assessed in six 3 x 2 (Group x Time) repeated measures analyses of variance (ANOVA) calculations corrected for unequal sample size. The ANOVAs were calculated to derive appropriate mean-square and mean-square error terms for use in planned non-orthogonal simple effects contrast analyses. Simple effects planned contrasts tested the hypothesized difference between a) both exercise conditions (collapsed) versus the control; and b) the resistance versus aerobic exercise conditions for each outcome variable. Pearson Product moment correlation coefficients were then calculated to determine the relationship between the change in QOL and each of change in weight and Peak VO₂. Significance levels were set at the .05 level (two-tail) for all analyses.

RESULTS

Group means at baseline and at 12 weeks for QOL and fitness parameters are presented in Table 1. As can be seen in Table 1, decreases in body weight and percentage of fat and increases in Peak VO_2 and time to fatigue were observed for both the A-VLCD and for R-VLCD conditions which were significantly different from the control group (Contrast t 's (19) = 8.03, 2.38, 2.83, and 3.83, $p < .02$ respectively). However, Peak VO_2 , time to fatigue, body weight and percentage of fat were not significantly different between exercise conditions (all $p > .30$). Similarly, significant improvements in QOL, mental health, and perceived health were observed for the A-VLCD and the R-VLCD groups in comparison to the control condition (Contrast t 's (19) = 2.35, 3.04, and 3.93 $p < .05$ respectively), but again, exercise groups were not significantly different from each other, (all $p > .30$).

Pearson Product-Moment correlation coefficients were calculated to determine the degree to which changes in weight and Peak VO_2 were related to changes in quality of life indices. Correlation analyses indicated that changes in weight, percentage of fat, Peak VO_2 , and time to fatigue were not significantly related to changes in perceived physical health (r 's = -.34 to .35, respectively), mental health (r 's = -.48 and .18, respectively), or overall QOL (r 's = -.30 and -.01, respectively) (all p 's $> .05$).



Table 1
Mean \pm SD Weight,
Peak VO₂, and MOS-30 Values for Diet-Exercise Groups

| Measure (n = 22) Effect Size | Baseline | | | 12-Weeks Post-intervention | | | Contrast |
|------------------------------------|---------------------------|----------------------------|------------------------|----------------------------|--------------------------|---------|----------|
| A-VLCD Weight | R-VLCD 93.8 \pm 15.1 | Control 95.5 \pm 17.3 | A-VLCD 96.1 \pm 7 | R- VLCD 75.5 \pm 10.5 | Control 80.7 \pm 13 | r | |
| | | (1) .90** | | | | (2) .22 | |
| % Fat | 44.5 \pm 7 | 46.6 \pm 5.8 | 40.3 \pm 7.6 | 37.1 \pm 6 | 38.1 \pm 4.5 | | |
| | | (1) .47** | | | | (2) .10 | |
| VO _{2peak} | 20.6 \pm 3 | 21.1 \pm 3.7 | 19.5 \pm 2.4 | 27.5 \pm 3.2 | 28.0 \pm 5.1 | | |
| | | (1) .56** | | | | (2) .05 | |
| (ml/kg/min) | | | | | | | |
| Time to Fatigue | 12.1 \pm 3.8 | 10.6 \pm 2.7 | 13.0 \pm 1.3 | 17.5 \pm 2.8 | 14.8 \pm 4.0 | | |
| | | (1) .67** | | | | (2) .22 | |
| (min) | | | | | | | |
| Mental Health | 23.5 \pm 1.7 | 21.6 \pm 1.9 | 23.3 \pm 1.7 | 24.1 \pm 2.0 | 23.1 \pm 1.6 | | |
| | | (1) .57** | | | | (2) .02 | |
| Perceived Health | 2.7 \pm 0.5 | 2.8 \pm 0.5 | 2.8 \pm 0.5 | 1.2 \pm 0.6 | 1.6 \pm 0.9 | | |
| | | (1) .67** | | | | (2) .24 | |
| Quality of Life | 1.9 \pm 0.3 | 2.6 \pm 0.7 | 2.5 \pm 0.7 | 1.7 \pm 0.5 | 2.0 \pm 0.5 | | |
| | | (1) .47* | | | | (2) .05 | |

Groups: aerobic exercise and diet (A-VLCD); resistance training and diet (R-VLCD); wait-list control (control). Effect sizes represent contrasts comparing (1) combined exercise conditions versus control and (2) A-VLCD versus R-VLCD. MOS-30 Scale ranges: Mental Health (0-26); Perceived health (1 = "much better" to 5 = "much worse"); Quality of Life (1 = "very well, could hardly be better" to 5 = "very bad, could hardly be worse"). *p < .05; **p < .01

DISCUSSION

As predicted, combined diet and exercise programs out performed a standard control condition with respect to changes in weight and functional capacity. Moreover, both diet-exercise programs resulted in improved quality of life and mental health as compared to the control condition, but changes in QOL were independent of changes in weight or fitness. Resistance and aerobic training were similarly effective in producing short term improvements in weight, Peak VO_{2r} , and QOL among individuals on a VLCD. Our findings regarding the relative effectiveness of resistance versus aerobic training are consistent with meta-analytic investigations comparing exercise modality effects on mental health and a prior investigation of a long term weight loss study employing a moderately low calorie diet.

Our results indicate that changes in physical parameters, especially weight change, were unrelated to quality of life changes. These results also parallel findings from prior investigations that reported that depression, anxiety, and general mood disturbance changes following an exercise program can result without an improvement in fitness. Change in self-referent thought, which is well known to underpin change in affective states and capacity for behavioral self-regulation, may occur from exercise. For example, exercise induced changes in confidence, self-perception, and global self-efficacy may be particularly important for overweight individuals attempting to pursue and maintain weight loss. The influence of exercise on self referent though was not examined in our study but may contribute to QOL changes.

The favorable psychological changes associated with a combined diet and exercise program have important treatment implications for



individuals considering a VLCD for weight loss. Since exercise is a predictor of long term weight loss, it is important to find an exercise mode that the person enjoys and will continue. Since aerobic exercise and resistance training are equally effective in improving quality of life and weight loss, the exercise prescription should be based on individual preferences. Utilizing different forms of exercise may limit boredom and decreased compliance. The long term effect of resistance exercise on weight loss maintenance is an important topic for future research.

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GENERAL WELL-BEING AMONG TEACHERS

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Introduction

Popular use of the term 'well-being' usually relates to health. A doctor's surgery may run a 'Women's Well-being Clinic', for example. Philosophical use is broader, but related, and amounts to the notion of how well a person's life is going for that person. A person's well-being is what is 'good for' them. Health, then, might be said to be a constituent of my well-being, but it is not plausibly taken to be all that matters for my well-being. One correlate term worth noting here is 'self-interest': my self-interest is what is in the interest of myself, and not others. The philosophical use of the term also tends to encompass the 'negative' aspects of how a person's life goes for them. So we may speak of the well-being of someone who is, and will remain in, the most terrible agony: their well-being is negative, and such that their life is worse for them than no life at all. The same is true of closely allied terms, such as 'welfare', which covers how a person is faring as a whole, whether well or badly, or 'happiness', which can be understood—as it was by the classical utilitarian from Jeremy Bentham onwards, for example—to be the balance between good and bad things in a person's life. But note that philosophers also use such terms in the more standard 'positive' way, speaking of 'ill-being', 'ill-faring', or, of course, 'unhappiness' to capture the negative aspects of individuals' lives.



'Happiness' is often used, in ordinary life, to refer to a short-lived state of a person, frequently a feeling of contentment: 'You look happy today'; 'I'm very happy for you'. Philosophically, its scope is more often wider, encompassing a whole life. And in philosophy it is possible to speak of the happiness of a person's life, or of their happy life, even if that person was in fact usually pretty miserable. The point is that some good things in their life made it a happy one, even though they lacked contentment. But this usage is uncommon, and may cause confusion.

Over the last few decades, so-called 'positive psychology' has hugely increased the attention paid by psychologists and other scientists to the notion of 'happiness'. Such happiness is usually understood in terms of contentment or 'life-satisfaction', and is measured by means such as self-reports or daily questionnaires. Is positive psychology about well-being? As yet, conceptual distinctions are not sufficiently clear within the discipline. But it is probably fair to say that many of those involved, as researchers or as subjects, are assuming that one's life goes well to the extent that one is contented with it—that is, that some kind of hedonistic account of well-being is correct. Some positive psychologists, however, explicitly reject hedonistic theories in preference to Aristotelian or 'eudaemonist' accounts of well-being, which are a version of the 'objective list' theory of well-being discussed below. A leader in the field, Martin Seligman, for example, has recently suggested that, rather than happiness, positive psychology should concern itself with positive emotion, engagement, relationships, meaning and accomplishment ('Perma') (Seligman 2011).

When discussing the notion of what makes life good for the individual living that life, it is preferable to use the term 'well-being'



instead of 'happiness'. For we want at least to allow conceptual space for the possibility that, for example, the life of a plant may be 'good for' that plant. And speaking of the happiness of a plant would be stretching language too far. (An alternative here might be 'flourishing', though this might be taken to bias the analysis of human well-being in the direction of some kind of natural teleology.) In that respect, the Greek word commonly translated 'happiness' (*eudaimonia*) might be thought to be superior. But, in fact, *eudaimonia* seems to have been restricted not only to conscious beings, but to human beings: non-human animals cannot be *eudaimon*. This is because *eudaimonia* suggests that the gods, or fortune, have favoured one, and the idea that the gods could care about non-humans would not have occurred to most Greeks.

It is occasionally claimed that certain ancient ethical theories, such as Aristotle's, result in the collapse of the very notion of well-being. On Aristotle's view, if you are my friend, then my well-being is closely bound up with yours. It might be tempting, then, to say that 'your' well-being is 'part' of mine, in which case the distinction between what is good for me and what is good for others has broken down. But this temptation should be resisted. Your well-being concerns how well your life goes for you, and we can allow that my well-being depends on yours without introducing the confusing notion that my well-being is constituted by yours. There are signs in Aristotelian thought of an expansion of the subject or owner of well-being. A friend is 'another self', so that what benefits my friend benefits me. But this should be taken either as a metaphorical expression of the dependence claim, or as an identity claim which does not threaten the notion of well-being: if you really are the same person as I am, then of course what is good for you

will be what is good for me, since there is no longer any metaphysically significant distinction between you and me.

Well-being is a kind of value, sometimes called 'prudential value', to be distinguished from, for example, aesthetic value or moral value. What marks it out is the notion of 'good for'. The serenity of a Vermeer painting, for example, is a kind of goodness, but it is not 'good for' the painting. It may be good for us to contemplate such serenity, but contemplating serenity is not the same as the serenity itself. Likewise, my giving money to a development charity may have moral value, that is, be morally good. And the effects of my donation may be good for others. But it remains an open question whether my being morally good is good for me; and, if it is, its being good for me is still conceptually distinct from its being morally good.

1.1 Statement of the problem:

To measure the difference of General well-being among Government and Private Secondary School Teachers of Gulbarga district.

1.2 Objectives:

1. To find the General wellbeing among Government and Private Secondary School Teacher's.
2. To find and compare the General wellbeing among Government male and female Secondary School Teacher's.
3. To find and compare General wellbeing among male and female Secondary School Teacher's.

1.3 Hypothesis:

1. There is significant difference between Government and Private Secondary School teacher's in their General well being.
2. There is significant difference between Government male and female Secondary School teacher's in their General well being.
3. There is significant difference between private male and female Secondary School Teacher's in their General well being.

1.4. Delimitation of the study

1. The study was delimited to Gulbarga District..
2. Only those respondents were selected who are working as Teachers (Secondary School) in Government and Private higher Secondary School Institutions.

2. Research method:

Keeping in view the research evidence, objectives and hypothesis, the researchers found it suitable to go through descriptive survey method

2.1 Sampling procedure:

200 Secondary School Teachers were selected by using simple random sampling technique, out of which 100 were selected from private and 100 were selected from Government Secondary School. Among Government Secondary School Teachers 50 were male and 50 were female Secondary School Teachers.

2.3 Tools:

The standardized research tool, **General well-being scale (GWBS)** developed by **Dr.Ashok.k.kalia & Ms.Anita Deswal**, was used for data collection.



2.4 Statistical techniques used: Information gathered was put to suitable statistical treatment by using Mean, SD and t- test.

Results and interpretation

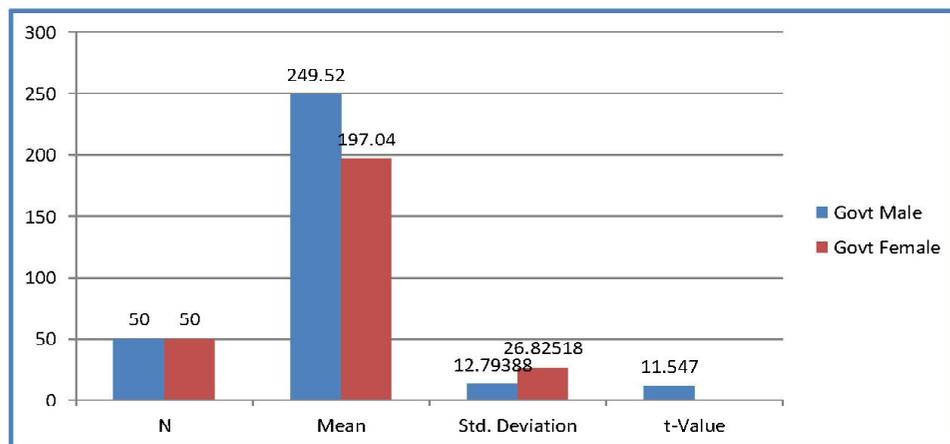
The data were subjected to statistical analysis. The t-test was applied and results are discussed. It can be observed that the mean score of Government Urban male Teachers in General wellbeing has higher than the Rural male teachers of Gulbarga District.

Table No.1.Mean.SD.t-Value of Government School Teachers, Male &Female

| Govt Teachers | N | Mean | Std. Deviation | t-Value |
|---------------|----|----------|----------------|---------------|
| Govt Male | 50 | 249.5200 | 12.79388 | 11.547 |
| Govt Female | 50 | 197.0400 | 26.82518 | |

*Significant at 0.05 level

**Significant at 0.01 level



Government male and female teachers in General Wellbeing the mean score of male teachers is 249.52 and of female is 197.04. This shows that the mean score of the male is higher than the female. This shows that males have higher General Wellbeing. The t value of 11.547 is significant which tells there is significant difference between male and female teachers in this General Wellbeing.

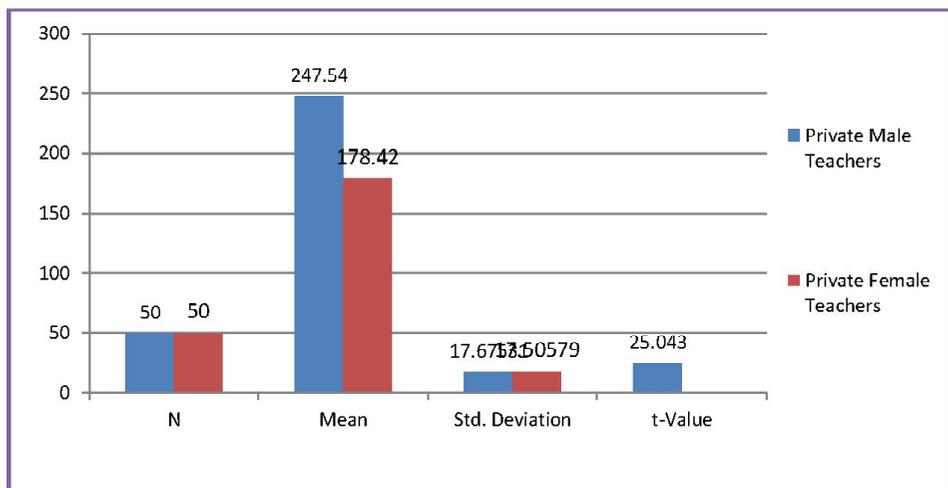


Table No.2. Mean.SD. t-Value of Private School Teachers, Male &Female

| | N | Mean | Std. Deviation | t-Value |
|-------------------------|----|----------|----------------|---------------|
| Private Male Teachers | 50 | 247.5400 | 17.67531 | 25.043 |
| Private Female Teachers | 50 | 178.4200 | 17.50579 | |

*Significant at 0.05 level

**Significant at 0.01 level



Private School male teachers Got Higher mean score 247.54. & SD is 17.675. Female teachers Mean score is 178.42, SD is 17.505 .t-value is 25.043. It is significantly differ in male and female teachers of private school of Gulbarga district.

CONCLUSION

The following conclusions are drawn:

1. There is significant difference in General Wellbeing amongst teachers of different occupational status.
2. Government teachers have higher General wellbeing than private teachers.



3. There are significant gender difference: males have higher General Wellbeing than the female teachers.
4. Private School Teachers are Average in General Wellbeing

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DANCE IN ANKLET

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Introduction:

The literature of Tamil Nadu has been honored the world over for many years, and will likely be admired for some time to come. One such renowned Tamil literary masterpiece is *Cilappatikaram*. According to Tamil literary traditions, *Cilappatikaram* is one of the five Great Epics of Tamil Nadu, followed by **Manimegalai**, **Civaka Cintamani**, **Valayapathi** and **Kundalakesi**.

Cilappatikaram was penned by the poet prince *Ilan kovadigal*, who is also believed to have been a Jain monk. Some theories say *Ilan kovadigal* was the brother of *Senguttuvan*, ruler of the *Chera* dynasty. The literary work has been held in high regard by Tamils. The epic is in the narrative form. It has three chapters and a total of 5270 lines of poetic verses. *Kannagi* is the protagonist of the tale. The story revolves around her husband *Kovalan* being subjected to a false accusation and death sentence at the court of the *Pandya* king. How *Kannagi* wreaks her revenge on the *Pandya* ruler's kingdom forms the core of this epic. *Cilappatikaram* is believed to have been written during the first few centuries of the Common Era, but other theories propose that the author might have penned the epic around a pre-existing folklore. All three of the Tamil kingdoms of the ancient era – the *Chola*, the *Pandya* and the *Chera* are mentioned in the tale. *Cilappatikaram* is considered to be one of the greatest poetic works detailing the Tamil culture as well as arts.



The epic also emphasizes the importance of various religions, town plans and city types, and the mingling of Greeks and Arabs with the Tamil peoples. Moreover, the story is admired by many as it presents a treasure trove of information pertaining to music and dance – both classical and folk.

Story:

Cilappatikaram depicts the life of *Kannagi*, a chaste woman leading a peaceful life with her husband *Kovalan* in *Puhar (Poompuhar)*, in capital of the *Chola* Empire. A beautiful courtesan dancer named *Madavi* enters their lives and lures away *Kovalan*. He passes several years with *Madavi* and spends all his money on her. *Kannagi* and *Kovalan* eventually mend their relationship and renew their life together in Madurai, the capital of *Pandyas*. *Kannagi* gives her valuable anklet to *Kovalan* to sell in order to raise money to start a business. When *Kovalan* attempts to sell the anklet, he is falsely accused of stealing the anklet from the *Pandya* queen. *Kovalan* is sentenced to death and beheaded. *Kannagi* goes on to prove her husband's innocence and burns the entire city of Madurai with a curse. *Kannagi* ascends to heaven with *Kovalan* and the gods, while *Madavi* becomes a monk.

Structure:

Cilappatikaram was composed in 25 stanzas in *akaval* meter, which was used in most poems in *Sangam* literature. *Cilappatikaram* is narrated in three chapters. Each chapter has numerous sub-divisions called *kaathais*.

- 1. Puharkkandam (Puhar chapter):** This chapter narrates the married life of *Kannagi* and *Kovalan*, and *Kovalan* leaving his wife

for the courtesan *Madavi* in the *Chola* city of *Puhar*. The *Puhar* chapter is composed of 10 cantos or divisions.

2. Maduraikkandam (Madurai chapter): This chapter narrates how *Kovalan* is executed in Madurai in the *Pandya* kingdom after being falsely blamed for the theft of the queen's anklet. The Madurai chapter comprises 13 cantos.

3. Vanchikkandam (Vanchi chapter): This chapter takes place in the *Chera* country where *Kannagi* ascends to the heavens. The *Vanchi* chapter comprises 7 cantos.

Dance/ Kuttu:

In the Canto 'Arangetru Kathai', Ilankovadikal gives a meticulous description of dance. Adiyarkku nallar commentary pertaining to Arangetru kathai, Iruvagaik kuttu refers to sets of two-s as: *vacaikkuttu* and *pugazhkkuttu*; *vethiyal* and *poduviyal*; *vari* and *varichaandhi*; *saandhi* and *vinodham*; *aariyam* and *tamizh*; *iyalbu* and *desi*.

Arumpadha Uriaiyasiriyar mentions only two kinds of *kuttus*, such as *desi* and *margam*. But Adiyarkku nallaar refers to many two-s. This is an indication that the dance has further branched out at his time. While speaking about *Madavi's* dance, Adiyarkku nallar says, she performed *saandhi* and *vinodham*; Arumpadha uraiyasiriyar says it was *desi* and *margam*. The differences have to be changed and developed in the living periods of commentators (Urai Asiriyar).

The Lakshanas of Dancers:

Ilankovadikal had denoted the essential qualities of the Dancer in Arangettukathai. The chief requisities of dancer are dancing, singing and natural beauty (*azhaku*).

“aadalum padalum azhakum endru ikk
Kooriya moondril ondu kuraivu padaamal
ezhu aandu iyatri orr eer aandil
suzh kazhan mannarkkuk kaattal vendi”

Ramachandra Dikshitar says that, ‘if azhaku is interpreted as an art, it may mean proper rhythm’ (Ramachandra Dikshitar. V.R., Cilappatikaram, p-104). The period of dance training was seven years commencing from the age of five. The maiden arangetram is done in the presence of King. She had learnt the different categories of dances as such Iruvakaik kuttu, Palvakaik kuttu and Pathinoru aadal.

Adal Aasan Amaidhi - Characteristics of Dance Master:

Dancing master (*Adal Aasan / Nattuvanar*) knew the characteristics of the two schools of the dancing art. The two schools are the *Desi* (secular) and *Marga* (orthodox), which are the two kinds of *kuttu*. There were a number of *kuttus* which came under one category or the other. *Kuttu*, music were also classified as *desi* and *marga* (Ramaswami Aiyar.M.S., Svaramelakalanidhi, Annamalai University, 1932, Introduction).

Adiyarkku nallar explain on *sandhik kuttu*, which *kuttu* is performed for the pleasure of the hero/king. It has four types: *sokkam*, *mey*, *avinayam* and *natakam*, quoted from Seevakasinthamani (672).

“*Saandhik kuthe thalaivan inbam, Yendhi ninraadiya veeriru nadamavai, Sokkam meyye avinaya nadakam, Endrip paart padu-u menmanaar pulavar*” (Cilappatikaram, Adiyarkku nallar Urai, p-80)

Sandhik Kuttu is also described as the dance of the hero done in peace. Supplementary elaboration on this is also given: *Sokkam-suddha nrittam*, contains 108 karanas. *Meiykuttu* is of three varieties: *desi*, *vadugu*

and *singalam*. Since they apply the whole body, they are called *meiykkuttu*. If the content is *aham* i.e., love life, then it is called as *aha-maargam* (Cilappatikaram Adiyarkku nallar Urai, p-80). *Ahachchuvai* has classified into three as such *raasadam* (demoniac), *thaamadam* (heroic) and *saatvikam* (ascetic).

Guna nool describes the *ahak kuttu*: '*gunaththin vazhiyedahak koothenap padume*'; Sayanda nool describes: '*agath thezhu suvaiyaal ahamenapp padume*'. (Cilappatikaram, Adiyarkku nallar quoted, p-80).

Avinayak Kuttu is using the interpretation through hand gestures for songs without a story element.

Natakam means that necessarily based on a story line.

Vinodhak Koothu is six forms of dance like- *kuravai*, *kalinadam*, *kudakkuttu*, *karanam*, *nokku* and *thorppavai*. In this, ***Kuravai*** is a part of varikkoothu; dance holding hands by seven, eight or nine members where the subject matter is love or victory. ***Kalinadam*** dance performed on a long rope within the poles. *Kudak kuttu* is danced with pots; which is one of the eleven major dances performed by Madavi. ***Karanam*** means a dance performed on closer to the floor. ***Nokku*** is intricate the weight and minute, including magic recitals. ***Thorppavai*** is Puppetry show made of leather. Some authors also add comedy (*nagaich chuvai*) with the above six. That is called as *vithudakak Kuttu* (clown), which is also called as *vasaik Kuttu*. *Vasaik kuttu* is categorized into two types: *vettiyaal* and *poduviyal*.

Sometimes, dancing of *Veriaattu* (Trans) is also included and thus seven types. This had been quoted from agattiyam: "*ezhu vagaik kuttum izhi kulaththorai Aada vaguththanam agaththiyan thane*".

The above mentioned different kinds of dances had been enumerated by Adiyarkku nallar, but Arumpata uraiyasiriyar did not mentioned in his commentary. While talking about *kuttu*, Adiyarku nallar stipulates its grammar thus: "*Aruvagai nilaiyum aiyvagaip paadamum, Eer envagai angak Kiriyaiyum, Varudhdhanai naangu nriththak Kai muppadum, Ath thaku thozhil aagaum enba*" (Cilappatikaram, Adiyarkku nallar Urai, p-81).

'Six *stanakas* (standing positions), 5 feet movements, 16 body movements, 4 *vardhanas* and 30 *nritta hastas* constitute the dance called *kuttu*'(Cilappatikaram, Adiyarkku nallar Urai, p-81).

- ❖ *Aruvagai nilai* are (Six *stanakas* or stances) *vaisnavam, samanilai, vaisagam, mandilam, aaleedam and pratyaaaleedam*.
- ❖ *Aiyvagai padams* are (five feet positions) *samanilai, utgattitham, sancharam, kaancitam and kunjcitam*.
- ❖ *Angak kriyai* 16 are (body movements) *saikai, purikai, samakali, tirikai, urdthuvakaligai, piruttagam, ardha-piruttagam, swastikam, ullolam, kurthanam, vettanam, upavettanam, talapadapraya viruttam, utchebanam, avatchebanam and nikunjchanam*.
- ❖ *Vardhanam* four are (motion of the body) *apavettitham, upavettitham, vyavarthitham and paravarthitham*.
- ❖ *Nritta hasthas* 30s are *chaturasram, utveedam, talamukham, swastikam, viprakeernam, ardha rechitham, araala-kadakamukham, aavidavatram, suci mukham, recitam, uttanavancjitam, pallavam, nithambam, kasathandam, ilathai, karihastam, pakka vancjitam, pakka prathyogam, garudapakham,*

dandapakham, urdhwa mandala, pakka mandali uro mandali, upapar, suvardha mandali, mustika swastikam, nalina padmakosam, alapadmam, utbanam, ilalita and valita. These are available in the dance-grammar text Suddananda prakasam in tamizh bharatha text.

Palvagaik kuttu is categorized as *Ventrik kuttu* (Victory), *Vasaik kuttu* (tease) and *Vinodak kuttu* (novel), Adiyarkku nallar said as follows in his commentary (Cilappatikaram, Adiyarkku nallar Urai, p-81).

*"palvagai enbadhu pagarum kaalai
Vendri vasaiye vinodam aaghum".*

Vendrik kuttu is refers to as, "*maatraan odukkamum mannan uyarchiyum, Metrpadak koorum vendrik kutthe*". Victory over the enemies and fame of the king forms the theme for vendrik kuttu. Vasaik kootu is mentioned by Adiyarku nallar as follows,

"palvagai uruvamum pazhiththuk kaatta, vallavan aadhal vasai enap padume" (Cilappatikaram, Adiyarkku nallar Urai, p-81).

It means how the enemy kings lost their battle are the theme for *Vasaik kuttu*. Both these dances are performed on the basis of rhythm.

The word '*vendri*' denotes victory. Naturally, the hailing of the victorious king and condemning the lost king must have been done with rhythm reflecting those moods. There is also mention in the '*puram*' section specifically mentioning the two types of *kutus* called as '*kondaattu*' (celebration) and '*undaattu*' (drunken dance). The resulting of this sentiment came later small-epics like *Parani, Ulla* and *Kalambakam*. On this observation and on the light thrown by Adiyarkku nallar's

commentary one can strongly say that all the small- epics were meant to be danced with appropriate rhythm.

In *vasaik kuttu*, the dancers performed various roles and criticized the lost king's attitudes and behaviours. The sections of '*kalam paaidya pagudi*' and '*por paadiya pagudi*' reflect this idea and so it may be categorized as *vasaik kuttu*. Adiyarku nallar refers to these kuttus,

"*Vinodhak kuttu verupaadu udaiththu vendri vinodak kuththena vilambuvar*" (Cilappatikaram, Adiyarkku nallar Urai, p-81).

Vinodak kuttu is different from other *kuttus*. It is based only on victory. After an emperor's victory in the battlefield, this type of *kuttu* is performed.

The phrase of '*Vilakkinil punarthu*' refers to by the commentator Arumpada uraiyasiriyar, gives three types of *vilakkus* are *Vendhu vilakku*, *Padai vilakku* and *Oor vilakku*. In this section Adiyarkku nallar and Arumpada uraiyasiriyar also mentions that *vilakku* has fourteen subdivisions, and has also explained them as follows:

"*vilakkuruppu enbadhu virikkum kaalai, Porulum yonium viruttiyum sandiyum, Suvaiyum saadiyum kurippum sattuvamum, Avinayanj solle sollvagai vannamum, Variyum chedamum ulappadath thogai-yi, Isaiya enni neer-eh muruppe*" (Cilappatikaram, Adiyarkku nallar Urai, p-81).

Which is means that, Porul-Subject, yoni- theme, virutti- way of expression, sandi- links between sub-themes, suvai- rasa, saadi- quality of the character, kurippu- inclination, sattuvam- bhava, avinayam- hand gestures, sol- words, *sollvagai*- rhyme and rhythm, *vannam*- musical

terms, vari- poetry meter and *chedam* classification of language (Ariyam and Tamil).

Eleven Kinds of Dances -Pathinoru vakai Adal:

Eleven types of major dances were performed by Mathavi as given in *arangettrukathai*. These dances exhibited by gods, as such which is called as '*Theiva viruthi*' dance. All these dances are done by gods to vanquish the evil forces, the demons. These types of dances were detailed by Ilankovadikal in Kadaladukathai songs lines from 39-63.

I. Kotukotti:

This dance was performed by Siva, Uma keeping the time (*Tala*) on one side, on the burial-ground where Bharathi (Kali) dance with faultless rhythm and avoiding wrong time-measures, when the big fire-tipped arrow obeyed his command to burn the three cities of the Asuras at the request of the Devars. It has four components.

II. Pandarankam:

The *Pandaranka* also attributed dance by Siva in Bharathi-arangam. Siva in the form of Bharathi exhibited before the four-faced Brahma standing in Chariot. *Pandaranka* kuttu has six components.

III. Alliyam:

Alliyam dance revealed by the dark-hued Vishnu (Anjanavannan) after disposing of the treacherous devices of Kamsa, who is uncle of Krishna, wanted to kill the latter by means of number of villainous guiles. One of them was to send an Asura follower of his in the guise of an elephant by name Kuvalayapida. Krishna found it and killed him. This dance has four components.

IV. Mallu Adal:

This dance also performed by the same deity after the destruction of the Asura (Bana). The Bana was an Asura with a thousand arms. He was the son of Bali and Kotara. He had a daughter Usa. Aniruddha, son of Pradyumna and grandson of Krishna, carried her away. Hence Bana had him imprisoned. Krishna went to his grandson's rescue, and chopped off Bana's thousand hands (Ramachandra Dikshitar. V.R.,Cilappatikaram, p-137). It has five components.

V. Thudi Adal:

Thudi adal is performed by Subramaniya, in the midst of the sea, which itself served as the dancing-hall, following the destruction of the demon Cura who did himself there.

This refers to the legend of the killing of the Asura Curapatma by Subramaniya. Even today this festival is celebrated in all Subramaniya temples in connexion with what is known as Skandasasti the sixth day in the dark-half of the legend see Kandapuranam Curapanmanvathai. The reference is to the 'war-dance' of triumph on the heaving wave-platform of the oceanic stage, to the accompaniment of the rattle of his (thudi) drum (Ramachandra Dikshitar. V.R.,Cilappatikaram, p-137). It has five components.

VI. Kudaik Kuttu:

This dance also revealed by Subramaniya, lowering the umbrella before the Asuras who gave up their arms in great distress. It is possible to trace this legend. It has four components.

VII. Kudak Kuttu:

The *Kudak Kuttu* (pot dance) was performed by Vishnu of the world measuring stride after walking through the streets of Banasura's extensive city.

This variety of dancing also has no counterpart in the Sanskrit Natya treatises. Its origin has to be traced to the purely pastoral pursuits of its votaries, the shepherds, who eventually came to consider it as one of the three favourite dances of the god Vishnu in his special manifestation as Gopala, the Divine shepherded. The Vaishnava Alvars refer to this in the Periyazhvar Thirumozhi and Naachiyar Thirumozhi. It has four components.

VIII. Peti Adal:

This *Peti adal* danced by Kaaman (Cupid), who had changed his male form to that of a hermaphrodite. Manimekalai also refers to this dance (Manimekalai, 1:125). This *peti adal* has four components.

IX. Marakkal Adal:

Marakkal adal performed by Mayaval (Durga), when she could not stand the wily deeds of the cruel Asuras, thus she wore wooden legs to kill them. Durga is known as Mahishasuramardani. It has four components.

X. Pavai Adal:

This dance was done by Thirumagal. When the Asuras clad in warlike attire ceased from the battle. *Pavai adal* has two components.

XI. Kadaiyam:

This dance performed by lady Indrani standing in the field on the northern gate of *Bana's* city. It is rather difficult to identify this incident.

In *Malapadukadam kadayam* means *Uzhathiyar* (agriculturalist). It has six components.

“Though wilt see, my dear, the above-named eleven dances and the songs appropriate to them, acted and sung by the respective dancers with suitable garments and gestures, and in the erect as well as bending postures, according to the established conventions” (Cilappatikaram, Adiyarkku nallar Urai, pp-192-193).

Paattu: The expression of *paattu* is a reference to the *Aham* and *Puram natakam* or dramatic compositions. The term '*paattu*' is a music or music composition. In *aham* have 28 compositions which start with *gandam* and ends with *prabandam*. *Gandam* denotes that the fixed number of lines set to one rhythm cycle. *Prabandam* represents the varied number of lines set to various rhythm cycles.

Adal: The movements of the legs are termed as *adal*. This is of three types – *desi*, *vadugu* and *vardhanai*. *Desi* has 24 leg movements, *Vadugu* has 14 leg movements and *Udala vardhanai* has 9 leg movements. Adiyarkku nallar quoted these from *Suddaanantha Prakasika* (Cilappatikaram, Adiyarkku nallar Urai, p-90).

Padal, it could be 8 types. Such as *Inbam*- Pleasure, *Thelivu*- clarity, *Niraiyodu*- completeness, *Oliye*- brightness, *Vannsol*- bold expression, *Irudi*- proper ending, *Mantham*- lower octave and *Utcham*- upper octave.

Paani means of the measured beats (*tala*). This was either with the hands or a metal disk. *Tukku* denotes the time beats. This *tukku* is said to be of seven kinds. The reverberations are created by the manipulation of time-beats. Probably *paani* and *tukku* composed a full *talam* (Ramaachandra Dikshidar.V.R., Cilappatikaram, p-105).

During the course of the exhibition of the dancing art, composed of the forgoing elements, he (dance master) knew when only one hand had to be used for gesticulation (*pinti*), which is called as '*enaiya vinaik kai*'; and when the both hands had to be used (*pinayal*), it is named as '*enaik kai*'. He also knew when the hands had to be used for exhibiting action alone (*tolirkaî*), and when for graceful effect alone (*elirkaî*). Knowing as he did the conventions at the time of dancing, he avoided the fraternization up of the single-hand demonstration (*Koodaî*) with the double-hand demonstration (*vaaram*) and vice versa, as also the mingling up of pure gesture with gesticulatory movement and vice versa. In the movements of the feet also, the *Adal Asiriyar* did not mixed up the *kuravai* with the *vari*. These are called as *Kuravaik kuttu* and *Varik Kuttu*. Adiyarkku nallar mentioned that there are more divisions like *aan kai*, *penn kai*, *alikai* and *poduk kai* (Cilappatikaram, Adiyarkku nallar Urai, p-92). Further he said, *Ottraik kai* (single hand gestures): 33 types are enumerated along with each of their description & usages or activities; and *Irattaikkai* (double hand gestures): 15 types are mentioned along with their explanations.

Isai Aasiriyar Amaidhi – Vocalist:

He knew the skilled in handling the Peri yazh, Makara yazh, Sakotayal and Senkotti yazh; and the kulal (flute) in the technique of *talam* (timing), in the manipulation of the vocal cords, and in the production of the soft low notes of the *mirutangam* (*thannumai*). He could make all these sounds harmonize agreeably to the dance compositions. Knowing what kind of music was appropriate to the *Vari* and *Adal*, he had the discriminating knowledge of all the subtle sounds of the flawless *desikam* music. Because of his perfect knowledge he could elaborate upon

and classify all varieties of dances and music, and still remain true to the spirit of their composers. (Ramachandra Dikshidar.V.R., Cilappatikaram, p-107)

He has the ability to differentiate between ahak kuttu and purak kuttu and also familiarity with the eleven major dances. Adequate knowledge of various languages (multi linguistics) and music that would not distort the language; he knew the understanding of the intention of poets. He has the ability to expand or elaborate music, to render compact or crisp music wherever it can be applicable.

Kavinjan Amaidhi – Poet

In Cilappatikara Arangetrukathai the sage Ilankovadical mentioned this poet as Nannool Pulavan. He knew the literatures, music and moreover theatre; adequate information about *vettiyal* and *pothuviyal*; skills of recruiting words that would allow music; proficiency of using optimal words for poetry and study of texts that give an overall understanding of dance and poetry for dance.

Thannumai Muthalvon Amaidhi – Percussionist:

The percussionist played the miruthangam, who distinguished knowledge of all the forms of dancing and singing, musical notes, the pure tamil modes of speech, the melody and the *talam*, the harmony born of differentiated time-beats, as well as the flaws that might result from such manipulations, together with the use of different kinds of expressions (*desikam*). In playing upon his instruments, he knew how to combine correctly in single beats, how to give time for double beats so as to be heard well, how to make both these kinds of beats melodiously merge with the notes of the lute and flute, and also with the evenly drawn-out

note of the vocal cords. With dexterity he could wherever necessary subdue the sound of his instrument, so that the other instruments might be properly heard; at times, he would also fitly drown them with the overpowering sound of his miruthangam. (Ramachandra Dikshidar.V.R., Cilappatikaram, p-108)

He knew the knowledge of rhythm structures used for various types of *kuttus*; adequate knowledge of time-measures used in music and poetry; cohesive insight as to playing with other music instruments; acquaintance of when to start and when to end; differentiation of rhythm structure of *Vari-padal* and *kuttus*. Percussionist keeping measure of time is vital role for dance.

Kulalon Amaidhi- Flutist:

The flutist was a master of the traditional rules of that art. He knew the two combinations known as *Citira* and *Vanjanai*. The term *citirap punarppu* means nasalizing the hard consonants in singing a musical piece (tamil Lexicon, p-141). *Vanjanaip punarppu* means nasalizing the soft consonants in singing. Whereby harsh syllables were softened and rendered as sweet to ear. He knew the four *varttanas* (involving fingering skill), and with his knowledge of the science of the *Palai* music (*kural* and *izhi*), he adjusted himself to the sound produced by the *mulavu*. He could play carefully enough to be in tune with the *mirutankam* and the *izhi* strains of the flute. He could observe the notes voiced by the singer and elaborate upon what he heard and at the same time keep himself within the limits of the tune (Ramachandra Dikshidar.V.R., Cilappatikaram, p-108)

The flutist understanding the poetry and the intensions of the poet; knew the music. He has the ability to appreciate of other music instruments and playing in concordance with them.

Yazh Aasiriyam Amaidhi- Lutist:

The *yazh aasiriyam* knew the mastery of the (*yazh*) lute of the fourteen strings. In order to produce the seven *palai* notes he would conjointly sound the respective strings in the *yazh*, known as the *taaram*, and the *kural*, and bringing them to the central part of the *yazh* he would tune the *kaikkilai* part of the instrument. Similarly, touching the other stout string on the *taaram* side and the other two slender strings on the *yazh*, he would tune the *vilari* part of the instrument.

Then proceeding from *ulai*, the most slender string, up to the *kaikkilai*, he would play upon all the fourteen strings and thus produce the *cempalai* note. In a definite order the notes would arise ie., *patumalaippalai* from *kaikkilai*, *sevvalippalai* from *tuttam*, *kodippalai* from *taaram*, *vilariippalai* from *vilari*, *mertcempalai* from *izhi*; thus are the combinations effected. In the *yazh*, the notes become lower and lower as they pass over to the left (side of the instrument). It is just the opposite in the flute. The expert in the *yazh* can mix the low and high and the middling notes with a pleasing effect.

He was the expert of the seven basic note cycles. He has the ability to identify with the subject sung by the '*thoriyamadhanthaiyars*' and play along with their music. Moreover he has the technical knowledge of switching over from one cycle of notes to the next notes, further adequate skills to play the instrument in both intense and sensitive modes (Ramachandra Dikshidar.V.R., Cilappatikaram, p-109).

Arangin Amaidhi- The dance proscenium:

The site for erecting the stage was also chosen in accordance with well-established traditions, having regard to the nature of the soil. The measurement of the stage measured by *kol*, which was a piece of bamboo growing in the sacred high hills, with the length of a span between every two of its joints (*kanu*), and with twenty four thumb breadths, which was the standard. The length of this stage was eight *kols*, breadth was seven *kols* and one *kol* in height. It had two appropriate doors, one for entrance and other for exit. The platform planks were placed over, it was four *kols* in width. Over the stage were placed painted pictures of the *bhutam* for praise and worship. The graceful lamp illumining the stage was so placed that the pillars did not cast shadows. This shows a highly advanced state of engineering skill. The single screen (*Orumuga ezhini*) which was moved from the left side pillar, and the screen (*Porumuga ezhini*) between the two pillars to the right of the stage, besides the overhanging curtain (*Karanthuvaral ezhini*), were well manipulated by ropes. These curtains were painted with many beautiful pictures, from which were hanging loosely, garlands of pearl and others were decorated the stage.

Some remarkable stage requirements are as, the back drop should have space for the dancer to move from one side to another without the audience knowing it; should have a proper green room, where the dancer could dress up or change costumes; ought have separate seating arrangements for the special guests and others; lights should be kept in shadow proof areas; the stage roof can have arches made of silk, cloth or flowers; roof to be decorated with carvings or paintings. Most of the above details brought out from Adiyarkku nallar.

Thalaikkol Amaidhi:

The Thalaikkol or the staff was the central shaft of a splendid white umbrella captured in the battle-field from monarchs of great repute. It was covered over by purest *jambunada* gold, its joints bedecked with nine gems. This is revered as a personification of Sayandan, son of Indra and washed with water from holy rivers. Then which was taken in a procession accompaniment of the drum proclaiming victory, and other musical instruments, the king and his five groups of advisers were circumambulate the chariot and the elephant and give the *thalaikkol* to the musician-poet on the top of the chariot. Then they went round the town in a procession, and entering into the theatre they placed the *thalaikkol* in its appropriate position (Ramaachandra Dikshidar.V.R., Cilappatikaram, p-111). Madavi the prime character of Cilappatikaram, won this honour and the author Ilankovadikal gives an account of her dance.

Madavi's Dance in the Theatre:

The rituals of the *thalaikkol* had finished and the instrument players were occupied their allotted seats. The dancing girl (Madavi) had learnt the traditions of that time. She placed her right foot forward and stepping in then she stayed by the side of the pillar on the right, according to the custom. Likewise her older assistants (*Thoriyamadhanthaiyar*) who followed the old custom gathered themselves by the side of the pillar on the left. The two kinds of prayers (*Orotru varam & Eetrotru varam*) were sung in turn so that virtue might increase and vice might disappear. At the end of the prayer all the musical instruments held by the respective players were sounded. The lute (*yazh*) was in tune with the flute, and the



thannumai with the lute, the *muzhavu* with the *thannumai*, and *aamanthirikai* with the *muzhavu*. Each instrument was in perfect harmony with the other. Two beats made one *mandilam*, and eleven *mandilams* were executed in conformity with the established theatrical practice. When this musical act was called as *antarakkottu*, was over the auspicious *palaippan* was sung without the slightest violence to its rigid measures.

Madavi staying in the position of *mandala*, danced the *desi* varieties of dances. Then she danced the *vatuku* type of dance in the position of *vaisaka nilai* using the time cycles from *matta tala* to *eka tala*. She also did '*natya*' according to grammar and closely following the 14 *vilakkuruppus*. Thus she proved that she deserved the honour and received the *thalaikkol*.

In her quick movement she looked like a creeper animated with life. Because her dance was perfect and scientifically correct, the king who protected the world, in due recognition presented her with a green leaf-garland and one thousand and eight *kalanchus* of gold which was the customary present given to the dancers who held the *thalaikkol* and exhibited their talents for the first time. This custom had been presented till the Chola era.

Fawn-eyed Madavi handed over a garland to a hunch-backed woman, and asked her to stand out in the street where the rich citizens of the city passed to and fro, as if she was offering it for sale, and to announce that 'this garland is worth a sum of 1008 *kalanchus* of very excellent gold. He who buys this garland becomes the husband of our creeper-like lady'. The garland representing the large lotus-eyed Madavi was purchased by

Kovalan and accompanied by the hunchback, he entered Madavi's bridal chamber, and as he embraced her he was captivated so much by her charms that he forgot himself and not like to part from her. Finally, he forgot his own unsullied home and wife (Ramaachandra Dikshidar.V.R., Cilappatikaram, pp-113-114).

Varikkolam:

Kovalan leaves Madavi due to a misunderstanding after the *Indra Vizha*. Madavi sends her friend *Vayandamaalai* to patch up the situation. To her, Kovalan ridicules that Madavi is capable of using her skills in *varikkolam*, the various tactics such women are adept to deceive men.

Varikkolam is dance that brings out the ways in which women express their love. Ilankovadikal mentioned eight kinds of varis: Kankoodu vari, Kaanvari, Ullvari, Puravari, Kilarvari, Therchivari, Kaatchivari and Eduththukkolvari. (Ilankovadikal, Cilappatikaram, 8:75-108)

- I. The heroine who has eyes like lily flower, nose like the '*Maghizham*' flower, red lips like the '*Kovvai*' fruit and a luminous face, with a lot of love to her hero, rushes to stand in front of him without his calling her, is called ***Kankooduvari***.
- II. A strained waist heroine due to her long hair like the black clouds, eyes like fishes, lips like coral with a radiant smile, hastens to stand in front of her hero, on his call and moves away when he says so, with her eyes showering love to him is called ***Kaanvari***.
- III. Like a maid who accomplishes orders, the heroine with her sweet words, gentle walk like a swan and beautiful as a peacock, knows

- that her hero's mind would flatter on seeing the evening moon, taunts him-is called ***Uilvari***.
- IV. Eager to see how her hero does things for the sake of her love, she moves on as her anklets tinkle, her waist chain chimer-is called ***Puravari***.
- V. The heroine who wears flower garlands, has left her long hair loose and adorned with pearl strands on her chest, shows an exhausted feeling, on hearing her hero speak-is called ***Kilarvari***.
- VI. Showing her sorrow externally to the relatives of her hero, on the event of his separation is called ***Therchivari***.
- VII. Expressing her pangs of preparation, the heroine who wears garland made of flowers swarmed by bees, to people around is called ***Kaatchivari***.
- VIII. Lastly, fainting in front of others, to express her sorrow of separation from her hero, so that they take care of her is called ***Eduththukkolvari***.

Subsequent to ***Kuttus*** and above ***Varikkolams***, the text also identifies dances based on the landscapes called as '***Varippadal***'. They are *Vettuva vari*, *Aiychiyar kuravai* and *Kundrak Kuravai*. The *varippaadals* eulogize god and denounces humans and is connected with the emotion attached to the particular landscape.

Vettuva Vari:

Vettuva vari comes under the landscape of '*Paalai*'-desert land. The deity for *paalai* is '*kotravai*'; people-'*eyinar*' and occupation-'*robbery*'. Salini, one of their gang gets possessed with the sprit, indicates their

flaws and directs them. Shalini who speaks after possessed with the spirit, addressing the people is like the role of a narrator in a dance drama. The *eyinars* decorate her and worship her, which reflects the *aharya abhinaya* in a dance sequence. The land is then prepared for the worship rituals this is called as '*mundril sirappu*' (mundril is the temporary place made ready for the purpose of worship and the idol is placed. Mundril sirapu is appreciating the place). *Eyinars* then get together and dance the '*vallik-koothu*'. Then, '*munnilai-paraval*' happens (praising the worship place). There after '*Venri kuttu*' is done eulogizing victory. *Vetchi* is coming next unit of *puram* (war fare).

Aiychiyar Kuravaik Kuttu:

Dance in a circle prevalent among the women of sylvan or hill tracts (Tamil Lexicon, Madras University, Virtual Tamil University). Aiychiyar Kuravai belongs to the landscape of forest and adjoining lands (mullai thinai). The presiding deity of this land is Thirumaal. Occupation of the people is herding cattles and making a living with the dairy products in this land. This *Kuravaik Kuttu* is done in a prayer to their deity beseeching to relieve them out of difficulties. The *Kuravaik Kuttu* ritual starts with the segment of *Uraip-paattu -madai*. This part is done for the purpose of number out of the difficulties they have faced. Next event comes '*Karuppam*'. In here the decision to pray and dance in praise of their presiding deity is made. At that moment the *kolu*, dancers will be called to perform. After that the dancers had to be placed in their appropriate position. Then and there the conventional songs were sung for dance, which is called '*Kuttul Paduthal*'.

The progression as perceived above can even today be seen in a dance drama format. Segments of *kolu* and *eduththukkaattu* are not common, since selection of dancers, placing them, choreographing movements and presenting the pattern true to any time.

Kuntrak Kuravaik Kuttu:

Kuntrak Kuravai belongs to the landscape of (*kurunchiith thina*) and connecting with the regions. The presiding deity is Murugan. Indigenous people of the land get the sight of Kannagi hovering to heavens. This *Kuravaik Kuttu* is begins with the '*Uraip-Pattu-Madai*'.

Chakkaiyar Kuttu:

The sage Ilankovadikal refers to this dance in his Cilappatikaram. The dancing expert Kuthach Chakkaiyan was brahmana as an actor and dancer from Paraiyur. *Chakkaik Kuttu* was famous for Brahmanas versed in the four Vedas, exhibited for the king's pleasure, this dance known as '*kottichchetam*'; which was performed with Uma as a part of himself by the mighty Siva, while dancing the anklet worn on his beautiful feet tinkled and his leg moved from place to place. The big percussion instrument *parai* borne sounded in his loving and graceful hand. His red eyes expressed a thousand charming suggestions and his red matted hair tossed in all directions. Mean time Uma's *paadakam* did not throb; and yet her *sutakam* was not displaced; her waist-band (Mekalai) did not produce any sound; her breasts also did not shake; head jewels were not disturbed and her sleek curls did not get loosened. (Cilappatikaram, Natukar Kathai 28:67-77).

Even today, Malabar has a professional class of dancers and musicians who go by the name of Chakkaiyar. Gopala Panikkar gives



interesting details of the dress and the methods of these modern Chakkaiyars assisted by the Nambiyars, who play the musical instruments (Gopala Panikkar in his Malabar and its folk pp-184-185).

According to the Divakaram they were the Valluvars or private secretaries to the kings, and the Kutthachchakkaiyars were a section of the Chakkaiyars and were perhaps peculiar to the ancient Malainadu (Sen Tamil, vol. VII, No.I). But an epigraph of Rajendra Chola I records in his twenty-ninth year (A.D. 1041) a gift of land by the great assembly of Kamaravalli Caturveti-mangalam to Chakkaimarayan Vikrama Cholan for performing the dance Chakkaik kuttu thrice on each of the festivals of *Markali-thiruvathirai* and *Vaikasi-thiruvathirai* (Rangachari.V., Inscriptions of the Madras Presidency, Vol. III, Trichinopoly, No:824.). This shows that *Chakkaik Kuttu* was a living institution in the medieval period of the heyday of the Chola Empire.

Conclusions:

Cilappatikaram brings all the details available regarding *Iyal, Isai* and Dance (*Muththami*) in that period. Adiyarkku Nallar must have been known the details of them. Two types of dances (*iruvakaik kuttu*) had dealt in detailed by him, but Ilankovadikal only mentioned the two types of *kutts*. It refers to right age to start, period for formal training and maiden performance (Arangetram) are brought out in comprehensive; and also carried out the essential qualities of the teacher called as Adal Aasiriyan / Nattuvanar and Isai Aasiriyan, Nannool pulavan (poet), percussionist (*Thannumai Muthalvon*), Lutist (Yazh). Moreover it explained handling and method of playing of instruments. From Sangam era the detailed picture of the closed theatre is taken out firstly. Such as



appropriate measurements, pillars, lighting, entries and exits, green rooms and allocated seating arrangements are elaborated. The manner of how the first entry into the dance space has to be done is prescribed; thereafter how to dance and what all to be presented are in completely.

Eleven kinds of dances, differentiation of court dances and public dances are specified in depth. Further, *Kuravaik Kuttu*, *Chakkaik Kuttus* are stated in this epic. Adiyarkku nallar denotes the hand gestures and leg movements from Suddanantha Prakasika, which must have been in vogue in his period. Those details go very much with their mentioned in Bharatha's Natya Sastra. This epic has been noteworthy to the details of Muththamil.

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IMPACT OF BURNOUT EXPERIENCE AMONG BUSINESS PROCESS OUTSOURCING EMPLOYEES

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The relationship that people have with their work, and the difficulties that can arise when that relationship goes away, have been long recognized as a significant phenomenon of the modern age. The use of the term burnout for this phenomenon began to appear with some regularity in the 1970s in the United States, especially among people working in the human services. Burnout has been defined as a stage of physical, emotional and mental exhaustion caused by long term involvement in emotionally demanding situations (Pines and Aronson, 1981)

Burnout is a physical, mental, and emotional response to constant levels of high stress. Burnout produces feelings of hopelessness, powerlessness, cynicism, resentment and failure as well as stagnation and reduced productivity. These stress reactions can result in levels of depression or unhappiness that eventually threaten one's job, relationships and health.

BPO has been the latest mantra in India today. As the current sources of revenue face slower growth, software companies are trying new ways to increase their revenues. BPO is top on their list today. Information Technology services companies are making a quick entry into the BPO space on the strength of their existing set of clients.

Business Process Outsourcing (BPO) is the outsourcing of back office and front office functions typically performed by white collar and clerical workers. Examples include accounting, human resources and medical coding and transcription. Business process outsourcing is the leveraging of technology vendors to provide and manage a company's critical and/or non-critical enterprise applications. Through the business transformation process of service-oriented transformation, which leverages the technologies and standards of service-oriented architecture, companies can increasingly leverage third party companies that act as business service providers.

Burnout in BPO sector:

Long hours of work, permanent night shifts, incredibly high work targets, loss of identity... hovering dark clouds among the Indian young talent pool, in this regard the dreadful truth is that most of the youth are between 18 and 21 years. These BPO employees troubled from work-related stress, irregular sleeping hours, unhealthy food habits and chronic fatigue.

For many employed in the BPO sector, "the daily experience is of repetitive, intensive and stressful work, based upon Taylorist principles, which frequently results in employee "burnout". Brown (year)¹, more vividly, characterizes the work as "repetitive brain strain". Workplaces are organized in repetitive brain strain way that weakens employee autonomy and control "a loss of control is generally understood to be an important indicator of work-related stress".

Four key causes to burnout:7

1. Inherent nature of the job:

The primary source of stress reported is inherent to the nature of the job: spending all day on the phone dealing with people one after another, day after day, is difficult. Doing it under constant pressure to keep call volumes up, with no time between calls to “recover from an awkward call or from ‘customer rejection’” is even more difficult. And doing it with “very little authority or autonomy to rectify problems” that arise is perhaps the most difficult of all.

2. Quality/Quantity conflict:

As Houlihan (year) notes: “The practice of putting a ‘drive’ on particular targets for improvement (for example, the collection of renewal dates, the up-selling or cross-selling of products, the quality of data input, or the intensity of sales push) and continual reprioritization means that the ‘goalposts’ are constantly shifting”. The pressure for quantity versus the aspiration for quality, the guiding logic of which is the conundrum and leads to burnout among BPO employees.

3. Intensity:

The third central stressor in BPO work is its intensity. As Bain (2001) argues, “far from being either in terminal decline or on the wane, Taylorism-in conjunction with a range of other control mechanisms-is not only alive, well and deeply embedded in the call center labor process, but its malevolent influence appears to be spreading to previously uncharted territory”. There is widespread consensus that “call centers are a new, and particularly effective, manifestation of the increasingly capital intensive ‘industrialization’ of service sector work, and work performed in them is highly intensive and routine”.

4. Targets

There is a fourth feature of some call center work that may engender stress: performance targets. There are various types of targets, which may vary between inbound and outbound centers. Inbound centers typically have targets for call duration, 'wrap time', and daily call volume. Outbound centers often also have sales or 'completion' targets, which are closely monitored and upon which pay may be partially based.

Method:

The objective of the study is to examine the extent of burnout experienced by employees in BPO

The study was conducted on employees of the Hong Kong Shanghai Banking Corporation (HSBC) working at the Visakhapatnam Centre on a sample of 80 employees from Voice and Non-voice departments. The sample included 40 males and 40 females. The sample was collected from Voice and Non-voice departments by using Maslach Burnout Inventory (MBI). The measure used in this study has developed by Maslach and Jackson (1986). The factors of MBI designed to measure hypothetical aspects of the burnout syndrome. Burnout has been defined as a stage of physical, emotional and mental exhaustion caused by long term involvement in emotionally demanding situations. (Pines and Aronson, 1988). MBI scale is most widely used instrument contains four factors i.e. emotional exhaustion, depersonalization and personal accomplishment and disassociation, consists 22 items. This scale consist with 7-point with the verbal anchors: Never, A few times a year or less, Once a month or less, A few times a month, Once a week, A few times a week, and Every day, centered under the numerals 0 through



6. Results and Discussion:

Table-1: Age and Burnout

| Dimension | Age | N | Mean | SD | F-Value |
|---------------------|---------|----|-------|-------|---------|
| Emotionally Drained | < 25 | 28 | 14.89 | 11.08 | 0.29 |
| | 25 – 29 | 35 | 15.28 | 10.31 | |
| | ≥30 | 17 | 13.05 | 7.43 | |
| | Total | 80 | 14.65 | 9.98 | |
| Accomplishment | < 25 | 28 | 19.32 | 9.23 | 3.17* |
| | 25 – 29 | 35 | 14.17 | 8.02 | |
| | ≥30 | 17 | 15.35 | 6.71 | |
| | Total | 80 | 16.23 | 8.45 | |
| Dissociation | < 25 | 28 | 7.75 | 2.78 | 1.53 |
| | 25 – 29 | 35 | 8.97 | 3.03 | |
| | ≥30 | 17 | 8.71 | 2.33 | |
| | Total | 80 | 8.49 | 2.83 | |
| Dealing ability | < 25 | 28 | 4.61 | 2.92 | 0.32 |
| | 25 – 29 | 35 | 4.00 | 3.14 | |
| | ≥30 | 17 | 4.41 | 3.18 | |
| | Total | 80 | 4.30 | 3.04 | |

Note: * $p \leq .05$ level; ** $p \leq .01$ level

Age: The table 1 provides the findings regarding the influence of age on burnout. It can be observed that younger employees (aged <25 years) report significantly higher sense of lack of accomplishment than their older counterparts. Previous studies have shown that younger employees report higher levels of burnout than those aged over 30 or 40 years of age. Explaining these findings, it is noted that age is confounded with work experience; hence, burnout appears to be more of a risk earlier in one’s career. An analysis of the individual items of the accomplishment dimensions shows that older employees reported being more exhilarated while working with their co-workers.



Table-2: Gender and Burnout

| Dimension | Gender | N | Mean | SD | t-Value |
|---------------------|--------|----|-------|-------|---------|
| Emotionally Drained | Male | 40 | 14.45 | 9.29 | 0.20 |
| | Female | 40 | 14.90 | 10.75 | |
| Accomplishment | Male | 40 | 15.98 | 9.15 | 0.26 |
| | Female | 40 | 16.48 | 7.80 | |
| Dissociation | Male | 40 | 8.30 | 2.76 | 0.59 |
| | Female | 40 | 8.68 | 2.93 | |
| Dealing ability | Male | 40 | 4.70 | 3.28 | 1.18 |
| | Female | 40 | 3.90 | 2.79 | |

Note: * $p \leq .05$ level; ** $p \leq .01$ level

Gender: shows no significant influence of gender on burnout. Earlier studies have documented that the demographic variable of sex has not been a strong predictor of burnout (despite some arguments that burnout is more of a female experience). Some studies show higher burnout for women, some show higher scores for men, and others find no overall differences. The one small but consistent sex difference is that males often score higher on cynicism. There is also a tendency in some studies for women to score slightly higher on exhaustion. These results could be related to gender role stereotypes, but they may also reflect the confounding of sex with occupation (e.g. police officers)

Table-3: Nature of Job and Burnout

| Dimension | Nature of Job | N | Mean | SD | t-value |
|---------------------|---------------|----|-------|-------|---------|
| Emotionally Drained | Voice | 31 | 13.26 | 8.78 | 1.05 |
| | Non-Voice | 49 | 15.57 | 10.67 | |
| Accomplishment | Voice | 31 | 17.19 | 10.55 | 1.05 |
| | Non-Voice | 49 | 15.61 | 6.86 | |
| Dissociation | Voice | 31 | 7.23 | 1.75 | 3.79** |
| | Non-Voice | 49 | 9.29 | 3.10 | |
| Dealing ability | Voice | 31 | 4.39 | 3.05 | 0.20 |
| | Non-Voice | 49 | 4.24 | 3.08 | |

Note: * $p \leq .05$ level; ** $p \leq .01$ level



Nature of job: Table-3 provides the significant difference between nature of job and burnout. It seems that employees in non-voice jobs report more dissociation than those in the voice jobs (see table 7). The type of job has a significant influence on the dimension of burnout. Dissociation is more for employees in the non-voice jobs. An analysis of the items of the dissociation dimension indicates that the employees in the non-voice jobs report that they do not really care what happens to some recipients, feel like they are at the end of their rope, the recipients blame them for some of their problems and that they treat some recipients as if they were impersonal objects.

Table-4: Type of family and Burnout

| Dimension | Type of Family | N | Mean | Std.Deviation | t-value |
|---------------------|----------------|----|-------|---------------|---------|
| Emotionally Drained | Nuclear | 69 | 14.54 | 10.12 | 0.32 |
| | Joint | 11 | 15.55 | 9.52 | |
| Accomplishment | Nuclear | 69 | 16.20 | 8.51 | 0.06 |
| | Joint | 11 | 16.36 | 8.46 | |
| Dissociation | Nuclear | 69 | 8.62 | 2.88 | 1.21 |
| | Joint | 11 | 7.64 | 2.46 | |
| Dealing ability | Nuclear | 69 | 4.36 | 3.04 | 0.44 |
| | Joint | 11 | 3.91 | 3.21 | |

Note: * $p \leq .05$ level; ** $p \leq .01$ level

Type of family: Table 6 shows no significant influence of type of family on burnout. These findings indicate that regardless of whether the employees come from a nuclear or a joint family, they are bound to experience similar levels of burnout.



Table-5: Work shift and Burnout

| Dimension | Login Time | N | Mean | SD | F-value |
|---------------------|------------|----|-------|-------|---------|
| Emotionally Drained | Morning | 22 | 13.32 | 9.40 | 0.74 |
| | After noon | 33 | 13.82 | 9.81 | |
| | Evening | 17 | 17.65 | 11.12 | |
| | Night | 8 | 15.63 | 10.28 | |
| Accomplishment | Morning | 22 | 15.32 | 7.29 | 0.14 |
| | After noon | 33 | 16.58 | 8.17 | |
| | Evening | 17 | 16.88 | 11.37 | |
| | Night | 8 | 15.88 | 6.47 | |
| Dissociation | Morning | 22 | 8.41 | 3.17 | 0.86 |
| | After noon | 33 | 8.00 | 2.74 | |
| | Evening | 17 | 9.24 | 2.41 | |
| | Night | 8 | 9.13 | 3.14 | |
| Dealing ability | Morning | 22 | 3.41 | 3.08 | 1.10 |
| | After noon | 33 | 4.58 | 3.32 | |
| | Evening | 17 | 5.06 | 2.51 | |
| | Night | 8 | 4.00 | 2.73 | |

Note: * $p \leq .05$ level; ** $p \leq .01$ level

| | |
|------------------|-------------------|
| Morning login | 06:00 am- 9:00 am |
| After noon login | 11:30 am- 3:00 pm |
| Evening Login | 3:00 pm- 9:00 pm |
| Night Login | After 9:00 pm |

Work shift: Table 5 shows no significant influence of work shift on burnout. It is interesting to note that burnout is not a function of the work shift. In other words, regardless of when the employees login for work, the nature of work would always be the same and the burnout because of the work also tends to be the same.

Summary and conclusion/ implication:

The present study was conducted on sample of 80 (voice- non-voice) call centre employees to examine the burnout impact on employees. It can be revealed from the results that younger employees (aged <25 years) reported significantly higher sense of lack of accomplishment than

their older counterparts. Employees in non-voice jobs reported more dissociation than those in the voice job employees. Burnout experienced by the employees is not significantly influenced by their gender, marital status, type of family and work shift. Prevent or recover from burnout, learn to cultivate methods of personal renewal, self-awareness, and connection with others, and don't be afraid to acknowledge our own needs and to find ways to get our needs met. Think of our personal energy in terms of not only energy expenditure, but also energy renewal, and focus on creating a balance in our life. To enjoy a healthy, sustainable life, we should let our mind, body, and spirit be continuously renewed.

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LEADERSHIP OF WOMAN IN PANCHAYATI RAJ INSTITUTIONS: A CASE STUDY OF VISAKHAPATNAM DISTRICT IN ANDHARA PRADESH

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Introduction:

There can be no true democracy, no true people's governance and development without the equal participation of men and women in all spheres of life and levels of decision-making. The goals of development cannot be attained without, women's leadership not only on the development process but also on shaping its goals. Woman's leadership is changing the world in which we live by bringing new priorities and perspectives of the society. In raising the status of women and girl children, it will improve the economic and social development of the countries. In changing the unequal balance of decision-making power and control in the relations of men and women in the household, in the work place, in communities, in government and finally in the international arena, it will lead to women's empowerment.

Women related issues have gained visibility since first six decades. Both national and international policy documents now acknowledge that gender discrimination is one of the most pervading forms of institutionalized deprivation which lead to the creation of number of new policies. In spite of all the policies formulized by the government leadership of women is the major problem. Even after 66 years of Indian independence satisfactory level of leadership of women, is yet to be



achieved, that to at the grass root level in panchayati raj intuitions their leadership is very less in this context there is greater need to study the leadership of women in panchayati raj intuitions. But in India, the participation and leadership of women in the political process is dismal. The aim of this article is to discuss about the Leadership of Women in Panchayati Raj Intuitions: A case study of Visakhapatnam District. Researcher conducted an empirical study in Visakhapatnam district. By projecting towards the three divisions in Visakhapatnam district. They are Visakhapatnam, Narsipatnam and Paderu.

Concept of Leadership:

For the success of democratic government at any level, leadership is crucial, political development in a developing country is measured by the quality of leadership. Indian political leadership before and after independence was of high order because of which India has remained not only as the largest democratic state but also a stable and sound federal democracy. But in the decades that followed after independence, in many parts of the nation, the political leadership, especially in the states and in urban and rural local government, has been shattered and criminals have political leaders in many parts of the nation. Here an attempt is made to analyze the concept and character of leadership. In recent years, many theorists and practitioners emphasize the difference between managers and leaders. For example, Bennis recently noted that, "To survive in 21st century, we are going to need a new important one. Leaders conquer the context the volatile, turbulent ambiguous surrounding that sometimes seem to conspire against us and will surely suffocate us if we let them-while leaders surrender to it. Through leadership is not the Sinquanon of success in all human Endeavour, in a democratic system of



government especially at the rural level, it assumes greater significance. As the sanity and sanitation, prosperity and progress of every individual in the civic community depends most on the civic leadership, one has to understand the leadership in all its dimensions. Leader is an individual whose judgments and directions are acceptable to the group of men and women of which he is a part. And leadership is an activity of influencing people to co-operate to reach a goal acceptable to them. A more recent definition is given by Robert Taunenbaum and Fred Amssarik, to them leadership is an "inter-personal influence, exercised in situation and directed, through the communication process, toward the attainment of a specified goal or goals. There are three main components of leadership; the leader the followed and the situation. If we bring these components together, leadership may be defined as the inter-action of leader and his followers in a particular situation. Cecil Gibb, after making a thorough review of the studies on leadership he has mentioned that there are three most important principles of leadership.

- a) Leadership is always relative to the situation and flourishes only in a problem situation.
- b) The nature of role of leadership is determined by the goal of the group; and
- c) Leadership is a process for mutual stimulation-social interaction phenomenon in which the attitudes, ideas and aspirations or the followers play as important and determining role as the individuality and personality of the leaders.

Role of Leader: - Leadership is seen in the context of its role vis-à-vis the group. There are many roles the leader is expected to perform to



ensure his acceptability inside a group or an organization. There is other who suggested that role leaders can be explained in the context of situational factors. A leader enjoys great during crisis than in normal times. The leadership is to determine the objectives, to manipulate means to achieve it, and to stimulate and co-ordinate action in this direction. The leader must recognize the freedom of people so that it retains the freedom of action. While attending to the immediate demands, the leader must take a long view of the national interest in question.

About Visakhapatnam:

Visakhapatnam District is one of the North Eastern Coastal Districts of the Andhra Pradesh and its lies between $17^{\circ}-15^1$ and $18^{\circ}-32^1$ Northern latitude and $18^{\circ}-54^1$ and $83^{\circ}-30^1$ in Eastern longitude. It is bounded on the North partly by the Orissa State and partly by Visakhapatnam District, on the South by East Godavari District, on the West by Orissa State and on the East by Bay of Bengal. Inscriptions indicate that the District was originally a part of Kalinga Kingdom subsequently conquered by the Eastern Chalukyas in the 7th century A.D. who ruled over it with their Head Quarters at Vengi. Coming to epistemology of the name Vishakhapatnam tradition has it that some centuries ago a King of Andhra Dynasty encamped on the site of the present Head Quarters Town of Visakhapatnam on his pilgrimage to Banaras and being pleased with the place, had built a shrine in honour of his family diety called Visakeswara to the south of Lawsons Bay from which the district has derived its name as Visakheshwarapuram which subsequently changed to Visakhapatnam. According to 2011 census, Visakhapatnam had population of 42,88,113 of which male and female were 21,40,872 and 21,47,241 respectively. Average Literacy rate of



Visakhapatnam in 2011 were 67.70 compared to 59.96 of 2001. Of things are looked at a gender wise, male and female literacy were 75.47 and 60.00 respectively. It is the second largest city in the state of Andhra Pradesh and the third largest city on the east cost of India after Kolkata and Chennai.

This district consists of Urban, Rural as well as Tribal areas. The sample for the present study is drawn from the three divisions of Visakhapatnam district i.e., Visakhapatnam (Urban), Narsipatnam (Rural) and Paderu (Tribal), as Visakhapatnam consists of these three areas. It stands as a right destination for conducting research. Out of 39 mandals in Visakhapatnam District, 9 mandals i.e., 3 from each division were selected randomly. In Visakhapatnam Division Paravada, Kasimkota and K.Kotapadu Mandals. In Narsipatnam Division V.Madugula, Yelamanchili and Makavarapupalem and from Paderu Division Aruku, G.Madugula and Paderu were selected in the above 9 Mandals.

Visakhapatnam Division:

1. Kasimkota Mandal

Kasimkota Mandal has an area of 171 sq.km covering 26 Gram Panchayats, 28 Revenue Villages, and 14,743 households, with a total population 62,259. Of the total population, 30,599 are males and 31,660 are females. Of the total population Rural comprises 100%. Total SC population comprises 4,452, of which males and females represent 2,258 and 2,194 respectively. Total ST Population comprises 156, of which males and females represent 93 and 63 respectively. The Literacy rate of mandal 50.30%, male's literates comprise 61.29% and female literates comprise 39.72%. Of the total literacy rate, SC literacy rate is 54.52% (Male 64.73%



and female 43.91%) and ST literacy rate is 53.38% (Males 56.96% and female 48.15%).

2. Paravada Mandal

Paravada Mandal has an area of 138 sq.km covering 17 Gram Panchayats, 18 Revenue Villages, and 13,441 households, with a total population 58,890. Of the total population, 29,966 are males and 28,924 are females. Of the total population Rural comprise 100%. Total SC population comprises 2,627, of which males and females represent 1,310 and 1,317 respectively. Total ST Population comprises 110, of which males and females represent 41 and 69 respectively. The Literacy rate of mandal 59.07%, male's literates comprise 69.84% and female literates comprise 47.90%. Of the total literacy rate is 82.95% (Males 87.10% and female 80.70%).

3. K.Kotapadu

K.Kotapadu Mandal has an area of 173 sq.km covering 31 Gram Panchayats, 32 Revenue Villages, and 13,907 households, with a total population 59,498. Of total population, 29,705 are males and 29,793 are females. Of the total population Rural comprises 1,492 respectably. Total ST Population comprises 331, of which males and females represent 193 and 138 respectively. The Literacy rate of mandal 49.48%, male's literates comprise 64.51% and female literates comprises 34.54%. Of the total rate, SC literacy rate is 58.74% (Males 71.60% and female 40.17%).

Narsipatnam Division:

1. V.Madugula Mandal

V.Madugula Mandal has an area of 178 sq.km covering 28 Gram Panchayats, 53 Revenue Villages, and 16,535 households, with a total



population 68,552. Of the total population, 33,920 are males and 34,632 are females. Of the population Rural comprises 100%. Total SC population comprises 5,923, of which males and females represent 2,878 and 3,045 respectively. Total ST Population comprises 9,891 of which males and females represent 5,057 and 4,834 respectively. The literacy rate of mandal 44.81%, Males literates comprise 56.24% and female literates comprise 33.76%. Of the total literacy rate, SC literacy rate is 44.69% (Male 55.51% and female 34.61%) and ST literacy rate is 32.97% (Males 42f.82% and female 22.77%).

2. Yelamanchili Mandal

Yelamanchili Mandal has an area of 105 sq.km covering 24 Gram Panchayats, 15 Revenue Villages, and 16,805 households, with a total population 68,480. Of the total population, 33,817 are males and 34,663 are females. Of the total population Rural comprise 100%. Total SC population comprises 5,752, of which males and females represent 2,927 and 2,825 respectively. Total ST Population comprises 334, of which males and females represent 179 and 155 respectively. The literacy rate of mandal 59.89%, male's literates comprise 70.61% and female literates comprise 49.53%. Of the total literacy rate, SC literacy rate is 55.98% (Male 63.67% and female 48.01%) and ST literacy rate is 44.72% (Males 59.87% and females 27.27%).

3. Makavarapalem Mandal

Makavarapalem mandal has an area of 161 sq.km covering 25 Gram Panchayats, 25 Revenue Villages, and 13,496 households, with a total population 54,622. Of the total population, 27,346 are males and 27,276 are females. Of the total population Rural comprises 100%. Total



SC population comprises 5,536, of which males and females represent 2,832 and 2,704 respectively. Total ST Population comprises 48, of which males and females represent 30 and 18 respectively. The literacy rate of mandal 46.58%, male's literates comprise 58.83% and female literates comprise 34.37%. Of the total literacy rate, SC literacy rate is 43.72% (Male 53.26% and female 33.91%) and ST literacy rate is 55.32% (Males 73.33% and female 23.53%).

Paderu Division:

1. Aruku Mandal

Aruku Mandal has an area of 261 sq.km covering 14 Gram Panchayats, 170 Revenue Villages, and 11,608 households, with a total population 55,959. Of the total population, 28,277 are males and 27,682 are females. Of the total population Rural and Urban comprises 89% and 11% respectively. Total SC population comprises 699, of which males and females represent 364 and 335 respectively. Total ST Population comprises 47,005, of which males and females represent 23,612 and 23,393 respectively. The literacy rate of mandal 48.56%, male's literates comprise 61.57 and female literates comprise 35.11%. Of the total literacy rate is 86.64% (Male 93.53% and female 79.31%) and ST literacy rate is 42.92% (Males 56.85% and female 28.65%).

2. Paderu Mandal

Paderu Mandal has an area of 484 sq.km covering 26 Gram Panchayats, 168 Revenue Villages, and 12,274 households, with a total population 53,329. Of total population, 26,400 are males and 26,929 are females. Of the total population Rural and Urban comprises 87% and 13% respectively. Total SC population comprises 640, of which males and

females represent 357 and 283 respectively. Total ST Population comprises 43,482, of which males and females represent 21,319 and 22,163 respectively. The literacy rate of mandal 45.98, males' literates 58.88 and female literates comprise 33.32%. Of the total literacy rate, SC literacy rate is 76.99% (Male 84.91% and female 66.24%) and ST literacy rate is 40.78% (Males 53.98% and females 28.11%).

3. G.Madugula Mandal

G.Madugula Mandal has an area of 544 sq.km covering 17 Gram Panchayats, 217 Revenue Villages, and 11,169 households, with a total population 50,685. Of the total population, 25,641 are males and 25,044 are females. Of the total population Rural comprises 100%. Total SC population comprises 80, of which males and females represent 37 and 43 respectively. Total ST Population comprises 47,625, of which males and females represent 24,077 and 23,548 respectively. The literacy rate of mandal 29.28% males' literates comprises 41.17% and female literates comprise 17.15%. Of the total literacy rate, SC literacy rate is 31.81% (Male 51.61% and female 27.78%) and ST literacy rate is 28.35% (Males 40.25% and females 16.22%).

Each mandal consists of nearly 20 Grama Panchayats in the selected 9 mandals of Visakhapatnam and Paderu Divisions. In these 206 Gram Panchayats there are 90 Women Sarpanches and remaining 116 are male Sarpanches, so all the 90 Women Sarpanches were taken for the present study.

Key Concepts:

The following are the key concept of the present study to know the leadership of Women Sarpanches of the Panchayati Raj Institutions.

1. **Awareness:-** The knowledge about rules, regulation, procedures and practices of the Panchayati Raj Institution.
2. **Interest:-** Woman Sarpanches interest towards attending Grama Sabha meetings and solving public problems and raising public issues.
3. **Involvement:-** Women Sarpanches involvement in decision making independently and solving the problems of public.
4. **Participation:-** To take Part in the successful implementation of development an activities carried out by Panchayati Raj Institutions.

The variables selected for the present study are Caste, Age, Educational status and Occupation.

Caste:

Regarding the Caste wise distribution of Women Sarpanches in Visakhapatnam Division open category Sarpanches constitute 50.76% followed by B.Cs 60.40% and S.Cs 42.86%. Relatively few 2.88% of the Sarpanches belong to S.T category. In case of Narsipatnam Division, open category represents the Sarpanches with 49.24% and S.Cs represents highest number of Sarpanches with 53.57% followed by B.Cs 38.61% and S.Ts 3.85%. More or less, similar observations have been made in case of Paderu Division with little variation. In this division there are overwhelming majority of STs, and surprisingly BCs, SCs and Open category stands with almost nil. Hence majority of Elected Women Representatives belong to the open category followed by BC category.

Age:

Age is a very important factor, which has greater influence on affecting leadership. The age-wise distribution of the Women Sarpanches



indicate that the S.Cs highest number (32.14) of them fall in the 36-45 age group, while few (7.14%) of them are in the 26-35 group. In case of S.Ts also, majority of them belong to the 46-55 age group but relatively few of them are in the 0-25 and above 56 age groups. Among the B.Cs majority of them belong to 36-45 age groups while very few of them fall in the above 56 age group category. In the general category also, similar respondents have been obtained. Therefore, while majority of S.C and S.T Sarpanches, fall in the 46-55 age group, majority of the B.Cs and General Category fall in the 36-45 group.

Education:

Regarding the education status of Women Sarpanches, among the S.Cs highest member i.e. 39.29% are illiterates, while few i.e. 10.71% of them has their primary education. Contrary to this, among the S.Ts, highest member i.e. 37.50% of them are having primary education, while few i.e. 14.42% of them had their graduation. With regard to B.C category highest number i.e. 36.63% of them are illiterates, while very few i.e. 10.89% of them had their graduation. Even in the O.C category also, highest number i.e. 36.36% of them had their secondary education, but few i.e. 6.82% of them are graduates. Therefore the conclusion drawn from the above analysis is that, majority of the women Sarpanches are surprisingly Illiterates.

Occupation:

The occupational status of sample the Women Sarpanches indicates that. With regard to B.Cs, highest number i.e. 33.66% of them are artisans while few i.e. 7.92% of them are others. When it comes to O.C category, highest number i.e. 31.82% of them are farmer and few i.e.



2.27% of them are others. Therefore, the conclusion drawn from the analysis is that, majority if the S.Cs (32.14%) and S.Ts (31.73%) are agricultural laborers while majority of the O.Cs are farmers, contrary to this among the B.Cs, majority of them artisans.

Survey data:

Researcher contacted the sample respondents and collected the following information from them.

The first question asked to the Women Sarpanches was whether they have contested in any elections. For this question majority i.e. 62.50% in Visakhapatnam, 68.75% in Narsipatnam and 73.08% in Paderu women Sarpanches said that they did not contest in any election, whereas only 37.50% in Visakhapatnam, 31.24% in Narsipatnam and 26.92% in Paderu said that they contested in elections. The second question asked to them was about their motto in contesting elections. Majority i.e. 65% of the respondents in three divisions said that their motto in contesting elections is to serve the people. Contrary to this 45% of the respondents expressed the view that their motto is capture political power. The third important question asked to the respondents was regarding the need for women leadership in panchayati Raj intuitions. Cent percent of the respondents in the three divisions strongly expressed their view regarding the need for women leadership in panchayati raj intuitions. The next immediate question asked to them was whether the existing 33% reservation for women is sufficient or not, majority i.e. 65% of the respondents in the three divisions viewed that the existing 33% reservation for women is enough whereas 30% of the respondents expressed the view that it should be increasing and the remaining 5% did



not say anything. The next immediate question asked to the respondents was regarding their awareness towards rules and regulations followed in panchayati raj intuitions. It is interesting to note that in Narsipatnam rural and especially Paderu tribal the respondents have low awareness. In Visakhapatnam 43.75% of the respondents said that they have high awareness towards practices procedures, followed by panchayati raj intuitions. Contrary to this 56.25% of the respondents in Narsipatnam rural division and 76.92% in Paderu tribal division respondents said that they have low awareness towards practices and procedures followed by panchayati raj intuitions. The other question asked to the women Sarpanches was about their interest towards Grama Sabha meetings more than half i.e. 52% in Visakhapatnam division, 56.25% in Narsipatnam division and 57.69% in Paderu division said that they have medium interest towards Grama Sabha meetings, whereas 48% of the respondents in Visakhapatnam division, 43.75% in Narsipatnam division and 42.31% in Paderu division expressed the view that they have less interest towards Grama Sabha meetings. The next immediate question asked to the respondents was regarding the issues discussed in Grama Sabha meetings, for this question majority of the respondents i.e. 65% in Visakhapatnam division 68% in Narsipatnam and 62% in Paderu division said that they have discussed about the developmental activities in their area, whereas 35% of the respondents in Visakhapatnam division 32% in Narsipatnam and 38% in Paderu division expressed the view that they have discussed about resource mobilization.

The other important question asked to the women Sarpanches was whether they are taking decision independently by themselves in panchayati intuitions. For this question a very few percentage i.e. in



Visakhapatnam 25% Narsipatnam 15.63% and Paderu 3.85% of the respondents said that their involvement in decision making is high, whereas in Visakhapatnam 18.75%, Narsipatnam 25% and Paderu 15.38% of respondents expressed the view that their involvement in decision making is medium. It is quite interesting to note that majority i.e. in Visakhapatnam 56.25%, Narsipatnam 59.37% and Paderu 80.77% of the respondents said that they did not involve independently in decision making. The next immediate question asked to the respondents was with whose help they are taking decisions. For this question more than half i.e. 54% in Visakhapatnam urban, 62% in Narsipatnam rural and 75% in Paderu tribal said that they have taken help of their husbands and family numbers in taking decisions. Contrary to this 46% in Visakhapatnam division, 38% in Narsipatnam division and 25% in Paderu division said that they have consultate their friends and ex-presidents, while taking decisions.

The other question asked to the respondents was whether they raised their voice in the local bodies about their area problems. For this question Majority of the respondents i.e. 62.50% in Visakhapatnam 56.25% in Narsipatnam and Paderu 57.69%, expressed the view that they have raise the their voice in local body. Contrary to this 37.50% in Visakhapatnam, 43.75% in Narsipatnam and 42.31% of the respondents in Paderu raised their voice in local body. The next other question asked to the respondents was whether they are taking initiative in solving public problems. Majority of the respondents in the three divisions i.e. Visakhapatnam (56.25%), Narsipatnam (59.38%) and Paderu (80.77%) said that they are taking less initiation in solving public problems, whereas 43.75% respondents Visakhapatnam division 40.62% Narsipatnam



division and 19.23% Paderu division expressed the view that they have interest towards solving public problems. Comparatively in Paderu tribal division very few women Sarpanches taking initiative in solving the public problems. Perhaps the reason might be the less educational qualification of the respondents for less initiation in solving the public problems. The other question asked to the respondents was whether the exercising statutory powers. For this question 25% of in Visakhapatnam division, 31.25% of Sarpanches in Narsipatnam division and 34.62% of in Paderu division said that they have satisfaction in exercising statutory powers. Whereas 70% an overwhelming majority i.e. 75% Visakhapatnam division, 68.75% in Narsipatnam division and 65.38% in Paderu division did not satisfy in exerting their statutory powers. The next question asked to the respondents was whether the training program can improve the performance of women Sarpanches. Cent percent of the respondents in all the three divisions strongly expressed the view that the training programmes will defiantly improve the performance of women Sarpanches. The last question asked to the respondents was whether the awards and incentives increase their performance. Cent percent of the respondents in all the three divisions expressed the view that awards and incentive will defiantly improve the performance of women Sarpanches.

Findings of the study:

Majority of the Women Sarpanches in all most all three divisions i.e. Visakhapatnam, Narsipatnam and Paderu said that they did not contest in any election prior to this. Further they said that their main motto behind contesting in elections is to serve the people. Cent percent of the women Sarpanches expected that there is need for women leadership

in panchayati raj intuitions. Majority of the respondents in the three divisions expressed the view that the existing 33% of reservation for women is sufficient and there is no need for alteration. Similarly majority of the women Sarpanches in Narsipatnam rural and Paderu tribal have less awareness towards the procedures and rules, regulations. Further majority of the respondents said that they have less interest towards Grama Sabha meeting. Majority of the respondents in the three divisions said that they have discussed about the development activities in their areas. It is quite interesting to note that majority of the women Sarpanches are not taken decisions independently by themselves. Further they said that they are depending upon their husbands and family members for taking decisions. Majority of the women Sarpanches in the three divisions said that they are not raising their voices in the local body meetings. Further they also said that majority of them are not taking initiative in solving public problems in general, majority of the women Sarpanches in three divisions expressed the view that they are not exercising statutory powers. Cent percent of the women Sarpanches agreed that the training program will defiantly improve the performance of women Sarpanches. Further they also said that awards and incentives will improve their efficiency.

Conclusion:

The success or failures of any system depends upon its leaders. If the leaders are capable they can able to organize, co-ordinate and control the different activities of the system. More over the leaders should have charisma, capabilities courage to take decisions independently. She should possess thorough knowledge about the functioning of the system. They have to involve themselves full-fledged in the activities of the system if the



participation increases automatically they can able to solve several problems related to the areas to which they belongs. It has been observed from the study that majority of the respondents have low interest, low involvement and low participation in the panchayati raj intuitional activities. It is because majority of them are illiterates. They are not able to take decisions independently and they are depending upon their husbands, family numbers to take decisions. In this connection it is essential to improve the literacy rate of the women especially in tribal areas like Paderu. Training camps should be conducted to create awareness among the women Sarpanches to increase their motivation levels, awards & incentives will also improve the performance of women Sarpanches. Above all it is necessary on the part of the women Sarpanches to come out of the traditional attitudes and customs, develop willpower by themselves and try to compete equally along with their counter parts.

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AWARENESS AND UTILIZATION OF RESOURCES, SERVICES AND FACILITIES OF VISAKHA AND SRIKAKULAM DISTRICT CENTRAL LIBRARIES: A USER SURVEY

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INTRODUCTION

Public libraries play an important role in the education, cultural and social development of the country. They are very essential for eradicating illiteracy and maintaining literacy. Libraries are recognized throughout the world to be the essential ingredients for economic, technological and scientific development libraries in all countries are functioning for social development by extending extension activities. They are the appropriate agencies to make the people knowledge able and informed. In a large democratic country like India, public libraries are necessary for developing human resource potentials. It is consider as an essential part of modern society.

The clientele of public libraries is general public comprising children, school, college and university students, youth - girls and boys, housewives, labor and industrial workers, businessmen, old persons, blinds, specialists - doctors, engineers, professionals, teachers and researchers, etc.,

Libraries are the product of cultural maturation and essentially a response to information needs of modern society. District cultural library is regarded as "Peoples University" District central library is vital community force and provide facilities and service to each individual



in raising his overall states. It serves as cultural center of the community and provide services to a wide spectrum of users in urban areas having more than one lakh population. District central library provides liberal and comprehensive services performing a wider range of functions comprising information, education, recreation, entertainment and inspiration. At the same time its services are available for use to all who are capable of using it in fact much of its services either to unutilized or underutilized for the lack of awareness among the user community, thus failing the very objectives of District central library for which it has been established. This necessitates regularly conducting studies to find out the extent of user awareness of the services, so that appropriate level of awareness could be created for the optimum utilization of the services.

FREQUENCY OF VISITS TO THE LIBRARY:

It is found from table – 2 than, nearly fifty percent of the users visit DCL's weekly, while more than twenty percent visit occasionally and eighteen per cent visit fortnightly. The remaining eleven percent of the users visit daily.

TABLE – 2
FREQUENCY OF VISITS

| Frequency | Number | Percentage |
|---------------------|---------------|-------------------|
| Daily | 27 | 11.79 |
| Weekly | 108 | 47.17 |
| Fortnightly | 43 | 18.77 |
| Occasionally | 51 | 22.27 |
| Total | 229 | 100.00 |



Awareness of the resources:

In order to indentify the user’s awareness about the resource of DCL’s a question was asked and the data was tabulated, it is found from table – 4 that, all the users are aware of general books, periodicals and news papers. But a large majority of them are unaware of the non-book materials, though seventy five per cent are aware of text books and sixty percent are aware of reference books.

**TABLE -4
 AWARENESS OF RESOURCES**

| Awareness | Yes | No |
|----------------------|-------------|-------------|
| Text books | 170 (74.23) | 59 (25.77) |
| Reference books | 139 (60.69) | 90 (39.31) |
| General books | 229 (100) | - |
| Periodicals | 229 (100) | - |
| News papers | 229 (100) | - |
| Non – Book materials | 23 (10.04) | 206 (89.96) |

(Figures in parentheses indicate percentages)

Use of the resources:

It is found from table – 5 that a greater majority of the users who are aware of the resources are making use of text books (87.05%), reference books (88.48%), general books (69.43%), periodicals (82.53%), and news papers (94.76%) it is also found that no one is using non – book materials among those who are aware of it (N=23).

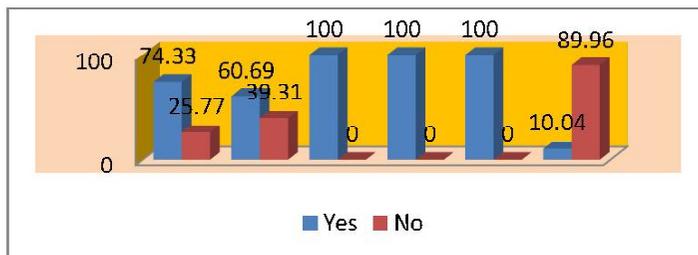




TABLE -5
USE OF RESOURCES

| Use of resources | Yes | No | Total |
|----------------------|-------------|-------------|-------|
| Text books | 148 (87.05) | 22(12.95) | 170 |
| Reference books | 123(88.48) | 16 (11.52) | 139 |
| General books | 159 (69.43) | 70 (30.57) | 229 |
| Periodicals | 189 (82.53) | 40 (17.47) | 229 |
| News papers | 217 (94.76) | 12 (5.24) | 229 |
| Non - book materials | - | 23 (100.00) | 23 |

(Figures in parentheses indicate percentages)

Use of services:

Another objective of the study was to know the extent of use of the services among the users who are aware of them and it is found that (Table – 8) a grater proportion of the uses who are aware of the services. Reference (88.48%) and circulation (76.6%) services, make use of them. But among the users who are aware of inter – library loan services a very few (9.88%) make use of it. The analysis indicates the fact that those who are aware of the service, to a larger extent are making use of them.

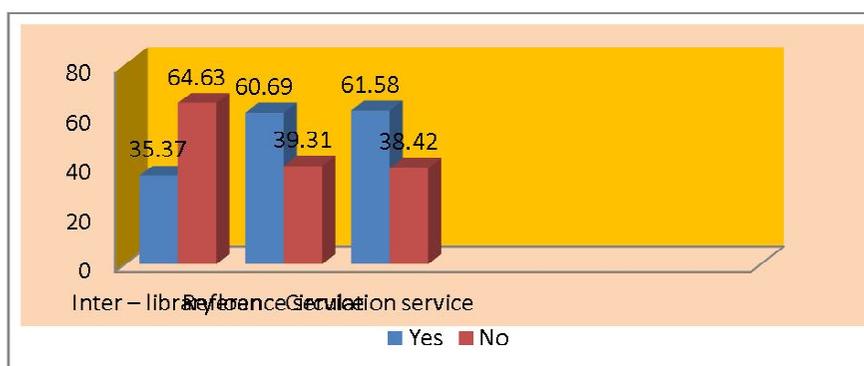




Table – 8
USE OF SERVICES

| Uses of services | Yes | No | Total |
|----------------------|-------------|------------|-------|
| Inter - library loan | 8 (9.88) | 73 (90.12) | 81 |
| Reference services | 123 (88.48) | 16 (11.52) | 139 |
| Circulation service | 108 (76.6) | 33 (23.4) | 141 |

(Figures in parentheses indicate percentages)

Satisfaction with Services:

The other objective of the study was quantify the rate of satisfaction among the users who make use of the services of the library under study. It is observed that (Table – 9) a grater majority of the users who make use of the services are either highly satisfied or satisfied about the services that are extended to them, though a significant number of users are not satisfied with the way the services are provided to them.

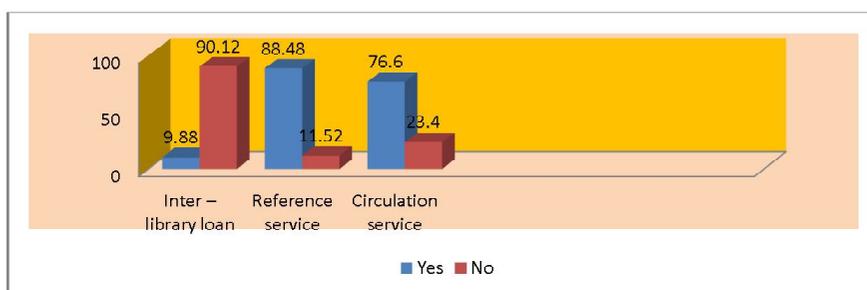


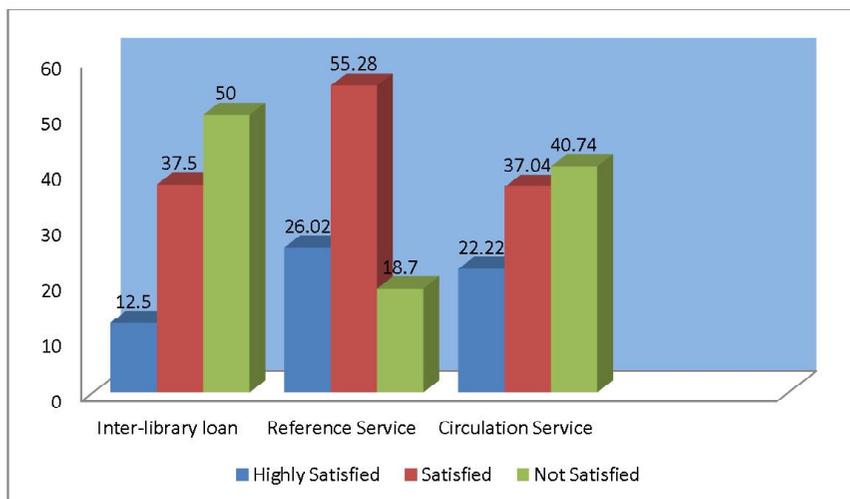
Table – 9
SATISFACTION WITH THE SERVICES

| Services | Highly Satisfied | Satisfied | Not Satisfied | Total | Mean | Rank |
|---------------------|------------------|------------|---------------|-------|------|------|
| Inter-library loan | 1 (12.5) | 3 (37.5) | 4 (50.0) | 8 | 0.63 | 3 |
| Reference Service | 32 (26.02) | 68 (55.28) | 23 (18.7) | 123 | 1.07 | 1 |
| Circulation Service | 24 (22.22) | 40 (37.04) | 44 (40.74) | 108 | 0.81 | 2 |

(Figures in Parenthesis indicate percentages)



The mean satisfaction rate shows that there is not much difference in the mean satisfaction rate as it falls in the range of 0.63 (inter-library loan) to 1.07 (Reference Service). In other words more or less all the Services have some mean Satisfaction rate with Reference Services occupying the first position. Reference and inter—library loan Services follow this.



Awareness of the Facilities:

Table – 10
AWARENESS ABOUT THE FACILITIES
 (N=229)

| Awareness of Facilities | Yes | No |
|-------------------------|-------------|-------------|
| Catalogue | 72 (31.44) | 157 (68.56) |
| Reading Room | 229 (100.0) | - |
| Mobile library | 131 (57.2) | 98 (42.8) |
| Children library | 132 (57.64) | 97 (42.36) |

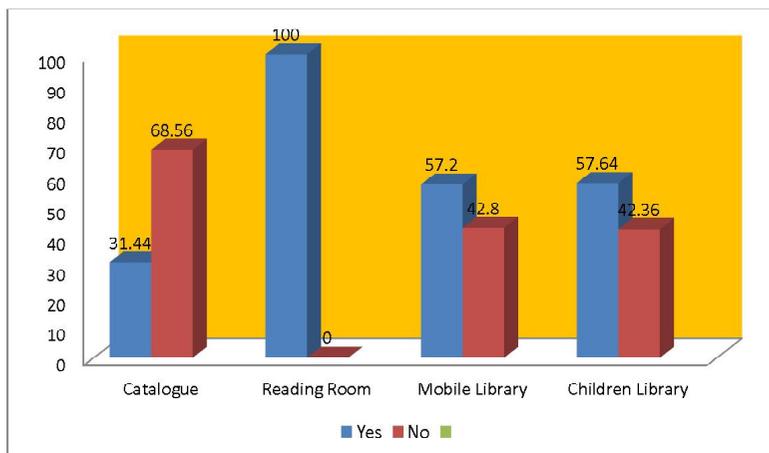
(Figures in parentheses indicate percentages)

It is found from Table – 10 that all the users under study are aware of the reading room facility while more than fifty percent are ware of mobile library facility (57.2%) and children library facility (57.64). But only thirty one percent are aware of the catalogue.



Use of the Facilities:

It is found from Table-11 that, the facilities extended by DCL’s the catalogue, mobile library and children library are being used by a greater majority of the users who are aware of them. Infact, cent percent of the users who are aware of the reading room facility are using it.



**Table – 11
 USE OF FACILITIES**

| Use of facilities | Yes | No | Total |
|-------------------|-------------|------------|-------|
| Catalogue | 55 (76.38) | 17 (32.61) | 72 |
| Reading room | 229 (100.0) | - | 229 |
| Mobile library | 92 (70.23) | 39 (29.77) | 131 |
| Children library | 108 (81.82) | 24 (18.18) | 132 |

(Figures in parentheses indicate percentages)

Satisfaction with the facilities:

A larger majority of users who are using the facilities are either ‘highly satisfied’ or ‘satisfied’ with the facilities (Table-12). But more than forty-one percent of the users who are using reading room facility are not satisfied with it. The mean rate of satisfaction with the facilities shows that children and mobile library facilities have a high rate of satisfaction. The catalogue and reading room facilities follow these.

Table - 12
SATISFACTION WITH THE FACILITIES

| Facilities | Highly Satisfied | Satisfied | Not Satisfied | Total | Mean | Rank |
|------------------|------------------|------------|---------------|-------|------|------|
| Catalogue | 15 (22.27) | 31 (56.36) | 9 (16.37) | 55 | 1.11 | 3 |
| Reading room | 48 (20.96) | 85 (37.12) | 96 (41.92) | 229 | 0.79 | 4 |
| Mobile Library | 28 (30.43) | 55 (59.78) | 9 (9.78) | 92 | 1.2 | 2 |
| Children Library | 38 (35.19) | 57 (52.78) | 13 (12.03) | 108 | 1.23 | 1 |

(Figures in Parenthesis indicate percentages)

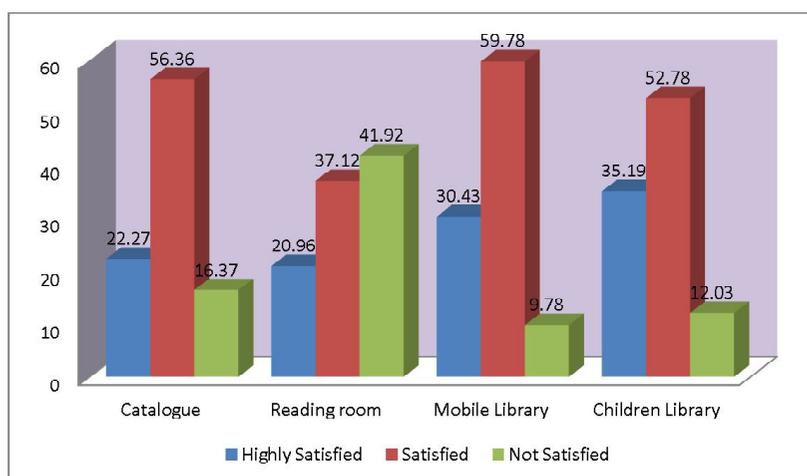


Table - 13
EFFICACY OF DISTRICT CENTRAL LIBRARIES (DCL'S) - VISAKHA AND SRIKAKULAM

| Efficacy | Highly Satisfied | Satisfied | Not Satisfied | Mean | Rank |
|------------------------------|------------------|-------------|---------------|------|------|
| Location | 63 (27.52) | 75 (32.75) | 91 (39.73) | 0.88 | 3 |
| Arrangement of Books | 31 (13.54) | 140 (61.14) | 58 (25.32) | 0.88 | 3 |
| Furniture & Equipments | 34 (14.85) | 115 (50.22) | 80 (34.93) | 0.8 | 5 |
| Lighting & Ventilation | 52 (22.71) | 100 (43.67) | 77 (33.62) | 0.89 | 2 |
| Cleanliness | 38 (16.59) | 116 (50.66) | 75 (32.75) | 0.83 | 4 |
| Helpfulness of library staff | 58 (25.33) | 121 (52.84) | 50 (21.83) | 1.03 | 1 |

(Figures in parenthesis indicate percentages)

Efficacy of District Central Libraries (DCL's) - Visakha and Srikakulam



Another important objective of the study was to quantify the rate of Satisfaction among the users about the efficacy of DCL's with regard to Location, arrangement of Books, furniture and equipment, lighting and ventilation, cleanliness and helpfulness of library staff. It is observed that (Table -13) more or less twenty five percent of the users are highly satisfied with the location of the library (27.52%) helpfulness of the library staff (25.33%) and lighting and ventilation (22.71%).

It is also found that more than fifty percent of the users are satisfied with arrangement of Books (61.44%) helpfulness of library staff (52.84), cleanliness (50.66%), and furniture and equipment (50.22%), but significant proportion of users are not satisfied with location (39.73%), furniture and equipment (34.93%), lighting and ventilation (33.62%) cleanliness (32.75%), arrangement of books (25.32%) and helpfulness of library staff (21.83%). The mean satisfaction rate shows that, there is not much difference in this as it falls in the range of 0.8 (Furniture and equipment) to 1.03 (Helpfulness of the library staff). In other words more or less all the services have the same mean satisfaction rate with helpfulness of library staff being the highly satisfied one. Lighting and ventilation, location, arrangement of books, cleanliness, and furniture and equipment follow this.

CONCLUSION:

Since the establishment of Visakha and Srikakulam District central libraries (DCL's) in the year 1952. The district central libraries (DCL's) are rendering library services to its clientele. The study has revealed that unmarried rural students whose annual income is less than Rs. 18,000/- and who fall in the age group 9-35 years, irrespective of the



Social class make good use of the District central libraries (DCL's) – Visakha and Srikakulam, for study, borrowing of books, and for reading newspapers and magazines.

Though the users under study are ware of the resources a significant number of them are unaware of the resources particularly of non-book materials. It is also found that a majority of the users are aware of the services except inter library loan services further, a greater proportion of the users who are aware of the services make use of them and more or less all the services have the same mean satisfaction rate with helpfulness of library staff being, the highly satisfied one. Lighting and ventilation, location, arrangement of books, cleanliness, and furniture and equipment also follow this.

The analysis shows that a Significant proportion of the users are unaware of the resources, services and facilities and need awareness programs. Hence the District central libraries (DCL's) – Visakha and Srikakulam must undertake Continuous awareness programs in an extensive way so as to increase the optimum utilization of the resources, services and facilities by the users.

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MICROFINANCE AND ITS ROLE IN EMPOWERMENT OF WOMEN THROUGH INCOME GENERATING ACTIVITIES-A STUDY WITH REFERENCE TO KRISHNA AND EAST GODAVARI DISTRICTS OF ANDHRA PRADESH, INDIA

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Andhra Pradesh

Introduction

Microfinance involves the provision of small loans to the poorest socioeconomic strata for the purpose of improving earning capacity and standard of living. The concept of microfinance originated in 1976, in Bangladesh with the establishment of Mohamed Yunus' Grameen Bank. Yunus recognized that lack of credit was the major obstacle preventing development of the poor, who had been largely excluded from formal banking institutions. Since 1976, microfinance has grown enormously and there are now more than 3,100 institutions of various types offering microfinance services to more than 92 million clients, over 80 percent of whom are women (Watson 2005). Microfinance is emerging as a highly promising tool in the fight against poverty because, as well as being sustainable; it addresses multiple dimensions of poverty because economic empowerment has downstream benefits for health, education and social wellbeing.

In the process of socio-economic development of any country, the empowerment of women plays a major role. In the context of national development, women's participation in economic activity is of crucial importance. Though women comprise of 48% of the country's population, yet they are among the poorest of the poor, they are among the



malnourished and underfed. The early nineties saw the reshaping of strategies of socio-economic development and the emphasis gradually shifted from 'development' to 'empowerment'. In this regard the government of Andhra Pradesh has taken up the theme of women's empowerment as one of the measures to tackle the socio-economic backwards. Empowerment is an ongoing and dynamic process. It is the process of making present power structures more inclusive, including all women and men, senior citizens, dalits, indigenous people and people with disabilities.

Micro finance gives quick and tangible results to the poor people, especially women. When the group of people joins as a group and is provided with required financial assistance, mass development takes place with considerable reduction in poverty, and the empowerment leads to social and economic development in a holistic and sustainable manner.

Literature review

Ahmad (1999) through a case study on Thrift Groups in Assam, highlighted that women are coming to the administration directly for their just rights and to address their grievances boldly. It proved that Self Help Groups are successful in North East India even in the midst of insurgency.

Barbara and Mahanta (2001) in their paper maintained that the SHG's have helped to set up a number of micro-enterprises for income generation. Rastriya Gramin Vikas Nidhi's credit and saving programme in Assam has been found successful as its focus is exclusively on the rural poor. It adopted a credit delivery system designed specially for them with the support of a specially trained staff and a supportive policy with no

political intervention at any stage in the implementation of the programme.

Similarly **Gurumoorthy** (2000) maintained that SHG is a viable alternative to achieve the objectives of rural development and to get community participation in all rural development programmes. SHG is a viable organizational setup to disburse micro credit to the rural women for the purpose of making them entrepreneur and encouraging them to enter into entrepreneurial activities. Credit needs of the rural women can be fulfilled wholesomely through the SHG's. The women led SHG's have successfully demonstrated how to mobilize and manage thrift, appraise credit needs, maintain linkages with the banks and enforce financial self discipline. SHG's enhance the equality of status of women as participants, decision-makers and beneficiaries in the democratic, economic and social and cultural spheres of life. They encourage women to take active part in the socio-economic progress of the society.

Manimekalai and Rajeshwari (2001) in their paper highlighted that the provision of micro-finance by the NGO's to women SHG's has helped the groups to achieve a measure of economic and social empowerment. It has developed a sense of leadership, organizational skill, management of various activities of a business, right from acquiring finance, identifying raw material, market and suitable diversification and modernization.

Nagayya (2000) maintains that an informal arrangement for credit supply to the poor through SHG's is fast emerging as a promising tool for promoting income-generating enterprises. He has reviewed the initiatives taken at the national level with a view of institutional arrangements to support this programme for alleviation of poverty among

the poor, with focus on women. He maintained that NABARD and SIDBI are playing a prominent role at various stages of implementation of this programme. There are other national level bodies also supporting NGO's/VA/s, viz. Rastriya Mahila Kosh (RMK), Rashtriya Gramin Vikas Nidhi (RGVN) etc. He called for an imperative need to enlarge the coverage of SHG's in advance portfolio of banks as part of their corporate strategy, to recognize perceived benefits of SHG's financing in terms of reduced default risk and transaction costs.

Puhazhendhi (1999) analyzed the functioning of SHG's, in performance, sustainability, empowerment of women, economic impact on the members, future potentials etc. He observed that SHG's in Tamil Nadu are performing well towards social change and transformation. The emerging trends are leading to positive direction of empowerment of members and promotion of micro finance.

Puhazhendhi, and Satyasai (2001) in their paper attempted to evaluate the performance of SHG's with special reference to social and economic empowerment. Primary data collected with the help of structured questionnaire from 560 sample households in 223 SHG's functioning in 11 states representing four different regions across the country formed the basis of the study. The findings of the study revealed that the SHG's as institutional arrangement could positively contribute to the economic and social empowerment of rural poor and the impact on the later was more pronounced than on the former. Though there was no specific pattern in the performance of SHG's among different regions, the southern region could edge out other regions. The SHG's programme has been found more popular in the southern region and its progress in other regions is quite low, thus signifying an uneven achievement among



the regions. Older groups had relatively more positive features like better performance than younger groups.

Rajasekhar D.(2000) conducted a study on “Microfinance programmes and women’s empowerment: A study of two NGO’s from Kerala”, and found that Microfinance programmes are important institutional devices for providing small credit to the rural poor in order to alleviate poverty. Microfinancing programmes initiated by SHGs and expanded by non-governmental organizations in several parts of India, have the potential to minimize the problem of inadequate access to banking services to the poor.

V.M. Rao (2002) maintain that a review of the genesis and development of SHG’s in India reveals that the existing formal financial institutions have failed to provide finances to landless, marginalized and disadvantaged groups. The origin of SHG’s could be traced to mutual aid in Indian village community. SHG’s encourage savings and promote income generating activities through small loans. The experience available in the country and elsewhere suggests that SHG’s are sustainable to have replicability, stimulate savings, and in the process help borrower to come out of vicious circle of poverty.

Similarly, **K.C. Sharma** (2001) maintained that through SHG’s women empowerment is taking place. Their participation in the economic activities and decision-making at the household and society level is increasing and making the process of rural development participatory, democratic, sustainable and independent of subsidy, thus, macro-financing through SHG’s is contributing to the development of rural people in a meaningful manner.

The above studies simply demonstrate that SHG's are playing a vital role in extending macro-finance to the rural poor. The functioning of SHG's has been based on participatory mechanism and therefore the impacts of SHG's on its members in terms of empowerment, accessibility to credit, socio-economic change etc. has been found positive. Though there are a number of studies which are related to functioning and micro-finance but only a few studies have been taken so far to assess the impact of Women Self Help Groups on the socioeconomic empowerment. In this context, the present study is important to assess the impact of Women Self Help Groups on its members in terms of socio-economic empowerment in the select districts of state of Andhra Pradesh. The study findings may be useful for policy imperatives and smooth functioning of SHG's. More benefits of SHG's may be obtained through proper functioning of these groups and extending of micro-finance to develop and promote micro-enterprises.

Objectives of the Study

The broad objective of the study is to examine the role and performance of SHGs in promoting women's empowerment in the study area. However, the study has some specific objectives. They are:

- To analyse the economic gains derived by the members after joining the SHGs.
- To examine the social benefits derived by the members.
- To analyse the operating system of SHGs in mobilization of savings, delivery of credit to the needy, management of group funds, repayment of loans, in building up leadership, and establishing linkage with banks.



- To suggest appropriate policy intervention for the effective performance of SHGs.

Methodology

Selection of Study Area and Sample Units: The study was carried out in selective clusters spread over three mandals of Krishna district and two mandals in East Godavari district in Andhra Pradesh.

It is noteworthy to mention here that the Self-Help Groups in Krishna and East Godavari districts are promoted by NGO/NBFCs as well as Government agencies. Due to time constraint the researcher has selected the SHGs promoted by Government. The researcher has chosen 10 SHGs each from 3 mandals in Krishna and 2 mandals in East Godavari depending upon location-specific condition. In total the study covers 50 SHGs with 500 members.

Table: Sampling Frame of the Study

| Block | SHGs | SHG Members |
|------------------|------|-------------|
| Krishna dist | | |
| Penamaluru | 10 | 100 |
| Gannavaram | 10 | 100 |
| Machilipatnam | 10 | 100 |
| EG dist | | |
| Pedapudi | 10 | 100 |
| Ramachandrapuram | 10 | 100 |
| Total | 50 | 500 |

1. Distribution of sample respondents by age

| Age Group | Krishna District | | | East Godavari District | |
|------------|------------------|------------|---------------|------------------------|------------------|
| | Penamaluru | Gannavaram | Machilipatnam | Pedapudi | Ramachandrapuram |
| 20-30 | 20 | 21 | 18 | 40 | 40 |
| 30-40 | 45 | 52 | 52 | 40 | 40 |
| 40-50 | 27 | 23 | 23 | 15 | 15 |
| 50 & Above | 8 | 4 | 7 | 5 | 5 |
| Total | 100 | 100 | 100 | 100 | 100 |



2. Distribution of sample respondents by family income.

| Loan amount | Krishna District | | | East Godavari District | |
|---------------|------------------|------------|---------------|------------------------|------------------|
| | Penamaluru | Gannavaram | Machilipatnam | Pedapudi | Ramachandrapuram |
| <12000 | 12 | 16 | 14 | 16 | 19 |
| 12000-25000 | 26 | 25 | 27 | 17 | 16 |
| 25000-50000 | 24 | 26 | 24 | 12 | 10 |
| 50000 & Above | 14 | 11 | 15 | 10 | 6 |
| Total | 100 | 100 | 100 | 100 | 100 |

3. Distribution of sample Respondents by education qualification.

| Education | Krishna District | | | East Godavari District | |
|--------------|------------------|------------|---------------|------------------------|------------------|
| | Penamaluru | Gannavaram | Machilipatnam | Pedapudi | Ramachandrapuram |
| Illiterate | 8 | 52 | 28 | 26 | 28 |
| Up to X | 45 | 44 | 50 | 52 | 50 |
| Intermediate | 27 | 4 | 14 | 10 | 8 |
| Degree | 20 | - | 8 | 12 | 14 |
| Total | 100 | 100 | 100 | 100 | 100 |

4. Distribution of sample Respondents by membership in group (No. of Years)

| No. of years of membership | Krishna District | | | East Godavari District | |
|----------------------------|------------------|------------|---------------|------------------------|------------------|
| | Penamaluru | Gannavaram | Machilipatnam | Pedapudi | Ramachandrapuram |
| <1 year | 8 | - | - | 25 | 25 |
| 1 - 3 Years | 42 | 10 | 36 | 10 | 10 |
| 3 - 6 years | 36 | - | 44 | 39 | 39 |
| > 6 years | 14 | 90 | 20 | 26 | 26 |
| Total | 100 | 100 | 100 | 100 | 100 |

5. Opinion of raising standard of living in Krishna and East Godavari Districts H_0 : The opinion on rise in standard of living and being the member of SHGs are independent

| Improved standard of living | Krishna District | | | East Godavari District | |
|-----------------------------|------------------|------------|---------------|------------------------|------------------|
| | Penamaluru | Gannavaram | Machilipatnam | Pedapudi | Ramachandrapuram |
| Yes | 85 | 90 | 95 | 90 | 95 |
| No | 15 | 10 | 5 | 10 | 5 |
| Total | 100 | 100 | 100 | 100 | 100 |



The number of members who opined that there is improvement in the standard of living in Penamaluru, Gannavaram and Machilipatnam of Krishna districts was found to be 85, 90 and 95 respectively; where as it is 90 and 95 in Pedapudi and Ramachandrapuram of EG district.

The Chi-square test is applied, the calculated value is 4.79, and the table value was found to be 5.991 at 2 degrees of freedom and 5% level of significance for Krishna district. Since calculated value is less than table value null hypothesis can be expected.

The Chi-square test is applied, the calculated value is 1.78, and the table value was found to be 3.84; since calculated value is less than table value, the null hypothesis can be accepted in case of East Godavari district.

6. Revenue division and loan amount availed by the members in groups

H_0 : Null Hypothesis: Mandals and amount of loan availed by the members of group are independent.

H_1 : Alternative Hypothesis: Mandals and amount of loan availed by the members of groups are dependent.

| Loan amount | Krishna District | | | East Godavari District | |
|---------------|------------------|------------|---------------|------------------------|-------------------|
| | Penamaluru | Gannavaram | Machilipatnam | Pcdapudi | Ramachandra puram |
| <5000 | 12(14) | 16(14) | 14(14) | 16(17.5) | 19(17.5) |
| 5000-10000 | 26(26) | 25(26) | 27(26) | 17(16.5) | 16(16.5) |
| 10000-15000 | 24(24.6) | 26(24.6) | 24(24.6) | 12(11) | 10(11) |
| 15000-20000 | 22(22) | 24(22) | 20(22) | 45(47) | 49(47) |
| 20000 & Above | 14(13.33) | 11(13.33) | 15(13.33) | 10(8) | 6(8) |
| Total | 100 | 100 | 100 | 100 | 100 |



Chi-square test is applied, the calculated value is 4.75 and the table value at 4 degrees of freedom i.e. at 5 % level of significance is found to be 9.488 in case of East Godavari district. Since the calculated value is less than the table value H_0 i.e. null hypothesis can be accepted.

Similarly in case of Krishna district also the calculated value 2.67 is less than the table value which is 15.507, hence null hypothesis is accepted i.e. mandals and loan amount availed by the SHG members is independent.

7. Distribution of savings by education (Krishna district)

| Krishna | Savings per annum | Level of education | |
|-------------------|-------------------|--------------------|-----------------|
| | | Low(up to Xth) | High(above Xth) |
| Penamaluru | Low<1000 | 19 | 21 |
| | High>1000 | 21 | 20 |
| Gannavaram | Low<1000 | 20 | 41 |
| | High>1000 | 22 | 45 |
| Machilipatnam | Low<1000 | 14 | 16 |
| | High>1000 | 16 | 45 |
| | | | |
| East Godavari | Savings per annum | Level of education | |
| | | Low(up to Xth) | High(above Xth) |
| Pedapudi | Low<1000 | 20 | 40 |
| | High>1000 | 21 | 41 |
| Ramachandra Puram | Low<1000 | 14 | 12 |
| | High>1000 | 12 | 40 |

H_0 : There is no difference between the two education categories in their pattern of savings.

Chi-square test is applied, the calculated value is 0.76 and the table value at 6 degrees of freedom and 5% level of significance was found to be 12.02, since the calculated value is less than the table value null hypothesis can be accepted i.e. There is no difference between the two education categories i.e. Low (up to Xth), High (Xth and above) in their pattern of savings.

In case of Godavari district also Chi-square test is applied, the calculated value is 1.196 and the table value is 7.815 at 3 degrees of freedom and 5% level of significance. Since in this case also calculated value is less than the table value, null hypothesis can be accepted.

8. Structure of SHGs in the Study Area

| Item | Krishna District | | | East Godavari District | |
|--------------------------|------------------|------------|---------------|------------------------|------------------|
| | Penamaluru | Gannavaram | Machilipatnam | Pedapudi | Ramachandrapuram |
| Membership average (No.) | 9.8 | 9.6 | 10.9 | 10 | 9.8 |
| Savings per SHG (in Rs.) | 1200 | 960 | 840 | 1200 | 840 |
| Loan (Avg.) (in Rs) | 290000 | 75000 | 199000 | 233000 | 145000 |

The average membership in Penamaluru, Gannavaram and Machilipatnam mandals of Krishna district was found to be 9.8, 9.6 and 10.9 respectively and in EG district the average membership was 10 and 9.8 in Pedapudi and Ramachandrapuram mandals respectively.

The savings per SHG per month in Penamaluru, Gannavaram and Machilipatnam mandals of Krishna district was found to be Rs 1200, Rs960 and Rs 840 respectively; the savings per SHG per month in Pedapudi and Ramachandrapuram mandals of EG district was found to be Rs1200 and Rs 840 respectively.

The Loan amount procured by Penamaluru, Gannavaram and Machilipatnam mandals of Krishna district was found to be Rs 290,000 , Rs75000 and Rs 199000 respectively. The loan amount procured by Pedapudi and Ramachandrapuram mandals of EG district was found to be Rs233000 and Rs145000 respectively.



9. Profile of SHG Members

| Item | Krishna District | | | East Godavari District | |
|---------------------------------------|------------------|------------|---------------|------------------------|------------------|
| | Penamaluru | Gannavaram | Machilipatnam | Pedapudi | Ramachandrapuram |
| Age (years) | 37.2 | 38.9 | 36.0 | 37.4 | 37.2 |
| Percentage of STs | - | - | - | - | - |
| Percentage of SCs | - | 61 | - | 70 | 73 |
| Percentage of BCs | 80 | 39 | 62 | 30 | 27 |
| Percentage of Other Castes | 20 | - | 38 | - | - |
| Literacy (%) | 42 | 45 | 35 | 40 | 49 |
| Occupation – Agriculture (percentage) | 17 | 47 | 38 | 83 | 71 |
| Income (Average) | 72684 | 22146 | 51198 | 24000 | 18000 |

The average age of members of groups is 37.2, 38.9 and 36 in Penamaluru, Gannavaram and Machilipatnam mandals of Krishna district and the average age of members of groups is 37.4 and 37.2 in Pedapudi and Ramachandrapuram mandals of East Godavari district. There is no membership of STs in the groups of 5 mandals in the 2 districts selected. SC membership is found to be 61 in Gannavaram mandal of Krishna district and no SC membership was found in Penamaluru and Machilipatnam mandals of Krishna district. SC membership was found to be more i.e. 71 and 72 in Pedapudi and Ramachandrapuram mandals of East Godavari district. The BC membership in Penamaluru, Gannavaram and Machilipatnam mandals of Krishna district is 80, 39 and 62 respectively. The BC membership in Pedapudi and Ramachandrapuram mandals of EG district was found to be 30 and 27 respectively. The percentage of castes other than ST, SC, BC was found to be 20 and 38 in Penamaluru and Machilipatnam mandals of Krishna



district and nil in groups of mandals of EG district. The percentage of literacy was found to be 42, 45 and 35 in Penamaluru, Gannavaram and Machilipatnam mandals of Krishna district; where as it is 40 and 49 in Pedapudi and Ramachandrapuram mandals of EG district.

The members who took agriculture as an occupation was found to be 17,47 and 38 in Penamaluru, Gannavaram and Machilipatnam respectively in Krishna district , where as it is 83 and 71 in M1, and M2 of EG district. The annual income of groups in Penamaluru, Gannavaram and Machilipatnam mandals of Krishna district are Rs72,684, Rs22,146 and Rs 51198 respectively where as in Pedapudi and Ramachandrapuram mandals of EG district the annual income is Rs 24000 and Rs18000.

10. Purpose-wise Credit Demanded by SHG Members

| Purpose | Krishna District | | | East Godavari District | |
|------------------------|------------------|------------|---------------|------------------------|------------------|
| | Penamaluru | Gannavaram | Machilipatnam | Pedapudi | Ramachandrapuram |
| Domestic consumption | 10 | 5 | 10 | 21 | 20 |
| Health | 5 | - | - | 1 | 3 |
| Festivals | - | - | - | 1 | 2 |
| Repayment of old debts | 5 | - | - | 5 | 5 |
| Investment | 70 | 75 | 80 | 39 | 30 |
| Others | 10 | 20 | 10 | 33 | 40 |

The credit demanded by members of SHGs in 3 mandals of Krishna district was found to be more when compared to 2 mandals of EG district. In Krishna district the percentage was 70, 75 and 80 in Penamaluru, Gannavaram and Machilipatnam mandals respectively where as in East Godavari district it is 39 and 30 in Pedapudi and Ramachandrapuram mandals respectively.



11. Economic Activities/Income generating activities taken up by the SHG Members

The members of SHGs in 2 districts were engaged different income generating activities like flowers business, tailoring & embroidery, vendoring fruits and vegetables, cloth selling, running fancy stores, kirana stores, maintaining hotel, animal husbandry, and rold gold jewellery business. The distribution of respondents by their activities is given in the table below.

| Income generating activities | Krishna District | | | East Godavari District | |
|------------------------------|------------------|------------|---------------|------------------------|------------------|
| | Penamaluru | Gannavaram | Machilipatnam | Pedapudi | Ramachandrapuram |
| Flowers business | 13 | - | - | 13 | - |
| Tailoring & embroidery | 12 | - | - | 12 | - |
| Vegetables & fruit vendors | 9 | - | - | 8 | - |
| Cloth selling | 8 | - | - | 9 | - |
| Fancy stores | 15 | - | - | 15 | - |
| Kirana stores | 22 | 6 | 16 | 23 | - |
| Hotel | 21 | - | 2 | 20 | 16 |
| Tailoring | - | 16 | 14 | - | 2 |
| Animal husbandry | - | - | 68 | - | 14 |
| Roldgold business | - | 78 | - | - | 68 |

Rank Correlation

Rank correlation is carried out on SHGs in both districts to know whether there is any significant relationship between the two districts in terms of income generating activities taken up by members.



| Sno | Income generating activities | Total (Krishna) | R(k) | Total (Godavari) | R(g) | R(k)-R(g) | (R(k)-R(g)) ² |
|-----|------------------------------|-----------------|------|------------------|------|-----------|--------------------------|
| 1 | Flowers business | 4.3 | 7 | 6.5 | 6 | 1 | 1 |
| 2 | Tailoring & embroidery | 4 | 8 | 6 | 7 | 1 | 1 |
| 3 | Vegetables & fruit vendors | 3 | 9 | 4.5 | 8 | 1 | 1 |
| 4 | Cloth selling | 2.6 | 10 | 4 | 9 | 1 | 1 |
| 5 | Fancy stores | 5 | 6 | 7.5 | 4 | 2 | 4 |
| 6 | Kirana stores | 14.7 | 3 | 11 | 3 | 0 | 0 |
| 7 | Hotel | 7.7 | 5 | 18.5 | 2 | 3 | 9 |
| 8 | Tailoring | 10 | 4 | 1 | 10 | 6 | 36 |
| 9 | Animal husbandry | 22.7 | 2 | 7 | 5 | 3 | 9 |
| 10 | Rolled gold business | 26 | 1 | 34 | 1 | 0 | 0 |

Applying Spearman's rank-order correlation coefficient (Rho), for the data using the formula $Rho = 1 - \frac{6 \sum D^2}{n(n^2 - 1)}$

Where D = the difference between ranks of two districts Krishna R(k) and Godavari R(g)

n = no of income generating activities

$$Rho = 1 - \frac{6 \times 62}{10(10^2 - 1)} = 0.624$$

The rank correlation coefficient between the preference ratings assigned by the SHGs of two districts is 0.624.

The significance of the rank correlation is tested with **t statistical test** by taking hypotheses as:

H₀: The ranks of two variables are not associated

H₁: The ranks of two variables are associated

The table t value, at half of the significance level ($\alpha/2 = 0.025$) and 8 degrees of freedom, is 2.306.

The calculated value of t statistic is 2.258, which is less than the table t statistic (2.306). Hence null hypothesis is accepted. This means



that the rank correlation coefficient is insignificant. Hence income generating activities of SHGs of the two districts are independent.

Suggestions

- As most of the women in SHGs are not well educated, the government has to take necessary measures for educating the women in SHGs and thereby increasing their level of empowerment.
- Necessary skill development programmes are to be conducted by the government as most of the members have responded that they did not receive any training related to the IGA they have undertaken.
- DRDA should organize various campaigns and should also spread and create awareness regarding various schemes available to the members of self help groups.
- The members of SHGs should be encouraged to save more from their monthly earnings enabling them to invest the savings in future.
- Those groups which are good at repayment should be given fresh loans on priority basis. The amount of loan sanctioned, in most of the cases is around Rs 15,000 to Rs20,000. As most of the respondents have complained that the constraints of empowerment are mainly lack of education due to which they are not having awareness and the second most important constraint is low income gained from IGAs. So if the loan amount granted by the government is more, definitely it will help in increasing their level of empowerment and standard of living.

- The leaders of SHGs should be asked to regularly maintain and update the registers and account books of their respective groups.

Summary

The evidence of women's empowerment through Self-Help Groups provides a varied picture. The women in empowerment are in a better position to negotiate the use of the loans taken by them, take up gainful activity and participate in the marketing of their products. However there is a need for a more in-depth analysis of the SHGs in India in order to ascertain whether the increase in women's access to credit has had similar negative impacts in increasing their susceptibility to violence within the family.

The importance of the process of Group formation and the development of Groups ethos in building sustainable Self-Help Groups clearly seem to emerge as a necessary factor for the success of Self-Help Groups. However it is not only the provision of credit which leads to the empowerment of the members of the groups, but the sustained inputs in conscientisation of the women and raising their level of awareness by means of sustained capacity building. The solidarity and strength obtained from being together with other women placed in similar circumstances is a powerful factor in empowering the women and building their sense of self-worth and self-confidence. The SHGs act as a support group developing courage and offering mutual solace and comfort to the members. It is when training in accounts and managerial inputs are given, that the availability of Credit leads to the setting up of successful ventures. This success in turn leads to a growth of their confidence and improves their status at home and in the community.

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मालती जोशी की कहानियों में नारी : विविध विसंगतियों की संगत में

- सी एच.वी.प्रमीला कुमारी
शोधार्थीनी
हिन्दी विभाग
आन्ध्र विश्वविद्यालय

हिन्दी कहानीकारों में मालती जोशी का स्थान प्रमुख है। इन्होंने 215 से भी अधिक कहानियाँ लिखी हैं। मालती जोशी की रचनाएँ नारी के विविध आयामों से संबंधित रहती हैं। मालती जोशी ने सामाजिक न्याय की माँग और नारी चेतना की दृष्टि से संपूर्ण हिन्दी कथा साहित्य को नई दृष्टि दी है। मालती जोशी की कहानियाँ ज्यादातर नारी जीवन की समस्याओं से जुड़ी हुई कहानियाँ हैं। मालती जोशी ने बदलते परिवेश के अनुकूल नारी - जीवन की मूल संवेदनाओं को अपनी कहानियों में अभिव्यक्त किया है। नारी जीवन का विशिष्ट अंकन करने वाली इनकी कहानियों में आधुनिक जीवन की विसंगतियाँ, बदलते संबंधों की पीड़ा और अजनबीपन के कारण उत्पन्न संघर्ष सर्वत्र दिखाने की चेष्टा की है। मालती जोशी की प्रत्येक कहानी में नारी की विभिन्न समस्याओं को चर्चित की है और स्वयं प्रतिबद्ध होने के कारण मालती जोशी इन समस्याओं को सुलझाने का प्रयत्न भी किया है। मालती जोशी की कहानियों में नारी के विविध रूपों का अंकन हुआ है उसके साथ - साथ वर्तमान युग में स्त्री - पुरुष संबंधों में आये हुए बदलाव के साथ - साथ इनके द्वारा उत्पन्न विषम परिस्थितियों का विवरण को भी इनकी कहानियों में देख सकते हैं। स्त्री - पुरुष के आपसी संबंध बनते - बिगड़ते जा रहे हैं इसके माध्यम से कहानीकार मालती जोशी ने निम्नवर्गीय पात्रों की मूल संवेदनाओं का अभिव्यक्त करने का प्रयास किया है। मालती जोशी ने पारिवारिक स्थितियों का सूक्ष्म अंकन भी किया है। व्यक्ति और समाज के संबंधों और शोषितों के जीवन में तनावपूर्ण स्थितियों को पुरे परिवेश के साथ चित्रित करने में उन्हें सफलता प्राप्त हुई।

मालती जोशी ने अपनी कहानियों में भारतीय परिवार की धुरी - नारी का जीवन तथा निम्न एवं मध्यवर्गीय नारी जीवन की विभिन्न समस्याओं को चित्रित करने का प्रयास किया है। लेखिका की 'बेड़ियाँ', 'यातना चक', 'आखिरी सौगात' जैसी लगभग बारह कहानियों में उपेक्षित नारी की समस्याएँ, 'छोटी बेटी का भाग्य', 'ओकात' जैसी लगभग ग्यारह कहानियों में दहेज पीड़ित नारी की

समस्याएँ, 'सती', 'कवच', 'स्वयंवर' जैसी लगभग छह कहानियों में विधवा की समस्याएँ, 'एक और देवदास', 'मुट्ठीभर खुशिया' जैसी लगभग छह कहानियों में अविवाहित नारी की समस्याएँ, 'एक घर सपनों का', 'यथार्थ से आगे' जैसी लगभग चार कहानियों में उपेक्षिता एवं परित्यक्ता नारी की समस्याएँ, 'सती', 'मानिनी' जैसी लगभग चार कहानियों में बाँझ की समस्या, 'सन्नाटा', 'कन्यादान' जैसी लगभग चार कहानियों में निठल्लू पुरुष की पत्नी की समस्या, 'नैहर छूटे जाय', 'मानिनी' जैसी लगभग चार कहानियों में नारी के अकेलेपन की समस्या, 'उफान', 'कलंक' आदि कहानियों में कलंकिता नारी की समस्याएँ प्रस्तुत हुई हैं। अपनी कहानियों में इन्होंने समाज में फैली हुई अनगिनत बुराइयों का यथार्थ चित्रण किया है। मालती जोशी ने अपनी कहानियों में कितनी ही प्रौढ़ कामकाजियों की व्यथा की ओर संकेत दिया है। दहेज न दे पाने के कारण कई युवतियाँ अविवाहित ही रह जाती हैं। अशिक्षित नारी अंधविश्वासों की शिकार बन जा रही हैं। नारी के इन सभी रूपों का चित्रण कर कहानीकार मालती जोशी ने उन्हें सामाजिक न्याय दिलाने के पक्ष में जोरदार विचार व्यक्त किये हैं।

लेखिका ने अधिकतर कहानियों में आधुनिक शहरी जीवन के मध्यवर्गीय परिवारों को केन्द्र में रखकर ही उनका सृजन किया है। जोशी जी ने अपनी समस्त कहानियों में नारी को केन्द्र में रखकर उसकी अनेक समस्याओं का चित्रण किया है। समस्याओं के इस चित्रण में उन्होंने नारी के अनेक रूपों का चित्रण किया है। अपने नारी चरित्रों के माध्यम से नारी के सम्मान और अधिकारों को सबल बनाने का प्रयास किया है। लेखिका यह भली-भाँति जानती है कि नारी ने अपने स्वतंत्र व्यक्तित्व को, प्रतिष्ठ को अभी पूरी ईमानदारी के साथ अर्जित नहीं कर सकी है। इस संदर्भ में नेमीचन्द्र जैन ने कहा है कि "अभी तक नारी की स्वाधीनता अधिकतर एक प्रकार की विशिष्टता के रूप में ही दिखाई पड़ती है, जीवन की सहज स्थिति के रूप में नहीं।" पर आज की नारी ने यह सोच लिया है कि यहाँ नारी पुरुष का भेद-भाव नहीं चलेगा क्योंकि पुरुष और नारी दोनों समाज के महत्वपूर्ण अंग हैं। इन दोनों के व्यक्तित्व के विकास में ही समाज का विकास है। नारी के संबंध में मालती जोशी की सोच विस्तृत तो है ही साथ ही वे यह भी स्पष्ट करना चाहती है कि नारी पर होने वाले अन्याय और भेदभावपूर्ण व्यवहार को आज की आधुनिक नारी सहेगी नहीं। इस तथ्य को उन्होंने अपनी अनेक

कहानियों में चित्रण किया है। उनकी ज्यादातर कहानियों में नारी के विविध रूप देख सकते हैं जैसे अविवाहित नारी, कामकाजी नारी, विधवा नारी, निःसंतान (बाँझ) नारी, दहेज समस्या से त्रस्त नारी, उपेक्षित या परित्यक्ता नारी, बेकार पतियों के साथ निर्वाह करने वाली नारी, जैसे भिन्न-भिन्न नारी स्वरूप को लेकर मालती जोशी ने कई सारी कहानियाँ लिखीं।

मालती जोशी ने अपनी अनेक कहानियों में नारी जीवन का चित्रण करते हुए नारी के विभिन्न पहलुओं, अवस्थाओं और समस्याओं पर प्रभाव डाला है। उन्होंने अविवाहित नारी की समस्याओं को बड़ी मार्मिकता से अंकित किया है। 'ढाई आखर प्रेम का' और दूसरी 'एक और देवदास', 'ढाई आखर प्रेम का' कहानी में एक ऐसी आदर्श नारी का चित्रण किया गया है, जिसने अपना संपूर्ण जीवन अविवाहित रहकर अपने प्रेमी के लिए अर्पित कर दिया।

आज तक समाज में यह परंपरा चली आ रही है कि माता-पिता कमाने वाले पुत्र पर निर्भर रहते हैं और पुत्र का कर्तव्य है कि वह पारिवारिक उत्तरदायित्व का वहन करे। किंतु समय के परिवर्तन के साथ ही आज नारी भी कार्यरत बन गयी है। वह पुरुष की तरह घर के अंदर बाहर दोनों क्षेत्रों में व्यस्त रहने लगी इस तरह की नारी की कर्मठता ने उसे और अधिक व्यस्त कर दिया है। वह विवाहित हो या अविवाहित दोनों ही स्थितियों में वैयक्तिक परिवेश के अनुरूप उसे काम करना पड़ता है। कहीं माता-पिता की गरीबी उन्हें काम के लिए प्रेरित करती है तो कहीं ससुराल वालों के लिए वह सोने के अंडे देने वाली मुर्गी की तरह लाभप्रद सिद्ध होती है। शिक्षा का प्रचार-प्रसार तेजी से होने के कारण शिक्षित नारी को नौकरी की सुविधाएँ मिलने लगीं। दहेज की रक्कम इकट्ठे होने तक नौकरी करना माँ-बाप की बीमारी के कारण, इन कारणों के अलावा और भी कई कारण हैं जो मालती जोशी जी ने अपने कहानियों में चित्रित किया है। मालती जोशी जी ने अपनी अनेक कहानियों में कामकाजी नारी का निरूपण किया है। लेखिका ने स्वयंवर, बेड़ियाँ, हम को दियो परदेस, एक और देवदास, मोरी रंग दी चुनरिया, आखिरी सोगात, आदि कहानियों में नारी के अलग-अलग रूपों का चित्रण है।

'एक और देवदास' कहानी मालती जोशी की प्रमुख कहानियों में एक है। इस कहानी के माध्यम से जोशी जी ने एक अविवाहित नारी के विचलित मन के मनोवेदना को अभिव्यक्त किया है।

गीता, प्रकाश से प्यार करती है, लेकिन प्रकाश दूसरी लड़की से शादी कर लेता है। लेकिन गीता उनके यादों में अपना जीवन व्यतीत करती है। बहुत सालों के बाद अपनी बेटी के साथ प्रकाश को देखकर गीता ईर्ष्यालू बन जाती है, “वह मेरी ही गृहस्थी का खाका था, जिसमें रंग कोई और भर गया था और मेरा देवदास हरहाल में उतना ही खुश नजर आ रहा था जितना वह अपनी पारों के साथ होता” उनकी पत्नी की मृत्यु की खबर सुनते ही गीता के दिल में फिर से प्रकाश के प्रति आकर्षण लगता है। लेकिन समाज की परिस्थितियों के अनुकूल वह समझौता कर लेती है। अकेली जीने का आदत अपनाती है। प्रस्तुत कहानी में मालती जोशी एक अविवाहित नारी की मनोविदारक स्थिति-गतियों का विवरण विशेष रूप से प्रस्तुत किया गया है। इस कहानी के साथ-साथ ‘ढाई आखर प्रेम का’ कहानी भी इसके अंतर्गत आती है।

मालती जोशी ने अपनी कहानियों में विधवा भारतीय नारी की दुरावस्था का यथार्थ चित्रण किया है। वर्तमान में भी सुशिक्षित परिवारों में विधवा नारियों के साथ जो दुर्व्यवहार किया जाता है उसे देखकर या सुनकर बड़ा आश्चर्य होता है। कोई कारण न होते हुए भी विधवा स्त्रियों के संबंध में अनेक गलत धारणाएँ और मान्यताएँ प्रचलित हो गई हैं। भारतीय नारी का जीवन जितना कष्ट साध्य है उतना संभवतः किसी और नारी का नहीं। मालती जोशी ने अपनी कहानियों के माध्यम से विधवा नारी की यातनाओं, पीड़ाओं और त्रासदियों को बड़ी सटीक अभिव्यक्ति दी है। विधवा नारी का शोकांतिका का चित्रण मालती जोशी ने ‘यातना चक्र’, ‘मेरी रंग दी चुनरिया’, ‘आखिरी सौगात’, ‘कवच’, ‘सती बेड़िया’, ‘स्वयंवर’ तथा ‘कोऊ न जाननहार’ जैसी अन्यत्र कहानियों भी प्रस्तुत किया है।

‘बेड़ियाँ’ कहानी एक प्रोढ़ अविवाहित कामकाजी नारी के जिन्दगी का यथार्थ कहानी है। इस कहानी का प्रमुख पात्र रजनी है। रजनी के माध्यम से समाज नारी के प्रति किस तरह सोचने लगे हैं इसमें दिखाया गया है। रजनी के परिवारवाले इन्हे नारी के रूप में तो छोड़, एक इन्सान जैसे भी नहीं देखते हैं रजनी को अपना परिवार को चलानेवाली एक यंत्र समझते हैं फिर भी रजनी अपनी परिवार के भलाई के लिए अपना सारा जीवन दाव पर लगा देती है। इतना कुछ करने पर भी अपने

परिवारवाले इन्हें अपना स्वार्थ का वस्तु बनाने में संकोच नहीं करते हैं। इसका विवरण एक संदर्भ में रजनी के द्वारा कही गयी बातों से स्पष्ट होता है कि “कृतज्ञा के बोझ से दब-सी गयी मैं। आज कल कौन किसके लिए इतना करता है। फिर मैंने तो अपनों से ही इतनी उपेक्षा झेली है कि जरा सा स्त्रेह, जरा सा अपनापन भी मन को तरल कर देता है।” मालती जोशी जी इस कहानी में एक कामकाजी नारी की दयनीय स्थिति-गतियों के बारे में अत्यंत हृदयविदारक ढंग से प्रस्तुत किया है। नारी होते हुए भी पुरुष के समान अपने परिवार का सारा बोझ अपने ऊपर लेकर उनका सारा जीवन रेगिस्थान बनानेवाली अभागिन नारी का चित्रण इसमें हम देख सकते हैं। इस कहानी के अलावा स्वयंवर, हमको दियो परदेस, आखिरी सौगात जैसे अन्य कहानियों में भी काम-काज करने वाली नारी का अतंर्द्वन्द्व भावनाओं का अभिव्यक्तीकरण किया गया है।

‘मेरी रंग दी चुनरिया’ कहानी में परिवारवालों से झूजती हुई एक अशक्त नारी का चित्रण किया गया है। इसमें जया की शादी हो जाती है, लेकिन वर को फिट्स की बिमारी है। वह कुछ दिनों में मरनेवाला है ये बात जानकर परिवार वाले जया को ससुराल नहीं भेजते हैं। जया नौकरी करती है फिर भी जया के परिवाले उनकी ससुराल वालों से जायदाद में हिस्सा पाने का प्रयत्न करते हैं। सिर्फ अपने परिवार वालों के वजह से पति होते हुए भी एक विधवा का जीवन बिताती है। नारी होने के कारण किसी का सहारा जरूरी होता है, इसलिए अपने परिवार वालों पर बरोसा रखती है। लेकिन उन लोगों ने उन्हें सुहागिन के रूप में जीने नहीं दिया, ना विधवा के रूप में, एक संदर्भ में जया से कही गयी बातों यह बात स्पष्ट होता है - “अपनी छोटी-सी गृहस्थी लेकर चैन से जी रही होती अब आप फिर मेरा तमाशा बनाने पर तुले हुए हैं। अब आप सबूत जुटायेंगे और कोर्ट दर कोर्ट साबित करते फिरेंगे कि मैं सचमुच मरने वाले की ब्याहता पत्नी हूँ। जिस गति से इस देश में दीवानी मुकदमें चलते हैं, उससे जाहिर है, इसमें सालों लग जायेंगे। तब तक मेरा वजूद क्या होगा, बताइए तो? मैं कुंवारी हूँ या विवाहित? विधवा हूँ या परित्यक्ता?” मालती जोशी प्रस्तुत कहानी में एक अभागिन नारी की दयनीय जीवन का यथार्थ चित्रण प्रस्तुत किया है। इस कहानी के अलावा, आखिरी सौगात, कवच, सती, बेडियाँ, कोउ न जाननहर जैसी अन्य कहानियों में भी एक विधवा जैसे जीने वाली नारियों का दुःखपूर्ण जीवन का परिचय मिलता है।

पुरुष सत्ताक समाज में नारी को हमेशा दोयम दर्जे का स्थान मिला है। स्त्री मातृत्व से ही परिपूर्ण होती है किसी कारणवश स्त्री को मातृत्व प्राप्त नहीं हुआ तो उसका सारा दोष नारी पर ही लगाया जाता है। निःसंतान या बाँझ नारी का चित्रण उनकी 'ममता तू न गई मेरे मन से', 'मानिनी' और 'सती' आदि कहानियों में देख सकते हैं। दहेज से पीड़ित नारी की असीम समस्याएँ भारतीय समाज को आक्रांत किए हुए हैं। आए दिन हमें स्त्रियों की हत्याएँ, उन्हें जला देना या प्रताड़ित करना जैसी अनगिनत वारदातें सुनने को मिलती हैं। इन सबसे विदित होता है कि भारतीय नारी के जीवन में दहेज का कितना महत्व है। शासन द्वारा कई कानूनों के निर्मित करने पर भी समाज में विवाह के अवसर पर कन्या पक्ष द्वारा प्राप्त संपत्ति का मोह वर पक्ष से छूटा नहीं है। 'दूसरी दुनिया', 'कन्यादान', 'बकुल फिर आना', 'छोटी बेटा का भाग्य', 'यातना चक्र', 'आखरी सौगात', 'कोऊ न जाननहार', 'बोल री कठपुतली', 'रानियाँ', 'कोख का दर्प' आदि कहानियों में अत्यंत प्रभावपूर्ण रूप में दहेज पीड़ित नारी की गंभीर समस्या को मालती जोशी जी ने प्रस्तुत किया है।

इस प्रकार मालती जोशी जी अपने कहानी साहित्य के माध्यम से नारी वर्ग को यह बताना चाहती हैं कि भारतीय संस्कृति में नारी का स्थान कितना ऊँचा है। लेकिन आज नारी ने अपना स्वत्व बोध कराना चाहती हैं। वे नारी में नारीत्व का जगाना चाहती हैं। केवल नारी जीवन पर लिखना ही नहीं, जीवन की समस्त संवेदनाओं को रूपायित करना ही उनके कहानियों की विशेषता है। नारी की कलम से नारी के विषय में जो कुछ लिखा गया है, यह अत्यंत सार्थक और प्रशंसनीय है।



ORGANISATIONAL CONFLICT AND ITS MANAGEMENT

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INTRODUCTION

Conflict, struggle and differences of opinions are a part of every organization. It is not possible for any organization to completely eliminate conflicts. Traditionally conflict was regarded as destructive and bad for the organization by the managers. But in the modern times the opinion of the managers regarding conflict has changed. The modern managers consider conflict as change which helps in developing creativity amongst the employees rather than a destructive act and hence they are not in favor of suppressing or resolving conflict. Nowadays it is considered that the existence of conflict is essential for the survival of the business. The energy which is wasted in suppressing conflicts should instead be used in creative use of conflict so that organizational effectiveness increases. Thus, the concept of creative conflicts' given by Mary Parker Follet holds relevance in the present days.

WHAT IS CONFLICT:

Conflict has been defined severally by several eminent writers. Some of few significant definitions are as below.

According to **Rensis Likert** : " Conflict is the active striving for one's own preferred outcome, which if attained presences the attainment by others of their own preferred outcome there by prohibiting harmony

and coordination and producing undesirable hostility and opposition in the organization".

Michael Nicholson defines it as an activity which takes place when conscious beings (individuals or groups) wish to carry out mutually inconsistent acts concerning their wants, needs or obligations.

“Conflict is an escalation of a disagreement, which is its common prerequisite, and is characterized by the existence of conflict behavior, in which the beings are actively trying to damage one another”.

According to **H. Joseph Reetz** : “in an organization, conflict can be describe as the breakdown or disruption in normal activities in such a way that the individual or groups concerned experience in working together”.

CAUSES OF CONFLICT

Conflict may arise due to any of the following reasons:

1. Competition amongst the groups for limited resources like capital, labor, managerial skills, technology etc.
2. Interdependence of departments on each other.
3. Differences in departmental or group goals.
4. Differences in the values and ethics of individuals.
5. Lack of proper communication.
6. Lack of clearly defined organizational structure.
7. A party is required to engage in an activity that is incongruent with his or her needs or interests.

FORMS OF CONFLICT

Conflict originates at different levels and in different forms. The forms or types of conflict can be classified as follows:

(1) Conflict within an individual: "It is also called 'Intrapersonal Conflict, which originates from within the mind of an individual and is concerned with the following:

- (i) Goal Conflict** – it arises when a person is faced with the problem of choosing amongst the alternative goals. It has three forms :
 - (a) Approach – approach conflict**, which arises when a person has to choose between two equally liked or preferred alternatives.
 - (b) Approach – avoidance conflict**, which arises when a person is faced with the problem of accepting the goal which has both positive and negative effects.
 - (c) Avoidance – avoidance conflict**, when the person has to select amongst two disliked or less preferred options.

The approach-avoidance conflict and avoidance – avoidance conflicts are harmful from the organizational view point as they do not contribute towards coordination of individual and organizational goals. However, approach – approach conflict is helpful in such coordination and is therefore beneficial to the organization.



(ii) Role conflict – A person faces conflict relating to his role when his behavior in the organization does not conform to the expectations related to his role.

(II) Interpersonal conflict: It originates as a result of conflict caused due to the behavior between two or more individuals like the superior and subordinate, operational specialists and skilled workers etc., it is mainly caused when the behavior of any person hurts the feelings, thinking ego or prestige of another. Employees want to be told what is true, in a realistic way, which is accurate. Employees want respect which is being courteous, not insulting, and not critical.

(III) Conflict between an individual and a group: This form of conflict originates when the behavior of an individual is not in accordance to the expectations of the group to which he belongs.

(IV) Conflict between groups within organization: When the conflict is between different groups of the organization this form of conflict originates. It is caused due to differences in resources and objectives of groups, interdependence, competition, lack of proper communication, desire to excel; etc.

(V) Organizational conflict : It originates from the organizational structure. The conflict between different levels of organization is called Hierarchical conflict; between different departments is called Functional conflict; between line and staff officers is called Line-Staff conflict; between normal and informal groups is called Formal-informal conflict.



WHAT IS CONFLICT MANAGEMENT:

Conflict management involves implementing strategies to limit the negative aspects of conflict and to increase the positive aspects of conflict at a level equal to or higher than where the conflict is taking place. Furthermore, the aim of conflict management is to enhance learning and group outcomes (effectiveness or performance in organizational setting) (Rahim, 2002, p 208). It is not concerned with eliminating all conflict or avoiding conflict. Conflict can be valuable to groups and organizations. It has been shown to increase group outcomes when managed properly.

NEED FOR CONFLICT MANAGEMENT:

Supervisors spend more than 25% of their time on conflict management, and managers spend more than 18% of their time on relational employee conflicts. These figures have doubled since the mid 1980's. Companies have distinguished some key factors as "the growing complexity of organizations, use of teams and group decision making and globalization." (Lang, 2009, p. 240) It is realized that the new concepts of threats are not the concern any more. It is the capability to deal with them that matters. (Fisher, 2010, p. 429)

It is becoming evident that this is something that companies and managers need to recognize, and deal with. Conflict significantly effects employee morale, turnover and litigation, which affects the prosperity of a company, either constructively or destructively. (Lang, 2009, p. 240). Turnover can cost a company 200% of the employee's annual salary. (Maccoby and Scudder, p. 48)



HOW IS CONFLICT MANAGED:

The process of conflict management starts with a distinction between substantive (also called performance, task, issue or active) conflicts and affective (also called relationship agreeable) conflicts. If one could make distinction between good and bad conflict, substantive would be good and affective conflict would be bad. Conflict management does not necessarily imply conflict resolution. "Conflict management involves designing effective macro-level strategies to minimize the dysfunctions of conflict and enhancing the constructive functions of conflict in order to enhance learning and effectiveness in an organization" (Rahim, 2002, p.208). Overall conflicts management should aim to minimize affective conflicts at all levels, attain and maintain a moderate amount of substantive conflict, and use the appropriate conflict management strategy – to effectively bring about the first two goals, and also to match the status and concerns of the two parties in conflict (Rahim, 2002).

MODELS OF CONFLICT MANAGEMENT

There have been many models of conflict management behavior that have been researched in the past century. One of the earliest, Mary Parker Follett (1926-1940) found that conflict was managed by individuals in three main ways: **domination, compromise and integration**. She also found other ways of handling conflict that were employed by organizations, such as **avoidance and suppression**.

Blake and Mouton (1964) were among the first to present a conceptual scheme for classifying the models (styles) for handling

interpersonal conflicts into five types: **forcing, withdrawing, smoothing, compromising and problem solving.**

Khun and Poole (2000) established a similar system of group conflict management. In their system, they split Kozan's confrontational model into two sub models: **distributive and integrative.**

Distributive – Here conflict is approached as a distribution of a fixed amount of positive outcomes or resources were one side will end up winning and the other losing, even if they do win some concessions.

Integrative – Groups utilizing the integrative model see conflict as a chance integrate the needs and concerns of both groups and make the best outcome possible. This model has a heavier emphasis on compromise than the distributive model. Khun and Poole found that the integrative model resulted in consistently better task related outcomes than those using the distributive model.

Maccoby and Studder identify five steps to managing conflict.

Anticipative – Take time to obtain information that can lead to conflict.

Prevent – Develop strategies before the conflict occurs.

Identify – If it is interpersonal or procedural, move to quickly manage it.

Manage - Remember that conflict is emotional.

Resolve – React, without blame and you will lean through dialogue. (Maccoby and Studder, p.50)

Internationally fair managerial behavior should involve

(a) Providing explanations or apologies after an injustice has occurred,

- (b) Being honest and forthright,
- (c) Providing information that is realistic and accurate,
- (d) Being courteous,
- (e) Refraining from insults and overly critical treatment,
- (f) Communicating in ways that avoid prejudicial overtones and
- (g) Avoiding questions or remarks regarding others, personal information.

SUGGESTIONS FOR CONFLICT MANAGEMENT

Few suggestions can be made for the management of conflict in an organization. They are as follows:

1. **Conformation with problem:** The conflict should not be avoided hoping that it will go away, instead the participants should be asked to describe specific actions they would like the other party to take. It would also be beneficial to have a third party (meaning a non-direct superior with access to the situation) involved. This could be an individual member or a board dedicated to resolving and preventing issues. It is also essential that the parties involved in conflict should be brought face to face instead of allowing them to speak in isolation.
2. **Setting super ordinate goals:** The employees should be made aware of their super ordinate goals which always stands higher than individual goals brings about coordination and unity in the efforts of the employees.

3. **Expansion of resources:** If the conflict is caused due to limited resources, then expansion of resources and facilities would help in their resolution.
4. **Ethics:** A wise leader must behave ethically, and to do so the leader should be open to new information and be willing to change his or her mind. By the same token subordinates and other stakeholders have an ethical duty to speak out against the decisions of supervisors when consequences of these decisions are likely to be serious. "Without an understanding of ethics, conflict cannot be handled". (Batchelder, 2000).
5. **Organization Learning and Effectiveness:** In order to attain this objective, conflict management strategies should be designed to enhance critical and innovative thinking to learn the process of diagnosis and intervention in the right problems.
6. **Counseling:** When personal conflicts lead to frustration and loss of efficiency, counseling may prove to be a helpful antidote. Although few organizations afford the luxury of having professional counselors on the staff, given some training, managers may be able to perform this function. Nondirective counseling, or "listening with understanding", is little more than being a good listener - something every manager should be.
7. **Training :** Training is helpful in conflict management by raising the emotional intelligence of future managers. The improvement of emotional intelligence found that employees

were more likely to use problem solving skills, instead of trying to bargain. Managers need to be trained to have a good set of social skills. Good communication skills allow the manager to accomplish interpersonal situations and conflict. It helps in gaining the aptitude needed to differentiate between the nature types of conflicts. These skills also teach that relational and procedural conflict needs a high degree of immediacy to resolution. If these too conflicts or not dealt with quickly, an employee will become dissatisfied or perform poorly.

CONCLUSION

Thus, the present study reveals the importance of conflict in an organization. This is reason due to which managers nowadays do not try to suppress conflict but on the contrary they encourage conflict. Healthy conflict is not only good but also essential for an organization it helps in increasing the efficiency of the employees, an leads to improvement in overall organizational effectiveness. It managed properly conflict proves to be very beneficial to the organizations. The modern managers should be provided with special training in the field of conflict management. This would help in modifying the situation of crisis in to a profitable and successful one.

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EFFECT OF RESISTANCE TRAINING AND CIRCUIT TRAINING IN SERIES AND PARALLEL ON SELECTED CARDIO-VASCULAR PARAMETERS

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Introduction

The demands of an acute bout of dynamic exercise require an increase in cardio-vascular activity that is initially brought about by central command and modified by peripheral afferent inputs. Parasympathetic withdrawal provides the initial increase in cardiac output, but when this becomes insufficient, sympathetic activity is increased. Cardio-vascular consequences of dynamic exercise include increased heart rate, stroke volume, cardiac output and decreased peripheral resistance. With regular dynamic exercise, a variety of other cardio-vascular effects are superimposed on the acute responses. These chronic changes include elevation of blood volume, eccentric hypertrophy of the ventricular myocardium and reduction of heart rate.



Training will significantly improve if we consider that, all training effects are based on exercise – induced changes in the organism and each change is specially dependent on the exercise nature, intensity and duration. Training causes biological adaptation to improve performance in a specific task. To enhance physiological improvement, specific exercise and overload must be followed. Dynamic exercises provide an adaptation to cardio-vascular system by increasing \dot{Q} and redistributing blood flow to the active muscles. Neural regulations of the cardio-vascular system regulate hemodynamic responses by increasing HR, SV, and O_2 extraction at the tissue level.

The efficiency of an individual in performing physical activities depends basically on his/her cardio-respiratory efficiency. Through training the efficiency of the circulatory and respiratory systems are improved. The increased cardiac output is accomplished through increases in both HR & SV. Any system of circulation requires three essential components such as a pump, a system of channels or vessels and a fluid medium. The heart, blood vessels and blood respectively, comprises these essential components.

Resistance exercise increase in acute blood pressure responses ($> 300/180$ mm Hg). Resistance training has been shown to offer many hearts related benefits. It is an effective method for improving body composition through exercise in lean body mass and therefore the resting metabolism. No literature exists that would indicate resistance training has any negative effects on resting blood pressure responses to intense exercise may be viewed as positive adaptations and manifestation of extraordinary plasticity of the lifters cardiovascular system is response



to stress. In resistance training load refers to the mass or amount of weight or resistance utilized for a specific resistance is probably the most important parameter in resistance training. The percentage of repetition (1 RM) is one of the best methods to determine the load.

Starling law:

According to **Edward L. Fox & Mathews (2011)**, this law states that the stroke volume increases in response to an increase in the volume of blood filling the heart ventricles during diastole (Ventricular relaxation). The increase in diastolic volume causes a greater stretch on the cardiac fiber, which in turns promotes a more forceful ventricular systole (contractions). As a result, a more blood is ejected and stroke volume increase.

Dudley (2008), said that combining resistance training and circuit training activities appears to interpreter primarily with strong performance at high velocities of movement when strength and circuit training are alone in excess, maximal power performance is blunted. In contrast no adverse effects on aerobic power have yet been observed, despite the expected cellular changes caused by heavy resistance exercise. During exercise HR combines with SV to provide an appropriate cardiac output () at maximal or near maximal results of work, body might adjust to provide the optimal combination of HR and SV to maximize . Mathematically these values were interpreted and calculated as given below **Richard Allen Williams (2009)**.

$$L/\text{min} = \text{SV L}/\text{min} \times \text{HR b}/\text{min}.$$

Present investigation was intended to examine the changes on HR, SV and was carefully measured.

Methodology

The sample of the study consisted of thirty men students studying different Post Graduation courses from Sri Krishnadevaraya University, Anantapuramu, Andhra Pradesh, India were randomly selected as subjects and their age ranged from 20 to 23 years. Selected subjects did not participate in any systematic fitness training previously. In order to be qualified as a subject each member gave a written informed consent and examined, subjects were declared that they were free from chronic diseases and physically fit. The subjects were randomly assigned equally to one of the three groups in which group I (n=10) underwent series training (first six weeks resistance training and next six circuit training alone), group II (n=10) underwent parallel training (Resistance and circuit training in alternate sessions) and group III acted as control and they were instructed not to engage in any specific training. All the subjects were sustained from smoking, alcohol and drugs.

Training Regimen

During training period the two experimental groups namely series training and parallel training underwent their respective training program 4 days per week for 12 weeks in addition to their regular physical education activities. Group I (series group) underwent resistance training only for first six weeks and circuit training in the next six weeks. Group II underwent resistance training and circuit training in alternate sessions. Every training session workout lasted for about 45-60 minutes including warm-up and limbering down exercise. Group III (control) did not participate in any specific training. However, they performed regular physical education activities.



The subjects underwent their respective program under strict supervision. All the subjects involved in the training period. None of them reported injuries, however, muscles soreness was reported in the early stage, subsided later. On the basis of pilot study the initial load and their further progression was fixed for 12 weeks of period.

Testing Procedure

The subjects of series, parallel and control groups were tested two days prior to after training program. Heart rate maximum (HR max), stroke volume maximum (SV max) and Cardiac output maximum (max) were measured with the help of Bio-monitor, M-Mode Doppler Echocardiogram (**Kontron sigma HVD 44**) and treadmill (**HP cosmos pulsar; Nussdorf, Germany**) at Medinova diagnostic service centre, Andhra Pradesh, India. HR max and SV max were measured immediately after stress test. In this the inclination of treadmill was set at 5%, speed at 10 km/hr, for 15 minutes. max was estimated with HR max and SV max by interpreting the following formula.

$$L/\text{min} = \text{SV } L/\text{beat} \times \text{HR } b/\text{min}. \text{ Richard Allen Williams (2009)}$$

Statistical Analysis

The data collected from experimental groups 2 days prior to and after the experimental period on HR max, SV max and max were statistically analyzed for significant difference if any, by employing ANCOVA. Data were analyzed by using computer with SPSS package. The level of confidence was fixed at 0.05 for significance. Scheffe's post-hoc test was employed when the 'F' ratio of the adjusted post-test means was significant to find out the paired mean difference, if any among the groups of each variable separately.



Results & Discussions

TABLE I
ANCOVA FOR PRE AND POST-TEST DATA ON HEART RATE
MAXIMUM OF SERIES, PARALLEL AND CONTROL GROUPS

| Test | Series Group | Parallel Group | Control Group | Source of variance | df | Sum of squares | Mean squares | 'F' ratio |
|-------------------------|--------------|----------------|---------------|--------------------|----|----------------|--------------|-----------|
| Pre-test Mean | 178.70 | 178.70 | 178.10 | B: | 2 | 2.40 | 1.20 | 0.164 |
| SD | 2.67 | 2.31 | 3.07 | W: | 27 | 197.10 | 7.30 | |
| Post-test Mean | 176.90 | 176.90 | 179.10 | B: | 2 | 32.27 | 16.13 | 4.413* |
| SD | 1.29 | 1.66 | 2.56 | W: | 27 | 98.70 | 3.56 | |
| Adjusted Post-test mean | 176.90 | 176.90 | 179.10 | B: | 2 | 31.73 | 15.86 | 4.18* |
| | | | | W: | 26 | 98.68 | 3.79 | |

*Significant at 0.05 level of confidence.

The table value for significance at 0.05 level with df 2 and 27 and 2 and 26 are 3.35 and 3.37 respectively.

Table I reveals the mean and standard deviation on heart rate maximum. The 'F' value of adjusted past-test was numerically higher than table value. Hence, there exists a significant difference, among adjusted Post-test mans of series, parallel and control groups on HR maximum. To determine which of the three paired means had significant difference. The Scheffe's test was applied as post-hoc test.

From the results it was concluded that series and parallel training may decrease the heart rate maximum when compared to the controls. Further it indicates insignificant difference between training groups on Heart Rate maximum.



TABLE II
ANCOVA FOR PRE AND POST-TEST DATA ON STROKE
VOLUME
MAXIMUM OF SERIES, PARALLEL AND CONTROL GROUPS

| Test | Series Group | Parallel Group | Control Group | Source of variance | df | Sum of squares | Mean squares | 'F' ratio |
|-------------------------|--------------|----------------|---------------|--------------------|----|----------------|--------------|-----------|
| Pre-test Mean | 95.20 | 95.60 | 96.00 | B: | 2 | 3.20 | 1.60 | 0.309 |
| SD | 2.04 | 2.07 | 2.66 | W: | 27 | 140.00 | 5.185 | |
| Post-test Mean | 123.50 | 124.40 | 95.40 | B: | 2 | 5438.06 | 2719.03 | 375.90* |
| SD | 2.32 | 3.03 | 2.68 | W: | 27 | 195.30 | 7.233 | |
| Adjusted Post-test mean | 123.44 | 124.40 | 95.46 | B: | 2 | 5316.32 | 2658.16 | 359.91* |
| | | | | W: | 26 | 192.03 | 7.386 | |

*Significant at 0.05 level of confidence.

The table value for significance at 0.05 level with df 2 and 27 and 2 and 26 are 3.35 and 3.37 respectively.

The mean and standard deviation on stroke volume maximum of three groups are presented in Table II. The 'F' value of adjusted post-test was numerically higher than table 'F' value. Hence, there exists a significant difference among adjusted post-test means of series, parallel and control groups. To determine which of the three paired means has a significant difference, the scheffe's test was applied as post-hoc test.

From the result of the study it may be concluded that the adjusted Post-test mean differences on stroke volume maximum between series and control group and parallel and control group was found significant, where as there was no significant difference between series group and parallel group on stroke volume maximum.



TABLE III
ANCOVA FOR PRE AND POST-TEST DATA ON CARDIAC
OUTPUT
MAXIMUM OF SERIES, PARALLEL AND CONTROL GROUPS

| Test | Series Group | Parallel Group | Control Group | Source of variance | df | Sum of squares | Mean squares | 'F' ratio |
|-------------------------|--------------|----------------|---------------|--------------------|----|----------------|--------------|-----------|
| Pre-test Mean | 16.999 | 17.084 | 17.098 | B: | 2 | 0.0058 | 0.00290 | 0.137 |
| SD | 0.2950 | 0.4525 | 0.584 | W: | 27 | 5.692 | 0.211 | |
| Post-test Mean | 21.846 | 22.009 | 17.105 | B: | 2 | 155.167 | 77.584 | 271.028* |
| SD | 0.3490 | 0.6784 | 0.5294 | W: | 27 | 7.729 | 0.286 | |
| Adjusted Post-test mean | 21.840 | 22.011 | 17.109 | B: | 2 | 154.286 | 77.143 | 261.392* |
| | | | | W: | 26 | 7.673 | 0.295 | |

*Significant at 0.05 level of confidence.

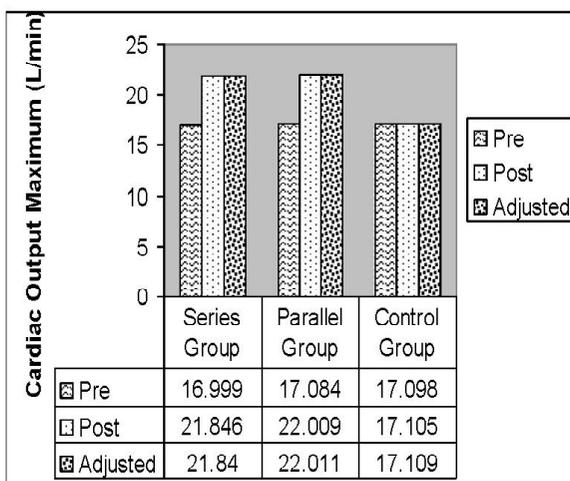
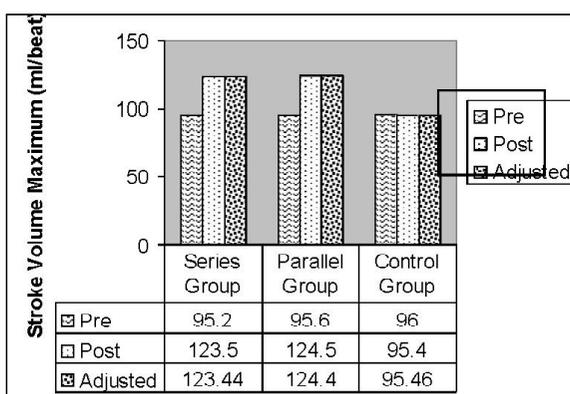
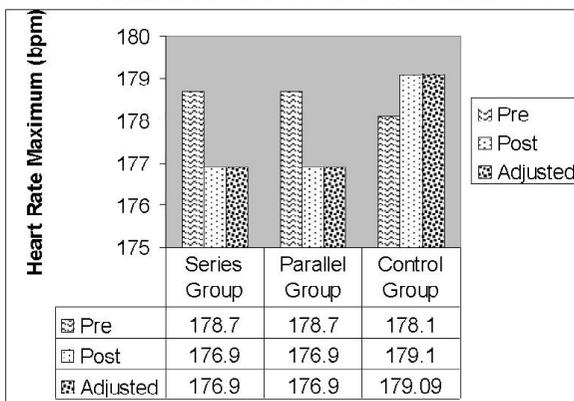
The table value for significance at 0.05 level with df 2 and 27 and 2 and 26 are 3.35 and 3.37 respectively.

The mean and standard deviation on Cardiac output maximum of three groups are presented in Table III. The 'F' value of adjusted post-test was numerically higher than table 'F' value. Hence, there exists a significant difference among adjusted post-test means of series, parallel and control groups on Cardiac output maximum. To determine which of the three paired means had a significant difference, the scheffe's test was applied as post-hoc test.

The results may be concluded that there is a significant difference between series group and control group and parallel and control group on \dot{Q} maximum and no significant difference was found between series group and parallel group on maximum.



BAR DIAGRAMS OF PRE, POST AND ADJUSTED POST-TEST MEANS OF SERIES, PARALLEL AND CONTROL GROUPS ON HEART RATE MAXIMUM, STROKE VOLUME MAXIMUM AND CARDIAC OUTPUT MAXIMUM



Discussion on Findings

By undergoing a systematic training at a level above normal, a variety of physiological adaptations take place in the body that makes it function more effectively. The best training is that which increase the desired quality at a higher rate without causing unwanted effects

Boucher & Malina (2009).

Heart Rate Maximum

From the results it has been concluded that, both the resistance training and circuit training in series and parallel has decreased Heart Rate maximum when compared with Control group. Further the result indicates in significant difference between training on Heart Rate maximum.

In the present study series and parallel type of resistance and circuit training decreased the HR max. It is due to constant increase of load in these workout bouts. But when comparing the HR max between training groups it shows insignificant difference it may due to the following reasons.

Willmore & Costill (2004), before the start of exercise, pre-exercise HR usually increases well above normal resting value. This is called an anticipatory response. This response is mediated through release of the neurotransmitter nor epinephrine from sympathetic nervous system and the hormone epinephrine from adrenal gland. Vagal tone probably also decreases. Because of the pre-exercise HR elevation, the present study fails to have significant difference between training on HR maximum.



By considering above scientific facts, the following conclusions were drawn. Resistance and circuit training in series and parallel may decrease the HR max, further HR max is found insignificant difference between training.

Stroke Volume Maximum

From the results it has been concluded that, both the resistance and circuit training in series and parallel increases SV maximum level when compared with control group. The results of training effect on SV maximum have shown insignificant difference. Hence the researcher concluded that series and parallel method of resistance and circuit training has significantly improved SV maximum. This result may in conformity with the following findings.

During exercise there is an increase in SV resulting from both the Frank-Starling mechanism and a decreased end-systolic volume **Poliner, et al., (2010)**. The latter is due to increased ventricular contractility, secondary to catecholamine mediated sympathetic stimulation. **Kanstrup, et al., (2008)**, felt that 12 weeks of exercise training resulted in a significant increase in VO_2 peak despite a blunted SV and ejection fraction (Ef) response during sub maximal cycle exercise. Further more, the heightened SV and Ef were mediated by increases in preload and LV contractile reserve and to a decrease in arterial after load. After training, the heightened Q was also due to an increase in HR and SV.

Smith & Mitchell (2010), felt that increasing SV is an accordance to the diminished possibility of accelerating venous return due to the absence of an active muscle pump. This response indicates



that trained subjects relied on the Frank-Starling mechanism to support SV and EF. The SV adaptations also occur as a result of increase in Cardiac dimensions occurring with circuit training. Therefore circuit training results in a lower HR and an increase SV.

Cardiac Output Maximum:

From the results it has been concluded that both the resistance and circuit training in series and parallel has improved max when compare with control group. Further the result indicates that there is insignificant difference between series and parallel training groups. The results of the study may in conformity with the following findings.

Walgenbach & Donald (2011), have observed that maximal can be twice as much in elite athletes than in untrained individuals. The changes in maximal are primarily due to changes in SV, because maximal HR is unaffected by training. Dynamic exercise training leads to a decrease in resting HR, and a reduction in HR at any sub maximal workload. These reductions in HR are due to an increase in parasympathetic influences on the heart.

Eklob et al., (2011), reported, is increased four to five fold than at resting condition for well training circuit athletes. **Turkovich, et al., (2008)**, Viewed that during exercise HR combines with SV to provide an appropriate. Athletes heart have adapted to training by drastically increasing their SV, so lower HR maximum values can provide optimal.

Implications

The athletes who demands more energy either aerobic/anaerobic to complete their task are recommended to under go resistance training and circuit training in series or parallel to develop their energy system

by increasing stroke volume maximum and cardiac output maximum and reducing heart rate maximum.

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RE-CONTEXTUALIZING *MACBETH* IN AN INDIAN AND JAPANESE FILMIC CONTEXT: A COMPARISON

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Introduction

Maqbool is a 2004 Indian film directed by Vishal Bhardwaj and starring Irfan Khan, Tabbu, Pankaj Kapoor, Naseeruddin Shah and Om Puri. *Maqbool* confronts expedient classification as it combines Bollywood gangster films, Muslim social drama, ethnography, and post-modern conventions. Set in the dark underworld of Bombay (Mumbai), it features Bollywood actors, and draws from conventions of the Bollywood film such as festivities, songs and dances, despite these, the film remains close to Shakespeare where Maqbool (Macbeth) is part of a crime family whose head is Abbaji (Duncan) yet the latter's mistress, Nimmi (Lady Macbeth) is in love with Maqbool. Further instead of witches, the movie has two corrupt policemen predicting Maqbool's rise to power.¹ In *Maqbool* Vishal Bhardwaj sets Maqbool against the backdrop of Mumbai's underworld. *Maqbool* deftly blends the basic plot structure of Shakespeare's play with the increasingly popular genre of Bollywood gangland films. *Macbeth*, widely considered Shakespeare's most continuing tragic play, is a story of assassination, avenge, culpability and moral ineptness. It transforms luminously while taken in a Bollywood context. Vishal has translated one more Shakespearean tragedy – *Othello* as *Omkaara*. *Omkaara* is a tale



of the contest of doubt and faith in which doubt finally wins. Like *Maqbool*, *Omkara* was also highly acclaimed globally.

The second film taken for the study *Throne of Blood* was made in 1957 by Akira Kurosawa starring Toshiro Mifune, Isuzu Yamada, Takashi Shimura, and Chieko Naniwa. In *Throne of Blood* Akira Kurosawa transforms "Scottish tragedy" to feudal Japan and replaces the Scotsmen with Samurai warriors and Japanese dynasts. *Throne of Blood* builds a shady universe that is so captivating that many critics have considered it the best '*Macbeth*' film of all time and called it as one of "the most satisfying films based on a Shakespeare play." The film is set in 15th century Japan revolving around a story of betrayal, and power.

Kurosawa's cross cultural and cross medium adaptation of *Macbeth* is neither merely a "grotesque" Japanified version of Shakespeare's tragedy not a straight transposition of the play's essence into universal visual imageries; it reasonably, forms a customarily specific arbitration between traditional Japanese and imported Western culture. The film explores complicated aspects of the relation of theatre to cinema. In some respects the film has clearly dramatic obligation, however there are magnitudes of its spatial strategy which remove it from the kind of pure theatrical Japanese films.² *Maqbool* and *Throne of Blood* are different from beginning to the end but they bear the same 'message'. In its extremely complex and successful reworking of *Macbeth* in a different medium (film), language (Hindi/Urdu), time and setting (present-day Bombay), Bhardwaj's adaptation is comparable to *Throne of Blood* of Akira Kurosawa, who is incidentally one of Bhardwaj's favorite filmmakers.³

Recreation of the Scenes While Maintaining the “Soul”

From the beginning to the end there are many differences between the two films. For the doomed ‘King Duncan’ character Bhardwaj invents a brilliant godfather figure named Abbaji (Pankaj Kapoor). Interestingly, the ‘witches’ (played by the legendary character actors Naseeruddin Shah and Om Puri) are male Hindu cops in the employment of Abbaji. They always make predictions for Abbaji and Maqbool from the beginning of the film. In the very starting they are discussing about the fate of Mumbai that seems bloody. The prediction that Maqbool will succeed Abbaji comes from astrological predictions made by Om Puri, the ‘Pandit’. The strong narrative highlights the keys to film making: maintain focus and keep subplots that further advance the main story, and, if adapting, incorporate one’s own imagination. There are no clichéd Johnny Lever–type comic sequences nor is there a saturation of stories that leaves one confused; nothing happens unless it’s meaningful to the main plot (Sen Amrita 2009: 2). Also, Bhardwaj and Abbas Tyrewala (co–script writer of *Maqbool*) make their personal changes, particularly through characters. The adding of the Sameera–Guddu romance works well in creating a solid difference between *Maqbool* and *Macbeth*. Also, making Nimmi (equivalent to Lady Macbeth) Abbaji’s mistress sufficiently increases her wicked and manipulative nature. The dialogues of *Maqbool* are simply outstanding. *Maqbool* retains and even expands all the major relationships and events of Shakespeare’s *Macbeth*– Duncan’s trust as Maqbool/Abbaji’s; the prophesying witches/cops who plant the seed of ambition; the seduction of Maqbool into treachery by his beloved wife/here Abbaji’s mistress Nimmi; the drunken guard; the killing of Abbaji in his sleep; the ensuing suspicion and fear; the poisoning of the bond with fellow captain/



henchman, Banquo/Kaka, and his subsequent slaughter by Maqbool; the escape of his son Fleance/Guddu who survives to be the inheritor; the setting in of guilt and nemesis; the hallucinating Lady Macbeth.; the avenger Macduff/Boti; and the tragic end (unusual for Bollywood because Bollywood films are known for their 'goody' ends) – all these form the central structure of the film. After a basic transposition of the cultural milieu into a largely Muslim gang in Mumbai, there are continuous and consistent parallels with Shakespeare's text despite Vishal Bharadwaj's disclaimers (ibid. 3).

In *Maqbool*, Maqbool, Abbaji, Nimmi, and others are all caught in a web of ambition, as well as of sexual desire. Maqbool is driven to kill Abbaji as much by his love for Nimmi as by his resentment at the idea of having to serve under Guddu, who would become the heir to Abbaji's gang through his marriage to Sameera. Such complex motivation leads to Maqbool's murder of Abbaji on the night before Guddu and Sameera's wedding. This scene is different than that of *Throne of Blood* as well as *Macbeth* as Duncan was murdered when he was a guest at Macbeth's home. But in *Maqbool*, he is shot dead when he was sleeping with his mistress. Nimmi's hatred of Abbaji is triggered by their age difference – Abbaji is old enough to be her father, and she feels repelled by his appearance – and also because Abbaji has acquired a new mistress. Furthermore, Maqbool is strengthened in his resolve to kill Abbaji once he learns from the corrupt policemen that in all likelihood, Abbaji himself killed his mentor in order to head the gang. There is nothing mentioned like that in the play. Consequently, after Abbaji himself is murdered, there is little doubt in anyone's mind that Maqbool is the killer, and the members of the gang soon regroup, isolating Maqbool in the process.



One of the major interpolations in plot and character clarifies areas of obscurity or ambiguity in the original. Giving Duncan/Abbaji a young daughter (instead of two sons), Sameera, who is in love with and is going to marry Fleance/Guddu, establishes a more immediate moral equity and structural neatness and coherence than Shakespeare's own use of Fleance as an elaborate compliment to King James I who was said to be an eighth-generation descendant of Fleance (Sen Suddhaseel 2009:4). The Lady Macbeth/Nimmi figure is here made the don/Duncan's mistress, who is attracted to Maqbool/Macbeth instead and seduces him into murdering the don. The festivity of the engagement party celebrations takes the place of the banquet in honor of Duncan in the backdrop of which Macbeth and Lady Macbeth plot the murder. A huge steaming cauldron, that in the play is full of "Double, double, toil and trouble: Fire burn and cauldron bubble" (IV.I.10-11), is glimpsed in the kebab makers' shop where a rival gang gathers to plot further machinations of retaliation. The sky of horror and panic created by Macbeth reflected in the line: "Each new morn, / New widows howl" (V.III.4), is graphically and aurally pictured in Sameera's wild scream of anguish and hate when Maqbool pretends to commiserate the breakup of her engagement after Kaka's death and Guddu's flight. The dagger soliloquy is encapsulated into a brief sequence in which Maqbool hallucinates that the blood of the goat butchered for the wedding feast has not been cleaned. The lingering of Banquo's apparition is provided a fresh spin when Kaka's body is brought in, disrupting Abbaji's prayer meeting, and as Maqbool touches the body in a pretended display of anguish, the eyes of the deceased body unexpectedly flippant open completely throwing Maqbool off his guard.



In the film, Maqbool walks out of the hospital; having fallen down his pistol, and is fired by Boti (Macduff), who sees him outdoor. However no scream is heard or blood is displayed, in its place the camera focuses to the ground, cuts to a view of the sky above, and then cuts back to a close-up, framing only Maqbool's head as fallen and rolling on the earth. Equally the spectators see from Maqbool's field of vision, spiritual music begins; there is another cut, the camera swivels up to show a clear blue sky, rare in the film, heralding the closing mood of "the time is free" (V.IX.21). It seems that Maqbool is satisfied with his end because he has nothing to lose. For him everything has gone.

Nevertheless, the genius stroke in the re-imagining, and which is the summation of the popular and the post-modern blend, is the recasting of the witches as a pair of conniving cops. The three Weird sisters of the play are turned into a duo of comic cops, both corrupt and bumbling. This has to be a first, an entirely original turn, for though there have been dozens of adaptations of *Macbeth*, in gangland situations too, the witches have almost always remained female in *Joe Macbeth* (Ken Hughes, 1955), they are a pair of street eccentrics, a hot chestnut seller, and a sandwich board man, and in *Men of Respect* (William Reilly, 1991), they are turned into occultist groupies, and in *Macbeth* (Geoffrey Wright, 2006), they are three school-girls who indulged in an orgy with Macbeth). But never have they been visualized as policemen who monitor and control the underworld through their prophecies. They attempt to chase, encounter, and interrogate, but instead let off prisoners and fail to make them speak. They act as go-between, being privy to the deals hatched and the payoffs made. They seem to be hand-in-glove with Abbaji's gang, turning up in the nick of time to bail them out. They seem



like sponges, out to milk their situations. It is only through their prophesying that they retain some credibility and exert power. Maqbool is impelled to go to them after the murder of Abbaji, to find out what lies further for him (Trivedi 2007:151). Yet they justify all their actions as an expression of their own grass root beliefs, of retaining equilibrium of power, a "Shakti ka Santulan," by letting fire and water confront and confound each other: "Aag ko Pani ka dar bana rahna chahiye" for they believe in let snake bite snake. The witches in *Macbeth* too, are called "juggling fiends" (V.IX.19) and Macbeth a "wayward son" (III.IV.11). Were the witches in *Macbeth* also trying to wrest a little control/power? The ambiguities of the text are extended in the film and by the end a suspicion begins to creep into the back of our minds whether this prophesying, instigating ambition, and power struggle was not a ploy, planted by the two policemen, to instigate the criminals into liquidating each other? So cleverly is reality and unreality juggled around that one begins to doubt one's straight perceptions.⁴

Akira Kurosawa's film *Throne of Blood*, on the other hand, has been much honored but simultaneously the critical responses given to the film has raised certain questions about the meaning of reworking/adaptation, regarding the amount to which this movie can be called an adaptation. Not only that a number of those criticizers who have admired the film for its power have also questioned whether it can be called an adaptation of *Macbeth* and have referred to the film as a "transformation" and a "distillation", "not an adaptation" of *Macbeth* (Jackson 2002:64).

In *Throne of Blood* the power of myth infuses much of Kurosawa's work and contributes to his vision of reality as expressed through a mixture of reality and mythical illusion. This can be quite overt, as in



Throne of Blood, derived from *Macbeth* and with the same reliance on the supernatural. The opening scenes in *Macbeth* set the stage with a sense of doom and foreboding as well as an overlay of the supernatural. Kurosawa treats these opening scenes in very interesting and creative ways. The characterization of Lord and Lady Macbeth represents a symbolic yin and yang relationship that is completely reversed during the course of the play. At an earlier stage Macbeth again encounters the three witches. However, at this point the witches show him three portents or apparitions: an equipped arm, a bloodied baby, and a kid capped with a tree in his hand. These portents are important because Macbeth will be vanquished by a man who disguises his soldiers as a forest. However, Macbeth's interpretation of these portents is highly significant because he misreads them and garners a false sense of confidence in doing so. Kurosawa's single witch seems more effective than the three of *Macbeth*.

Washizu, looking into his wife's chamber, sees part of the result of his folly huddled in the center of the room; his whole being sags and he moves off heavily to his own chamber. He enters the room and lets his limp body drop to the floor (Sen Suddhaseel: 6). It is actually the first visible result of their foul deeds. His wife is equally, if not fully, responsible for all that and now she has been left alone him to face all the consequences. Kurosawa has not, however, created dramatic equivalents in the film's characterization. Among other things, *Macbeth* is a drama about the supremacy of choice, and the use of that supremacy. *Throne of Blood*, on the other hand, a film about inevitable prophetic 'truth', and the film is more accurately titled *The Castle of the Spider's Web*. Where Macbeth has choice, Washizu has only destiny, and this distinction between Shakespeare's play and Kurosawa's drama forcibly announced



at the beginning and at the end of the film, by chanting chorus which rings out the inevitable fate of ambitious men and proclaim it to be a truth which transcends particular circumstances of history. And most of Kurosawa's changes are gauged to increase our sympathy for Macbeth so as to involve the viewer in an experience more psychologically acceptable. Although we are not likely to admit we would do what Macbeth has done, we can conceive ourselves being trapped, as was Washizu, by a deceiving set of circumstances. If Washizu (Macbeth), Asaji (Lady Macbeth) and Miki (Banquo) are not specifically invested with the psychological complexity of the Shakespearean characters, which is certainly not to suggest that, the film does not project its own artistic complexities in a tightly structured and forcefully integrated way (Davis 1988:127).

Localizing Ethnicity and Social Catastrophe

Macbeth is known as Shakespeare's "Scottish Play" because it is fixed in Scotland, which would have been distantly unfamiliar to his non-English audience – hence the witches and surreal ambience of the play. In *Maqbool*, the sense of alien-ness is represented by an intense attachment to Islam amongst the film's chief characters. These mobsters don't just given Mohmdans names and say "Salaam" and "Khuda Hafiz" every so often (the usual Hindi film convention); their clothing are also appropriate to the Muslim culture, several of them have filled beards, and they use a lot of Urdu vocabulary.

There are visual images, too, that reinforce this cosmopolitanism, albeit in the seedy premises of the Bombay underworld: in the predominantly Muslim world of *Maqbool*, Muslims and Hindus cooperate

with each other. Such attention to detail is among the hallmarks of a small and experimental new group of Bollywood filmmakers who have departed, at least in part, from the conventions of mainstream Bollywood films. One such director, Ram Gopal Varma, in films such as *Satya* (1998) and *Company* (2002), provides critiques of urban corruption, just as *Maqbool*, while remaining an adaptation of *Macbeth*, also does. In fact, one of Bhardwaj's greatest strengths is his ability to successfully indigenize Shakespeare at the level of setting, plot, language, and generic conventions without diluting the complex issues raised by Shakespeare's play (Kaur, Sinha 2002:6). The presence of Bollywood trademarks such as family scenes of festivity and weddings, catchy music, dances, and songs including an item number have become a tradition because in a globalized world that equates Bollywood with Indian cinema, in no small measure because the powerful Indian diaspora and the well-oiled publicity machines of the Bollywood industry actively promote such a view, it is impossible for a filmmaker making films in Hindi to escape from the hegemony of Bollywood itself.

The ingenuity and thoroughness with which Bhardwaj and his scriptwriter Abbas Tyrewala relocate Shakespeare's play to an entirely new socio-cultural setting is without parallel among Shakespeare films the scene in which Nimmi dies in the arms of Maqbool reaches an intensity that prepares the audience for the tragic ending. Bhardwaj's ability to achieve this without alienating purveyors of conventional Bollywood films is nothing short of astonishing. *Maqbool* is true disciple of Abbaji. He will do everything on his order and Nimmi will go to any extent to bring Maqbool in her embrace. Those who see *Maqbool* with Shakespeare in mind will note the ingenuity and thoroughness of Bhardwaj's adaptive



approach (Trivedi: 156). For example, the banquet scene is replaced by a meeting of Maqbool's gang, from which Guddu and Kaka (Fleance and Banquo) are missing. When Kaka's dead body is brought back, only Maqbool thinks that Kaka is alive and looking at him and so becomes visibly disturbed. Maqbool's fear of Kaka's gaze is tied to Abbaji's murder scene, in which Abbaji dies looking at Maqbool. His blood splashes over Nimmi, who like her Shakespearean counterpart, becomes increasingly obsessed with imaginary bloodstains. In the end of the film she is shown washing those bloodstains which was not on the wall but in her mind. How could she clean them as they were on her conscience?

As critics have commented, in the gumshoe of World War II this renewal through *Macbeth* offered Kurosawa a stage on which to record 'noh' theatrical institution, a transfer to ethnography and salvation in the contemporary medium of film. The incorporation of the 'noh' conventions within the film much more complex, and the level of its aesthetic operation are multiple. All character movement in the frame is stylized in terms of artistic convention, as is the frame composition itself. The only movement which can be considered natural is the movement of a rider-less horse and in this lie the importance of the shots of the ungovernable horse in the stockade, and of the return of Miki's horse without its rider after his assassination. The 'noh' choreography, therefore, is in direct opposition to natural movement. This complexity of the film's time dimensions is important because it strengthens the case for the film's inclusion in the category of Shakespearean film. For Kurosawa combined outdoor and indoor scenes and evolved the principle of the film editing, of making a film by photographing and putting together separate shots, switching the audiences' attention. The



distancing effects which the disjunctions of time and space produced were compensated for by an increase of credibility in the selective visualization of real dramatic elements in the story. A final instance of the aesthetic collision of shape with design emerges when Macbeth is trapped and concerned within the lines of the castle's interior design. The volleys of arrows are shot into and around him, the camera shifts past diagonal, upright and horizontal beams to peer at Macbeth, establishing an alliance between the camera, and the archers in their common need for straight lines of access to their victim. Macbeth is helpless; but he can do anything except accepting the 'fate' he has designed himself. There is neither the witch nor his wife to console him. His situation is beautifully captured by the camera (Davis: 136).

Throne of Blood and *Maqbool* share a number of resemblances, comprising the localization of maximum of *Macbeth's* plot, characters, and leitmotifs, the exclusion of the original language for a schematic tongue, the strengthened interactions suitable to the feudal contexts of the play, the inclusion of an awkward inheritor for the Macbeth twosomes, and apocalyptic conclusions that disprove the play's claim of rightful order restored. When *Maqbool's* relationship to *Throne of Blood* is emphasized, Bharadwaj's consideration to Muslim getups, pronunciation, foodstuff, structural design, and religious and social customs suggests a nostalgic ethnography of a waning Muslim milieu that is comparable to Kurosawa's post-war chronicling of 'noh' theater traditions specifically and a period of Japanese Samurai history generally. Bhardwaj, through Kurosawa's mixed genres of tragedy generates a disastrous ethnography to remember Mumbai as a city with threatened shores.



In *Throne of Blood*, that threat is an approaching army that rests off-screen. Meaningfully, *Throne of Blood* starts and closes with a single stone marker shrouded by fog and a disembodied chorus suggesting wide-scale massacre. The film opens its narrative action with a desperate and weary soldier beating the gates of the fortress within which the war lords sit making their tactical decisions. The soldier is dispatch messenger bringing news of the battle, and in this early dialogue the strategic importance of the forest is identified. The major conflict in the film is presented through the spatial polarity between the castle and the forest; the world of man and the world of nature. The film-to-film reference links the two directors and places Bhardwaj, by association, into both the international art film canon and the Shakespeare-on-screen canon. Simultaneously, the link with *Throne of Blood* and Bhardwaj's public statements disassociate *Maqbool* from Bollywood platitudes, precisely from those vis-à-vis Indian cinemas' inferiority within the international film canon.

Conclusions

If Shakespeare's works are the embodiment of English literature, at that point Vishal Bhardwaj's *Maqbool* is the embodiment of adaptive cinema. *Maqbool* is arguably the best adaptation of a Shakespearean play ever; it enraptures the essence of the original in a blanket of invention, intellect, and uprightness. Bhardwaj congregates the best of Bollywood to enact his astonishing vision of the desolate tragic tale. *Maqbool* is an Indianized version of Shakespeare's *Macbeth* in a different period and cosmos. *Maqbool* doesn't have a battle between the moral and the evil. It is a movie where the evil meets the eviler. Suffering lives, ominous sin, tormented faces and tragedy – *Maqbool* sends the audiences to a verge of



agony and deliverance. As of now, *Maqbool* can safely be placed among the most significant films produced in India in recent years; equally, it is among those few global cinematic adaptations of Shakespeare that have successfully indigenized Shakespeare without abandoning the richness and complexity of the original plays that is why Shakespeare's "Fair is foul, foul is fair" is turned as "Shakti ka santulan bana rahna chahiye, aag ko paani ka dar bana rahna chahiye."

Throne of Blood is an amazing, eerie, and provocative masterpiece from Akira Kurosawa. With great performances from Japanese master actors it's a noteworthy use of 'noh' Theater as well as one of Kurosawa's essential films. Not only is this one of Kurosawa's great films, it is also one of the most successful translations of Shakespeare into film. In 1957, when the film was released it became, for those who have seen it, a part of their thinking about Shakespeare's *Macbeth*. It had extended the frontiers of discussions on the play and made western scholarship more aware of the universal appeal of Shakespeare's dramatic stuff. The initial reception of film in the west, however, was not enthusiastic. Reviewers from there found it a pure traditional film. But with the passage of time *Throne of Blood* proved as a masterpiece in the world of adaptations. The film skillfully proves that there is much more to Shakespeare's work than language. His transformation is perfect; the film seems totally cinematic in its language. Finally, *Throne of Blood* is derivative in its spatial projection of the protagonist's moral confusion and in the relationship of man to nature. It is dynamically creative in developing the dramatic conflict through linear and geometric opposition, and its expansion of Birnam wood to a forest which assumes the dramatic stature of character. Though both *Maqbool* and *Throne of Blood* bear quite



difference in their characters, social setting, language, time– span, national identity and vernacular culture, but it is fact that they are, absolutely, masterpieces from their respective directors and derive the same ‘spirit’ as Shakespeare had poured in *Macbeth*. After all, both conveyed the universal message that there is a ‘measure for measure’ for everyone. If we adapt a wrong path being overambitious believing upon unreliable prophecies, we are certainly constructing our way to decay. This was what embedded in *Macbeth* that derived in *Maqbool* and *Throne of Blood*; though the way was different.

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SELF RATED HEALTH STATUS AND ASSOCIATED FACTORS AMONG THE SENIOR CITIZENS IN ARBA MINCH TOWN, ETHIOPIA

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1. INTRODUCTION

In old age, each beat of the heart is less effective and the maximum blood flow declines by as much as 35 percent. However, most heart failure in old age is caused by vascular degeneration or 'arteriosclerosis', in this disease, the arteries and veins become less elastic, clogged with fat and other debris. In very old age, blockages can produce gangrene of the lower limbs and are the most common reason why older people have high blood pressure (Rockstein, 1975). In old age the muscles that lift the ribs weaken, and the numbers of air pockets through which gases are exchanged in the lung decline. The kidney's filter the blood more slowly with age, and injured renal cells are no longer replaced. The intestines of older people are also plagued by a loss of cells, especially in mucosa that lines the gastrointestinal track. Furthermore, there is a decline in the amount of gastric juice secreted, causing general intestinal distress and constipation. Intestinal distress can cause poor nutrition and contribute to other health problems. Furthermore, blood circulation to the brain declines over the adult years (Ordy, 1975).

Previous studies have paid a great attention to the quality of life among the aged people because of the worldwide trend termed successful aging. Some studies indicate that successful aging contains three

dimensions: physical, mental, and social health (Reig 2003). Other studies suggest that the quality of life is influenced by physical, psychological, mental, social, and economic circumstances (Greendale et al. 2000; Osborne et al. 2003). In addition, a few researchers have pointed out that formal or informal care of aged people is a critical need for the elderly (Chen 2009; Rowland 2009). From these it is evident that the life quality of the elderly comprises at least four critical aspects namely physical, psychological health, economic status and elderly care, which are essentially the basic needs that the elderly people need to be satisfied.

With regard to physical health, adequate health and functional ability are often deemed necessary for maintaining independence (Hays et al. 2003). As people age so does the likelihoods that they will have higher health care needs (Kaneda 2006). The elderly need to cope with increasing number and frequency of illnesses and chronic impairments that occur throughout the later years of life (Chen and Chunharas 2009).

With respect to health problems of the elderly a study by Lena A et, al (2009) shows that all the elderly respondents had health problems, the most common being hypertension, osteoarthritis, diabetes, or bronchial asthma. Others included cataract, anaemia, and skin problems. It is seen that most of the respondents had more than one health problem.

People living in developing countries not only have lower life expectancies than those in developed countries, but also live a greater proportion of their lives in poor health. For all age groups, levels of moderate and severe impairment are higher in low-and middle-income countries than in high-income countries, and they are higher in Africa than in other low-and middle-income countries. The average global



prevalence of moderate and severe impairment is about three times higher among persons aged 60 years or over than among those aged 15-59 years. Studies in both developed and developing countries show that women's advantage in life expectancy is accompanied by a greater burden of chronic disease and impairment in old age. Women can expect to live longer than men and to spend a greater total number of years in good health; however, women spend a greater proportion of their older years in poor health (Kinsella and He, 2007).

Old age in general is associated with multi dimensional problems. Health status of the elderly is one of the prime areas that need special care and attention. Older people usually suffer from chronic conditions. Frequent chronic ailments among the elderly are Diabetes Mellitus, Hypertension, Cardiovascular diseases, Cancer, Arteriosclerosis, Kidney diseases, Parkinson's disease, Arthritis, Dementia etc. Most often elderly may suffer from multiple chronic conditions, visual defects, hearing impairment and deterioration of speech which can cause social isolation. These will be more severe among elderly women as they suffer specific health problems than the usual. Though a large number of studies on various factors influencing the aged during the process of censuses are available in western countries not much data has been generated as applicable to the Ethiopian situation. Literature on self rated health and its determinants among the Senior Citizens in Ethiopia in General and Arba Minch town in particular is scanty. This paper, being part of the main study on the problems of senior citizens in Arba Minch Town, Ethiopia, focuses on assessment of the self rated health status and associated factors among the elderly population in the area.

2. METHODOLOGY

The Southern Nations and Nationalities and People's regional state has three big towns in terms of the number of inhabitants namely Hawasa, Wolayta Sodo and Arba Minch. The study was conducted in Arba Minch town (the third most populated town in the region), Southern Ethiopia.

Method of sampling

There are 11 kebeles (lower administrative units) in the town. Of these, five kebeles were selected purposively and sampling frame was prepared. Probability proportional to the size of the elderly population was employed to determine the number of respondents from each kebele and the two sex categories. Lastly stratified random sampling technique was used to select 300 respondents who are 60 or above years old.

Data Collection

The primary data were collected using the structured interview schedule. In order to increase the reliability of the survey data and to reduce technical and linguistic problems; the researcher spent much time with enumerators during all survey days.

Data Analysis

Statistical analysis was performed using SPSS for Windows (Version 17.0). Before the analysis, the data were checked for missing values, entry errors and outliers. The income data had some extreme values and after removing respondents with outliers (outside the confidence interval) the sample size become 297. Simple descriptive statistical techniques were used to describe the responses. Moreover, the F and chi-square tests were employed for testing differences in the self



rated health status based on demographic and socio-economic characteristics of the respondents. Logistic regression analysis was also used to identify the determinants of self rated health status of the elderly.

3. RESULTS AND DISCUSSION

3.1 General health condition

Health condition is a fundamental and important element of the old people's living. Table 1 summarizes the general self rated health status of the respondents. The table reveals that 36 percent of the respondents rated their health status as poor, 22 percent of them rated their health status as medium and 42 percent of them reported that they are in good health condition.

Table 1. Self rated health status among the elderly

| Self rated health status | Frequency | Percent |
|--------------------------|-----------|---------|
| Poor | 107 | 36 |
| Medium | 65 | 21.9 |
| Good | 125 | 42.1 |
| Total | 297 | 100.0 |

Data source: own survey data, 2013.

3.2 Specific health conditions of the Elderly

Old age is accompanied with a number of diseases. It varies from person to person depending upon their life style, heredity, eating habits, socio economic standards etc. Table 2 demonstrates distribution of respondents as to specific health problems. It shows that almost two out of three (63.3%) of the elderly suffer from weakness. Moreover, nearly one out of two of the elderly reported having muscle and joint pain, difficulty in moving from place to place and paralysis. Furthermore, almost one third (37.4%), and one fourth (29%) of the respondents reported having poor vision and problem of constipation respectively.



Approximately one out of five of the elderly also reported having problems of indigestion, blood pressure, kidney problem, cough, and backache.

Almost one out of six of the elderly reported hearing problem, chest pain and sleeplessness. Similarly, one out of seven (14 percent) of the elderly reported to have skin related problem, and one out of ten (10.4 percent) of the respondents suffer from anaemia. The result is in agreement with Sivaraju (2002), according to him poor vision, diabetes mellitus, arthritis, hypertension, rheumatism etc were the most common problems associated with old age. It is not unusual that aged people are susceptible to multiple diseases as evident from the data given in table 2.

Table 2. Distribution of respondents by self rated specific health problems

| Sl. No | Health problems | YES | NO |
|--------|----------------------|------------------------|------------------------|
| | | Frequency & percentage | Frequency & percentage |
| 1 | Vision impairment | 111 (37.4) | 186(62.6) |
| 2 | Hearing impairment | 51(17.2) | 246(82.8) |
| 3 | speaking problem | 2(.7) | 295(99.3) |
| 4 | Mobility problem | 131(44.1) | 166(55.9) |
| 5 | Diabctics | 16(5.4) | 281(94.6) |
| 6 | Blood Pressure | 66(22.2) | 231(77.8) |
| 7 | Feeling weakness | 188(63.3) | 109(36.7) |
| 8 | Asthma | 16(5.4) | 281(94.6) |
| 9 | Chest pain | 49(16.5) | 248(83.5) |
| 10 | Constipation | 86(29.0) | 211(71.0) |
| 11 | Paralysis | 126(42.4) | 171(57.6) |
| 12 | Sleeplessness | 49(16.5) | 248(83.5) |
| 13 | Cough | 64(21.5) | 233(78.5) |
| 14 | Joint pain | 158(53.2) | 139(46.8) |
| 15 | Skin related problem | 42(14.1) | 255(85.9) |
| 16 | Kidney problem | 65(21.9) | 232(78.1) |
| 17 | Indigestion | 65 (21.9) | 232(78.1) |
| 18 | Muscle pain | 165(55.6) | 132(44.4) |
| 19 | Backache | 63 (21.2) | 234(78.8) |
| 20 | Anaemia | 31(10.4) | 266(89.6) |
| 21 | Hand related problem | 7(2.4) | 290(97.6) |
| 22 | Tuberculosis | 3(1.0) | 294(99.0) |
| 23 | HIV/AIDS | 10(3.4) | 287(96.6) |

Data Source: Own survey data, 2013



3.3 Comparison of self rated health status report based on demographic and socio-economic characteristics.

Self rated health and sex of the respondents

Table 3 shows that larger proportion of elderly women (43% out of the total women in the sample) rated their health status as poor than the proportion of men (26% out of total men in the sample). The result of chi-square analysis shows ($\chi^2=19.871$, $P=0.000$) that the difference was statistically significant. This result supports the view of Strauss et. al (1992). According to him, as women live longer than men, the most common belief is that they are healthier. In reality, women are more likely to experience poor health. Even though, women live longer, they are more sickly and disabled than men throughout their life cycle.



Table 3. Comparison of self rated health status based on sex

| Self rated health status | sex of the respondents | | | | Total | |
|-----------------------------------|------------------------|----------------|---------------|----------------|---------------|----------------|
| | Female | | male | | frequen cy | percenta ge |
| | frequen cy | percenta ge | frequen cy | percenta ge | | |
| Poor | 75 | 42.9% | 32 | 26.2% | 107 | 36% |
| Medium | 45 | 25.7% | 20 | 16.4% | 65 | 21.9% |
| Good | 55 | 31.4% | 70 | 57.4% | 125 | 42.1% |
| Total | 175 | 100.0% | 122 | 100.0% | 297 | 100.0% |

Data source: own survey data, 2003. $X^2 = 19.871, P=0.000$

Self rated health status and age

With regards to age and self rated health status, Table 4 illustrates that overall the age of the elderly in the study area ranges from 60 to 107 years and the average age is 73.32 years. The average age of the elderly among the poor, medium and good health status response categories is 76, 73 and 71 respectively. One way analysis of variance reveals that there is significant difference in terms of average age between the three health status response categories at less than 1 percent significance level. Furthermore, post hoc multiple comparison test shows the existence of significant mean difference only between those who rated their health status as poor and good ($p = 0.001$). The finding confirms the report which states health problems increase with age, (Mostafa and Streatfield, 2003; Strauss et al., 1992).

Table 4. Comparison of self rated health status based on age

| Self rated health status | N | Average age | Std. Deviation | Min | Max | F | P |
|-----------------------------|------------|--------------|-------------------|-----------|------------|-------|------|
| Poor | 107 | 75.89 | 9.285 | 60 | 99 | 7.536 | .001 |
| Medium | 65 | 73.40 | 9.490 | 60 | 104 | | |
| Good | 125 | 71.07 | 9.500 | 60 | 107 | | |
| Total | 297 | 73.32 | 9.627 | 60 | 107 | | |

Data source: own survey data, 2003

Self rated health status and monthly income

As to monthly income and self rated health status, Table 5 indicates that overall the monthly income of the elderly in the study area ranges from birr 0 to 5364 (\$ 0 to 290). The distribution of average monthly income among the poor, medium and good health status response categories is birr 419.79 (\$22.69), 467.98 (\$25.30) and 808.51 (\$ 43.7) respectively. One way analysis of variance reveals that there is significant difference in terms of average monthly income between the three health status response categories at less than 1 percent significance level. Furthermore, post hoc multiple comparison test shows the existence of significant mean difference between those who rated their health status as good and medium ($p= 0.005$), as well as good and poor ($P= 0.000$). However, there is no significant mean difference between those who rated their health status as poor and medium. Hence, respondents with higher monthly income have higher likelihood of reporting better health condition than lower income groups. This may be due to dietary intake and regular health check. The study confirms previous findings, lower income people's living years are dominated by more health problems than are higher income people's. They have more chronic conditions, functional limitations, higher rates of mental health problems and generally report lower health status (Mulatu and Schooler 2002). This could be due to the fact that low income people have difficulty meeting basic needs such as good nutrition and safe and healthy home and work environments, which are imperative to good health.



Table 5. Distribution of respondents based on self rated health and monthly income

| Self rated health | N | Average Monthly income | Std. Deviation | Min | Max | F | P |
|-------------------|------------|------------------------|----------------|------------|----------------|--------|------|
| Poor | 107 | 419.785 | 481.664 | .00 | 2000.00 | 10.265 | .000 |
| Medium | 65 | 467.985 | 447.162 | .00 | 2000.00 | | |
| Good | 125 | 808.512 | 925.746 | .00 | 5364.00 | | |
| Total | 297 | 593.9394 | 720.570 | .00 | 5364.00 | | |

Data Source: own Survey data, 2013.

Self rated health status and labour force participation

Regarding labour force participation, table 6 reveals that larger proportion (47 percent) of the elderly who are not earning reported poor health condition compared to those of the elderly who are earning (17 percent). The difference was statistically highly significant.

Table 6. Comparison of self rated health status based on current occupational situation

| Self rated health status | Current Occupational Status | | | | Total | | X ² | P |
|--------------------------|-----------------------------|-------------|------------|-------------|------------|-------------|----------------|------|
| | Not Earning | | Earning | | Frequ ency | Percen tage | | |
| | Frequ ency | Percent age | Frequ ency | Percent age | | | | |
| Poor | 89 | 46.8% | 18 | 16.8% | 107 | 36% | 26.785 | .000 |
| Medium | 35 | 18.4% | 30 | 28% | 65 | 21.9% | | |
| Good | 66 | 34.7% | 59 | 55.1% | 125 | 42.1% | | |
| Total | 190 | 100.0% | 107 | 100.0% | 297 | 100.0% | | |

Data source: own survey data, 2013.

Self rated health and marital status

It can be observed from table 7 that higher proportion (42 percent) of unmarried respondents reported poor self rated health status than their married counterpart (27 percent). The difference in terms of self rated health status report was highly significant between the two marital



conditions. The study confirms the previous study which states that marital status has a significant effect on the health status of the elderly population. This is verified as married elderly people have lower mortality (Vallin et al., 2001), report higher level of life satisfaction (Diener et al., 2000).

Table 7. Comparison of self rated health status based on marital condition

| Self rated health status | Current Marital Status | | | | Total | X ² | P |
|-----------------------------------|------------------------|----------------|---------------|----------------|------------|----------------|----------------|
| | Unmarried | | Married | | | | |
| | Frequ ency | Percent age | Frequ ency | Percent age | | | |
| Poor | 75 | 41.9% | 32 | 27.1% | 107 | 36% | 19.480 .000 |
| Mediu m | 47 | 26.3% | 18 | 15.3% | 65 | 21.9% | |
| Good | 57 | 31.8% | 68 | 57.6% | 125 | 42.1% | |
| Total | 179 | 100.0% | 118 | 100.0% | 297 | 100.0% | |

Data Source: own Survey data, 2013.

Self rated health status and living arrangement

Table 8 demonstrates that 56 percent of the respondents who live alone reported poor self rated health status compared to 34 percent of the respondents who are not living alone. The chi-square analysis reveals the existence of statistically significant difference in terms of self rated health status report between the two living arrangement categories.

The living arrangements of the elderly population are often considered as the basic indicator of the care and support provided by the family. A plethora of evidence from the developing world suggests that the family is the key institution for elderly persons and their living arrangements are a fundamental determinant of their well-being (Mba 2005, 2004 and 2003).



Table 8. Comparison of self rated health status based on living arrangement

| Self rated health status | Living Arrangement | | | | Total | | X ² | P |
|-----------------------------------|--------------------|----------------|---------------|----------------|---------------|----------------|----------------|------|
| | Alone | | With Others | | frequ ency | Percen tage | | |
| | frequ ency | Percent age | frequ ency | Percent age | | | | |
| Poor | 19 | 55.9% | 88 | 33.5% | 107 | 36% | 14.512 | .001 |
| Mediu m | 11 | 32.4% | 54 | 20.5% | 65 | 21.9% | | |
| Good | 4 | 11.8% | 121 | 46.% | 125 | 42.1% | | |
| Total | 34 | 100.0% | 263 | 100.0% | 297 | 100.0 % | | |

Data Source: own Survey data, 2013.

Self rated health status and educational level among the elderly

Table 9 shows that overall the educational status of the respondents in the study area ranges from zero years of schooling to 12+2 college diploma and the average educational status is three years of schooling. The average educational status of the elderly among the poor, medium and good health status response categories is almost 2, 2, and 4 years of schooling respectively. One way analysis of variance reveals that there is significant difference in terms of average years of schooling between the three health status response categories. Furthermore, post hoc multiple comparison test shows the existence of significant mean difference between those who rated their health status as poor and good ($p= 0.000$) as well as medium and good (0.000). Previous studies found that older people without formal education are significantly more likely to self-rate their health status as poor compared to their more educated counterparts (Ng N et. al, 2010).



Table 9. Comparison of self rated health status based on educational level

| Self rated health status | N | Average educational level | Std. Deviation | Min | Max | F | P |
|--------------------------|-----|---------------------------|----------------|-----|-----|-------|------|
| Poor | 107 | 1.89 | 2.94 | 0 | 14 | 14.87 | .000 |
| Medium | 65 | 1.98 | 3.00 | 0 | 12 | | 1 |
| Good | 125 | 4.26 | 4.52 | 0 | 14 | | |
| Total | 297 | 2.91 | 3.87 | 0 | 14 | | |

Data Source: own Survey data, 2013.

Self rated health status and number of functional limitations

Table 10 illustrates that overall the average number of functional limitation in the study area is nearly one. However, the average number of functional limitation of the elderly among the poor, medium and good health status response categories is almost 2, 0, and 0 respectively. One way analysis of variance reveals that there is significant difference in terms of average number of functional limitations faced by the three health status response categories. Furthermore, post hoc multiple comparison test shows the existence of significant mean difference between those who rated their health status as poor and medium ($p=0.000$) as well as poor and good (0.000). Previous studies found that disability and impairment were also associated with poorer self-rated health (Hoeymans N et.al, 1997).

Table 10. Comparison of self rated health based on number of functional limitations

| Self rated health status | N | functional limitations on Average | SD | Min | Max | F | P |
|--------------------------|-----|-----------------------------------|-------|-----|------|--------|------|
| Poor | 107 | 1.626 | 2.187 | .00 | 8.00 | 22.972 | .000 |
| Medium | 65 | .462 | .831 | .00 | 3.00 | | |
| Good | 125 | .320 | 1.09 | .00 | 7.00 | | |
| Total | 297 | .822 | 1.64 | .00 | 8.00 | | |

Data source: own survey data, 2013.



Self rated health status and number of illness

Table 11 indicates overall sample respondents reported on average 5 chronic health problems. Whereas those who rated their health status as poor, medium and good reported on average 7, 6 and 3 health problem respectively. One way analysis of variance indicates that the mean difference was statistically highly significant among the three self rated health status report categories. Post hoc multiple comparison test shows the existence of significant difference between poor and medium (.053), poor and good (.000), medium and good (.000) self rated response categories. The present study confirms the previous finding; the number of chronic conditions is one of the clearest determinants of self assessed health among the elderly (Javier D, Et.al, 1999).

11. Comparison of self rated health based on number of chronic health problems

| Self rated health status | N | Average number of chronic disease | Std. Deviation | Min | Max | F | P |
|--------------------------|-----|-----------------------------------|----------------|------|-------|--------|------|
| Poor | 107 | 7.262 | 2.826 | 1.00 | 13.00 | 80.482 | .000 |
| Medium | 65 | 6.292 | 2.626 | 2.00 | 12.00 | | |
| Good | 125 | 3.024 | 2.481 | .00 | 9.00 | | |
| Total | 297 | 5.266 | 3.273 | .00 | 13.00 | | |

Data source: own survey data 2013.

3.4 Results of Logistic Regression Analysis on the Health Status of the Elderly

Factors associated with self rated health in preliminary bivariate analyses (results not shown) included functional status, sex, marital status, living arrangement, current occupational status, age, household head, and income. These eight variables were further entered into logistic regression analysis at a time and four variables were found to be



significant predictors of health status of the elderly up to 10 % significance level. Results based on the multivariate logistic regression analysis for the health status of the elderly are shown in Table 12, considering current health status as the dependent variable which is dichotomized by assessing 0 if the respondents were unhealthy and 1 otherwise.

Sex of the respondents significantly influences the self rated health status of the elderly. The table shows that Male respondents are 54 % less likely to report poor health condition than their women counterpart. As to the living arrangement of the respondents the table reveals that those who are living with others are 57 % less likely to report poor health condition compared to those who are living alone.

Work status exerts significant effect on the health status of the elderly population. Working respondents are 67 % less likely to report poor health condition than those who are not working. One possible reason could be their little physical activities help them to remain well. Indeed, physical activity plays a central role in the prevention and management of chronic disease (Cyarto et al., 2004).

Functional ability of performing activities of daily living significantly affects perceived health status. The table in this regard shows that those respondents who are independent on others in performing activities of daily living are 66 percent less likely to report poor health condition than senior citizens who were dependent in performing activities of daily living.



Table 12. Result of logistic regression analysis on self rated health of senior citizens

| Variables | ERC | S.E. | OR |
|---------------------------------------|------------------|-------------|--------------|
| 1. Sex | | | |
| Female | | | 1.00 |
| Malc | -.780* | .443 | .458 |
| 2. Marital Status | | | |
| Currently not married | | | 1.00 |
| Married | .507 | .451 | 1.66 |
| 3. Living arrangement | | | |
| Alone | | | 1.00 |
| With others | -.856** | .429 | .425 |
| 4. Current occupational status | | | |
| Not earning | | | 1.00 |
| Earning | -1.110*** | .328 | .330 |
| 5. Age (in years) | | | |
| 60-69 | | | 1.00 |
| 70-79 | 0.340 | 0.355 | 1.405 |
| ≥80 | 0.404 | 0.366 | 1.498 |
| 6. Household head | | | |
| No | | | 1.00 |
| Yes | 0.181 | .378 | 1.199 |
| 7. Income | | | |
| birr 0-500 /\$ 0 - 27.03/ | | | 1.00 |
| birr 501-1000 /\$27.08-54.05/ | -.341 | 0.439 | .711 |
| birr > 1000 />\$54.05/ | -.206 | .477 | .813 |
| 8. Functional status | | | |
| Dependent | | | 1.00 |
| Independent | -1.091*** | .306 | .336 |
| Constant | 1.974 | .551 | 7.199 |



| | |
|---------------------------------|----------------|
| 2 Log likelihood | 330.549 |
| Cox & Snell R Square | 0 .176 |
| Nagelkerke R Square | 0.242 |

Notes: ERC= Estimated regression Coefficient

SE= Standard error of ERC

OR= Odds ratios

Level of significance: ***p<0.01; **p<0.05; *p<0.10

CHAPTER 5. SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Old age is accompanied with a number of diseases. It varies from person to person depending upon their life style, heredity, eating habits, socio economic standards etc. In this paper an attempt was made to assess self rated health status of the senior citizens in the study area. The finding shows that 36 percent of the respondents reported poor health condition, 22 percent of rated their health status as medium and 42 percent of them reported that they are in good health condition.

The result on the prevalence of specific health problems among the senior citizens in the area indicates that almost two out of three (63.3%) of the elderly suffer from weakness, nearly one out of two of the elderly reported having muscle and joint pain, difficulty in moving from place to place and paralysis. Furthermore, almost one third (37.4%), and one fourth (29%) of the respondents reported having poor vision and problem of constipation respectively. It also indicates that approximately one out of five of the elderly also reported having problems of indigestion, blood pressure, kidney problem, cough, and backache.



Almost one out of six of the elderly reported hearing problem, chest pain and sleeplessness. Similarly, one out of seven (14 percent) of the elderly reported to have skin related problem, and one out of ten (10 percent) of the respondents suffer from anaemia.

The chi-square test reveals that higher proportion of elderly women, unmarried respondents and the senior citizens who are living alone rated their health status as poor than men, married elderly and who live with others. Whereas larger proportion of the elderly, who are currently working, rated their health status as good than those who are not currently working.

One way analysis of variance shows that the average age, number of functional limitations and number of health problem of the respondents, who rated their health status as poor, was significantly higher than those who rated their health status as good. However, the average monthly income and educational status of the senior citizens, who reported their health status as good, was significantly higher than those who rated their health status as medium or poor.

Multivariate logistic regression analysis shows that respondent's functional ability of performing activities of daily living, sex, living arrangement, and occupational status significantly affect the health status of elderly.

Hence, governmental and non-governmental organizations should facilitate the availability of medications, hearing aids, dentures, glasses and other prosthetics to the elderly so that they can prolong their activities and independence. Moreover, informal education, especially to those who have low academic status, should be introduced which could



prepare the elderly for old age and contribute to aware of their rights and self-care. A national security programme should also be designed in such a way that elderly people who are disabled, frail and destitute become eligible for governmental support. There should also be provision of separate queues for elderly patients in hospital.

Women report poor health condition than their counterpart. Hence, welfare interventions need to be planned and implemented for woman specifically to address their needs.

The overall findings suggest the elderly with low income, educational status and higher number of functional limitations and chronic health problems are clearly disadvantaged. This is critical information in the development of suitable programs including the construction of 'elder home' and old age social security.

Additionally public education on the importance of occupation continual after the age of retirement may be effective for improving health condition of the senior citizens. Providing some types of jobs or social activities after the age of retirement and revising the age of retirement may also keep elderly people active and socially engaged and decrease their risk of disability.

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A STUDY ON THE ECONOMIC ORGANIZATION OF THE DULIA TRIBE IN VISAKHAPATNAM DISTRICT

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Vishakhapatnam district has the second largest tribal population after Khammam district. As per 2001 Census, the tribal population of Visakhapatnam district is 5,57,572 which works out to 15% of the total population of the district. The male population is 2,75,399 and the female population accounts to 2,79,173. The tribes of Vishakhapatnam are mostly located in the hilly terrains and forest and they largely depend on agriculture and shifting cultivation along with hunting and fishing. They also subsist on Non Timber Forest Products that are collected from the nearby forest which are mostly consumed by themselves and are also sold in the weekly markets. The unit of production and consumption is the family and there is hardly any surplus production. Most of these tribes follow a subsistence mode of economy producing what they need and require. Money as a medium of exchange is a recent development; they still indulge in barter system of trade among themselves.

The present paper deals with the economic organization of the Dulia tribe of Dumbriguda Mandal (administrative division). Dumbriguda Mandal is one among the 11 Mandals of Visakhapatnam District in Andhra Pradesh. The Dulia are predominantly Shifting cultivators. Shifting cultivation is an age old form of food production that humankind has known. Though the reasons for its origin have been shrouded in controversies, the period of its origin dates back to the Neolithic times.



The beginning of agriculture or Neolithic Revolution as termed by Vere Gordon Childe (1920) in fact demonstrated the techniques of shifting cultivation. Humankind accidentally came across how they could domesticate wild variety of grains, this happened when they had dropped seeds while carrying the wild wheat to their dwellings. The seeds were later broadcasted in open fields and people waited for reaping of the grains. N. Hasnain (2006) states that "With the increase in population during the relatively genial post Pleistocene climate, the only possible way of procuring more food, which would have occurred to primitive man, would have been a shift from hunting to cultivation. Keeping into consideration the vast stretch of land then available and the nomadic nature of man, the only remedy would have been to spread a handful of seeds, preferably cereals – small millets, paddy or barley on some suitable patch of land, allow it to grow through the rainy season and reap it when it was ready, after repeating the process twice or barley on some suitable patch of land. Allow it to grow through the rainy season and reap it when it was ready, after repeating the process twice or thrice when they yield became thin, it would have been wise to shift this process to another patch of land and hence the cycle of shifting cultivation".

Most of the tribes residing in the hilly regions of India depend upon shifting cultivation. The environment that surrounds these tribes does not facilitate them with plain areas or areas suited for dry land and wet land farming which require the use of plough. Moreover, some of the tribes like the Baiga of Madhya Pradesh and Odisha believe that it is against the will of their God to use plough. N.Hasnain (2006) states Baigas believe in the cult of mother earth and the mother earth should not be torture with the use of plough. Shifting cultivation is known by different

names in different regions of India. The tribes of Assam, Arunachal Pradesh, Meghalaya, Mizoram and Mizoram call it Jhum. It is called Bewar or Dhaya in Madhya Pradesh. In Andhra Pradesh it is known as Podu and the Dulia call this cultivation as Brui.

The Dulia are a small tribal population with an estimated population size of 5000, inhabiting the Eastern Ghats in the agency area on the borders of Visakhapatnam district in Andhra Pradesh and Koraput district in Odisha. The present area of study is a hilly area with moderate cool climate. The areas covered are Korrai and Sagara panchayats in Dumbriguda mandal of Visakhapatnam district. There are 20-25 villages, small and medium multi-tribal habitats following similar way of life. The prominent tribal groups are Dulias, Nooka doras, Konda doras, Valmiki, etc. The study is conducted in Champaguda, Thokavalasa, Gungriguda, Thotavalasa, Anthriguda, Pithamarriguda, Durba, Kondapalli, Thandangi, Kodikal, Killoguda, Chattava villages. Dulia people speak a dialect which is the lingua franca of this area. Unlike other tribes like Valmiki, Poroja, Khond etc., they do not possess a separate tongue. Adivasi- Oriya- Telugu, a composite dialect with the mixture of the words borrowed from Oriya and Telugu is the dialect of all the tribal groups in and around Araku valley.

Dress pattern:

The Dulia women dress in saree in the traditional way i.e. "Addukattu" along with a blouse stitched. The Dulia men wear only a loin cloth and cover the shoulders with a towel. The women use ornaments of silver and aluminum. They also wear earrings and hair pins. The young males are mostly wearing shirts, T- shirts, pants and jeans, but the

traditional way of dressing i.e. "Panche and Lalchi" is seen among old people.

Food habits:

The Dulia depend on seasonal fruits, vegetables, cultivated crops and locally available food items. They depend on the prepared gruel made out of ragi called as "Thopa" as morning meal. The food intake is twice a day. Locally available food grains are consumed along with curries. The staple food of the Dulia is ragi and sama (*Panicum Miliare*). They are meat eaters who eat beef and pork. They consume all varieties of pulses, vegetables and seasonal fruits.

Traditional drinks:

In this area we can observe various alcoholic drinks extracted from various trees and self prepared in their households. They are "Geeluga kallu" called as "solop" in their language which is extracted from a tree called as "Caryota urens". They prepare a special drink called as "sara" which is highly distilled liquor and they call it as "modh" in their language. Another alcoholic drink called maddi kallu "is prepared from ragi it is called as "pendom" in their language. These drinks are seasonally extracted or occasionally prepared. They do not use milk and milk products. Men and women smoke beedi and cigars. They smoke dolla (loose tobacco). The old are addicted to lambi (reverse smoking).

Flora and fauna:

This land is fully covered with green carpet of various plantations, crops and greeneries. Mainly here we can find paddy, ragi, maize, dals, mango, tamarind, guava, jack fruit, silver oak, pine oak, peepal, bamboo. And vegetables like cabbage, carrot, beetroot, tomato, potato, capsicum,

onions, drum sticks, sweet potato, banana, beans, lady's fingers, and pumpkin and bottle guards. Firstly we can observe the main cash crops like coffee, silver trees, sugar cane, bamboo are cultivated. The Dulia domesticate various animals such as cows, buffaloes, sheep, goats, birds like "guvva" , fowl and several pets like dogs, parrots, mynahs etc.,.

Living styles:

The village is divided into various streets as we find special segregation of households based on the ethnic groups. Each house has its own boundary which includes a small garden, place for cattle and a small place for placing the fire wood. Many houses have television, tape recorders and various other electrical gadgets.

Forest produces:

This region is highly rich in forest products like honey, tamarind, bamboo, fire wood, groceries, and mushrooms are gathered, consumed and even sold. " Bautina valilia" called as "Adda" leaves are collected and used in the preparation of "Dhonna" which is a leaf bowl for eating food. This climber gives seeds called as " Siyadi " which are consumed and also sold . Bamboo tender parts called as "Kordi" or "veduru kommulu "are gathered for consumption. The bamboo sticks are split up to prepare special baskets used for storing their grains and articles. These baskets are sold in the shandies.

Traditional dances:

Here in this area the Dulia perform folk dance called as "Dimsa" which is very popular in the agency areas of Visakhapatnam district of Andhra Pradesh. Young and old, people of every tribal community participate in this community folk dance gathering. Being the significant



recreational activities of tribals, they spend countless hours of dancing in the nights. Dhimsa brings relaxation and gaiety to the tribal communities who otherwise face strenuous challenges of rigorous habitat.

This dance is generally performed on chaitra festival or "Etukala panduga", marriage celebrations and on any festive occasions. The men and women gorgeously adorn themselves with the traditional ornaments and new clothes. They form into a closely knitted long line by holding the hands of each other and dance in tune with music played by men. They move swiftly in serpents coil and cry "hey and hooi".

Traditional calendar:

| | |
|-----------|------------|
| January | - Pushmass |
| February | - Magmass |
| March | - Pogun |
| April | - Choit |
| May | - Boisag |
| June | - Landijet |
| July | - Ashad |
| August | - Bandapon |
| September | — Vasa |
| October | — Dasara |
| November | - Diyali |
| December | — Pond |

Religion:

Dulia have their own tribal religion. They are neither aware nor claim to belong to any existing religions. However they are aware of Hindu deities such as Simchalam appanna , purijaganath, etc.. The tribal deities such as Peddademudu, sanku demudu , etc .., are worshipped for the overall welfare of the people, animals and crops . These deities are worshipped during field festivals. Dulia believe that supernatural power controls all activities on the earth, and hence worship both living and inanimate objects in nature such as trees, hills, streams, stones, etc.. They often offered food to dead ancestral sprits and soul during death ceremonies and some festivals. They also believe that god punishes the people for the sins they have committed. They believe in soul (animisim) and evil spirits.

Family and kinship:

Father is the head of the family and the majority is nuclear families consisting of father, mother and their children. Dulia is of patrilateral and patriarchy society. After marriage, couple live with parents for a couple of years and then they establish a separate family by erecting a house of their own. Avoidance relationship is not observed among dulia. While joking relationship is observed between cross cousins, sister- in-law and brother – in –law, etc... Also the relationship is observed between young men and women belongs to marriageable clans.

Life cycle ceremonies:

Birth:

The delivery is attended by an experienced elderly lady in the street. They observe post natal pollution for five to eleven days. After



the pollution period the new born child and mother are given sacred bath and dressed with new clothes. The villages will be served with a feast.

Naming:

The naming ceremony will be performed on the same day when the baby is given sacred bath. Name will be given by the guru or the priest. They name the child based on the day he/she is born. Giving ancestor's name is not observed.

Puberty:

The Puberty first menstruation is observed by confining the girl at a secluded place in the house. They observe post puberty pollution for five to seven days. On the last day the guru or the priest performs ceremony in front of the house by planting a banana plant. The girls take the purificatory bath in the stream and wear new clothes. After the ceremony the family hosts a feast to the relatives and the people of their village. The menarche is considered as one of the important event and usually the tribes celebrate the occasion especially with fun and joy.

Marriage:

Majority of marriages are through negotiation. The incidences of marriage by elopement are negligible. In case of a married woman is eloped the man has to pay compensation to the first husband. The marriage process will be initiated by sending some elderly persons to girl's house. They inform the girl's parents about the desire of boy or boy's parents for an alliance with their daughter. After taking the consent of the girl and her parents, they consult the guru or priest who fixes a suitable day and time for the marriage. The marriage will be held at boy's house. All the relatives of bride and her parents are invited to the



boy's house. The bride's party reaches the out skirts of the groom's village and wait on the other side of the stream to be welcomed by the bridegroom's parents. In front of the groom's house, marriage ceremony will be performed by guru or priest. The boy or his parents will provide all the requirements for the marriage and cash will be presented to guru or priest. The marriage ceremony will be followed by a non – vegetarian feast hosted by the groom's parents.

Divorce:

The divorce is permissible among dulia people. Either of the spouses can demand divorce. The village council consisting of head man other elders sanction divorce after probing proper reasons such as mall adjustment, adultery, sterility, etc.. In case if the wife deserts her husband, her parents should pay back the bride price received from the boy. If she gets remarried the former husband collects the money from proposed husband. This rule applies to eloped cases also. The children of divorced couple will stay back with father.

Death:

After the death of an individual, the news is informed to the close relatives through messengers. The corpse is given bath and carried to burial ground by relatives on a stretcher made of bamboo sticks. The relatives and villagers bow down before corpse and pray for the peace to departed soul. Usually, the adults are cremated and children are buried. However, during in rainy season even the adults are also buried. The pollution is observed for nine to twenty one days. On the last day, ceremonies of last rites are performed by guru or priest. A non – vegetarian feast is served to all the relatives. Sometimes the ceremony is performed



after few days or one or two years after the death depending on the economic status of the family.

Political organization:

Traditional village council exists headed by Naidu with a committee of members representing elderly people and head man of each tribe inhabiting in the village. Naidu is the leader of the village assisted by a messenger (Bariki) and village announcers (salan). This council solves the inter tribal, inter village and individual disputes. The council has right to impose fine, usually in the form of cash or few litres of wine on the guilty. This finds either in the form of cash or kind is shared by all those elders attending the meeting. The salan and bariki assists naidu to convene the assembly of people and also for collection of money for common rituals and festivals. The salan helps villagers for conveying messages. The gurus perform the role of priest and fix the auspicious dates for various ceremonies and rituals. He gives country medicines to various diseases, and sometimes performs the role of witch doctor and drive away the evil spirits from individuals and the village. The villagers give grains and other agriculture produce to guru or priest, bariki, salan on different occasions. In addition to these traditional bodies, constitutionally elected bodies such as village panchayat, mandal prajaparishad, etc.. are also existing in their society. these bodies over see the overall development of the area and implementation of welfare schemes.

Economy:

Dulia cultivates rice, jowar, ragi, maize, etc.. and also few vegetables in their fields. The major occupation is agriculture while minor



occupation include collection of forest produce like leaves for meal plates, fiber, hill brooms, honey, etc.. They carry these produce to sandies and sell them in weekly markets or to Girigan co-operative corporation (GCC) or private merchants, and buy essential commodities like kerosene, cooking oil, clothes, etc.

Bruai (Shifting Cultivation)

The Dulia dominant economic activity is shifting cultivation. They do practice hunting and gathering. The mode of production in the Dulia economy is traditional, indigenous and culturally predominant. The Dulias work hard to get their livelihood to meet the basic needs of life as well as the social needs through their economic performances.

Dulia tribe extensively depends on shifting cultivation, the villages that are sutyated in the plain areas do practice wet land farming but those living in the hills depend on shifting cultivation or Bruai as they call it. Bruai is a simple form of cultivation using slash and burn technique where in the tools required are very little and simple. The Dulia make use of tools like Tang Gia (axe) and Tang gi (crescent shaped axe) for felling the trees and Hilla (sickle) and Kinga(sickle with a long wooden handle) for clearing the forest. For tilling the soil, Sonhg (spade) and Pciasi (pickaxe) are uised along with Hui Sei (crowbar). The Dulia instead of broadcasting the seeds on the Bruai patches sow the seeds. The weeds growing on Bruai patches and ashes from the burnt trees and bushes are used as manures, contributing to the fertility of the soil. Generally a Bruai patch is used for around three years and then left fallow so as to let the soil regain its fertility. In the past they would reuse the old plot after a go of ten to fifteen years, which gave ample of time for the soil to regain



its fertility and to rejuvenate the vegetation by letting the young shoots grow. However, due to factors such as increase in population, pressure on availability of cultivable land and strictly forestay regulations, the fallow period has been reduced to five or six years.

Shifting cultivation is a major source of livelihood. Although Brui is practiced extensively by the Dulia residing in the hilly regions, Dulia villages like thotavalasha, Chapakavalasha residing on the foot hills engage in Brui cultivation along with wet land cultivation. Brui is so vital for the Dulia tribe that the village council makes it mandatory to allot some patches of Brui to every household of the village although the Brui patches are distributed on clan lines. Villages like Killoguda, Champaguda, Anthriguda located on the hills are surrounded by hills on which Brui is practiced. The Dulias generally prefer the lands near their village with dense growth for Brui because it is easier to cultivate and work on and the dense forest can last for two to three burning without exhausting the become a scarcity, and this has led them to explore the areas far and away from the village and this can be noticed from afar, a thick forest would have a Brui patch in the middle or near it.

Brui is a simple cultivation using simple technologies, but it requires proper planning of the tasks and the scheduling of the tasks at the right time, in fact Brui involves various stages of clearing, drying and burning before the actual plantation is done. The first stage involves the selection of the area where the Brui patches are to be made. As the forest is communally owned by the tribe, the distribution of the Brui land is based upon the clan lines. clearing of the forest is a laborious task, hence requires support of the village folks, as a single house hold cannot do the felling of the tree by itself. The operation of felling the



trees and clearing the bushed begins towards the end of January and February months. Both men and women equally work together in clearing the forest. They are careful not to cut down fruit bearing trees. It usually takes three to four days to complete the task but it entirely depends on the number of people involved in the clearance, more the number of people involved lesser is the time taken. The felled trees are then left in the open under the sun to be dried.

ANIMAL HUSBANDRY

Dulias did not raise cattle in the past especially those who reside in the hills, the only domestic animals they raised were pigs and dogs, but as settled cultivation came into vogue bringing in the use of plough, the need for ox to pull the plough was felt . The Dulias on the foot hills began to raise cattle, and soon their counterparts in the hills followed suit. Dulias raise live stocks like cattle, sheep, goat and pigs but the cattle are not milked. Live stock are also reared for their meat and it is mostly served as delicacies during marriages and other festivals but beef eating has considerably reduced compared to the trend that existed in the past. Dulias have the cattle sheds near their homes and is communally used. Villages like Killoguda have goat pens in the backyard attached to the house. The young boys drive the cattle into the forest nearby or up the hill for grazing in the morning and bring them back in the evenings. Hay straws are used for feeding the cattle and oil cakes made form oil seeds are aloes used for feeding the cattle and oil cakes made form oil seeds are aloes used as cattle feeds. The Dulias do not tether their animals, but are rather left free in the shed at night. The cattle and other live stocks have become an important part of a Dulia asset. These live stocks



have now become an integral part of Dulia social and economic life, for these live stocks are used as payment of bride prices during marriages.

In another world cattle would be valued for their dairy products but in a Dulia village, it is not the dairy product that makes it important, rather it is the price tag it carries to help a man get a wife there by acting as the economic determinant that helps build social relationship. Live stocks are also used as sacrifices during religious ceremonies and rituals. Cow dung is used as natural manures for the kitchen garden and it is made into bun like shapes and dried in the sun. These are then used as torches during the summer months when men guard the Brui crops from the wild animals; it acts as an efficient torch. Cow dung is also mixed with water and made into a paste which is then used on the front lawn to give it a tidy look. Other than cattle, every Dulia household owns poultry. They eat the eggs and sometimes sell the chicken in the weekly market. These fowls are commonly used as sacrifices during the rituals and ceremonies.

Basketry

Basketry among the Dulas is done using bamboo shoots that is abundantly found in the nearby forest. Every Dulia village has a maker who meets the village's need of basket containers and other bamboo products that form an integral part of a Dulia household item. Baskets made from bamboo are found in different shapes and sizes.

The bamboo shoots are brought from the forest and then cut open before they are dried in the sun. It is then left to dry in the sun for around four to five days before it is split into quarterly sizes and smoothed into a perfectly shaped bamboo sheet known as Leha. It can neither be too

thin as it can break nor can it be too thick as it won't be easily bendable. Basket making is not a laborious work but it sure is time consuming as it requires the skills of precision and creativity and the basket maker do prove his worth with every pattern he weaves on the baskets. Basketry among Dulias is a hereditary profession and is passed down from father to son for generations; the art has been taught within the family and has stayed that way till now. This however has changed in some villages, in Araku; the son of the basket maker opted to become a teacher and has not learnt the basket making skills from his father. The basket maker has apprentices working under his guidance who someday will carry forward the skills of basket making.

Basket containers are widely used and they come in different shapes and sizes. The containers are used for the purposes of storing grains and edible items transporting items and even for measuring grains. The smallest basket Butti can contain a weight of around 500 grams. In a day when the basket maker sits to make a Butti, he can comfortably make 5-6 baskets. Next is a basket that can contain approximately 3 kilograms and is called Bulika. Butti and Bulika are used every day for washing rice, carrying utensils to the streams and all other small daily works. Ghenti can hold up to 6 – 10 kilograms and Blehenli can hold up to 100 kilograms. Besides storing grains and other edible items, Ghenti is used for carrying and storing the Hilli (tender bamboo shoots), which forms a part of their diet. The Ghenti is specially designed to let them store the tender bamboo shoots properly without breaking them for a long period. Blehenli on the other hand is used for carrying the grains from the field to the village after uit has threshed. The biggest sized basket is called Palli which is specifically used for storing grains. It can

hold up to 500 kilograms if grains and is plastered with cow dung and mud when the grains have been poured into it. The Dulias say that with this method they can store grains for years. It takes around two to three days to finish it. Besides the varying sizes of basket containers, single (mats), Key soh (winnowers and Takala Kanla tei (large sized drying mats) are also made.

The basket maker makes what the villagers need and he accepts his payment in both kind and cash. The baskets are sold at the cost of as high as five hundred rupees depending on the size of the basket and it is also exchanged for rice and millet. Though basketry among Dulia is secluded to one family in every village, the usage of baskets are very extensive.

Conclusion:

The Dulia are changing with the passage of time. Their food habits are changing; they now prefer rice along with millet. Except for some elderly men, the young men and children prefer wearing modern clothes. Though electricity is still a far cry in the innermost villages. One can notice most of the Dulias flaunting cell phones and playing music players on solar power. People like Pujari Rothan, Pujari Mongli and others are making the others understand the importance of education. There are a number of students who are studying in high schools located away from their villages. The non-metallic road that runs along some of the Dulia villages is seen as a sign that would bring development into the Dulia life. A Public Distribution dep[ot is under construction at Hugampeta, which would make it easier for them to acquire rice and other items. With the hope of experiencing development, there lingers an aura of doubt,



anxiety and fear among them. Like in most of the tribal areas, development seems to be taking place at a very slow pace; the contractors are more concerned with profit making than delivering the right kind of service. However the Dulias are hopeful that they would enjoy all the modern facilities as time passes by.

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PERCEPTION OF TEACHER EDUCATORS TOWARDS FACILITIES AVAILABLE IN B.ED COLLEGES

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Introduction

The success of any educational system depends upon the quality of teachers and the quality of the teachers depend to a large extent on the quality of teacher education and the quality of the teacher education mainly depends upon the teacher training institution that play significant role in preparing competent and committed teachers. The importance of these teacher training institutes depends not merely on the lofty buildings but on the quality of teachers, teaching learning situations, the environment prevailing over there, the relationship of the teachers with the administration and the peer groups. To some extent, infrastructural facilities like clean class rooms equipped with basic equipments of teaching, lawns, playgrounds, common rooms, canteen, washrooms, library room, staff rooms, seminar or conference hall, auditoriums, etc. do affect the overall status of these institutions. It is assumed that the teacher's thinking, attitude and perception is affected by the facilities available in these institutes.

Perception is basically the organization, identification and interpretation of sensory information in order to fabricate a mental representation through the process of transduction which sensors in the body, transforms signals from the environment into encoded neural signals. It is the way in which a person or an individual sees and

understands the world and every person perceives the world in his own way. Teacher's perception about the institute is dependent upon many factors which may include the environment prevailing over there, the relationship with administrator or colleagues, the relationship with students and above all the physical facilities over there. Their positive perception enhances their confidence, competence and commitment which further leads to transference and development of desirable attitudes in their students thus, resulting in qualitative and quantitative improvement of educational institute. On the other hand, if facilities are not sufficiently provided then teachers may form negative perceptions leading to demotivation and development of undesirable attitudes in their students leading to malfunctioning of the whole education system.

The teacher training institutes are now a days under severe criticism on the issue of quality education. No doubt every year hundreds of teachers are being trained in these institutes but there is no concentration being paid on their qualitative improvement. Teacher trainees coming out of these institutes do confirm this fact that they fail to glorify the relevance and efficiency of their training in their day to day teaching in their respective schools. Study conducted by Sukumaran (1980) on English medium schools of Maharashtra found that the staff was satisfied with the facilities provided to them and the management caters to their need. Panday (1985) identified that there was lack of co-ordination among staff members. There was also stringency of money and the teachers were overburdened with the responsibilities. About the facilities it was found that the facilities were not actually available in the schools. Rebellow (1986) concluded that the facilities available in municipal schools were in bad shape. There were no furniture available

in most of the schools and the school buildings were in bad conditions. Teachers also feel insecure regarding their salaries. Most of the teachers do not inspect classes objectively and they were not efficient in handling classes. Pathak (1987) examined the teachers' perception about the facilities available in the Manipal College of Pharmacy. The findings of the study revealed that the classroom facilities, furniture, audio visual aids, hostels, co curricular activities and sports were in good shape.

Mattoo (1993) concluded that the primary schools lacked in physical as well as educational facilities like hygienic washrooms, school buildings, furniture, library with good number of books, blackboard, chalk. The teachers also lacked their interest in the multi grade teaching. Nagpura (1995) conducted research at the present condition of study system at secondary level in reference to physical facilities, academic work, innovative programmes, finance and developmental activities. It was found out that out of the total 1/3rd was spent upon the facilities inspite of this, the facilities were not up to the mark. The teachers were not interested in using the innovative methods of teaching. Chandrashekhar (2007) analysed that the teacher educators are unhappy with the existing physical facilities of DIET's. Further, they found that the curriculum offered in the DIET's is not able to meet the young trainee's aspirations. Gavali et.al (2011) concluded that the majority of teacher educators were partially satisfactory about current status of curriculum. A moderate number of teacher educators were partially satisfied about current status of professional development of teacher educators. Sahu & Pradhan (2012) assessed the pupil teacher's perception of quality teacher education programme and concluded that pupil teachers were unsatisfied with curriculum. The infrastructural facilities were also

not up to the mark and the existence of laboratories was just for fulfilling NCTE norms and nothing else.

On the basis of above cited reviews, it is generalised that the work atmosphere depends to a large extent on the overall academic and non academic environment of an institute which in turn enhances the efficiency of teacher educators. Taking these views into consideration it was felt that the perception of teacher educators towards facilities available in B.Ed colleges be assessed. The findings of the study will help in finding out the loopholes prevailing in teacher training institutes with regards to facilities available and will thus, enable the policy makers, the educationists, the stake holders and the government to take appropriate steps to bring about quality improvement in them.

Hypotheses

Following hypotheses were framed to analyse the objectives of the study:

- 1) The perception of the teacher educators towards the facilities available in teacher training institutes is average.
- 2) There will be no significant difference in the perception of the teacher educators towards the facilities available in teacher training institutes in relation to gender.
- 3) There will be no significant difference in the perception of the teacher educators towards the facilities available in teacher training institutes in relation to teaching experience.

Method and Procedure

Participants: The study was conducted on teacher educators belonging to Hoshiarpur and Jalandhar districts of Punjab (India). The total

number of teacher educators teaching in these institutes was found to be 216. Final analysis was conducted upon only 200 teacher educators.

Instruments: A self constructed and standardized scale was used to collect the data whose reliability and validity was tested. The reliability coefficient by test- retest method was found to be 0.91. The final format of the scale contained 40 items. A score of 3 was given to the option agree, 2 to option do not know, 1 to option disagree.

Statistical Analysis: Percentage, mean and standard deviation of the total sample and relevant sub samples was computed and group comparisons were done by applying t tests.

Results and Discussions

It is found that 64.06 percent teacher educators of the total sample agreed that appropriate facilities are available in their college. About 22.67 percent of the teacher educators had responded as don't know while 13.27 percent disagree with the statements that facilities are available in their college.

The total perception score was categorised as positive (81-120), neutral /average (41-80) and negative (0-40). The mean calculated for the total sample of teacher educators was 100.16 which revealed positive perception towards facilities available in B.Ed college. Study by Pathak (1987) confirms that 95% of the members of faculty projected good image of the facilities provided.

Table-1. Comparison of variables for perception towards available facilities in B.Ed Colleges

| Sub- Samples | Total (N) | Mean (M) | Standard deviation (σ) | t- value |
|-------------------|-----------|----------|---------------------------------|----------|
| Male | 82 | 98.4 | 11.14 | 1.72 |
| Female | 118 | 101.28 | 10.92 | |
| T.E below 15 yrs | 163 | 100.71 | 10.93 | 1.34 |
| T.E. above 15 yrs | 37 | 97.89 | 11.64 | |

The results from Table 1 reveal that there exists no significant difference between male or female teacher educators as well as between those teacher educators who had teaching experience below 15 years and above 15 years. The mean score of male and female teacher educators is almost same with almost negligible mean difference suggesting that gender is not at all the reason that affects the perception of the teacher educators towards the facilities available in B.Ed colleges. The results of the study conducted by Choudhry et al. (2011) are contradictory to the present study highlighting that female teacher educators are more positive towards facilities available in B.Ed colleges.

Similarly, on comparing the mean scores of teacher educators with teaching experience above and below 15 years, it is concluded that teaching experience does not affect the perception of teacher educators of B.Ed colleges. Result of Choudhry et al. (2011) highlight that there exist significant differences among teacher educators on the parameter of facilities available in teacher training colleges.

Educational implications

The colleges of education play significant role in inculcating desirable skills and attitude among would be teachers that are needed in the present day competitive world. The environment along with the facilities available in these colleges does impact the perception of teacher educators which further enhances their teaching skills. Therefore, regular inspections should be conducted by the college authorities, Universities, University Grants Commissions, National Council of Teacher Education, etc. to check as well as to recommend the desirable facilities to be provided in an effective way.

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GANDHI WIELDS THE WEAPON OF MORAL POWER

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Mohandas Karamchand Gandhi, better known as Mahatma ('Great Soul/Self'), is arguably the most admired human being of the twentieth-century. Not an academic philosopher, Gandhi was never concerned with abstract philosophical analysis. When asked his philosophy, he typically responded, 'My life is my message.' And yet one could make a strong case that Gandhi is more philosophically interesting and significant than most professional philosophers.

Gandhi, like Socrates, was a gadfly, and he was often an embarrassment and an irritant, even to his friends and allies. He challenges unacknowledged assumptions and uncritically accepted positions and allows us to envision different ways of seeing things. He explodes myths and arrogant provincialism and challenges power positions that pretend to be based on sound knowledge and morality.

Best known as a proponent of non-violence (ahimsa), Gandhi challenges our analysis of violence and non-violence. Violence and non-violence, for Gandhi, include overt physical acts, but they include so much more.

Against this background Gandhiji's life, message and work derive vital significance for he points to an alternative to war. He turned his back to violence, but he did not on that account meekly submit to evil. He discovered a way of fighting evil, a dynamic way, which he felt could never know defeat. He took seriously Buddha's instruction to overcome



hatred by love and Jesus' teaching of centuries of the marvelous spiritual value of self-suffering. His genius lay in blind faith in these principles and ruthless application of them in practice.

Gandhiji spent his life in making experiments in the spiritual world, and in the discovery of the great spiritual laws taught by seers through the centuries. He saw, for instance, how these laws had to be applied in any given circumstance, what they implied in regard to the one who tried to apply them, what were the prerequisites to which he had to conform if he were to apply them effectively, what changes they produced or tended to produce in those in relation to whom they were applied, what were the various steps to be taken to convert the opponent and what were the pitfalls to be avoided.

Till now social conflict was suppressed by the superior brute force of the State, or of the capitalist or the organized strength of labour or whatever party was in power. Might was right. Gandhiji saw that brute force did not overcome conflict. Though it might suppress opposition for a time, opposition in fact grew stronger under repression. The only way therefore to root out conflict altogether from the social sphere was to win over the opponent. How this could best be done was Gandhiji's life-long quest. He started on this quest in South Africa to overcome racial prejudice against Indians, and continued it in India till his last breath against various social evils prevalent in the country.

Gandhiji used spiritual laws to overcome hatred and strife and to bring about justice and peace. One was in the economic sphere, to free the peasants of Champaran from exploitation by British planters; another in the political sphere, to wage war against alien rule; and still another



in the social sphere to overcome hatred between religious groups viz. the Hindus and the Muslims.

One of Gandhi's greatest contributions is the development of an active, dynamic way of combating social evils without the use of violence. Gandhi sought to combine the influence of moral power, love, integrity and goodness with non-violent strategy and techniques which resulted in providing an active, dynamic method of struggle. In most of expediency, though even then, there was associated with the movements the feeling that this was a morally superior method of struggle. The practice was not perfect. It was, however, a distinct improvement over both violent struggle and reliance simply on individual moral influence.

This method of struggle is most relevant to those who would battle against all forms of oppression, exploitation, segregation and injustice. When those who are rebelling against brutalities and inhumanity resort to violence to attain their good end, they become the destroyers of their own dreams, and like those whom they are opposing. When they resist without violence it becomes possible for them to achieve the good end.

Gandhi was basically a man of action. His thinking and philosophy were never static, but were constantly taking new shapes, new applications and new insights. He aimed at the attainment of truth through love and right actions. The Satyagrahi, a believer in Satyagraha constantly seeks to live a life of truth and love. He always seeks to "turn the searchlight inward" and to so live that he does no wrong to his fellow men through exploitation, oppression, violence or other means. The Satyagrahi looks upon all as his brothers. He believes that the practice of love and self-suffering will bring about a change of heart in his



opponent. The Satyagrahi tries to change both individuals and institutions. He believes that the power of love, if pure, is great enough to melt the stoniest heart of an evil doer.

Satyagraha, as a concrete expression of the principle of moral approximation of the end and the means, can be regarded as the most unique contribution to the philosophy and technique of revolution in our time. What is attained by love is retained for all time, while what is obtained by violence has within it the seeds of its own destruction.

When the Satyagrahi faces opposition or attacks an evil situation, his own inner condition is more important than the external conditions. When he is armed with adequate moral strength he becomes invincible. Satyagraha is essentially a matter of quality rather than quantity. A basic part of Satyagraha is a positive programme for social reconstruction, undertaken in the spirit of service. The Satyagrahi should work on this constructive programme is to build a new social order by voluntary constructive work. This work is regarded as even more important than direct action Satyagraha. The Indian constructive programme includes establishing unity among the various religious and cultural groups in India, the removal of untouchability, abolition of the use of intoxicants and narcotics, decentralized economics production and distribution, village sanitation, a programme of adult education, acceptance of the rights of women, education in health and hygiene, preservation of the native languages of India and the extension of Hindi as a national language, economic equality, work with the peasants, the development of non-violent labour unions, work with the hill tribes, care of the lepers and work with the students. This list was not meant to be exhaustive and was designed for the Indian situation. Constructive work



can be purer than a non-violent struggle because it leaves no room for hypocrisy, compulsion or violence. The programme gradually builds up the structure of a new non-violent society, while direct action is used to remove parts of the old structure which are blocks to the building of the new.

The Satyagrahi aims to bring about a new society with no exploitation, Oppression, injustice or violence. It would be based on truth and love, co-operation And Equality, brotherhood and justice. One of Gandhi's great contributions was the development of the method and the techniques of Satyagrahic resistance and direct actions.

What role that type may play in a programme for building a new social order based on truth and love is not clear in the present historical situation. There is still the problem of the role of persons who do not believe in a way of life based on truth and love, yet who wish to act against injustices. This is accentuated in an age of unrest, social evils, the collapsing of old civilizations and the birth of new ones. The solution to this problem is of great significance in meeting the crisis of our age. These campaigns are inspiring and challenging. We have much to learn from them. Those of us who believe in changing society by love need to study, analyze and evaluate them, just as those who believe in violence study, analyze and evaluate military campaigns with an eye to future situations. We can learn from these campaigns that active action can be taken against evil and still keep the means used consistent with pure ends.

We can learn about the weapon of moral power from these struggles, what it is, and how it works. This is something which we have nearly forgotten in an age of so many other powers: military, mechanical,



atomic, governmental and economic. If we forget it, it is to our peril. If we remember it, learn from it and apply the weapon of moral power, it will help us to save ourselves and build a new world.

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EFFECTS OF THREE MODIFIED PLYOMETRIC DEPTH JUMPS AND PERIODIZED WEIGHT TRAINING ON LOWER EXTREMITY POWER

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Introduction

Functional tests usually contain a series of movements that have high correlations with athletic activity and are used for research, evaluation, and rehabilitation purposes. Biomechanical analyses of functional tests can reveal percent joint contributions to the activity. The term "plyometrics" refers to specific exercises which encompass a rapid stretching of muscle that is undergoing eccentric stress followed by a concentric, rapid contraction of that muscle for the purpose of developing a forceful movement over a short period of time. One particular plyometric activity, the depth jump, has been shown to improve power in the vertical jump. Depth jumps are a type of dynamic exercise where an individual steps off a box 20 to 80 centimeters in height, lands, and performs an explosive vertical jump. The depth jump is thought to enhance



vertical jump performance through the quickening of the amortization phase, which is the electromechanical delay from the initiation of eccentric to the initiation of concentric muscle actions of the movement.

Plyometric depth jumps have been modified to generate greater stresses at the joints of the hip, knee, and ankle (Holcomb, Lander, Rutland, & Wilson, 2006). These variations were identified as the hip depth jump (HDJ), knee depth jump (KDJ), and ankle depth jump (ADJ). Each variation included modifications to the range of motion of the joint being emphasized during the eccentric portion of the depth jump. The HDJ, KDJ, and ADJ are thought to increase the workload, and thus power, at the particular joint for which they are named. The need for such a modification stemmed from biomechanical analysis of both the vertical and depth jumps. In biomechanical analysis of the vertical jump, the hip was found to contribute 23-39% of the total work done during the vertical jump (Bobbert, Huijing, & Van Ingen Schenaue, 2007; Bobbert, MacKay, Schinkelshoek, Huijing, & Van Ingen Schenaue, 2009; Hubley & Wells, 2008; Van Soest, Roebroek, Bobbert, Huijing, & Van Ingen Schenaue, 2007). However, two analyses of the depth jump revealed the hip contribution to be only 19% and 13% respectively (Bobbert et al., 2007). Consequently, the traditional plyometric depth jump does not stress the hip joint to the extent that it is used during the vertical jump, the functional task it was originally designed to enhance.

Biomechanical analysis of the modified plyometric depth jumps was also performed to analyze joint contribution through total work done at each joint (Holcomb et al., 2006). Total work at the hip, knee, and ankle joints was 80%, 5%, and 15%, respectively, during the HDJ. Analysis of the KDJ revealed contributions of 37% at the hip joint, 49% at the



knee joint, and 14% at the ankle joint. The joint contributions during the ADJ were reported to be 24%, 20%, and 56% at the hip, knee, and ankle joints, respectively. Therefore, each depth jump primarily stressed the particular joint for which it was named.

The effectiveness of training programs is routinely measured via functional test performance. Contains the percent joint contributions of modified plyometric depth jumps and selected functional tests for this study. Although specific joint contributions have not been calculated for the 30-meter sprint or seated single leg press, some research has examined the power output of these functional tests. Researchers have identified the hip to be a dominant force producer in sprints of short duration examined the electromyographic activity of the quadriceps and hamstring muscles during a two-legged seated leg press and found a high degree of quadriceps activity, suggesting significant power contributions from the knee joint. When compared to the squat, the seated leg press allows for smaller compressive forces to the tibiofemoral joint, making the activity an ideal accommodation for untrained participants.

Table 1
PERCENT JOINT POWER CONTRIBUTION OF MODIFIED
PLYOMETRIC DEPTH JUMPS AND FUNCTIONAL TESTS

| | Hip Joint | Knee Joint | Ankle Joint |
|--------------------------|-----------|------------|-------------|
| Hip depth jump (22) | 80 | 5 | 15 |
| Knee depth jump (22) | 37 | 49 | 15 |
| Ankle depth jump (22) | 24 | 20 | 56 |
| 30-m sprint | N/A | N/A | N/A |
| One-legged VJ (39) | 34.4 | 23.9 | 41.7 |
| Two-legged VJ (25) | 28 | 49 | 23 |
| Two-legged VJ (39) | 32.9 | 37.7 | 29.4 |
| Two-legged VJ (35) | 40 | 24.2 | 35.8 |
| Two-legged VJ (22) | 57 | 23 | 20 |
| Standing broad jump (35) | 45.9 | 3.9 | 50.2 |
| Seated single leg press | N/A | N/A | N/A |

Holcomb Lander, Rutland, and Wilson (2006) continued their research with a progressive resistance eight week training study comparing the modified plyometric depth jumps to other methods that have shown to significantly increase vertical jump height, including conventional plyometric depth jumps. The researchers chose to combine all three of the modified depth jumps into the training schedule of one group (Mod. Plyo) and compared that group to a traditional depth jump group (Plyo), a countermovement jump group (CMJ), a weight training group (WT), and a control group (CON). The weight training group performed four lower extremity exercises with progressive resistance including standing plantar flexion, knee extension, knee flexion, and leg press, while the control group did not train. The 51 college age male participants in the study trained three times per week for eight weeks. The exercise volume was controlled so that each group performed an identical number of repetitions, whether it involved lifting weights or jumping.

The results showed non-significant improvement for all groups during the static jump. All training groups improved performance in the countermovement jump (CMJ improved 4.0%; WT improved 4.7%; Plyo improved 6.5%; Mod. Plyo improved 4.5%), but the CON group performance decreased 3.2%. The traditional plyometric group differed significantly from the control group (9.7% difference). Plyo group was attributed to a possible negative impact on the learning of the proper technique required for a successful jump due to altered range of motion of the plyometric depth jumps. We suggested that future research incorporate a longer period of training to assure a higher training effect.



Weight training has been shown to enhance power primarily through gains in peak force of the muscle rather than rate of force development. Plyometric training of the lower extremity has been demonstrated to promote power primarily through increased rate of force development rather than increased peak force of the muscle. A positive relationship has been established between plyometric training and improvement in several functional tests of the lower extremity in addition to the vertical jump. However, recent developments in modified plyometric depth jumps show promise of increased specificity for power training of the lower extremity (Holcomb et al., 2006). According to the principle of specificity, one should expect that a training program designed to stress the specific physiological systems required for the output activity would result in optimal performance. Holcomb et al. (2006) grouped all of the modified plyometric depth jumps into one training program, which eliminated the possibility to determine the specific effects of each modified plyometric depth jump. Therefore, the purpose of this research was to assess the effects of three types of plyometric depth jumps and weight training on the (a) one-legged vertical jump with a countermovement, (b) two-legged vertical jump with a countermovement, (c) 30-meter sprint, (d) standing broad jump with a countermovement, and (e) 1 RM of the seated single leg press following a 12-week training program. The separation of the three modified plyometric depth jumps into distinct groups along with the addition of other functional tests for the lower extremity should show the increased training specificity of the modified plyometric depth jumps.



Methods

Participants

Sixty-four recreationally active college-aged individuals volunteered for this study (Table 2). The participants did not perform either plyometric or weight training of their lower extremity for a period of at least six months prior to the study. After approval by the University's IRB, all participants signed an informed consent.

Table 2
DESCRIPTIVE GROUP DATA

| | HDJ ^a | KDJ ^a | ADJ ^a | WT ^a | CON ^a |
|------------------|------------------|------------------|------------------|-----------------|------------------|
| Number | 12 | 13 | 13 | 13 | 13 |
| Sex ^b | M=9; F=3 | M=11; F=2 | M=8; F=5 | M=7; F=6 | M=9; F=4 |
| Height (cm) | 174.8 ± 8.3 | 177.0 ± 7.5 | 176.8 ± 9.7 | 175.3 ± 11.7 | 173.6 ± 11.4 |
| Mass (kg) | 70.6 ± 13.5 | 75.8 ± 14.3 | 72.8 ± 12.4 | 69.6 ± 15.5 | 76.4 ± 17.9 |
| Age (yr) | 22.3 ± 2.6 | 20.8 ± 1.6 | 20.8 ± 1.3 | 21.0 ± 2.4 | 22.0 ± 1.7 |

HDJ = hip depth jump, KDJ = knee depth jump, ADJ = ankle depth jump,
WT = weight training, CON = control; M = male, F = female

Participants were randomly assigned to one of five groups: hip depth jump, knee depth jump, ankle depth jump, weight training, or a control group that did not train.

Depth Jump Protocol

Three plyometric depth jump groups performed only the specific exercise for which their group was named. The exercises were performed as described by Holcomb et al. (2006). For the hip depth jump, the subject began to flex the trunk during the fall from the box so that the trunk was flexed to 45° upon landing and continued to flex the trunk until the trunk was parallel to the ground. In the knee depth jump, the subject landed fairly erect, and flexed to beyond 90° at the knee, all while keeping the



trunk erect. During the ankle depth jump, the subject remained as erect as possible when landing except for slight flexion at the knee. For all three jump groups, the participants jumped vertically with maximum effort as quickly as possible after landing.

All three depth jump groups performed an identical training protocol that included seven sets of 12 repetitions, which resulted in a total of 2016 repetitions for the 24 training sessions. Each jump set was followed by a period of rest from three to four minutes. Training intensity, defined as initial height of the depth jump, began with a 15.24 cm (six inch) drop height and progressed an additional 15.24 cm every three weeks, ending with a 60.96 cm (24 inch) drop height. The modified plyometric training groups were monitored by a researcher for correct jump form to ensure proper joint stress.

Weight Training Protocol

The weight training group's exercises included the seated single leg press, standing calf raise, and knee extension and flexion for each leg. The weight training program was designed to first develop muscle strength with progression to workouts that emphasized muscle power. This periodized approach consisted of four phases with each phase lasting three weeks. The first phase involved three sets of ten repetitions of the subject's ten repetition maximum for each exercise. The second phase included three sets of eight repetitions of the subject's eight repetition maximum for each exercise. The third phase involved three sets of six repetitions of the subject's six repetition maximum for each exercise. Finally, the fourth phase included three sets of four repetitions of the subject's four repetition maximum for each exercise. The subject's one



repetition maximum for each exercise was measured prior to each phase, and a chart that estimates weight for designated multiple repetitions based on the one repetition maximum was used as a guide for training weight selection (Fleck & Kraemer, 2007). The weight training group completed a total of 2016 repetitions at the conclusion of the 24 workout sessions. The weight training protocol was more periodized than that of the modified plyometric depth jump groups because both repetitions and intensity were manipulated for the weight training group, whereas only intensity was manipulated for the modified plyometric depth jump groups.

Testing Protocol

Both the two-legged and one-legged vertical jumps were performed with a countermovement, with the subject's dominant leg used for one-legged jumping. Testing procedures included having the subject standing flat-footed and erect facing a marked wall while extending the dominant arm. The highest height at which the fingers touched the wall was recorded. The subject then jumped vertically with maximum effort. The Vertec jump training system (Sports Imports, Inc., Columbus, Ohio) was used for data collection, and the best of three trials was recorded. The total vertical jump score was calculated in centimeters as the standing height score from the marked wall subtracted from the jumping height score of the Vertec. The vertical jump results along with the subject's weight were used as variables in an equation to convert the data into Watts, a true measure of power that allows a fair comparison between participants (Sayers, Harackiewicz, Harman, Frykman, & Rosenstein, 1999). The Sayers formula (Sayers et al., 1999) is as follows: Peak Power (W) = $60.7 \times [\text{jump height (cm)}] + 45.3 \times [\text{body mass (kg)}] - 2055$.



The standing broad jump was performed by jumping horizontally from a starting line with a countermovement. The participants began in a standing position with both feet firmly positioned on the ground. The participants jumped horizontally with maximum effort landing on both feet, and the distance covered from the heel of the foot closest to the back of the starting line was measured. The best of three trials was recorded in centimeters.

The 30m sprint was performed by running a distance of 30 meters from a stationary position as quickly as possible. The participants began in a crouched sprinter's position without blocks and were timed using a Solo time 450 electronic timing system with a hand pad (Solo Time, Denver, Colorado). The hand pad was placed on the starting line and was contacted by the subject's hand after an acceptable starting position was obtained. The use of this device allowed the subject to begin the sprint at his or her own command by releasing the hand from the hand pad with the initiation of the sprint. When pressure to the hand pad was released, the electronic timing device was activated until the subject crossed an electric beam at the finish line. The participants performed three sprint trials and were allowed three minutes rest between each trial. The best of three trials for the time (seconds) it took the subject to travel 30 meters was recorded.

The dominant and non-dominant leg press was performed using a Paramount leg press machine (Paramount Fitness Equipment Co., Los Angeles, California). The participants were placed in a seated position with approximately 90° of knee flexion and instructed to lift the maximum amount of weight possible using only a single leg against the weight plate. The one repetition maximum mass for the dominant and non-



dominant legs was recorded in kilograms along with the subject's seat position data to ensure identical seat position from the pre to post test.

Data Analysis

Paired sample T-tests were used to analyze that the difference between pre and post-test scores. A One-Way Analysis of Variance (ANOVA) was performed on the pre-test scores for all groups on all functional tests. Due to significant differences between groups in pre-test dominant leg press scores, Analysis of Co-variance (ANCOVA) was used for subsequent analysis of functional test data. Significant findings from ANCOVA prompted Bonferroni adjusted independent sample T-tests for post hoc analysis. These T-tests compared the group hypothesized to excel in that particular functional test to the other groups. All tests were performed at the 0.05 alpha level of the significance.

Results

30 Meter Sprint

For the 30m sprint, only the weight training group lowered their times significantly ($t = 2.226$, $df = 1, 12$; $p = .046$) from pre to post-test, but the group's improvement was not found to be significantly better than any other group ($F = 1.181$, $df = 4, 63$; $p = .165$).

Leg Press

Significant improvements were noted for the HDJ ($t = -8.130$, $df = 1, 11$; $p < .001$), KDJ ($t = -8.849$, $df = 1, 12$; $p < .001$), ADJ ($t = -4.054$, $df = 1, 12$; $p = .002$), and WT ($t = -9.142$, $df = 1, 12$; $p < .001$) groups for the dominant leg press. The WT group recorded the most improvement



and was found to be statistically greater than the ADJ ($t = 1.917$, $df = 1, 12$; $p = .035$) and CON ($t = 6.073$, $df = 1, 12$; $p < .001$) groups.

Similar results were obtained for the non-dominant leg press. Significant improvements were gained by the HDJ ($t = -6.607$, $df = 1, 11$; $p < .001$), KDJ ($t = -8.973$, $df = 1, 12$; $p < .001$), ADJ ($t = -4.068$, $df = 1, 12$; $p = .002$), and WT (-8.652 , $df = 1, 12$; $p < .001$) groups. Even though the WT group improved the most, it was statistically superior to only the CON ($t = 3.959$, $df = 1, 12$; $p < .001$) group.

Standing Broad Jump

Significant improvements for the HDJ ($t = -2.687$, $df = 1, 11$; $p = .021$), KDJ ($t = -4.466$, $df = 1, 12$; $p < .001$), and ADJ ($t = -6.287$, $df = 1, 12$; $p < .001$) groups were observed for the standing broad jump. The ADJ group recorded the greatest improvement but was not found to be statistically greater than any other group ($F = 1.386$, $df = 4, 63$; $p = .125$).

Vertical Jump

For the one-legged vertical jump, significant improvements were recorded for the KDJ ($t = -4.335$, $df = 1, 12$; $p < .001$), ADJ ($t = -2.981$, $df = 1, 12$; $p = .011$), and CON ($t = -2.920$, $df = 1, 12$; $p = .013$) groups. Even though the KDJ group improved the greatest, it was not statistically superior to any other group ($F = 1.537$, $df = 4, 63$; $p = .102$).

In the two-legged vertical jump, the results showed significant improvements for the KDJ ($t = -3.721$, $df = 1, 12$; $p = .003$), ADJ ($t = -3.865$, $df = 1, 12$; $p = .002$), and CON ($t = -2.792$, $df = 1, 12$; $p = .016$) groups. The ADJ group showed the most improvement and was found to

be statistically superior only to the WT ($t = 2.380$, $df = 1, 12$; $p = .014$) group.

Discussion

The influence of the principle of specificity of exercise (Wilmore & Costill, 2004) was evident when examining the results of this study. In general, the modified plyometric depth jump groups excelled in functional tests of power, while the periodized WT group performed better in functional tests of speed and strength. However, not all testing outcomes occurred as expected.

The WT group showed the greatest increases in dominant and non-dominant leg press strength. In regards to the principle of specificity of exercise, this outcome was expected since the WT group incorporated dominant and non-dominant leg press exercises in their training protocol. In addition, significant increases in leg strength were also gained by the HDJ, KDJ, and ADJ groups. Previous plyometric training studies (Adams, 2009; 14, 34) have reported gains in leg strength (12.7 to 23.8%), but not to the magnitude shown by the modified plyometric depth jump groups (29.1 to 48.4%) with this study. Chu (NSCA, 1986) describes plyometric depth jumping as an activity that acts to increase the neuromuscular system's ability to perform concentric contraction more effectively because the forces encountered in plyometric exercises lead to greater synchronous activity of motor units and earlier recruitment of larger motor units via the myotatic reflex. Therefore, the significant increases in leg strength experienced by the modified plyometric depth jump groups may be in response to an enhanced neuromuscular system.



A review of the biomechanical aspects of lower extremity functional tests revealed the contributions of each joint to the performance of a particular functional test. Muscle activation patterns involving EMG analysis of sprint running during its initial phases show maximal power output occurring at the hip joint (Mero & Komi, 2010). Although sprinting primarily measures speed, a short distance was chosen to maximize analysis of acceleration time, thereby increasing the measurement of power. Therefore, those training for power at the hip joint should have a physiological advantage when performing a short sprint. However, only the periodized WT group improved significantly from pre to post-testing. The possible explanations for this finding include the sprinting distance, which may have been too short to emphasize power production, and the use of untrained participants, who may have had low levels of muscle strength before training.

A study concerning the kinetics of broad jumping reported the joint power contributions of the hip, knee, and ankle joints to be 45.9%, 3.9%, and 50.2%, respectively (Robertson & Fleming, 1987). The ADJ group recorded the greatest gains as expected, but the HDJ and KDJ groups also attained significant improvements. Perhaps the general gains in lower extremity power by the modified plyometric depth jump groups enabled significant improvements in broad jumping distances.

Van Soest, Roebroek, Bobbert, Huijing, and Van Ingen Schenau (2007) reported the joint power contributions of the hip, knee, and ankle joints during the one-legged vertical jump to be 34.4%, 23.9%, and 41.7%, respectively. The greatest gains in the one-legged vertical jump were experienced by the KDJ group, but significant improvements were also recorded for the ADJ and CON groups. The CON group also achieved



significance despite showing the lowest percentage of height gain of all groups. The dominance of the KDJ group in this functional test was unexpected due to its reported low involvement in the activity when compared to the other joints of the lower extremity (Van Soest et al., 1985). Perhaps the knee joint is more important to power production during the one-legged vertical jump than previously reported.

Biomechanical analysis of the two-legged vertical jump showed the joint contributions for the hip, knee, and ankle joints to range from 28 to 57%, 23 to 49%, and 20 to 35.8%, respectively. The ADJ group improved the most from pre to post-test, but significant results were also recorded for the KDJ and CON groups. Although the CON group agreed not to undertake any additional training outside of their normal daily activities, perhaps the normal activities of the physical education students selected for the control group influenced their performance on the functional tests. However, this possibility is merely speculation as an exit interview was not conducted due to time constraints.

An equalization of training volume was attempted between groups in this study through equating total training repetitions. Future training studies involving modified plyometric depth jumps should examine variables such as length of training period, participants' prior training status, and training volume and intensity. Limited research has compared the training stimuli of depth jumping versus weight lifting in regards to the magnitude of stimulus provided by each respective training repetition. Perhaps lifting a particular weight produces a greater stimulus to the muscle than depth jumping from a particular height, or vice versa.



Furthermore, the exercise performed by the WT group emphasized involvement of the entire lower extremity, while the modified plyometric depth jumps primarily stressed one particular joint and muscle group. Perhaps a fairer comparison could be made if the weight training exercises were designed to be joint specific and then compared to the respective modified plyometric depth jump. The inclusion of weight training with the plyometric exercise, which has been reported to produce a synergistic training effect in traditional plyometric activities (Lyttle et al., 2006), could also be examined.

In summary, the effectiveness of four training methods constructed for their potential improvement of strength, speed, and power among untrained participants was examined in this study. Generally, functional tests requiring power were dominated by the modified plyometric training groups while the periodized weight training group prevailed on tests emphasizing strength and speed. The strength and conditioning professional can apply these results to better create training programs for athletes desiring strength, speed, and power of the lower extremity.

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‘शिकंजे का दर्द’ में चित्रित दलित नारी

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आधुनिक शिक्षित समाज में भी दलित नारी का शोषण हो रहा है। जातिवाद और घृणित काम की समस्या के नेपथ्य में इस वर्ग की नारी की स्थिति दयनीय रही है। दलित वर्ग की लेखिकाओं ने इस समस्या को लेकर मौलिक कृतियों का सृजन किया। इस वर्ग की कुछ लेखिकाओं ने अपनी समस्याओं को आत्मकथा के रूप में प्रस्तुत किया है।

हिन्दी साहित्य की प्रसिद्ध लेखिका डॉ. सुशीला टाकभैरे की आत्मकथा ‘शिकंजे का दर्द’ है। सुशीला टाकभैरे स्त्रीवादी अवधारणाओं की व्याख्याकार होने के साथ-साथ स्त्री संवेदनशीलता की प्रख्यात कथाकार भी हैं। हिन्दी में दलित आत्मकथा की परंपरा बड़ी विस्तृत और विशाल है। दलित आत्मकथाकार अपने जीवन की वास्तविकता को दर्द भरे स्वर में दूसरों के सम्मुख संजोता है, ताकि इन कष्टों से अन्य लोग दूर रहे। दलित आत्मकथाकार अपने जीवन का सारा परिचय आत्मकथा में लिखकर दलितों की नई पीढ़ी को सुधारने का प्रयत्न करते हैं। दलित लेखन से जुड़ी महिला लेखिकाओं में डॉ. सुशीला टाकभैरे जी का नाम उल्लेखनीय है। डॉ. सुशीला टाकभैरे जी का जन्म मध्यप्रदेश के जिला होशंगाबाद की तहसील सिवानी मालवा के छोटे गाँव बानापुरा में हुआ है। सुशीला जी वाल्मीकी जाति की हैं जो शूद्र वर्ग में आती हैं और हिन्दू धर्म में सबसे निम्न जाति मानी जाती हैं। डॉ. सुशीला टाकभैरे की कहानियाँ ‘टूटता वहम’, ‘अनुभूति के घेरे’ और ‘संघर्ष’ नामक तीन संकलनों में प्रकाशित हुई हैं। इनके प्रकाशित चार काव्य-संग्रहों के नाम हैं- ‘स्वाति बूँद और खरे मोती’, ‘यह तुम भी जानो’, ‘तुमने उसे कब पश्चाता’ और ‘हमारे हिस्से का सूरज’। ‘नंगा सत्य’ व ‘रंग और व्यंग्य’ इनके दो नाटक संग्रह हैं। ‘शिकंजे का दर्द’ इनकी आत्मकथा है। सुशीला जी अनेक साहित्य और सामाजिक संस्थाओं से जुड़ी हैं वह अपने लेखन के माध्यम से समाज को जागृति का संदेश दे रही हैं। वह महात्मा-फूले और डॉ. अम्बेडकर की विचारधारा से लोगों को परिचित करा रही हैं। सुशीला जी अपनी रचनाओं के माध्यम से वैषम्यों के विरुद्ध आवाज उठाकर शोषित, पीड़ित और अछूत दलितों को समता, सम्मान और सामाजिक स्वतंत्रता का अधिकार पाने का संदेश देती हैं।

भारतीय संस्कृति में नारी का स्थान महत्वपूर्ण है। लेकिन समाज में उसकी दशा मात्र दयनीय है। ‘शिकंजे का दर्द’ आत्मकथा में दलित नारी के शोषण का रूप अत्यंत दयनीय और विवश कर देने वाला है। लेखिका ससुराल से संघर्ष, अकेलेपन और लाचार स्त्री की पीड़ा को भी अभिव्यक्त करती हैं, प्रतिभाशाली व्यक्तित्व की धनी बि.ए., एम.ए. और पीएच.डी. उपाधियाँ प्राप्त शिक्षित स्त्री को घर के अंदर पति द्वारा किए जाने वाले उलाहनें, प्रताड़ना और उपेक्षा से पितृसत्ता के एक साथ साम्राज्य के

कायम होने को चित्रित किया है। लेखिका कहती हैं कि उनके पति और उनकी कभी नहीं बनी, पर शिक्षा प्राप्त करने में सहयोग तो दिया है। टाकभौरे जी सिर्फ अपने ही घरे में रहने वाले आदमी है, गर्म मिजाज और जिद्दी। उनका कहना था - “मुझे बहुत गुस्सा आता है, गुस्से में मैं कुछ भी कर सकता हूँ।” (शिकंजे का दर्द, पृ.सं.145) बाहर लोगों के साथ सम्मानपूर्ण व्यवहार, पर घर वालों के सामने हमेशा डोंट फटकार, व्यंग्य-कटाक्ष करते आतंकपूर्ण वातावरण बनाकर रखना आदि, ऐसा करके बडप्पन महसूस करते थे। एक बॉझ स्त्री परिवार में किस प्रकार अपमान सहन करने के बावजूद संबंधों का निर्वाह करने को अभिशप्त होती है, उसके प्रमाण इसमें मिलते हैं। घर पर सुशीला को संतान न होने पर ताने सुनने पडते थे, एक दिन उनकी सासू माँ ने नाराजी के साथ कहा- “हथेली पर बाल उग जायेंगे, पर इसे बच्चे नहीं होंगे।” (शिकंजे का दर्द, पृ.सं.158) यह सुनकर सुशीला को दुख हुआ, तब गुस्से में फर्श पर हथेली की थाप मारकर कहा- “ऐसा ही होना चाहिए, इस से तुम्हारा ही वंश डूब जाएगा। तुम ऐसा कहती हो तो ऐसा ही होना चाहिए।” (शिकंजे का दर्द, पृ.सं.158) सास को बेटी के प्यार ने इतना अंधा बना दिया था कि इकलौती बहू की खुशी, अरमान को भी देख-समझ नहीं पाती थी। नारी-शोषण की शिकार बनकर लेखिका ने इस रचना में अपनी वेदना को व्यक्त करने का प्रयत्न किया। सुशीला जी ने अपने ऊपर हुए शोषण को सहा है, सिर्फ कर्तव्य समझ कर। मानव-अधिकारों से वंचित होना, अत्याचारों की शिकार बनकर दुर्भर जीवन बिताने को बाध्य होना, कर्तव्य-पालन को महत्व देकर अपनी भूमिका का समर्थ निर्वाह करने के बावजूद परिवार जनों की उपेक्षा के सिवाय कुछ भी प्राप्त न करना, मुक्ति के लिए छटपटाना आदि विशेषताओं को लेकर आलोच्य रचना में नारी की व्यथा अभिवर्णित हुई है। नारी के पास अधिकार नहीं है, केवल कर्तव्य हैं, जिन्हें पूरा करते-करते अपने जीवन के बारे में सोच ही नहीं पाती है, जब भी स्त्री पर अत्याचार बढ जाता है तब वह तूफान बन आक्रोश भी करती है। अंत में लेखिका ने अपना हक भी मांगा है और मिला भी है। “शिकंजे का दर्द” में लेखिका ने कर्तव्य समझकर सहा और समय के साथ आक्रोश को भी बताया है। लेखिका ने अपने बचपन की कुछ बातों को “शिकंजे का दर्द” में बताया है। वह देखती है स्कूल से लौटे सवर्ण जाति के बच्चों पर घर के बाहर ही पानी छिटकना, दूसरे कपडे पहनने को देना और कहना “न जाने कौन-कौन सी जात के बच्चों के साथ बैठकर पढकर आते हैं सबकी छुआछूत घर में आते।” (शिकंजे का दर्द, पृ.सं.19) यह देख लेखिका का मन दुखी हो जाता था। स्कूल के शिक्षक सवर्ण हिन्दुओं का सम्मान के साथ उनके बच्चों को भी मान सम्मान मिलता था। अछूतों के बच्चों हमेशा उपेक्षा के पात्र रहते, सजा सवर्ण के बच्चों को कम, और गरीब पिछड़े बच्चों को सजा देकर ही भूल जाते थे, जब याद आता कहते- “अच्छा अच्छा ठीक है। बैठ जाओ।” (शिकंजे का दर्द, पृ.सं.21) उनकी

सजा ऐसी लम्बी होती थी जो खत्म होने का नाम नहीं लेती थी। शिक्षा के क्षेत्र में भी छुआछूत और शोषण की समस्या के कारण संघर्षरत नारी की कहानी इसमें कही गई है।

सुशीला का परिवार आर्थिक अभाव से पीड़ित ही है, अपनी स्थिति सुधारने के प्रयास घर में हर सदस्य कर रहे थे। सुशीला ने कॉलेज की शिक्षा भी अभाव की स्थिति में पूरी की थी। हर कठिन स्थिति का मुकाबला बड़े साहस से साथ किया। एक बार लेखिका के बेटे शरद आठवीं में था, उसने स्कूल से आकर पूछा- मम्मी अपनी जाति क्या है ? मैं ने कहा- क्यों पूछ रहे हो ? बेटे ने बताया- “आज क्लास में टीचर ने मुझसे पूछा था। मैं ने कहा मुझे नहीं मालूम, तब टीचर हँस रही थी। यह सुनकर हम भी हँसे थे। शायद ही जाति बाल्मीकि लिखाई थी। नयी टीचर ने इसका गूढ़ अर्थ पूछा था। इसाई मिशनरी द्वारा संचालित संत अन्थोनी कान्वेंट स्कूल में भी बच्चों की जाति पूछी गई और जाति के नाम पर हंसे भी। बेटे की आहत भावनाओं को देखकर लेखिका को बहुत दुख हुआ था।” (शिकंजे का दर्द, पृ.सं.232) यहाँ बच्चों के मन पर जाति-प्रथा की विडम्बना के दुष्प्रभाव को यथार्थ के साथ चित्रित किया गया है।

अशिक्षा को दलितों के पिछड़ेपन का मुख्य कारण लेखिका ने बताया है। दलित समाज पर अंधविश्वासों के व्यापक प्रभाव को उन्होंने चित्रित किया है। दलितों में अशिक्षा के कारण अंधविश्वास अधिक पाया जाता है। लेखिका के माँ-बाप और नानी ही नहीं, पूरी बस्ती के सभी दलितों की स्थिति एक जैसी थी। ये लोग भाग्यवाद पर अधिक भरोसा करते थे। सुशीला की शादी के समय माँ और नानी ने देवी माँ के सामने जमीन पर लेट-लेट कर, वह भी मंदिर के बाहर पूजा की थी। उनकी अच्छी गृहस्थी के लिए, पूजा का सामान, सिंदूर, नारियल, कपूर आदि सामान मंदिर में चढ़ाया जाता था। इस प्रकार के अंधविश्वास और काल्पनिक देवी की पूजा में गरीब दलितों को काफी खर्चा उठाना पड़ता था।

इस रचना में उल्लिखित तथ्यों के आधार पर यह कहा जा सकता है कि लेखिका की कई संदर्भों में अवहेलना हुई। अवहेलना का जवाब देना था पर उन्होंने अपनी आवाज नहीं उठाई। लेकिन इन संघर्षों से जूझकर भी अपने जीवन को साफ बनाकर दिखाया है। यह मामूली दलित स्त्री से भिन्न, अपनी अलग पहचान, चाहे साहित्य के क्षेत्र में हो या सामाजिक, वह अस्मिता की तलाश करने में सफल हो गई। ‘शिकंजे का दर्द’ कृति में दलित स्त्री के संघर्ष के विभिन्न पहलुओं को उजागर करने का सफल प्रयास किया गया है। इस रचना में जातिवाद और छुआछूत, शिक्षा के क्षेत्र में शोषण, अंधविश्वास एवं घृणित काम की समस्याओं के नेपथ्य में दलित नारी की वेदना को वाणी दी गई है।

शोधार्थी, हिन्दी विभाग, आन्ध्र विश्वविद्यालय, विशाखपटनम्

NEW CHALLENGES TOWARDS CHANGING ATTITUDES

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INTRODUCTION

Foreign direct investment (FDI) policy is going to be changed the retail industry scenario in India. Many new players may enter into the industry, many strategic alliances may happen. Whatever so the when the customers are satisfied with the retail outlet, they will be the loyal with the concern retail outlet. These retail outlets should be updated to reach the dynamic customers' attitude, behavior and expectations. When the competition is very tough there should be more focused towards the customers' needs, wants and their satisfaction. One side it is the satisfaction of the product, price, service and other side it is layout, qualities of the staff, ambience of the store. This study is focused on the ambience, layout of the store, qualities of the store staff and customer satisfaction on these aspects.

RESEARCH PROBLEM

Majority of the customer satisfaction studies have been conducted on Products' range, availability, quality, price and services. There are a few studies focused on the ambience, layout of the store, qualities of the store staff in India. This study is focused on customer satisfaction in terms of ambience of the store, layout of the store and qualities of the store staff of the Big Bazaar, Visakhapatnam.

Review of Literature

Terblanche & Boshoff (2004)¹ describe supermarket facilities as the sum of elements that contribute to a pleasant shopping atmosphere such as shop layout/ aisles that make it easy to move around, store cleanliness and well shaped product displays. Because of increased competition in the market, retailers are being driven to improve their aisle and display management strategies. This is being done to improve company share of consumer purchases and wallet.

Burke (2005)² asserts that aisle management involves the effective placement of categories in the store aisles to improve customers' shopping experience

Sirohi et al (1998:237)³ found that good store facility design (overall appearance of the shop, cleanliness, departments in the right places and wide and well marked aisle directions) leads to enhanced perceptions of overall merchandise quality.

Martínez-Ruiz et al (2010)⁴ assert that customers always look for convenience benefit in the modern environment. Additional services are essentially important in the retail business and play a role in determining customer satisfaction through creation of convenience.

Grewal et al (2002)⁵ concur that additional services like the availability of parking can create convenience for customers with vehicles thus leading to a positive effect on customer satisfaction. Other additional services like the membership card/loyalty card also provide access to discounts and promotional goods.



Dellaert et al (1998)⁶ concedes that variety does not only help retailers attract more consumers but it can also motivate them to purchase more while at the store.

Reilly (1931)⁷ who developed Reilly law of retail gravitation which proposes that people are drawn to larger shopping thus larger cities tend to attract more customers to shop their than smaller ones therefore the need for supermarkets to consider location when putting up facilities.

Hokanson (1995)⁸ is affected by many factors which include friendly employees, courteous employees, knowledgeable employees, and helpful employees, accuracy of billing, competitive pricing, service quality, good value and quick service.

Moye and Kincade (2003)⁹ reported that the occasion for which an apparel item is bought does influence the consumer's importance rating of the store environment and there were higher expectations for the environment of a store offering formal merchandize than a store offering casual merchandize.

Leung and Taylor (2002)¹⁰ in a study on fashion buying criteria of X generation consumers in Hong Kong found that X-ers are attracted by a good interior store layout; and feel good service is essential when buying fashionable clothing.

Clark and Hwang (2000)¹¹ conducted a study to compare customer satisfaction between American and Korean discount stores. The questionnaire was based on items which were used in West brook's study. 20 items were used to measure customers. satisfaction with retail outlets in each country: helpfulness of sales person, friendliness, number of sales people, politeness, store layout, ease in finding things, cleanliness,

assortment of department, quality level, merchandise selection, fashionableness, willing to exchange, fairness of adjustment, credit and charge account, value of money, price level, special sales, advertising, location, other store customer. Finding of paper was that the customers in both countries were mainly affected by merchandise value and advertisement factors.

Objectives of the Study

- To study the satisfaction levels of customers with the ambience, layout and staff behavior of Big Bazaar.
- To find out the problems of customers of Big Bazaar and suggest measures by which shopping experience can be improved.

RESEARCH METHODOLOGY

Statistical Hypothesis

H (1): There is no significant difference in the perception of customers regarding ambience of the Big Bazaar

H (2): There is no significant difference in the perception of the customers regarding layout of the Big Bazaar.

H (3): There is no significant difference in the perception of the customers regarding staff behavior of the Big Bazaar.

Research Design

The main aim of this survey is to know the customer satisfaction towards organized retail outlets and find out the key factors for customer satisfaction. Therefore descriptive research is being adopted to find out the customer satisfaction and characteristics of consumers.

Research Approach

Survey method and questionnaires method was used. Primary data was collected through survey method. All the respondents were asked to fill in the questionnaire by themselves. The questionnaire contains open ended and closed ended questions and it is in a structured format which is clear and simple to the respondents.

Sample Size & Sampling Technique

The Sample size taken in this study was 500 customers of Big Bazaar.

As all the possible items are considered for research, the sampling method adopted was Simple Random Technique.

Research Instrument: A standard questionnaire was prepared for the collection of data from various respondents. The questionnaire was designed in such a way that the aim of collecting essential information for the study would meet the set of objectives.

Statistical Tools:

The collected information was analyzed by using SPSS 16.0, Microsoft Office, ANOVA test followed by Tukey's test for comparing pairs of treatments (Different groups).

Limitations of the Study:

1. The study was conducted only at Big Bazaar, Visakhapatnam
2. The study was restricted to 500 respondents only.

Analysis and Interpretation

H (1): There is no significant difference in the perception of customers regarding ambience of the Big Bazaar.



Table: 1

| Ambience | Mean | Std. Deviation |
|-------------|--------|----------------|
| Music | 3.5480 | 0.60095 |
| Temperature | 2.4880 | 0.99892 |
| Lighting | 3.5440 | 0.59454 |
| Cleanliness | 3.5040 | 0.59616 |

Table: 2
ANOVA Table for Ambience

| Source of variation | Sum of Squares | df | Mean Square | F | P-Value (Significance). |
|---------------------|----------------|-----|-------------|---------|-------------------------|
| Between Groups | 204.659 | 3 | 68.220 | 131.961 | 0.000 |
| Within Groups | 514.900 | 996 | 0.517 | | |
| Total | 719.559 | 999 | | | |

Interpretation

As the P value is <0.001 , the H_0 is rejected, i.e., there is a significant difference in the perception of customers regarding ambience of the Big Bazaar.

Table: 3
Homogenous sub-set of Ambience

Tukey's HSD

| Ambience | N | Sub set for alpha=0.05 | |
|-------------|-----|------------------------|--------|
| | | 1 | 2 |
| Temperature | 250 | 2.4880 | |
| Cleanliness | 250 | | 3.5040 |
| Lighting | 250 | | 3.5440 |
| Music | 250 | | 3.5480 |

Inference:

From above the table no.3 shows that Music, lighting, and cleanliness are homogenous; whereas temperature is heterogeneous to music, lighting and cleanliness.

H (2): There is no significant difference in the perception of customers regarding layout of the Big Bazaar.



Table: 4
Layout of the store

| Layout | Mean | Std. Deviation |
|-------------------------|------|----------------|
| Appealing | 2.83 | 0.960 |
| Navigation Of The Store | 3.60 | 0.733 |
| Finding A Product | 3.65 | 0.637 |
| Finding A Trolley | 3.57 | 0.703 |

Table: 5
ANOVA table for Layout

| Source of variation | Sum of Squares | Df | Mean Square | F | P-Value (Significance). |
|---------------------|----------------|-----|-------------|--------|-------------------------|
| Between Groups | 114.803 | 3 | 38.268 | 64.862 | 0.000 |
| Within Groups | 587.628 | 996 | 0.590 | | |
| Total | 719.559 | 999 | | | |

Interpretation: As the P value is <0.001 , the H_0 is rejected, i.e., there is a significant difference in the perception of customers regarding layout of the Big Bazaar.

Table: 6

| Homogenous sub-set of Store layout | | | |
|------------------------------------|-----|-------------------------|------|
| Tukey HSD | | | |
| Store Layout | N | Subset For Alpha = 0.05 | |
| | | 1 | 2 |
| Visual Set Up | 250 | 2.83 | |
| Finding A Trolley | 250 | | 3.57 |
| Navigation Of The Store | 250 | | 3.60 |
| Finding A Product | 250 | | 3.65 |

Interpretation: From the above table no.6 it can be interpreted visual set up is heterogeneous to finding a product, trolley and navigation of the store.

H (3): There is no significant difference in the perception of customers regarding staff behavior of the Big Bazaar.



Table: 7
Staff behavior of the store

| store staff behavior | Mean | Std. Deviation |
|----------------------|------|----------------|
| Courteousness | 3.49 | 0.648 |
| Grooming | 3.43 | 0.592 |
| Efficiency | 3.17 | 0.946 |

Table: 8
ANOVA table for staff behavior

| Source of variation | Sum of Squares | Df | Mean Square | F | P-Value (Significance). |
|---------------------|----------------|-----|-------------|--------|-------------------------|
| Between Groups | 14.467 | 2 | 7.233 | 13.032 | 0.000 |
| Within Groups | 414.612 | 747 | 0.555 | | |
| Total | 429.079 | 749 | | | |

Interpretation: As the P value is <0.001, the Ho is rejected, i.e., there is a significant difference in the perception of customers regarding staff behavior of the Big Bazaar.

Table: 9

| Homogenous sub-set of Store staff behavior | | | |
|--|-----|-------------------------|------|
| Tukey HSD | | | |
| store staff behavior | N | Subset for alpha = 0.05 | |
| | | 1 | 2 |
| Efficiency and Knowledge | 250 | 3.17 | |
| Grooming | 250 | | 3.43 |
| Courteousness | 250 | | 3.49 |

Interpretation: From the above table no.9 shows that efficiency and knowledge is heterogeneous to Grooming and courteousness of store staff.

FINDINGS:

- Customers are facing problem with temperature which is very hot inside of the store. Customers are ok with music, lighting and cleanliness.



- Visual set up is rated as poor by the majority of the customers of the Big Bazaar. Customers are ok with finding a product, trolley and navigation of the store.
- Majority of the customers are rated that the courteousness, grooming, efficiency & knowledge of the store staff is average.

SUGGESTIONS AND CONCLUSION:

- Temperature should be supported for customer for their pleasant shopping experience. It should be maintained and monitored effectively. When there is power cut alternatively generators are being used even though it is not sufficient. So Big Bazaar managers need to be addressed this issue.
- Digital navigators, digital displays should be arranged and set up should be changed periodically.
- Employee training programs and motivational incentives are necessary for staff in order to perform better always.
- Monthly reviews need to be conducted on these issues for regular monitoring in order to gain customer satisfaction and their loyalty.

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COMPARATIVE STUDY OF HISTORICAL PRACTICES OF PRE-CLEANING AND GINNING PROCESS WITH STATE OF ART PRACTICES IN INDIAN SCENARIO

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I. INTRODUCTION

Cotton is a natural fiber. From time immemorial it occupied the highest place amongst the family of fiber, natural or manmade. It has several rich and exceptional properties including comfort and drape is owed. It is also called as king of fibers. The visual evidence of the use of cotton can be traced back to the fifth century A.D. in the Ajanta caves located in the western region of India. Scientist and Historians had found shreds of cloth or written references to cotton dating back in Mexican caves bits. The pieces of cotton balls and cloth were found in Indus Valley of India dating about 3000 B.C. In Hindu Rig Veda in 1500 B.C. the references of cotton use are found. Some Scientist concluded that the cotton had been cultivated for more than 7000 years. The native Americans grew cotton as early 1500 A.D. American colonists were able to grow lot of cotton but they had faced the difficulty of processing the cotton.

To increase the cotton crop in Florida the Spaniards made remarkable efforts. Cotton was first grown in Texas by Spanish Missionaries. A report of Missions at San Antonio in 1745 indicates the production of cotton of several thousand pounds. The Anglo Americans colonist began the cultivation in 1821. In Eighteenth century during the height of British Empire the processing on cotton and production of cloth was noticed.

India was recognized as the cradles of cotton industry for 3000years. In 1500 B.C. to 1700 A.D. India produced finest and beautiful cotton fabric.

II. HISTORICAL PRACTICES OF COTTON CLEANING AND GINNING

Cotton is a very important commodity in Indian Agriculture. India ranks first in world for area under cotton cultivation and confirm as the second largest producer of cotton after China. Cotton is the raw material for the cotton Ginnery. Cotton ginning consist of several processes specially designed to separate lint from seed.

As the cotton had been cultivated for more than 7000 years. The various evidences proved the presence of cotton fabric in various locations. The fabric was the result of processing the cotton starting from picking, cleaning, ginning, spinning and fabric making. The painting showing the use of cotton gin by Buddhist in fifth century A.D. in Ajanta located in Maharashtra, India depicted use of single roller Gin and cloths as shown in figure 1. It is not right to say that gin is the first machine. Primitive versions of gin were used as back as the first century AD. The written record during fifth century gives the idea of use of primitive gin in Asia, Africa and North America. In primitive gin utilized the single iron roller, wooden rollers and flattened wood blocks or even flat chips of stone Though special skills were required for operating single roller gin but it accelerates the purpose of removal of cotton from seeded cotton. Latter on in the twelfth and fourteenth century the dual roller gins were used extensively in ginning operation. During sixteenth century there were many version of gins found. The water power was also used to run the gin.

Before the ginning operation it required the process of cleaning the seeded cotton. Previously the cotton was picked by hand in India, America, Spain and other countries. The process of cleaning the seeded cotton should be an integral part of ginning process. Ginning was done by hand only. The seed of cotton was held with one hand and plucking out the lint with the other. With this method of ginning it took 10 hours to remove enough seeds to make one pound lint. Before the invention of Gin by Eli Whitney in America in 1794, Indian rural people had the practice of cleaning the cotton by the bowed carding instrument called as 'Dhunki' as shown in figure 2.

The cleaning is required to remove trash from the cotton. It has distinctive twang it was in use or its string was plucked. This twang was a common day time sound in rural area in India. People removed lint from cotton by hand some references are available about the presence the ginning machine called Churka shown in figure 3.



Figure1: Painting of Ajanta

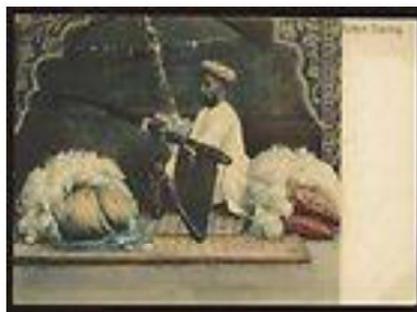


Figure 2: Bow type Cotton Cleaner

The fiber was pulled off the seed by hand powered machine with two hardwood pinch rollers that gripped the fiber and pulled it away from seed [1]. In 16th century, India was producing most delicate and beautiful cloth. The villagers picked the cotton, cleaned the cotton by Dhunki the bow type cotton cleaner, spin the threads with the help of Charkha the

spinning instruments as shown in figure 6. and produced legendary cloths with hand looms.

Eli Whitney (1765 – 1825) was an American inventor. He is known as the inventor of the cotton gin. In 1793, Eli Whitney saw the need for a faster means of removing the lint from the seed. He patented a machine known as 'Cotton Gin' as shown in figure 4. His invention allowed the seeds to be removed mechanically from the cotton fiber. The cotton was fed through rollers, combing the seeds out of the cotton ball, and resulted into smooth fiber [2]. He developed his idea to do the faster ginning by mechanically rather than manually. Whitney's machine used a sieve of wire to hold the seed , while a drum which brushed the lint off the hooks.

In 1796, Henry Ogden Holmes got patent for an improved gin. The name of this gin was Holmes Gin as shown in figure 5. This gin used metal saw positioned on a shaft to replace Whitney's concentric row of spike or saw.

The slot in this gin allowed the cleaned seeds to fall out the bottom that is why the ginning process in this machine was continuous in manner. Whitney used the Holmes basic principle and along with many improvement developed saw type cotton gin.

Due to this evolution in ginning process, the production of cotton increased immediately and dramatically. The production become double during each succeeding decade and it continued in next 40 years

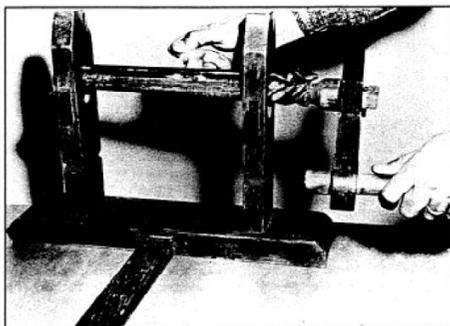


Figure 3: Churka Gin

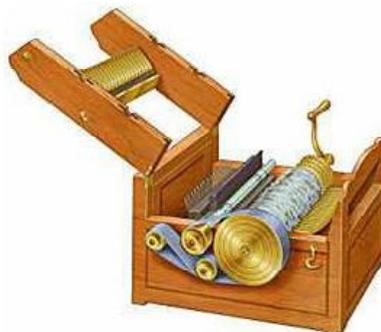


Figure 4: Whitney Gin

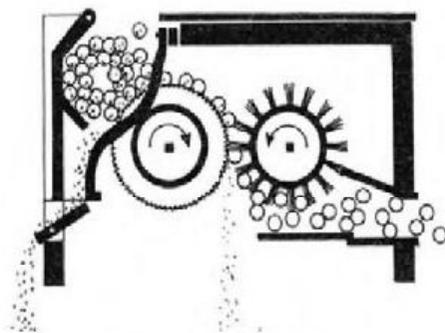


Figure 5: Holmes Gin

This was one of the key inventions of the industrial revolution and shaped the economy of the South America The short staple cotton crop became profitable with Whitney's invention. One cotton gin could produce up to 55 pounds of cleaned cotton daily.

The Southern cotton growing states developed economically. The cotton gin made Whitney famous but did not get much of fortune. The Southern cotton got ready market in Europe and that transformed the national economy.

In 1800's and early 1900's ,Great Britain immersed as most powerful country in that time and became the birthplace of the industrial

revolution. The cotton textiles stood as significant part of nation's industries. In 1860, nearly Forty Lacs population of Great Britain out of 210



Figure 6: Charkha

lacs total population depended on cotton Textiles only . At that time 40% of Britain's exports were cotton textile [9].

The cotton exports from south boomed. The Whitney's gin was the main reason for this. The cotton conflicts led the country in to war with Mexico. Cotton is a typical agricultural produce which can be stored for long time and shipped to long distance, hence it was at the centre of all political activity

The ginning mills were the symbol of prosperity. As the production increased the cotton picking become a critical activity and worker picked up more trash with cotton. During ginning that trash adhered with fiber that resulted into increasing wastage in spinning mill and the fiber did not spin as well. The trashy cotton would not spin well or make high grade yarn was sold at a lower price. Due to this problem the invention in the field of cotton cleaner was started.

In September 1860, C. Smith patented a machine that cleans cotton by placing the seed into a rotating cylinder. It is carried and removed using air pressure through spiral fan blades and pins to rid impurities

as shown in figure 7. In same period Mr. S.Z. Hall developed feeders for cotton gin and patented it in 1860. The feeder had cylindrical shape with catching pad on its periphery that helped to forward cotton for ginning. It was patented for the improvement of cotton-gin by feeding cotton in a uniform manner of removing sand and dirt, separating hulls, leaves, and imperfect pods for improved quality and reducing physical labor. In March 1861, A.S. Eastham patented a machine that uses revolving brush cylinders, stationary brushes, and stripping boards to prepare cotton for ginning as shown in figure 8.

In May 1891, Elam William and R.S. Thomas patented the Cotton conveying cum cleaning seed-cotton as shown in figure 9. Patent for improvements in cotton conveying and cleaning apparatus by using the combination of a rearwardly open feeder and a conveyer in position to receive cotton discharge at the rear of the feeder as a result when a conveyer brings cotton to the feeder, it would provide a branch in position to take up the cotton delivered by the conveyer thus preventing undue accumulation of excess cotton and continuous movement of the cotton in all the parts.

In May 1891, Mr. T. C .Eberhardt patented a new device for handling and cleaning seeded cotton by atmospheric suction in which the cotton may be conveyed and cleaned without passing through the exhaust-fans, thereby avoiding danger of the machine being choked while in operation.

In June 1891, Elam William and R.S. Thomas patented the Cotton handling cum cleaning seed-cotton as shown in figure 10. Patent was for improvements in apparatus for handling and cleaning seed-cotton by



conveying cotton through a pneumatic tube and for automatically delivering there from to each of a series of gins an amount of cleaned cotton graduated at all times to the need of each gin.

In August 1891, Mr R.S Thomas and Mr. W.E. Elam . patented for improvements in machines for handling and cleaning seed-cotton by taking seed-cotton from wagons or storehouses through pneumatic tubes and delivering it freed from dust and other extraneous matter to any number of gins. It includes devices for imparting flexibility to the feed-section of the tube for distributing the cotton and for disposing of the surplus when the cotton was supplied faster than it can be ginned.

In September, 1891 Mr. T. C .Eberhardt patented an apparatus for handling seed-cotton. This apparatus was designed to move seed-cotton to gin-feeders, then from the condenser to the press, and also for conveying seeds and motes to an area of deposit.

Mr .J. F. Cunningham Sr. Developed and patented in November 1891 the cotton cleaner for improvements for machines that separate seeds and other material from cotton as shown in figure 11. In 1891, Mr. Thomus developed a cotton handling and cleaner as shown in figure 12. In this machine the combination of feeder and cleaner efficiently cleaned the cotton and removed the trash with forwarding the cotton to next operation

In April 1893 Mr. Alfred Oliphint patented his machine for feeders and cleaners for cotton gins. It provides a combined feeder and cleaner for cotton gins which was not only thoroughly and effectually cleaned cotton before it passes to the gin, but at the same time it regularly and positively fed the cotton to the gin in such cleaned condition.



Mr. W.E. Elam developed the machine for handling and cleaning seed cotton in 1894. It was patented for improvements in machines for handling and cleaning seed cotton for unloading cotton from wagons and for transferring it from place to place, for example, from wagon to storehouse or from the wagon or the storehouse to the gin house when it was to be delivered to gins or gin feeders, pneumatic apparatus had advantages over other devices. Mr. T.E. Littlefield worked on the combining the elevator, cleaning, distribution and feeding the seeded cotton in ginning process. The Patent was awarded in 1894 for Combining Elevator, Cleaner, Distributer, and feeder for Seed-Cotton to provide a simple, cheap and efficient apparatus for taking seed cotton from a wagon, or other source of supply cleaning it, and delivering it in the desired quantity and in a suitable condition for ginning to one or more gins or gin feeders [10].

During the Civil War, Lancashire companies started looking for alternative sources of cotton in the event of a civil war. India was then indentified as the alternative source of cotton and politics of cotton slowly shifted to India. The Khadi movement of Gandhiji was also a part of this cotton politics. India become a major supplier of cotton to Britain in a few years.

Between 1815 and 1859, Britain imported nearly 77 percent of American cotton and turned it into cloth. However, the American cotton market began to wane with the start of the Civil War; Britain looked to other countries like India, Brazil, Turkey and Egypt as an alternative source for the raw material, which it would buy and sell back as a finished product. India whose own production was not mechanized and relied on a disparate, often changing labor force struggled to compete, and instead



of exporting huge amounts of finished cotton goods, it became the largest importer of British cotton textiles.

During ancient times India has been well known for the textile goods. And it declined during the colonial regime. However, the modern textile industry took birth in India in the early nineteenth century when the first textile mill in the country was established at fort Gloster near Calcutta in 1818 [3]. The first cotton textile mill of Bombay was established in 1854 by Mr. C.V. Davara. He engaged in yarn and cloth trade at home and Chinese and African markets. The first cotton mill in Ahmadabad, which was eventually to emerge as a rival centre to Bombay, was established in 1861 by Seth Ranchhoddas Chotola

A. History of Textile Industry

The cotton textile industry made rapid progress in the second half of the nineteenth century and by the end of the century there were 178 cotton textile mills in the second half of 1900 centuries. During the year 1900 the cotton textile industry was in bad state due to the great famine and a number of mills of Bombay and Ahmadabad were to be closed down for long periods.

The two world War and the Swadeshi movement provided new life to the Indian cotton textile industry. In the period 1922 to 1937 the industry was in doldrums and during this period a number of the Bombay mills changed hands.

Due to minimum import from Japan in second world war the textile industries brought about an unprecedented growth. The number of mills increased from 178 with 4.05 lakh looms in 1901 to 249 mills with 13.35 lakh looms in 1921 and further to 396 mills with over 20 lakh

looms in 1941. By 1945 there were 417 mills employing 5.10 lakh workers. All the machineries were imported from England in the second half of Nineteenth century and first half of twentieth century. The cleaning and handling the cotton was done manually in Ginnery as well as in textile industries.

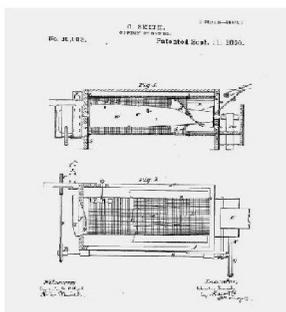


Figure 7: Smith's Cotton Cleaner 1860

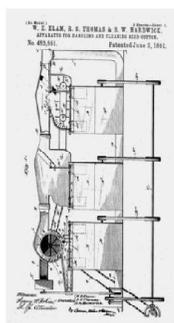


Figure 9: Elam's Handling and Cleaning Machine

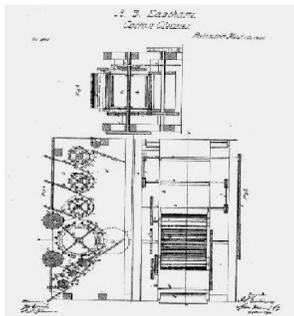


Figure 8: Eastham's Cotton Cleaner 1861

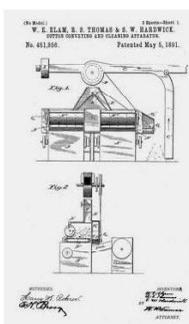


Figure 10: Elam's Conveying and Cleaning Machine

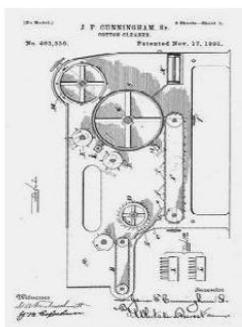


Figure 11: Cunningham's Cotton Cleaner, 1891

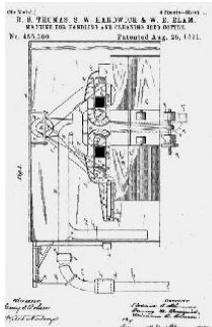


Figure 12: Thomas's Handling and cleaning

III. PRESENT SCENARIO OF GINNING

Prior to 1998, majority of Ginning factories in India were highly labour intensive and cotton cleaning and automatic conveying machineries were not used by them. These practices put Indian cotton at disadvantages as comparing to developed countries [4]. The Indian cotton has relatively high level of contamination about 10-12% despite being handpicked from the farm. There is wide range of contaminants in cotton numbering over 20 types. The types of contaminants are leaves, strings, feather, paper, inorganic matter like sand, dust, oily substances and chemicals like grease, oil etc. The contamination are added in different stages of processing of cotton at ginnery like during pre-ginning (46%), ginning (44%) and during pressing (10%) [5].

The pre-cleaning of cotton which was an exception yesterday is becoming a rule today. Today 52% of ginning units have made pre-cleaning mandatory and rest 48% don't. The survey reveals that a majority of the units (91%) in Maharashtra do not undertake any kind of pre-cleaning operation and so also the entire northern region.

The vintage of the machines speaks a lot on the health of the industry. On that account, the vintage of pre-cleaning machine is as important as the age of other machinery in the ginning industry. The industry has 4376 pre-cleaning machines as on the period of census. The pre-cleaning operation was rarely being carried out in the past and which has been an integral part of the ginning process now. The vintage of the pre-cleaning machines in various periods clearly reveals that most of



the machines (45%) are of recent vintage i.e. after 1995. About 25% of the machines belong to the 1971-80 period and about 24% to 1981-85.

The Cotton International Textile's Manufacturer's Federation, Zurich listed Indian cotton as most contaminated in the world. The other challenges faced by the ginning and pressing industries were to increase productivity, minimize energy consumption, reduce cost per unit and standardized the machinery. The low capacity ginning machines in manual handling setup which used to add contamination in cotton. The initial cost of machineries and infrastructure was the main constraint for the small capacity ginnery with low purchasing capacity. The high interest rate, non-availability of Indian standard machinery, lack of awareness, training played important role for non development of ginnery in this period. The Government of India and Cotton Ginning & Pressing Machineries Manufacturers and Research Institute started putting up serious efforts to upgrade the Ginnery which had resulted in significant changes in Indian Ginning and pressing scenario during next decade.

During 1998 to 2008 Government focused on up gradation of ginning and pressuring factories to optimize the cotton parameters while research institution played important role in the development of suitable machines. The Ginneries focused to achieve the various objectives like optimization of manpower, ginned the maximum length of fiber, preserve the inherent qualities of cotton, obtain the trash free lint, lowest cost of per unit of Ginning, develop energy efficient machines and bring down the noise level.

Due to the focus of Government and other agencies, there was lot of change projected in the field of ginning. The Government took following initiatives

i) *Technology Up gradation Fund (TUF)*: This scheme started from the year 1999. From this scheme the Ginning and Pressing factories could obtain a 5% interest subsidy to reduce the interest burden on the loans taken by factories for modernization of Ginning and Pressing factories.

ii) *Technology Mission on Cotton (TMC)*: In 2000 Government introduced a mission on cotton called Technology Mission on cotton. Where mini mission III and IV seek to improve the infrastructure at the market yards and modernize ginning factories to reduce the contamination in cotton. Throughout the decade over 1000 cotton ginning and pressing factories had taken up modernization for which 25% cash subsidy with upper ceiling had been availed from Govt. of India.

The Institute had also took initiatives, Central Institute of Cotton Technology (CIRCOT) and Ahmadabad Textile Industry's Research Association (ATIRA) had taken up great efforts by organizing repeated awareness programs for ginners, operators, graders and new entrepreneurs. They provided consultancy for proper layouts, training to machine operators, inspection services in respect of TUF and TMC for educating them to know minimum and ideal standards of modernization. This program got good response and ginners changed their mindset. They realized the necessity of using the cotton cleaning equipments and modernization of others machine required for ginning and pressing of cotton. Due to this attitude change the demand of modern



machines increased resulted. The Indian Cotton Ginning & Pressing Machinery Manufacturers had done a good job in the field of manufacturing the modern machinery and expansion in view of increase in production .The Textile Association of India awarded as Largest and Modern Cotton Ginning & Pressing Machinery Manufacturer in India to M/s .Bajaj Steel Industries Ltd., Nagpur.

During this period the efforts of all were resulted in to the development of i) High efficiency Double Roller Ginning Machine. ii) High efficiency of Pre-Cleaner. iii) Pneumatic / Mechanical Cotton Conveying System. iv) Automatic Individual Gin Feeding System. v) Improved Auto Feeder. vi)Automatic Lint Suction System for DR Gin. vii) Scanner for contamination. viii) Humidification system. ix) Automatic Bale Press and x) Online Bagging Arrangement.

IV. NEED FOR DEVELOPMENT OF PRE-CLEANER

As per Food and Agriculture Organization of United Nations (FAOSTAT) India immerged as world's second largest producer and third largest exporter of cotton [6]. It still lags behind in mechanization of farm operations of the fibre crop.[7]. In India , farmers picks cotton twice or thrice from the plant in a season. Mechanization means the picking can be done only once. While hand-picking of cotton results in 2 to 2.5 per cent trash content, it could be higher in mechanization. For ginning mills, pre-cleaning will become a big operation. The Indian cotton is hand picked cotton but it has relatively high level of contamination about 10-12% . There is over 20 types of contaminants in cotton. The types of contaminants are leaves, strings, feather, paper, inorganic matter like

sand, dust, oily substances and chemicals like grease, oil etc. The contaminants are added in different stages of processing of cotton at ginnery like during pre-ginning (46%), ginning (44%) and during pressing (10%).

The vintage of the machines speaks a lot on the health of the industry. On that account, the vintage of pre-cleaning machine is as important as the age of other machinery in the ginning industry [11]. The industry has 4376 pre-cleaning machines as on the period of census. The pre-cleaning operation was rarely being carried out in the past and which has been an integral part of the ginning process now. The vintage of the pre-cleaning machines in various periods clearly reveals that most of the machines (45%) are of recent vintage i.e. after 1995. About 25% of the machines belong to the 1971-80 period and about 24% to 1981-85.

Cotton pre-cleaner are classified in to following types

- i) Axial flow type cotton cleaner. ii) Cylinder Cotton cleaner and iii) Horizontal Cotton cleaner as shown in figure 15.



Figure13: Axial Flow Pre-Cleaner



Figure 14: Inclined Cylindrical Pre-Cleaner



Figure 15: Horizontal Pre-Cleaner

A. Axial Flow Cotton Pre-Cleaner

As shown in figure 13, a seed cotton pre-cleaner based on axial flow principle was designed and fabricated. It has a single cylinder of 1,200 mm length. It has capacity to clean 7–10 quintals of seed cotton per hour. A feeder assembly is attached to control feeding of seed cotton. This pre-cleaner is designed to remove the trash particles like leaves, bracts, kawdi, etc.

B. Inclined Cotton Pre- Cleaner

Cotton cleaning before ginning is an important unit operation to re-tain quality of lint. Central Institute for Research on Cotton Technology (CIRCOT) has developed an inclined type cylinder cleaner to improve the lint quality by removing the trash as shown in figure 14. The inclined type cylinder pre-cleaner with 6 cylinders having a working width 1,240 mm was designed. Spiked and fan type beating cylinders were used to clean the seed cotton. A horizontal lattice feeder was provided for feeding the seed cotton to the cleaning cylinders. Inclined pre-cleaners has 4 to 6 cylinder with spikes arranged in an inclined manner that agitate and convey the seed cotton across cleaning surfaces. The cotton is fed uniformly along the length of the bottom most spiked cylinder. The cylinders are made to rotate at a definite speed in the anticlockwise direction. The rotational motion of the cylinders draws the cotton inside and agitates it across the grid surfaces and thereafter conveys the seed cotton across the cleaning surfaces are either grid bars or concave screens. Foreign matter is dislodged from the cotton by the agitating and scrubbing action of the cylinders. The separated trash falls through

the grids and gets conveyed to a trash chamber for disposal with the help of screw conveyor.

C. *Horizontal Cotton Pre-Cleaner*

The horizontal pre-cleaner removes large trash components such as immature ball as shown in figure 15. Insect infected balls, sticks and small stones very effectively. The working principle of the horizontal cleaner is same as that of an inclined cleaner. In horizontal cleaners number of cylinders varies from 6-10 depending on the cleaning requirement. All the cylinders are kept in a horizontal manner. The main components of this cleaner machine are feed rolls, main spikes cylinder, cleaning spike cylinder, grid, mainframe and power transmission drive including motor.

The cleaning efficiency depends following parameters like machine design, moisture of cotton, processing rate, adjustment of seed and condition of the machine, the amount contamination in cotton, distribution of cotton across. The expected production of cotton in 2020 will be around 6261000 tones. The Indian cotton has relatively high level of contamination about 10-12% This type of cotton should have 2 to 2.5 per cent trash content, it could be higher in mechanization. The adding of the trash starts from farm and ends at opening of the bale in textile mills. The contamination from of 2% to 12 % is added in between the process of transportation of cotton from farm to home, storage at home, transportation from home to ginning factory, storage at ginning factory at open place, and certain stages of Ginning process. In India the harvester is not feasible. If the adoption of mechanization of harvesting and pre-cleaning is done at farm level then the cotton farmers will



increase net profit from their farm [12]. The work is going on for the development of pre-cleaning machine at the farm level or at the village level. The history gives the various levels of improvement in the field of processing of raw cotton and specially for the process of pre-cleaning of cotton for more than 7000 years. Now the coming years will be the era of removing the root cause of contamination of cotton through application of mechanize process of cleaning of cotton at the producer's end.

This work can be considered as an approach for developing of the cotton pre-cleaner which will be useful to the individual cotton farmer or for the group of cotton producing farmers. With the help of this machines shown in figure 16, it may clean the cotton at farm level and make the cotton modules. These cotton modules will be supplied directly to ginning factory. The co-operative work may be initiated to develop the Mini Cotton Ginnery at village [8]. The farmer individually or collectively may start their business of supply good quality cotton to the cotton ginnery. Due to this practice they may earn more profit in the field of supply of cotton. The ginning factory will get good quality of cotton at entry level and minimize some processes at their end and will gin the cotton at minimum level of contamination. The result of these practices will make the ginneries more profitable.

V. CONCLUSION

- The study of historical practices is carried out to know the mechanisms and methodology in the context of cotton processes used at that time. This study helps us to find the proper path to optimize solution to a certain problems. It is said that the history always repeats. The History teaches us that India was developed

country and they knew the use of cotton to produced good quality cotton yarn and cloths. After Sixteenth century the declination started in India.

- It showed that the basic mechanisms are have changed over thousands of years. What has really changed is the details of implementing and the controls at the same time the availability of compressed air, motive power, etc. has contributed in increasing production and sophistication of Machines.
- The expected production of cotton in coming years is high. The cotton producer may individually or collectively start good business and earn net profits by implementing the cotton pre-cleaner and mini cotton ginning at field level or Village level. These practices may increase the employments in rural area and result into the development of rural area. Such developments are seen in United State in the recent past
- Ginnery may get directly the cotton with minimum contamination from cotton producer. This will help to gin the cotton with negligible contamination and earn good profits from their businesses.
- The textile mills will get good quality of lint for their operation and result into good quality of yarn and cloth. The gist of this study is that the pre-cleaning of cotton may be done at root level itself.

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THE ISSUE OF SEPARATE STATEHOOD IN INDIA: THE CASE OF TELANGANA

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INTRODUCTION

India is world's largest democracy and second most populous country emerged as a major power in the 1990s. It is militarily strong, has major cultural influence and a fast-growing and powerful economy. With its many languages, cultures and religions, India is highly diverse. India is going through the combination of both the tradition and modernity. All the religious national leaders participated in the national movement irrespective of their caste and culture without selfishness and personal interests. But we could see that this positive attitude is lacking in post-independence India. Regional disparities in development have been growing in India, especially in the post-reform period. The neglect of agriculture, rural development and the social sectors in the post-reform period and the consequent rise in rural distress together with the concentration of private investment and proliferation of economic opportunities in the developed regions has brought into sharp focus the regional divide or the rise in inter-state as well as intra-state disparities in development. This resulted in the spurt in people's movement since two decades.

The issue of separate State is not a new phenomenon. It has its own history since independence. Initially, Nehru opposed this for fear of creating inward-looking states that would imperil the consolidation of



Indian nationhood, and even encourage separatism. Since 1989, no single national party has won a majority of parliamentary seats across India. Many of the regional parties which are now critical players in federal coalition governments derived strength from regional nationalist identities grounded in language. Rather than promoting the break-up of India, the ability of the central government to create new states has in many - though not all - cases helped to accommodate regional aspirations. In recent years, several new states have been created in the Hindi belt where language has not been a major issue. In 2000, the states of Chhattisgarh and Jharkhand were created in regions with sizeable tribal populations, and following a decades-long movement for a tribal state in Jharkhand. The hill state of Uttarakhand was also created in the Himalayan districts of Uttar Pradesh. Article 3 of Indian Constitution provides inter alia for formation of new states by altering the boundaries of existing states. Article 3 states: Parliament by Law,

1. Form a new State by separation of territory from any State or by uniting two or more States or parts of States or by uniting any territory to a part of any State;
2. Increase the area of any State;
3. Diminish the area of any State;
4. Alter the boundaries of any State;
5. Alter name of any states.

The constitutional provision under Article 3 was incorporated with a benevolent idea to realize geographical and economic unification of India but now it seems that this provision has become a tool for



satisfying regional and linguistic aspirations of people and an instrument to achieve electoral gains.

History of Telanagana state

The state of Andhra Pradesh has a distinct place in the history of social movements in India. The Andhra Pradesh of today is a state of twenty-three districts which represents fairly accurately to the area in which Telugu language and culture are dominant. The state is divided into three regions Telangana, Rayalaseema and Coastal Andhra. Telangana is a region in Andhra Pradesh and was formerly a princely state, ruled by the Nizam of Hyderabad. This region has an area of 114,840 square kilometres (44,340 sq mi), and a population of 35,286,757 (2011 census) which is 41.6% of Andhra Pradesh state population. The Telangana region comprises of districts in Western and Central Andhra Pradesh (Adilabad, Karimnagar, Nizamabad, Medak, Warangal, Khammam, Hyderabad, Rangareddy, Nalgonda, and Mahaboobnagar). It comprises 10 of Andhra Pradesh's 23 districts. It accounts for 119 seats out of the 294 seats in Assembly.

When India became independent from the British Empire in 1947, the Nizam of Hyderabad did not want to merge with Indian Union and wanted to remain independent under the special provisions given to princely states. But the Government of India had other plans and amalgamated his state on 17th September 1948 by force. On a historic note, Rayalseema and Coastal Andhra were part of the Madras Province under the British Empire. However post independence Rayalaseema and Coastal Andhra were separated from the Madras State in 1953 and were merged with the Telangana region of Hyderabad in 1956 to form the state



of Andhra Pradesh. The remaining parts of the Telangana region were merged with Karnataka and Maharashtra. This was the first state that was carved out on linguistic lines in the country. The States Reorganization Commission clearly mentioned that 8 Telugu speaking districts of Telangana area should be made into a separate state called Hyderabad and if interested in future its assembly must vote with 2/3rd majority in 1961(after two elections), so that Telangana can be a part of a United Telugu State, because the committee felt that these two regions are unequal partners. Telangana has been primarily a territory of adivasis and nomads, pastoral and service castes, artisans and leather workers. Telangana movement means the movement of service caste, artisans, nomads, and pastoral communities. All ten Telangana districts have same historical background, geographic closeness, cultural commonality, language unity, and mutual understanding among the people. These factors are all foundation for unity of thought. There is a widespread feeling that aspirations of Telangana people were undermined in all spheres, i.e. social, economic and political which resulted in demanding of a separate Telangana state. Hence, it is historical necessary for the people of Telangana to demand for the separate statehood for the overall development that includes self-rule and self-respect as Amartya Sen argued.

Grievances of Telangana Supporters

1.A history of broken agreements and violated safeguards:

(Gentlemen's Agreement, 1956 , Government Order 610, 1985 (GO 610) - for remedying misallocation of jobs, to be implemented by March 1986, not implemented., Justice Girglani Commission Report, 2004 - to study violations of G.O. 610, SPF, and Presidential Orders. Major deviations

reported, remedial action suggested. Government passed orders in 2006, not implemented till date.)

2. *Partiality in educational endowments and infrastructure:* The government has discriminated against the region by providing a vast chunk of aid to private colleges in coastal Andhra and Rayalaseema with very little to the private colleges in Telangana. The distribution of the location of the state universities/institution facilities of the region is another issue. While state level institutions are spread out in many districts of coastal Andhra and Rayalaseema, in Telangana region they are located only in the capital city Hyderabad. It is asserted that indirect benefits in terms of employment and development of the area around a state level institute/university are denied to the 9 districts of Telangana while 4 state level institutions have been located in one town (Tirupati) of district Chittoor in Rayalaseema region. The seats available to the students in Telangana region in professional colleges, mainly medicine and dentistry are less than in proportion to their population.

3. *Inequality in Government jobs:* The Justice Girglani Commission report (2004) identified tens of thousands of government jobs that were misallocated to non-Telangana persons at the expense of Telangana persons. When duration is taken into account, this translates to thousands of crores of loss of income for Telangana families. While the deviations exist across the board, the proportion of Telangana persons in higher level positions is even lower. These are in violation of SPF (1973) and disregard GO 610 (1985). These have been conceded by the Sri Krishna Committee (SKC) report, without paying deeper attention to the deviations reported by Justice Girglani.



4. Injustice in river water allotment and irrigation: The Telangana region has not received the proper share of river waters, irrigation projects and implementation of various projects. The catchment area of Telangana for Krishna and Godavari rivers is 68.5% and 69% respectively. The allocation, dependent on several factors, is much less. The problem is that the actual receipt is even lesser. Overall, major irrigation projects (paid for from Government funds) have benefited Seemandhra region at the neglect and loss for Telangana

5. Poor Health Infrastructure: Health infrastructure in the state has grown at a slow pace and therefore the per capita availability of many facilities has stagnated or increased marginally. The government health facilities per lac population are the highest in Rayalaseema region followed by coastal Andhra region. Although, Telangana region particularly excluding Hyderabad, is behind in these respects.

6. Cultural denigration and suppression: The social and cultural icons of Telangana have not been promoted adequately. This leads to heritage and identity erasure. Popular art forms like films and television almost dominated by Standard Telugu. There exists stereotype belief that Telangana people are lazy, lacking in education, and refinement. In the current movement for Telangana, language has again become a contentious issue. Telangana people, on the other hand, have argued that their dialect, if not language, differs substantially from that of Andhra region, connoting a separate cultural identity. The natives of Telangana have pointed out that the media, which is dominated by the other regions unflinchingly represents them in a poor light lowering their self esteem and making them feel like second class citizens in their own state. Hence, the demand for Telangana in the current phase of the agitation is being



presented as a demand for self-rule to protect its cultural identity, self-respect, and to escape the yoke of Andhra-Seema regions.

7. Political domination: Telangana groups have alleged discrimination in access to political power in the state. They argue that several agreements and promises made and beginning with those in the Gentlemen's Agreement have not been adhered to. As a consequence, Telangana leaders' voice has not been adequately represented in political decision-making and this has resulted in a lack of decisions in favour of the region. Lack of political voice has led to neglect and discrimination of the region by the more powerful Seema-Andhra side.

Demands for a separate Telangana State

After the formation of Andhra Pradesh, the Mulki Rules, and Gentlemen's Agreements were not honoured, and by 1968, more than 25,000 from Andhra region, have occupied jobs in Telangana region, and there was a feeling of betrayal among the students and employees of the region for not implementing the Gentlemen's Agreements while forming Andhra Pradesh. By this time, the surplus funds collected in the form of taxes etc., to the state exchequer from Telangana region were diverted to Andhra region and natural resources like coal and water were diverted to develop Andhra region. This led to a historical agitation which is called as Jai Telangana Movement in 1968-69. Between 1969 and 1972, the state witnessed two separate movements- Jai Telangana and Jai Andhra. Several political parties in the state have also been actively involved in the agitation. Later a separate organization known as Telangana Praja Samiti was formed under the Chairmanship of Channa Reddy in 1969 later it was turned as a political party. In 1969, a student protest which



erupted in the regions of Telangana with Osmania University proving to be the hot bed of it all. The protests became massive with huge numbers of people taking part in the agitation. The movement which started with the demands of safeguarding the interests of the people of the erstwhile Hyderabad state soon started demanding a separate state. The movement restarted in the 1990's. But in 1990's once again the issue of separate state rises up when Bharathiya Janatha Party promised for separate Telangana State if they came to power. But the BJP could not create separate Telangana State because of the opposition from its coalition partners, Telugu Desam Party. These developments brought new life into separate Telangana movement by the year 2000. In another development, a new party called Telangana Rashtra Samiti (TRS) was formed by K. Chandra Shekar Rao in 2001 with the sole agenda of creating a separate Telangana State with Hydarebad as its capital. It argued that Telangana is excluded from all sorts of developments and opportunities in political power that made them dream of Telangana as a separate state. Despite of their political ideologies Telangana people supported Telangana Rashtra Samiti, whenever it went for elections whether they were local bodies, State Assembly or Parliament Elections and bye-elections for the sake of Telangana, with thumping majority. It gained further energy when in November 2009 TRS president K. Chandrashekar Rao (KCR) started a fast-unto death, demanding that the Congress party introduce a Telangana bill in Parliament. Student organizations, employee unions, and various organizations joined the movement. General strikes shut down Telangana on 6 and 7 December. The resultant massive protest in the region forced Union Minister of Home Affairs P. Chidambaram to announce that the Indian government would start the process of forming



a separate Telangana state. The Government of India constituted a five member Committee headed by Justice Sri Krishna for consultations on the Situation in Andhra Pradesh (CCSAP) on 3 February 2010 to resolve the Telangana issue. The Committee submitted its report to the Union Home Ministry on 30 December 2010 and suggested six options. They are;

1. Maintain status quo,
2. Bifurcation of the State into Seemandhra and Telangana; with Hyderabad as a Union Territory and the two states developing their own capitals in due course,
3. Bifurcation of State into Rayala-Telangana and coastal Andhra regions with Hyderabad being an integral part of RayalaTelangana,
4. Bifurcation of Andhra Pradesh into Seemandhra and Telangana with enlarged Hyderabad Metropolis as a separate Union Territory,
5. Bifurcation of the State into Telangana and Seemandhra as per existing boundaries with Hyderabad as the capital of Telangana and Seemandhra to have a new capital and
6. Keeping the State united by simultaneously providing certain definite Constitutional/Statutory measures for socio-economic development and political empowerment of Telangana region – creation of a statutorily empowered Telangana Regional Council.

According to Telangana activists, the best option of Sri Krishna committee report is the formation of separate Telangana state with Hyderabad as its capital. Finally, the Congress Working Committee



(CWC), on 30 July 2013 decided to recommend to the Central Government to form the 29th State which will comprise of 10 districts. My personal feeling regarding the present UPA's decision on separate Telangana is political expediency ie, 2014 electoral calculation, not development. The UPA government is playing politics with people's emotions.

Do we need new states?

The demands for separate states have come from across the country — for Kukiland in Manipur to Kongu Nadu in Tamil Nadu, for Kamatapur in North Bengal to Tulu Nadu in Karnataka. Creating smaller states may help address regional aspirations but such demands will undermine the federal structure of the nation. I do not agree with the argument that reducing the size of states and improving governance and efficiency. Creation of small states on the basis of administration may be considered necessary for the sake of faster growth, smooth administration and quickest execution of policy framed by the government and also the best monitoring of the plan and policy executed at the ground level. But what is the guarantee that small states will function properly and there will be all round development. It is not size of the state that matters but it is leadership and management that will decide the efficiency. What do we need, smaller states or empowered states?. Smaller states without greater economic and constitutional empowerment can amount to nothing. To be sure, creating new States is no panacea for India's problems and evidence from the Northeast could be cited to prove that smaller States do not necessarily result in better economic performance. But the counterfactual in that region is hardly likely to have been better. Still, there are significant issues that need to be addressed before a further set of new States is create. It must be acknowledged that the problem of

Telangana is as much about redressing historical grievances as it is about getting the future right.

Conclusion

The creation of Telangana reflects the end of a long journey for those who have campaigned for statehood and the beginning of a fresh set of disputes over the shaping of the new state. The announcement of Telangana has opened up many problems resulting in demands for more states across the nation. India may have at least 60 states in future if demands for new states are to be yielded. Here we have to analyze whether the formation of a new state is the answer to the region's problems and what repercussions it could have for the rest of the country. There is no guarantee that bifurcation of Andhra Pradesh will solve backwardness. However, it is clear that some of the problems will go away with partition. In the present situation a political consensus is required to solve the present stress and the after effect decision.

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TEACHER EFFECTIVENESS OF ELEMENTARY SCHOOL TEACHERS IN RELATION TO SELF- CONCEPT

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INTRODUCTION

Every nation progress with the quality of education imparted to its citizens. It is recognized as a mirror of the society and educational institution as society in miniature. Education is the outcome of human environment interaction that one experiences as a child, as an adult and as an old person. As such education is the life long process and each one of us gets opportunities for a variety of experiences. The quest for such experiences is an inborn quality. Every human child is compelled to seek his/ her basic needs which in turn take the shape of human environment interaction result of which continues throughout life. The quality of education depends upon well adjusted and well satisfied teachers. The teacher is the top most academic and professional person in the educational pyramid under whose guidance the destiny of our children is placed by the parents and society. It is no exaggeration to express that the whole educational process revolved round the teacher. In the entire teaching process the teacher is a powerful agent who can inculcate ideas of nationhood in children, the future citizens of the nation. A sincere and hardworking teacher at any level of school teaching i.e. elementary, secondary and senior secondary makes every effort to achieve the desired end. Among this, elementary school stage is considered to be a very crucial stage of education in a child's life, because at this stage, the child needs constant attention, guidance and personal care. Teachers at this



level need to be equipped in term of their abilities, skills, competencies, modes of thinking and expression so as to help the children in laying foundation for their personality.

Human behavior is a very complex phenomenon and as such as is very difficult to understand and predict. An individual behavior is a function of his self- concept and depends upon the way in which he perceives the situation. In the modern age 'self concept' has been recognized as a patent means for making a deep study of personality as it helps in understanding human behavior. Thus the self is not only related to motivational activity alone, but acts as a regulating and coordinating factor in perceiving, learning, remembering, planning risk taking, decision making situations. While solving a problem or in undertaking some work, the level of performance is determined not only by the difficulty or case of the problems but also by the image one has built about oneself in general. Self concept is the key stone of personality. One cannot imagine a person without 'self'. Self is the essence of personality. The self is considered as that segment of an individual which is known to an individual. It is one own image in one's own eyes, as perceived, felt and thought of by oneself. Teacher's self-concept affects their own and the pupil's behavior, their ability to build up sound relationships with the pupils, their style of teaching and their perceptions and expectations of themselves as teacher and of children as learners.

OBJECTIVES OF THE STUDY

- (1) To study and compare teacher effectiveness of male and female elementary school teachers.



- (2) To study and compare self- concept of male and female elementary school teachers.
- (3) To investigate the nature and extent of relationship between teacher effectiveness and self -concept of elementary school teachers.

HYPOTHESES OF THE STUDY

- (1) There exists no significant difference between teacher effectiveness of male and female elementary school teachers.
- (2) There exists no significant difference between self-concept of male and female elementary school teachers.
- (3) There exists no significant relationship between teacher effectiveness and self- concept of male and female elementary school teachers.

TOOLS USED

- 1) Teacher Effectiveness Scale (TES) constructed and standardized by Mishra (1999).
- 2) Self-Concept Inventory (SCI) constructed and standardized by Beena Shah(1986).

ANALYSIS AND INTERPRETATION OF DATA

Table-1 showing Comparison of Effectiveness of Male and Female Elementary school teachers.

To test the hypothesis 1, i.e. there is no significant difference between the level of effectiveness of male and female elementary schools

teachers the mean, standard deviation (S.D.) and t-value of two groups of the sample have been calculated, as given in the Table 1

Table 1

Mean, SD and t-value of Effectiveness of Male and Female elementary school Teachers

NS- Not significant at .05 level

| Groups | N | Mean | S.D. | t-value |
|--------|-----|--------|-------|------------|
| Male | 200 | 182.99 | 24.94 | 0.38(N.S.) |
| Female | 200 | 182.22 | 27.45 | |

Bar Diagram showing the comparison of the means of Effectiveness of Male and Female Elementary school Teachers

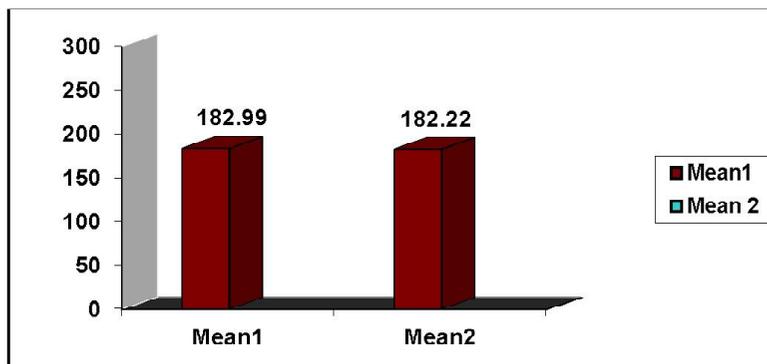


Figure 1

Table 1 Shows the mean scores of male and female teachers on composite scale were found as 182.99 and 182.22 and S.D. as 24.94 and 27.45 respectively. Since their mean scores fall in category B, (Table 4.2) of 'average effective' teachers by their means. Both the groups were found to be almost equally in their effectiveness as teacher, though with a marginal difference in favour of the male teacher (by + .77 mean difference) which may be due to sampling error. The calculated t-value between these two groups 0.38 being less than the table value of 't' at



0.05 level of significance. Thus, the null hypothesis i.e. ` there is no significant difference between the level of effectiveness of male and female elementary school teachers is RETAINED. The result is supported by studies conducted by Dhaliwal (1995), Grewal (1996) and Kaur, P (2009). However Gupta’s (1981) study found significant differences between teacher effectiveness of male and female teachers.

Table-2 Showing Significance of Difference of Means of Self-Concept of Male and Female Elementary School Teachers

Comparison of level of Self-Concept of Male and Female elementary school teachers.

To test the hypothesis 9, i.e. “There is no significant difference between the level of self-concept of male and female elementary school teachers”, the mean, standard deviation and t-value of two groups of the sample as calculated are given in the table 2

Table 2
Mean, SD and t-value of level of Self-Concept of male and female elementary school teachers

| Group | N | Mean | S.D. | t-value |
|--------|-----|--------|-------|---------|
| Male | 200 | 157.83 | 18.37 | 2.63* |
| Female | 200 | 153.33 | 21.34 | |

*Significant at 0.05 level of significance

Bar Diagram showing Comparison of means of level of Self-Concept of Male and Female elementary school teachers.

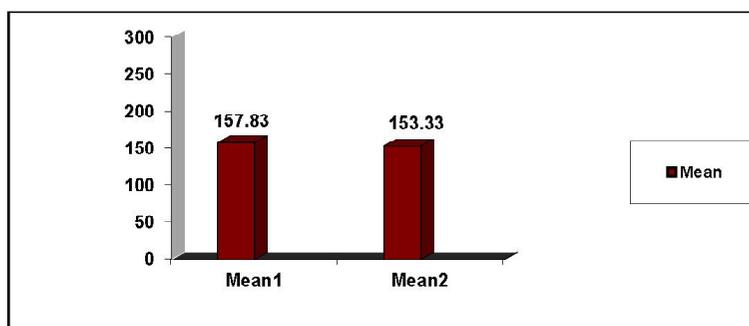




Figure 2

Table-2 shows the mean score of male and female teachers on combined scale were found as 157.83 and 153.33 and S.D. as 18.37 and 21.34 respectively. Since their mean scores fall in category B (Table 4.14) both the groups were found to have 'average self-concept', though with a marginal difference in favor of the male teachers (by + 4.50 mean difference), which may be due to sampling error. The calculated t-value between these two groups 2.63 is significant at 0.05 level of significance. It means that teachers who belong to male category show higher self-concept than female teachers, thus the null hypothesis H_0 , i.e. "there is no significant difference between the level of self-concept of male and female elementary school teachers" stands REJECTED. The result is supported by the studies conducted by Chadha (1985) and Anuradha (2003) and Kaur, P. (2009). However, Gupta (2002) found no significant difference between self-concept of male and female teachers.

Table-3 Showing Coefficient of Correlation between level of Teacher Effectiveness and level of Self-Concept of Male and Female Elementary School Teachers

| Variables | Size of the Sample (N) | Pearson's Correlation Co-efficient (r) |
|---|------------------------|--|
| Teacher Effectiveness vs. Self- Concept | 400 | 0.29 * |

*Significant at .01 level of significance

Table-3 shows the value of coefficient of correlation between level of effectiveness and level of self-concept of elementary school teachers is 0.29. It represents a low positive relationship between the two variables. The obtained co-efficient of co-relation is found to be significant at 0.01 level of significance. It seems fair to interpret that level of effectiveness



and level of self-concept are interdependent on each other. The change in level of teacher effectiveness affects the level of self-concept of elementary school teachers in the same manner. Thus, the null hypothesis i.e. there is no significant relationship between level of teacher effectiveness and level of self-concept of elementary school teacher's is REJECTED. It means that a bond of positive correlation exists between the two sets of variables i.e. teacher effectiveness and self-concept of the elementary school teachers of this sample. The result is supported by the studies conducted by Patel (1980), Sharma (1988), Gupta (2002), and Kaur, P. (2009). However Sidhu (1982), Veena (1985) and Walia (2003) reported that self concept is not significantly related with teacher effectiveness.

CONCLUSIONS

- (1) No significant difference has been found in the teacher effectiveness of male and female teachers.
- (2) A significant difference has been found between self-concept of male and female elementary school teachers.
- (3) There exists a significant relationship between teacher effectiveness and self concept of male and female elementary school teachers.

EDUCATIONAL IMPLICATIONS

As the outcome of present study reveals that there is significant relationship between Teacher Effectiveness and Self-concept of male and female elementary school teachers. Self-concept is the cognitive or thinking aspect of self and generally refers to the totality of a complex, organized, and dynamic system of learned beliefs, attitudes and opinions that each person holds to be true about his or her personal existence.



The teacher's mastery experiences related to success is the major influence on one's self-efficacy. The present study is a preliminary effort on teacher effectiveness among elementary school teachers in relation to their self-concept. Teacher's positive self-concept plays a vital role in teaching learning process. Teachers having positive self-concept are always person oriented rather than event or thing oriented. There is no significant difference found between the Teacher Effectiveness of male and female elementary school teachers thus there is no need of suggesting any gender prejudices. A significant difference has been found between the self-concept of male and female elementary school teachers which suggests that the teachers should be provided better salaries, housing facilities, medical facilities, availability of library, learning materials and teaching aids, better works and working conditions and of various teaching skills in the teaching learning settings. This will further improve the schools climate and the pupil's all round development. The novel approaches like Team-teaching, Co-operative learning, Workshops, Seminars, Simulated teaching, Discussions, In-service training programs, Orientation and Refresher courses for teachers encourage capacity building of new arrivals and develop them into excellent teachers. It is no exaggeration to express that the whole educational process revolved round the teacher. Teacher plays an inevitable role not as a mere transmitter of knowledge and culture but as a change agent also. It is the responsibility of the teacher to guide and inspire students, to inculcate values in consonance with our cultural heritage and our social objectives.

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DIRECTIVE PRINCIPLES OF STATE POLICY - THE PANACEA FOR SOCIAL JUSTICE

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Preamble of our Constitution enunciates broad objectives and socio-economic goals, which our constitution seeks to achieve. These are to secure to all citizens of India, social, economic and political justice; to secure to all India citizens liberty of thought, expression, belief, faith and worship; to secure to them equality of status and opportunity; and to promote among them fraternity so as to secure the dignity of the individual and the unity of the nation. The Preamble to the Constitution lays down the goals of politico-socio-economic democracy for citizens of India. Without economic justice political justice has no meaning. Hence to supplement the Preamble, Directive Principles of State Policy spell out the goals of economic democracy, the socio economic content of political freedom, the concept of a welfare state.¹

These directives confer certain non justiciable rights on the people, and place the Govt. under an obligation to achieve and maximize social welfare and basic social values like education, employment, health etc. The gist of these directives lies in Articles 38 which sings in tune of the Preamble.

“The state shall strive to promote the welfare of the people by securing and protecting as effectively as it may, a social order in which justice-social, economic and political shall inform all the institutions of the national life”.



Part IV of the constitution, embodying these directives has commanded the state to see that the citizens have adequate means of livelihood; that the operation of the economic system and the ownership and control of the material resources of the country sub serve the common good; that the workers get not only a living wage but enough to enable them maintain and improve their physical and mental health and that of their children, to educate the next generation to be useful citizens of the country and to retire in the evening of their life and warm their hands at a comfortable hearth to enjoy leisure and social and cultural opportunities; that special consideration be shown to women and children; and to promote with special care the educational and economic interests of the weaker sections of the people. Article 45 expresses the hope that within ten years of the adoption of the constitution, there will be compulsory primary education for children upto the age of 14 years. The other provisions of the Directive Principles equally secure the regeneration of the Indian society and improving the techniques of agriculture, husbandry, cottage industries etc. The principles thus impose positive obligations on the state to build a safe base for democracy³. The Directive Principles set out a number of objectives to guide legislative and executive policy. They are not enforceable in the court of law since they do not create any legal right in favour of any individual. Directive Principles guide the exercise of legislative power but do not control the same⁴. Directives have been held to supplement the fundamental rights in achieving the welfare state. Directives and fundamental rights are to be construed harmoniously. "From the analysis of the function of law and state it is clearly seen that it is the solemn duty of a welfare state for its very existence, the well being and progress of the people to strive for

the establishment of an egalitarian society, wherein economic, social and political equality and justice prevail⁵. This obligation on State is not modern innovation in India, but we inherited from primordial periods. "In the fourth century B.C. we find in Kautilya Arthashastra a specific injunction to the effect that the king shall provide the orphan, the dying, the infirm, the afflicted and the helpless with maintenance, he shall also provide subsistence to the helpless expectant mothers and also to the children they give birth to"⁶

Though these directives are not legally enforceable against the state but framers of our constitution never intended to make them simply moral obligations. It was clarified by Dr. Ambedkar.

"It is the intention of the assembly that in future both the legislative and the executive should not merely pay lip service to these principles but they should be made the basis of the legislation and executive actions that may be taken hereafter in the matter of governance of the country.⁷ The sanction behind them is actually, political. Dr. Ambedkar said "If any Govt. ignores them, they will certainly have to answer for them before the electorate at the election time"⁸.

Since these directives were for their implementation by the state to accomplish the cherished goals of our constitution hence their periodical progress should be assessed. Six decades have passed but the broader objectives intended by the framers of constitution still remain unfulfilled.

Now let us dispassionately evaluate the implementation of these directives. There are certain principles of policy to be followed by state, embodied under Article 39. It commands the state to secure that the



citizens, men and women equally, have the right to an adequate means of livelihood. To give effect to it MNREGA⁹ has been launched with great hopes & vigour all over the country. But the media revelations unfold the maladies & corruption galore in its implementation in several states. The money allocated for specific purpose is being siphoned and diverted to the corrupt mafia. Women and men are free to adopt any profession of their liking. They are not under pressure to follow the profession of their varna as it used to be in ancient Hindu culture. Leave the question of adequacy there is a large number of people who do not have any means of livelihood. Again Article 39 provides in Clause (b) that the ownership and control of material resources of the community are so distributed as best to subserve the common good. Article 39 (c) contemplates measures for preventing concentration of wealth and means of production in a few private hands. To check this accumulation of capital, taxation of wealth and capital has been characterized as an appropriate method for prevention of concentration of wealth in an individual. Tax evasion by the politically and economically empowered inflated pockets of already rich and concentration of wealth and resources in the hands of very few is a harsh reality of our society. There are so many spheres where equality has no application and employers pay arbitrary and discriminatory wages. The glaring example of this discrimination is construction workers, where women are not given equal wages. Again Clause (e) of Article 39 speaks of ensuring that health and strength of workers and tender age of children are not abused and citizens are not forced by economic necessity to enter avocations unsuited to their age or strength, but inspite of legislations already in existence, this directive is being flouted. Under financial constraints children are employed in blatant violation of child



labour prohibition. Substituted clause (f) of Article 39 inserting a new clause to the effect that children are given opportunities and facilities to develop in a healthy manner and in conditions of freedom and dignity and that childhood and youth are protected against exploitation and against moral and material abandonment. Central legislation prohibits the employment of children, but Govt. of India survey furnishes evidence of rampant child labour in different walks of society. State is further enjoined to make a provision for securing education to children (Article 41). To strengthen it further Article 21-A guarantees free & compulsory education to children of age of six to 14 years. The Right to free & Compulsory Education Act, 2009 is a welcome step in this direction, but there are many untold sordid realities about the implementation of this law. In many States people have approached the High Courts for implementation of this Act.

States are instructed by Article 39-A to promote justice, to provide free legal aid, by suitable legislation or schemes or in any other way, to ensure that opportunities for securing justice are not denied to any citizen by reason of economic or other disabilities. In view of this directive the parliament has enacted Legal Services Authority Act ,1987. This Act is being implemented all over the country but its impact is visible in the dispensation of justice & access to justice. However, more needs to be done in attaining the desired goals of this Act. The state is directed (under Article 40) to take steps to organize panchayats and endow them with such powers and authority as may be necessary to enable them to function as units of self government. The idea underlying this directive is to introduce democracy at the grass roots. But the dreams of the makers of constitution remain unfulfilled. Since elections of these bodies are



seldom held at due time, they have failed to promote concept of direct democracy at bottom. Lack of proper awareness among the village adults, of statutory existence of Gramsabha, personality clashes, factionalism, casteism, illiteracy, lack of statutory powers etc. have resulted in failure of the Panchayat Raj system. Our society is a heterogeneous society comprising of multilingual & multireligious sections of people governed by their own personal laws. Multiplicity of personal laws in an integrated and united country was a matter of concern for the framers of our Constitution, hence they provided in Article 44 that "The state shall endeavour to secure for the citizens a uniform Civil Code throughout the territory of India". State has not been able to bring a Uniform Civil Code for all citizens. Even the Courts have been same times reluctant due to certain reasons¹⁰.

UPLIFTING OF EDUCATIONAL AND ECONOMIC INTERESTS OF WEAKER SECTIONS:

Article 46 obligates the state to promote with special care the educational and economic interests of weaker sections of the people and in particular of the scheduled castes and scheduled tribes and shall protect them from social injustice and all forms of exploitations. It aims to bring the downtrodden section of society at parity and to bring them in main stream of the society so that they can play an active role in the state economy. To accomplish this goal, the Department for welfare of scheduled castes and backward classes is implementing a number of welfare schemes by various departments of Union & State Govts.

Progress of a nation is judged by the living standards of its citizens, that is why Article 47 obligates the state to regard as among its primary



duties, the raising of the level of nutrition and the standard of living of its people and the improvement of public health and in particular, the state shall endeavour to bring about prohibition of the consumption except for medicinal purposes of intoxicating drinks and of drugs which are injurious to health. A large number of children die in their tender age due to malnutrition, under nourishment or non availability of adequate medical services. Prohibition of liquor in many states was imposed but failed due to corruption, smuggling and diminishing recovery of revenue. The main reason of failure of state to fulfill this directive is that lion share of the state exchequer comes from excise duty on liquor. Failure to implement this directive is failure to imbibe the Gandhien ideal of life. On this front state should take necessary measures, to see the Ganhiji's dreams being converted into reality.

AGRICULTURE AND ANIMAL HUSBANDRY:

Article 48 ordains State to endeavour to organize agriculture and animal husbandry on modern and scientific lines and shall in particulars, take steps for preserving and improving the breeds and prohibiting the slaughter of Cows and calves and other cattle. Since agriculture is the main stay of India's economy, the state is under obligation to modernize the agriculture to increase productivity and efficiency. Better irrigation facilities are provided e.g. by canals and pumps. Various laws enacted by the legislature & policies of the State Governments have fallen pray to corrupt bureaucracy & politician nexus. Recent conviction of Mr. Lalu Prasad Yadav in fodder scam , latest revelations in seeds scam of Haryana are merely indicative of the evils in execution of policies. Slaughter of Cows is going on unchecked and administration is merely a shameless



spectator. But onus lies not on the State alone, as no administration can run or function without public support.

Again Article 48-A speaks of protecting and improving the environment and to safeguard the forests and wild life of the country. Plethora of laws enacted for protecting the environment, certify the legislative action but execution of all these laws is full of pot holes and pit falls. Among the causes of poor implementation of environmental laws corruption is the root cause at all levels. The Judiciary has certainly done a pioneering contribution by e principles in environmental jurisprudence & strengthening public interest litigation as a tool for the protection of environment. In furtherance of mandate of Article 51 to promote International peace and security, International treaties have been incorporated in our legal system by making laws & interpreting the laws in their consonance.

Proper administration of justice requires separation of executive and judicial powers. Keeping it in view Article 50 gives direction that the state shall take steps to separate the judiciary from executive in the public services of State. In compliance of this directive Judicial powers vested in executives have been severed.

To sum up, the analysis of above discussion leads us to affirm that there are certain directives which have been sincerely implemented by enacting specific laws & implementing them. However, there are numerous laws & programmes, which have not been honestly implemented or have failed due to non cooperation or lack of honesty & sincerity in executive. Here it will not be improper to mention the observation of Mr. Justice K.S. Hegde.



“Our constitution has tremendous creative potential. It lays out a plan for peace, progress and prosperity of the nation. It visualizes the building of a welfare state, a just social order. Our constitution has not failed us. What is necessary is that we should measure upto its expectations.”

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A CRITICAL APPROACH TO PEDAGOGY OF SCIENCE:EXPLORING DIVERSITY IN PERCEIVED UNITY

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Introduction

Pedagogical frameworks in Science have traditionally assumed discourse in science classrooms to be mono-disciplinary in nature, where science classrooms are considered to be reclusive of any socio-cultural influences of society. Such frameworks have their foundations in the belief system that science is an objectively developed body of knowledge, consisting of various concepts, theories and laws. These components of science are again presumed to have developed independently and thus being wholly free from having any socio-cultural underpinnings. Teachers, in such cases are expected to teach science to all their students in a similar manner, as students community is also considered to be homogenous in nature and learning of science to be same by all students regardless of their socio-cultural backgrounds.

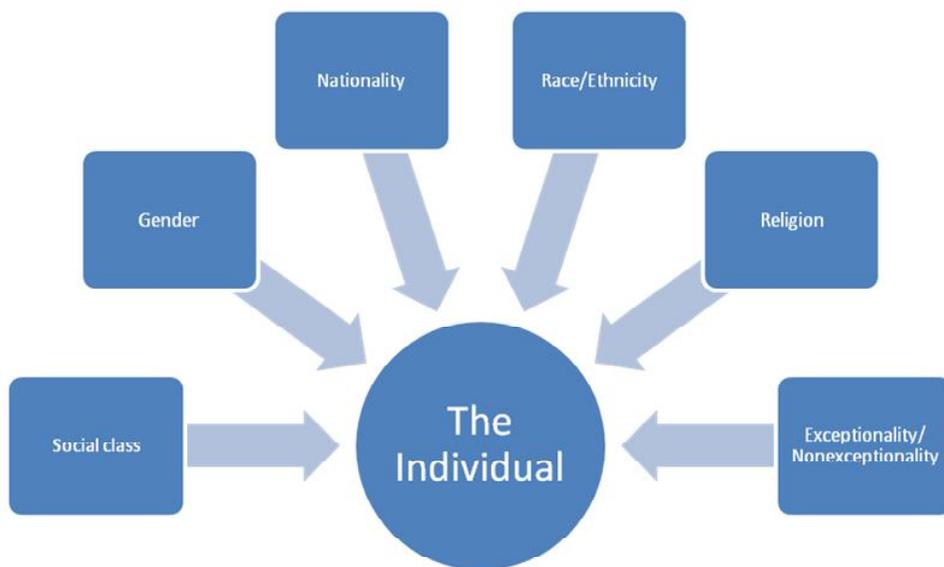
Recent studies on pedagogy of science have questioned these pre-established mono-disciplinary paradigms. They have highlighted the crucial and significant role played by various knowledge systems of our society. In science education scholar's community, it is an emerging area of research which adopts multidisciplinary approach and explores various components of pedagogy in science in a holistic manner. It demands a multi-disciplinary approach in the teaching of science at school level and highlights the presence, need and significance of

multiple knowledge domains while planning any educational experience for the learners in science.

Let's understand this approach in more detail...

Diversity in Science Classroom

In India, students in science classrooms come from diverse socio-cultural backgrounds and a huge diversity exists in the socio-cultural experiences of these students. As we know, cultural, ethnic and gender identities form the very basis of social identity of a person, so they might also have a crucial role in educational experience and interpretation of life situations for that individual. It might lead to the development of unique thinking patterns along with multiple knowledge, skills and perspectives. Identity of a person is also heavily influenced by his/her membership in different social groups.



Multiple Group Memberships

Source: Banks, 2006

A group is a collectivity of persons who share an identity, a feeling of unity. A group is also a social system that has a social structure of interrelated roles. The group's programme for survival, values, ideations and shared symbols constitutes its culture. So the more we know about a particular group and the extent to which socialization has taken place within that group, the more accurately we can predict, Explain and understand the student's behaviour in a particular classroom.

According to Ogunniyi (1988), every human "tends to resolve puzzles in terms of the meanings available in a particular socio-cultural environment, the meanings become firmly implanted in the cognitive structure and manifest themselves habitually and may act as templates, anchors or inhibitions to new learning". So any concept can be comprehended and interpreted through a number of knowledge sources which may vary from mythological beliefs to everyday experiences of an individual. This also becomes evident in words of Jonathan Osborne (Osborne, 1996) that "All learners do not fit exclusively into one style. Many may share strong preferences among several styles." Students within all ethnic, racial and social class groups have different learning styles. And these groups influence student's behaviour such as their learning style, interactivity, because they are members of several groups at the same time. Knowledge of the characteristics of the groups to which students belong, of the importance of each of these groups to them, and of the extent to which individuals have been socialized within each group will give the teacher important clues to student's behaviour (Bank, 2006). Thus diverse cultural experiences add uniquely to their



cognitive structures, which in turn demand a comprehensive psycho-social understanding on the part of any serious researcher. 'A number of indigenous writers also have argued the importance of connecting school science education to the students' cultural background'. (Kawagley1995, Barnhardt1999)

Presence of Various Social Institutions

Often presence of multiple social institutions/ dimensions in a society gives rise to hidden power relationships and hierarchical structures in science classrooms. Some of the most prominent social institutions/domains of India are caste, class, religion, ethnicity, gender and linguistic diversity. These social identities of our society often become the source and site of conflicts and discrimination among its members. Our students are an active member of these varied social groups and these experiences find reflections in science classrooms also. So it is equally crucial to deconstruct these conscious or unconscious sociological nuances and complexities involved herewith and address student's individual needs and dilemmas.

Discrimination can be seen in practices that disqualify members of one group from opportunities open to others, for example a person may be refused a job because of his/her gender, caste or religion. India like most societies has been marked by acute practices of social discrimination and exclusion. At different periods of history protest movements arose against caste, gender and religious discrimination. Yet prejudices remain and often, new ones emerge. Thus legislation alone is unable to transform society or produce lasting social change. A constant social campaign to change awareness and sensitivity is required



to break them. (Patterns of social inequality and exclusion, Indian society, NCERT, 2005)

On the basis of above discussion, it is lucidly clear that social inequality and discrimination is prevalent in Indian society. This discrimination can be seen on the basis of caste, class, language, region or religion. These exclusionary practices are all pervasive in various walks of life. Education being an important social institution without exception carries these practices directly or indirectly... and here starts our concern as an educationist and reflective practitioner to contemplate over various issues to explore their implications for a critical and socially just science education as well society.

Prevalent View of Science

The most prevalent view of science is that of logical positivism. The scientist is thought of as a dispassionate, wholly objective and rational man who explores the facts of this world which are static and knowable through observation and logic. In words of William Cobern (Cobern, 1996a), the scientific view of the world as presented in the classroom is often materialistic, reductionist and exploitative. It is common stereotype that scientists are dispassionate, objectively rational men. Some students on the other hand, may be people who are quite passionate and who blend rationality, emotion, and intuition- and they may not be male. Many students may bring a holistic view of the world with a focus on social and humanistic aspects of the world. Also "it is a commonly held opinion that only one science exists, and it has had no built-in point of view. The weight of the evidence determines the conclusion, whatever they may be". (Cobern, 1998) This perspective



carries an implicit meaning that science is above culture. Cultures vary from location to location, but science transcends culture and is constant across all.

Learning of science has always been viewed as a pursuit of somewhat abstract concepts and theories. In academic discourse, scientific knowledge is perceived as of supreme status and free from any subjectivity. According to Brooks (Brooks, 2002), 'Science education is too abstract, too removed from reality and place emphasis on teaching readymade concepts rather than stimulating students' thinking and experimentations'. Any attempt to explain a phenomena through approaches other than academic scientific ways, is often dismissed as misconceptions or alternate conceptions and effort are made towards developing an acceptance of scientifically established explanation of any phenomena. One expression behind these observed phenomena may be as given by McKinley (2005), as "In the time of globalization, in terms of technology and increased worldwide travel where population migrate, personal knowledge is often dismissed as irrelevant."

One of the major impediments to equity in science education is the persistent stereotyping of science as the province of the privileged few-a subject too hard, too uninteresting, too irrelevant, and beyond the reach of most students. Another challenge is to replace this view with one of a science literacy that is as accessible to students as it is relevant to every citizen, and interesting and enjoyable as it is crucial for success in a variety of careers. (Lynch, 2000)

Diversity Pedagogy Theory

Diversity Pedagogy Theory (DPT) is a set of ideas that talks about the natural and inseparable connection between culture and cognition.

In other words, to be effective as a teacher, we must understand and acknowledge the critical role culture plays in the teaching learning process. DPT suggests that culturally inclusive teachers observe children's cultural behavioural patterns to identify individual and group cultural competencies and skills; and use this knowledge to guide their teaching decisions. These culturally competent teachers know how to change their instruction and understand how to create optimal learning conditions to enable more children to learn what is they intend to teach.

Need for Multidisciplinary Approach in Science

Tobin (Tobin, 1993) has raised some relevant and crucial questions related to cultural studies in science education which often remain as implicit assumptions-

- What do students and teachers believe about the world around them, especially the physical world?
- How do students and teacher understand their own place in the world, especially their relation to the physical world?
- What is the cultural milieu in which these student and teacher's belief, values and relationships are grounded and supported?
- What is the culture of science? How is that culture interpreted in the school science classroom?
- What happens when student's culture, teacher's culture and the culture of science meet face to face in the classroom?

He further suggests that it is important for science educators to understand the fundamental, culturally based beliefs about the world that students bring to class and how these beliefs are supported by



student's cultures, because science education is successful only to the extent that science can find a niche in the cognitive and socio-cultural milieu of students. Thus the contextual constructivist researcher in science is led to two questions of cultural anthropology 'what does people believe about the world and Why?' The Why is crucial, for this indicates that the question is about *culture*.

This apparent polarity and contradictions in science has been studied by many science scholars and they have tried to elucidate the more comprehensive and often unexplored dimension of the nature of science and its learning, through critically analysing the nuances of the contradicting and often confusing themes in teaching culturally relevant science.

This immense socio-cultural, religious and linguistic diversity presents a great challenge in front of Teachers, educationist, Thinkers, Philosophers, Administrators and policy makers. Indian classrooms are increasingly becoming more and more diverse in nature. When children from different walks of life come together and study in same classes and schools, there is an interaction of the social-cultural capital of students, teachers and that of that very subject which is being taught and learnt in the classrooms. So there is a need to look into their socio-cultural diversity so that innovative methods of teaching-learning along with learner-appropriate pedagogies could be evolved.

Here we, as science educators and thinkers get an opportunity, and a link, to understand and realise the importance of multi-disciplinary approach in pedagogy of science. It demands the study of various disciplines such as psychology, sociology, anthropology, nature



of science and of course education. So that diverse elements of socio-cultural diversity and their effects on student's development and learning can be identified, studied and explored in detail. Here the need of the hour is that we, the educational researchers understand, more than ever before, the requirement and essentiality of having the knowledge of multiple disciplines/ subjects. And use this knowledge in improving the current pedagogy in science.

Concluding Remarks

Knowledge and application of various subjects in evolving a new pedagogy of science will go a long way. With this understanding, perhaps we will be able to develop the individuals who will not only have the knowledge of science, but can also employ that knowledge in their day to day life and can become an informed decision maker themselves.

Thus, if any research in pedagogy of science aims to be holistic, culturally responsive and inclusive in nature, it is quintessential to not only taking into account but integrate it with diverse disciplines such as Anthropology, history, political science, economics, sociology, psychology, social-psychology and psycho-sociology. In a nutshell, we can be sure that inter-disciplinary approach resides at the helm of any research on pedagogy of science and the need to realise this is more than ever before.

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EFFECTIVENESS OF SIX THINKING HATS STRATEGY ON DEVELOPMENT OF LATERAL THINKING OF HIGH SCHOOL STUDENTS

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Introduction:

Thinking is the ultimate human resource. Knowledge or information is the basic material handled during thinking. Whenever computers and information technology give us more and more information we also need thinking in order to avoid being overwhelmed and confused by all the information. For creativity, design, enterprise and doing anything new, we need thinking. Out of different types of thinking, emergence of Lateral Thinking in recent years is a natural reaction to the enormous increase of information.

Lateral thinking is a term invented and used first by Edward de Bono in his publication "New Think: The Use of Lateral Thinking" published in 1967. De Bono defines lateral thinking as a method of thinking concerned with changing concepts and perceptions.. It aims at freeing the mind from the imprisonment caused by already established thinking patterns and generating new ideas. Developing such type of thinking has already become a pedagogical challenge to modern educators. There are many attention directing tools to use for exploration of lateral thinking like provocation. One of such tools called 'Six Thinking Hats' invented by de Bono. There are six colored hats and each color represent a type of thinking. Six Thinking Hats strategy systematically provides an opportunity for creativity in an environment

that is free of the criticism and confrontation. Although these six metaphorical hats can be put on or take off by the thinkers. This technique is extremely simple and can be used at all levels.

Significance of the study

In order to deal with rapidly changing world of today where new concepts and ideas are needed, educationists and philosophers are feeling urgent demand of a new type of thinking. Lateral Thinking is specifically concerned with changing ideas and perceptions. Six Thinking Hats strategy is a simple, effective and attention-directing tool that helps people be more productive, focused and mindfully involved. This strategy is a frame work for thinking and can incorporate lateral thinking. Thus six thinking hats strategy is widely used in Business sector, but this method could be better when educationist would try this at school level. After seeing its values and benefits in high school levels many countries have adopted this strategy in school curriculum, like Venezuela (1995). At the department of Education, Tasmania (2005) had done work in this direction in English Learning Area. Till now, no research work has been done on this in India. All these facts encouraged the researcher to conduct a study to find the effects of **Six Thinking Hats strategy** in teaching on development of Lateral Thinking of high school students.

Statement of the Study:

"Effectiveness of Six Thinking Hats strategy on development of Lateral Thinking of High School Students."

4. Operational Definitions of the Terms Used in the Study:

- **Six Thinking Hats Method:** There are six colored metamorphic hats. The colour of each hat also related to its function:

White Hat: The white hat is concerned with objectives of facts and figures.

Red Hat: The red hat gives the emotional view.

Black Hat: It points out the weakness in an idea.

Yellow Hat: The yellow hat is optimistic and covers positive thinking.

Green Hat: It indicates creativity and new ideas.

Blue Hat: The blue hat is concerned with control and conclusion.

• ***Lateral Thinking:***

It is low probability sideways thinking. Edward de Bono defines it as method of thinking concerned with changing concepts and perception. It is about reasoning that is not immediately obvious and about ideas that may not be obtainable by using only traditional step by step logic. The term lateral thinking has been defined in the same context in the present study.

Objectives of the Study

To study the main and interactional effects of Six Thinking Hats strategy on the development of Lateral Thinking of High School students.

Hypotheses of the Study

H1 - There is no significant difference between Control and Experimental group with respect to lateral thinking after treatment.

H2 - There is no significant difference between Pre and Post test group with respect to lateral thinking after treatment.

H3- There is no significant difference between different levels of intelligence with respect to lateral thinking after treatment.



H4- There is no significant interaction effect of different treatment groups and levels of intelligence with respect to lateral thinking .

H5- There is no significant interaction effect of different levels of intelligence and testing occasions with respect to lateral thinking.

H6- There is no significant interaction effect of different treatment groups and testing occasions with respect to lateral thinking.

H7- There is no significant interaction effect of different treatment groups, levels of intelligence and testing occasions with respect to lateral thinking.

Experimental Research Design and Methodology:

The experimental study uses Pre-test, Post-test Control Group Design. For the purpose of the present investigation a nested cum crossing design was employed. In order to analyze the data a 2X3X2 analysis of variance was used for the three independent variables viz. treatments, levels of intelligence and testing occasions. The variable of teaching strategy was studied at two levels, namely Six Thinking Hats and Convectional method of teaching. The variable of intelligence was studied at three levels, namely high, middle and low. The variable of testing occasions varied in two-ways i.e. Pre-test and Post-test.

Tools Used

To collect the requisite data for the present study, the investigator used following tools

- ***Raven's Progressive Matrices*** was used to study the intelligence of the students.



- ***Lateral Thinking Test*** (2012) by Sucheta,K. and Aggarwal Meenu was used.
- ***Lesson Plans based on Six Thinking Hats Strategy*** prepared by the investigator.

Sample of the study

The present study was conducted on a sample of IX class 96 students from G.B.S.S School of District Nangloi. Two identical groups comprised of 48 respondents in each i.e. Experimental and Controlled were drawn with the help of stratified random sampling techniques and level testing

Procedure used in the Experiment

After the selection of the sample and allocation of students to the two instructional strategies, the experiment was conducted in three phases. *Firstly*, a pre-test (Lateral Thinking) was administered on the students of both the experimental and control groups. *Secondly*, one group was taught through Six Thinking Hats strategy and another group was taught through conventional method of teaching by the investigator. Topics were same for both the groups. *Thirdly*, after the completion of the treatment, the post test (Lateral Thinking) was administered on the students of both the groups.

Analysis and Interpretation

The three-way analysis of variance was used to test the hypotheses related to strategies of teaching, levels of intelligence and testing occasions. The summary of (2X3X2) ANOVA for Lateral Thinking score is presented in the Table 1



Table 1

Summary of three-way ANOVA (2X3X2) for Lateral thinking of students

| Sr. No. | Source of Variation | Sum of Squares | Df | Mean Square | F | Sig. |
|---------|-----------------------------|----------------|----|-------------|-----------|-------|
| 1 | A | 2715.021 | 1 | 2715.021 | 46.935** | 0.000 |
| 2 | B | 1565.281 | 2 | 782.641 | 13.530** | 0.000 |
| 3 | C | 14008.333 | 1 | 14008.333 | 903.440** | 0.000 |
| 4 | AXB | 17.573 | 2 | 8.786 | 0.152 | 0.859 |
| 5 | BXC | 102.010 | 2 | 51.005 | 3.289* | 0.042 |
| 6 | AXC | 2867.521 | 1 | 2867.521 | 184.935** | 0.000 |
| 7 | AXBXC | 32.635 | 2 | 16.318 | 1.052 | 0.353 |
| 8 | Pupils (P) with in (AXB) | 5206.125 | 90 | 57.846 | | |
| 9 | Residual (PXC) within (AXB) | 1395.500 | 90 | 15.506 | | |

*Significant at 0.05 level of significance **Significant at 0.01 level of significance

Expected F-value for df=1/90 at 0.01 level is 6.92

Expected F-value for df=2/90 at 0.05 level is 3.10

Expected F-value for df=2/90 at 0.01 level is 4.85

The results, therefore, have been interpreted first of all for main effects and then for two-way and three-way interactional effects.

(I) Main effects: There are three independent variables i.e. (A) different treatment groups, (B) levels of intelligence and (C) testing occasions. The results are reported variable-wise.

(i) Effect of Different Treatment Groups (A): Referring to Table 1, it can be seen that the F-ratio is highly significant (df= 1/90) for the effect of different treatment groups (experimental and control group) in relation to the lateral thinking test scores (F= 46.935) at 0.01 level of significance. Therefore the null hypothesis H1 is rejected. It means



that the experimental group is at higher level than the control group in respect of lateral thinking score.

(ii) Effect of levels of intelligence (B): Table 1 reveals that the F-ratio was significant ($df= 2/90$) for the effect of levels of intelligence in relation to the lateral thinking test score ($F= 13.530$) at even 0.01 level of significance. It means that the intelligence affected the results on lateral thinking test significantly. Therefore the null hypothesis H2 is rejected.

(iii) Effect of Testing Occasions (C): Table 1 indicates that the F-ratio was significant ($df=1/90$) for the effect of testing occasions in relation to the lateral thinking test scores ($F=903.440$) at even 0.01 level of significance. So we may say that there was a significant effect of testing occasion on the lateral thinking scores. It means that the lateral thinking increased after the treatment i.e. post test. Therefore the null hypothesis H3 is rejected.

II) Two-way Interactional effect : The two-way interactional effects have been interpreted in the following paragraph.

(i) Interaction between different treatment groups and levels of intelligence (AXB)

Table 1 indicates that the interactional effect between different treatment groups and levels of intelligence was insignificant ($df=2/90$) in relation to the lateral thinking test scores ($F=0.152$) even at 0.05 level of significance. Thus, the hypothesis H4 is accepted.

(ii) Interactional effect between different levels of intelligence and testing occasions (BXC)

The Table 1 indicates that the interactional effect between different treatment groups and testing occasions (BXC) was highly significant ($df=2/90$) in relation to the lateral thinking test scores ($F=3.289$) at 0.05 level of significance. Therefore hypothesis H5 is rejected. The result indicated that the significant differences existed among students of experimental and control groups when they were pre-tested and post-tested. It indicated that the six thinking hats strategy is helpful in improving lateral thinking ability of the students.

(iii) Interaction between different treatment groups and testing occasions (AXC)

Table 1 indicates that the interactional effect between different treatment groups and testing occasions (AXC) was highly significant ($df=2/90$) in relation to the lateral thinking test scores ($F=184.935$) at 0.01 level of significance. Therefore, the hypothesis H6 is rejected. It indicates that the significant differences existed among students of experimental and control groups when they were pre-tested and post-tested. It indicated that the six thinking hats strategy is helpful in improving lateral thinking test scores of the students.

iii) Three-way interactional effect: Table 1 reveals that interaction among treatment groups, intelligence levels and testing occasions (AXBXC) was insignificant ($F=1.052$) for $df=2$ even at 0.05 level of significance. Hence, the null hypothesis H7 is rejected.

Findings

On the basis of the data analysis and its interpretation, the following major findings are arrived at:

- The main effect of Six Thinking Hats strategy was significant on lateral thinking in high school students.
- There was a significant difference among high school students of different levels of intelligence when they were pre-tested and post-tested on lateral thinking.
- There was a significant difference among high school students of different treatment groups when they were pre-tested and post-tested on lateral thinking.
- There was no significant difference among high school students of different treatment groups and levels of intelligence on lateral thinking.
- No interaction effects of treatment groups, levels of intelligence and testing occasions was found on the mean lateral thinking score of high school students.

Conclusion:

The study revealed that the Six Thinking Hats strategy has helped the Standard IX students to enhance their lateral thinking as evident from the post-test of lateral thinking. This means, Six Thinking Hats strategy has a significant impact on the development of lateral thinking in relation to levels of intelligence of high school students.

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