

Volume 2, Issue 13(3), December 2013
International Journal of
Multidisciplinary Educational Research

Published by
Sucharitha Publications
Visakhapatnam – 530 017
Andhra Pradesh – India
Email: victorphilosophy@gmail.com
website : www.ijmer.in

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Dr. K.VICTOR BABU

Editor-in-Chief



ISSN: 2277-7881; Impact Factor -2.735

INTERNATIONAL JOURNAL OF MULTIDISCIPLINARY EDUCATIONAL RESEARCH

Visakhapatnam -530 003, Andhra Pradesh – India, www.ijmer.in

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, Index Copernicus 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 31st issue of IJMER; I hope this journey of IJMER more benefit to future academic world.

The current issue deals with Marketing Strategies, Study of Errors and Misconceptions in Science, Trade-Related Aspects, Emotional Suffocation of Women, Diabetic and Non Diabetic Working People, Sexual Harassment at Work Place, Literacy and Social Cohesion, Cost and Returns of Sugarcane Cultivation, Underclass, Green Growth 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 25 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.

(Dr. Victor Babu Koppula)



MARKETING STRATEGIES FOR ENTREPRENEURSHIP IN INDIAN TEXTILES

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Introduction:

India is a land of craftsmen. The textiles of India have been well known in Europe since Greek and Roman times. From 1600 to 1800 AD, India was the biggest exporter amongst the entire textile exporting countries. Textiles are decorated by various techniques, i.e embroidery, brocading, printing, painting and dyeing. Handlooms are a tradition of our country where these crafts have been performed by generations of craftsmen.

But, the younger generation does not seem willing to continue this business and 60% of the people belonging to this community are now looking for other jobs. Their market is also affected by high competition and new trends in fashion. The handicraft sector needs a lot more involvement from the newer generation now than ever before to sustain in the market. In the earlier days, the artisans made only what they can and sell it in the market but in the marketing driven economy, there is a need for them to market their products to sustain. Hence the paper discusses the opportunities of the textile industry which the entrepreneurs can look for.

Lucknow Chikankari :

The art of Chikan embroidery in India is about 400 years old and it is believed that this is a Persian Craft, which came to India with Noorjahan, the queen of Jahangeer the Mughal Emperor. The tradition of

Chikankari has come down from families who served the ruling elite. Due to the variety of stitching-styles involved in Chikankari, it is claimed to be one of its kind. Hand embroidery that is impossible to imitate in any other part of the world Chikan embroiders claim a repertoire of about thirty-two stitches, to which they give delightfully fanciful names like Double-Star Earring, Peacock Feather's Eye. Closer analysis reveals that many of these are different combinations of the same few basic stitches. Traditional Chikankari was embroidered on Muslin with a white thread. Gradually the work was started being done on other fabrics like Organdie, Mulmul, Cotton and Silk. Presently all types of fabrics, namely Voile, Chiffon, Linen, Rubia, Khadi, Handloom cloth, Terry Cotton, Polyester, Georgette, Terry voil etc are used in Chikan Embroidery.



Fig.1 (a) Chikankari embroidery from Lucknow



Fig.1 (b) Chikankari embroidery from Lucknow

Pochampally Ikat:

Pochampally is a small town in Nalgonda district of Andhra Pradesh, a handloom cluster is known for its very unique Ikat design for centuries. It has about 5000 weavers who are involved in this craft of traditional design called Ikat. With the objective of converting this uniqueness into commercial value, the Textiles Committee launched a cluster initiative under its Cluster Development Programme to facilitate the local associations "Pochampally Handloom Weavers' Cooperative Society Limited", an autonomous society registered under the society Act 1860

and "Pochampally Handloom Tie & Dye Silk Sarees Manufactures Association" an association established under the law are the two bodies that are responsible for production and marketing of Pochampally Ikat. The Directorate (Handlooms & Textiles) Government of Andhra Pradesh, Weavers Service Centre (WSC), APTDC, and NABARD have been involved in the process of GI registration. The services of APTDC used for filling before GI registry and NABARD have provided funds under its DRIP to cover the costs involved. It is the first textile cluster to be awarded the GI certification in the year 2004.



Fig.2(a) Pochampalli of Andhra Pradesh



Fig.2(b) Pochampalli of Andhra Pradesh

Analysis of Business Operations is as follows:

A SWOT analysis was done to analyze the various strengths and weaknesses of the Lucknow Chikankari and Pochampally Ikat clusters and to study how their business operates and what measures could be further taken which can create new entrepreneurial opportunities in these sectors.

· Availability of Raw Material:

· The basic raw material for manufacturing of Chikan Embroidery products is fabric, which is easily available in India. Availability of various variety of cloth in the market provides manufacturers with opportunities to produce many varieties of products. For Pochampally the major raw material for weaving Ikat is Cotton and Silk which is abundantly available in India which provides an opportunity to produce the products in various varieties with lower costs.



· **Subcontracting of Production Process:** For the manufacturing of Chikankari products, the usual procedure followed is of subcontracting the work. Job workers are hired on per piece basis who then usually work from their own place and complete all the process of production such as cutting, stitching, printing, embroidery and washing. Some manufacturers have also started in-house process of manufacturing.

· **No Designer Input:**

· Handicraft textile dresses are now treated as fashion garments but manufacturers do not appoint designers for development of new products. Very few i.e. just two or three manufacturers are making use of designers expertise. All the designing work is carried out by the manufacturer himself, either by copying designs from fashion catalogues or by ideas imparted by buyers.

· **Lengthy Production Time:**

· Normally it takes about 3-5 months time for production of Chikan Embroidery products. Sometimes it even extends up to 7-8 months depending on the intricacy of the designs. The weaving of Ikat saree is a lengthy process which takes around 5-6 days per saree to be finished.

· **No Regular Work to Artisans:**

· The artisans are not directly linked with the manufacturers for the procurement of work. One contractor of the area procures the work from the manufacturers and distributes it to the artisans. Artisans are dependent on the contractor who usually exploits them. Artisans do not get the work regularly and due payment of their work from the contractor.

· **Low Wages to Artisans:**

· Since the distribution of work is through the contractor, the Chikankari artisans who are the actual masters of the art do not get their due wages.

The normal earning of an artisan is just Rs. 15/- to 40/- per day. Very few artisans who are highly skilled get Rs. 60/- to Rs. 80/- per day while the recommended wage is Rs 225.

- The material for weaving Ikat is provided by the society or the dealers to the weavers who get a 12% margin for the final product. When they weave 8 sarees in 45 days with the assistance of the entire family, they earn only Rs. 2000/- as wages while the market value of a single saree exceeds Rs.2000/

- **Poor Working Condition of Artisans:**

- The working conditions of the artisans are quite poor. Usually they do work at their home along with their regular household work. The Kachaa homesteads tend to soil the cloth to be embroidered and also the poor light and hygienic conditions of the workplace adversely affects the health of the artisan.



Fig. 3 Weaver working on the loom

- **Specialization in Product Manufacturing:**

- In these clusters, usually manufacturer has specialization in manufacturing one or two products. Some are only manufacturing Ladies suits while some only produce saris. Even specialized manufacturing of value wise products is also present. The manufacturers can also be differentiated as producers of low range, medium range or high range products.



· **Undercutting Practice among Manufacturers:**

· Majority of the manufacturers are involved in producing low priced products, so that they make quick profits. As a result they compromise on quality of work and indulge in unhealthy practice of undercutting. While the Andhra Pradesh Govt. has appointed special quality control persons to look upon the quality of Ikat products, there is no such initiative taken by the Uttar Pradesh Govt. to regulate the quality of Chikankari products.

Some manufacturers have established their embroidery centers in villages, where they provide work to a group of artisans and make payment on monthly basis instead of the regular job work pattern. In such cases they have a good control on the quality of embroidery.

Assessment of organizational linkages in the cluster reveal that there is No association or forum of small and medium enterprises in the cluster: Although there are many manufacturers in the Chowk Area, the main market of producers of Lucknow, but they have not formed any association or forum for their welfare. Years back, efforts were made by some manufacturers to form an association called Lucknow Chikan Manufacturers Association, but the association did not prove to be a great success. Very recently some young manufacturers have tried to reactivate this association.

· **No proper coordination among manufacturers:**

· There is no proper coordination among manufacturers for any process of business because of fear of duplication of product design; they avoid discussing their ideas with each other. No consortium or network type activity is in practice in the cluster.



· **No direct relation between artisans and manufacturers:**

· As the artisans of Chikan embroidery are mostly residing in rural areas and are unorganized therefore, they are not directly related to the manufacturers. The contractors of the area come to Lucknow and contact the manufacturer for work. Afterwards they distribute the work to the rural artisans. Manufacturers feel comfortable in this process as they have to deal only with one person i.e. the contractor and not with a group of artisans.

Prevalent marketing strategies are as follows:

Since both the clusters are based in rural areas and the artisans are not educated, henceforth they are not involved in marketing activities. Artisans are mainly dependent on the contractors and the few manufacturers for the orders and sales of the products. Some of the marketing strategies that have come up recently with the help of various organizations (Government and non-government) are as follows:

· **Online Marketing:**

· Both these clusters have their own website where they sell products online directly to the customers. This is a very recent activity that they have come up with the help of the Textiles Committee of India, Ministry of Textiles, Government of India. The websites have increased the visibility of these products in the market and it is now easy for the customers to buy authentic product directly from the artisans which also saves on the cost of the products and is beneficial for both the artisans as well as customers.

· **Marketing on the basis of GI Certification:**

· Both these clusters have been registered under the patents act as a Geographical Indicators. It adds to their popularity. Some of the manufacturers also using the certification to promote the goods



internationally and certifications are taken as a token of authenticity and quality in the international market.

· **Tourism based Marketing:**

· There are small retail outlets of the products of Lucknow Chikankari and Pochampally Ikat in the area where these products are manufactured which attracts the tourists to buy the products as a souvenir. Tourism based marketing depends greatly on developing good relationships with neighboring tourist attractions and resorts, visitor and tourist information centers, and local governments. In some cases, tourist-based marketing depends on the tourist actually experiencing the production. The tourists who see the process and talk with the weavers are more willing to pay a higher price to purchase the product as they can connect with the artisans and experience the hard work and labor put to produce each and every product.

Some of the challenges of tourist based marketing is that it can be seasonal. This can make it difficult for organizations to pay employees or members whenever there is slow tourist season. Moreover it can be hard to attract quality managers to the remote locations, especially in sales and marketing.

· **Innovative Designs:**

· The Generation Y of the artisans is coming up with innovative designs which suit the current fashion market for the increase in sales of the products and gain popularity. These innovations are restricted to only the few educated younger artisans while the others are still working on the traditional designs and motifs which they have been working on for very long. There is a lot of scope in the market with new designs which not only will save our traditional craft but will also provide them with decent livelihood opportunities.



Various marketing strategies which an entrepreneur must make use of in order to utilize the potential of the craft is as follows:

· **Branding:**

· Branding has a major role in influencing the buying behavior of the customers especially in reference to the fashion and apparel industry, it becomes even more important. This is because the fashion brands not only ensure quality and durability but are also associated with image and status. Branded clothing is perceived to have better quality, design, brands are "classy", "rugged", "smart", makes one look "rich", gives "self-confidence. Marketers try to position their brands so that they are perceived by the consumer fit a distinctive niche in the marketplace - a niche occupied by no other product.

Moreover with the increasing purchasing power of the customers, they are moving towards branded clothing which creates an image in the minds of other people. Most of the handicraft products in India are produced at a very small scale by rural artisans who are less aware of the brand phenomenon. There are only one or two manufacturers who have created a brand which sells only the handicrafts. Thus there is a huge market potential through branding of these products. The reasons are:

- o The products are handmade and have exclusive designs which facilitate the brand phenomenon of differential marketing.
- o The raw material and labor are available at low costs which provides higher margin for the retailers.
- o The product will be new in the market which will create inquisitiveness among buyers.



An example of a brand dealing in Indian handicrafts is Fab India which has established itself as a handicraft products retailer and only sells handicraft products. The brand sources its products at the grass root level from the artisans in the village and sells it through a chain of stores all over the country as well as internationally and through online retailing. The brand is known for its exclusive product line and authentic, superior quality traditional products.

· **Creativity and Innovation:**

· The market trend is changing and so is the need and demands of the consumers. The fashion market is one of the classic examples of the dynamic market where the product line changes twice a year and in some cases like Zara even 4-5 times a year. In a dynamic market, it is very difficult or even impossible to sustain with the traditional designs on which our artisans are still working. Most of the handicraft artisans are in the rural areas where they don't have any exposure of the market and are thus producing the products with the same designs which they are doing for years or try and copy some designs from magazines for a change.

In a competitive market, it is very important to bring in new ideas in the designing area of the product and give it a new look continuously to attract customers towards the product. With new designs which are at par with the market demand, there is a huge potential in the fashion market for the handicraft products. Moreover, with the rapid change in the fashion, it is very important to increase the production rate of the products which is not possible with the traditional designs which are too intricate to be produced to match the market demand and due to the intricacy and time consumption, are expensive which makes the customer reluctant to buy them. Thus the designs can be made less complicated which will not only



reduce the time required to produce each piece of product but will also reduce the cost and make it more acceptable in the fashion market.

· **Potential in the International Market:**

· There is huge demand of Indian handicrafts in the foreign market which is proved by the fact that the textile and apparel exports has been increasing each year. Also most of the foreign buyers are looking for products which are innovative, exclusive and low priced. The upliftment of quota system also provides a great opportunity for the countries like ours rich in diverse crafts, easily available raw material and cheap labor of our textile sector is an advantage. The government of India also promotes the exports especially the export of traditional handicraft products by giving special discounts in the excise duties as well as giving duty drawbacks to the organizations exporting these products.

· **Government Policies and Schemes:**

· The government gives support to the handicrafts sector through various policies for the upliftment of the crafts as well as for the improvement in living conditions of the workers for the preservation of Indian traditional crafts. These policies favor the organizations working with the artisans and in dealing with the buying and selling of these handicraft products.

Government has also formed various clusters for this purpose and duty rebates are given to products produced in these regions to promote the craft and the artisans. It would further attract the younger generation who are interested in the business of traditional craft. These policies and schemes of government are helpful in new enterprise development.

· **Certifications Like GI:**

· The certifications like GI (Geographical Indicators) have made some of the handicrafts of the country like Lucknow Chikankari, Pochampally Ikat,



Pipli Applique work and Upada Jamadhani have popularized these crafts not only nationally but internationally too. The recognition of these products has given a good opportunity for manufacturers to market their products at very low costs. It also facilitates the export of these products as the certification gives them authenticity which further facilitates in selling the products to the buyer.

Conclusion:

The two clusters discussed above are an ideal to many more handicrafts and handicraft clusters across the country which is rich in the cultural heritage. The artisans themselves are parting away from the crafts because of low income generation and competition from other fashion related products in the market. These clusters with the help of various government and non-government organizations have created a unique identity for themselves and are continuously creating new market opportunities for their products. These are only a few examples from the long list of crafts we have in various parts of our country. Each of them are unique in their own ways and have a potential in the market but need the some attention like the Chikankari and Ikat to flourish in the market.

The preservation of these traditional crafts is not only a moral responsibility of our younger generation but has a huge potential for them. There is a need to understand the potential of traditional textiles of India and work towards the innovative marketing strategies so as to fit into the demand of the customer. Designer brands can be created which would help in making the craft popular in domestic and international market. The entrepreneurial opportunities in other sectors can take the textile sector as a potential market and contribute in the preservation and revival of our traditional crafts.



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A STUDY OF ERRORS AND MISCONCEPTIONS IN SCIENCE IN RELATION TO ACHIEVEMENT AMONG SECONDARY SCHOOL STUDENTS

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If our country is to keep in step with rapidly changing world, it is essential that the teaching of science must have a prominent place in the secondary schools of our country. The major goal of science education is to produce citizens who can deal with the words, concepts and scientific symbols necessary for the success in the technologically advanced modern age. Concept is the idea an individual has about a particular class of objects or events, grouped together on the basis of the things they have in common. In case of human learning concept formation is a valued goal. Throughout our instructional arrangement, we intend to organize examples and situations in such a way that the learner will be able to acquire concepts. Learning of science concepts has become more difficult by the presence of errors and misconceptions among students.

Errors and Misconceptions

Error is the state of departing from truth. A multiple choice test is the most frequently used tool to detect most frequently appearing errors. Students have many types of errors but all errors are not misconceptions. It is a well known fact that students do not come to class room as “blank slates” (Resnick, 1983). Science educators who were interested in conceptual development have used a variety of terms to describe the situation in which students’ ideas differ from those of scientists about a concept, like, students’



misconceptions, naïve theories, alternative conceptions and alternative frameworks etc.

(Blosser, 1987). These misconceptions may come from strong word association, confusion, conflict or lack of knowledge (Fisher, 1985).

Without the development of proper concepts, higher level of learning is not at all possible. Traditionally, classroom experiences emphasize rote learning. It is a well known fact that despite the best efforts made by teachers, students do not grasp fundamental ideas covered in the class. Even some of the students give the right responses but are only using correctly memorized words. When questioned more closely, these students reveal their failure to understand fully the underlying concepts (Mestre, 1999). Eryilmaz and Surmeli (2002) have revealed that sometimes students give correct answers but they do not have scientific conceptions. In contrast to it, sometimes students give incorrect answers but when questioned deeply these students reveal the correct scientific conceptions. Significant learning requires integrating new ideas with existing knowledge. Sometimes this old knowledge- new knowledge connection is successful but sometimes it leads to errors in understanding.

It may be pointed out that there is much stress of researches in the area of science achievement and problems encountered by the students in the form of committing errors and misconceiving the science concepts. However there is paucity of researches in the area “errors and misconceptions in learning scientific concepts” in Indian contexts.

Objectives

- To find out the level of performance of secondary school students on Concept Achievement Test (CAT) in science in relation to academic achievement.



- To find out the percentage of secondary school students who committed errors and misconceptions on Concept Achievement Test (CAT) in science in relation to academic achievement.
- Hypotheses
- There will be a significant difference in the concept achievement of high achieving and low achieving secondary school students on Concept Achievement Test (CAT) in science.
- The students with high academic achievement will differ from the students with low academic achievement in the patterns of errors and misconceptions on Concept Achievement Test (CAT) in science.

Studies Related To Errors and Misconceptions

Over the past three decades, research in education has indicated that students hold many ideas that are different from those generally accepted by scientists. Similar studies have been done in different subject areas by Eryilmaz and Surmeli, 2002; Sindhu and Sharma, 2004; Cetin et al., 2004; Haki, 2005.

Method

Descriptive method of research was used in the conduct of the study which was completed in two phases:

Phase1 included construction and standardization of Concept Achievement Test (CAT) in science by the researcher for the identification of errors and misconceptions covering the concepts of adaptations, habitat, biosphere, ecosystem, food chain and food web, functions of ecosystem, biomass and biodiversity of ninth class PSEB prescribed science text book.

Phase II included field work. According to the objectives and concepts in the curriculum the preliminary draft of the test containing fifty three test



items to be responded in three tiers was prepared. This draft was administered to 220 students of ninth class for evaluation. On the basis of the indices of the item difficulty and in the view of the experts 23 items were discarded and 30 items were selected. This test was administered to 125 secondary school students of Patiala to find out the reliability and validity of the test. The test was to be responded in three tiers. First tier included multiple choice items having one correct answer and three distractors and required the students to select the correct answer. Second tier required the students to write reason of the response. Third tier asked students about their confidence for the answer in the first tier and reason in the second tier. Total achievement score of each student was calculated according to the students' multiple choice item scores, reasoning part scores and confidence level scores together. In multiple choice test items, correct answer took 1 score and wrong reasoning took 0 score. For reasoning part of the test, correct reasoning took 1 score and wrong reasoning took 0 score. For assessing confidence level, confident students took 1 score and non-confident students took 0 score. If a student gave correct answer, correct reason and showed confidence he/she took 1 score. If in any one of the tiers student took 0 score, the total score of the student for that particular item was 0.

Sample

A sample of 912 students of ninth class studying in high and senior secondary government schools affiliated to PSEB was selected by randomly selecting 33 schools in seven districts of Punjab.

Administration of Tools

The field work was completed by the researcher by visiting the selected schools and administering the Concept Achievement Test (CAT)



in science and academic achievement of the students (annual middle standard examination marks in percentage) was noted from school record.

Findings

The major findings of the study are summarized below:

- The distribution patterns of scores in the light of obtained central tendency values in case of concept achievement in science of secondary school students of Punjab had moderate level of achievement.
- It was revealed that the mean achievement of students with high and low academic achievement came out to be 14.94 and 9.65 respectively. The t value testing the significance of mean difference came out to be 11.60, which is significant at 0.01 level of confidence and indicated that students with high academic achievement have significantly high achievement on Concept Achievement Test (CAT) in science as compared to their counterparts.
- On the average 44.06% high achieving and 56.44% low achieving secondary school students committed errors on Concept Achievement Test (CAT) in science. This indicated that low achiever secondary school students significantly committed more errors in all the areas of Concept Achievement Test (CAT) in science.
- As far as low achiever secondary school students are concerned, they had objectively false conceptions in all the areas of Concept Achievement Test (CAT) in science.
- The secondary school students committed errors due to mistakes, lack of knowledge and misconceptions.



- High achieving students get good marks but still they had lack of knowledge for certain concepts, made mistakes and misconceptions persist among them.
- In all the areas of Concept Achievement Test (CAT) in science, the percentage of students having misconceptions was more than 10% which is an alarming situation.
- There were 20-30% students who had misconceptions in the concept areas of 'adaptations', 'habitat', 'biosphere', 'ecosystem', 'food chain and food web'. Nearly majority of the secondary school students had misconceptions in the concept area of 'biomass and biodiversity'.

Educational Implications

- The results of the study showed that students made errors due to mistakes, lack of knowledge or due to misconceptions. These misconceptions resist to change and obstruct learning process. The teachers are required to take students misconceptions into account so that they may provide more guidance to their students. The results showed that all the misconceptions exist in high as well as low achieving students. Therefore teachers should consider that even if the students have high scores in the examination, they may have as many misconceptions as the students with low scores have. Therefore, teachers should emphasize on constructivist approach for understanding of scientific concepts.
- A teacher should focus on students' cognitive level to eliminate misconceptions because most of the students in high schools are in concrete levels, therefore, the major focus of instruction for those students should make a link between concept and concrete experiences and expect difficulties on linking concrete experiences



to abstract concepts because any science concept has a relationship with other concepts, so students have to link the ideas and other concepts.

- The manner in which text books present explanations and illustrations may also be causing misconceptions. So, the identification of students' misconceptions in science can give some feed back to the text book editors.
- Class room instructions organized by taking into consideration the misconceptions of students, will help to remove various misconceptions generated due to confusion and language imprecision. Earlier, Engel Clough and Wood Robinson(1985) have also suggested to provide more structured opportunities for students to talk through ideas at length; both in small groups and whole class discussion.
- It is not easy to deconstruct these misconceptions and let go of incorrect ones. Research studies have shown that influences of technology in a science class room is positive and it can decrease misconceptions (Williamsons and Abraham, 1995).

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GLOBAL TREND IN ISLAMIC PRIVATE EQUITY (IPE) AND PROSPECT FOR INDIA

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INTRODUCTION

Since 2000 various regulatory changes such as pension fund reforms and numerous financial innovations like securitization motivated the growth of alternative asset classes like venture capital or private equity (VC/ PE) and more particularly, the leveraged buyout industry. PE investment has grown dramatically, by an order of magnitude over markets such as public equity and bond markets and the market for private placement debt (Fenn et al. 1995). Today, the amount of money raised by PE investors has sometimes exceeded capital raised through initial public offerings (IPOs) and have become a crucial source of finance for corporate and has earned the status of an important asset class. VC/PE acts as a conduit to finance young entrepreneurial firms which require substantial capital to drive growth and innovation. Growth in savings, abundant liquidity propelled by petrodollars, sovereign wealth funds as well as hedge funds and an accommodative monetary policy that enabled a low interest rate environment accelerated the growth of private equity investment in the world today.

However, VC/ PE are in its early stages in the Islamic Countries. While the first Islamic banks were established in the 1970s, the first Islamic Private Equity (IPE) funds appear only in the last decade. To meet the growing demand of Muslims and recently non-Muslims in both Muslim and non-Muslims countries, the Islamic finance industry has grown



significantly over recent years not only in terms of the volume of the entire industry but also in terms of the development and the creation of innovative and sophisticated products which are *Shari'ah* compliant.

The present study aspires to make an overall evaluation on the IPE in the world today and prospect of the same in India. To be specific, the main objectives of the study are:

- To explain the meaning of conventional private equity and narrate down major activities of private equity firms.
- To elucidate meaning of IPE and need for the same.
- To explain venture capital or private equity in Islamic perspective.
- To narrate down organisation and structure of IPE.
- To describe growth and development of IPE in the world.
- To evaluate prospect of IPE in India.

Accordingly, the reminder of the paper is organised as under. Section two describes the meaning of conventional private equity and laid down major activities of a private equity firm. Section three explain meaning of IPE and need for the same; while section four describes venture capital or private equity in Islamic perspective. Section five discusses on various aspects of organisation and structure of an IPE. Section six presents a brief sketch on growth and development of IPE in the world. Section seven discusses the prospect of IPE in India. The last section is devoted for concluding observations.

2. CONVENTIONAL PRIVATE EQUITY

2.1. Meaning

A venture capital or private equity (VC/PE) is a collective investment scheme or reserve capital used for making investments in



various equity (and to a lesser extent debt) securities according to one of the investment strategies associated with private equity firm. VC/ PE activity started in 1946 when General Doriot, a French born and a Harvard educated businessman, established the American Research and Development Corporation (ARDC). It grew in Silicon Valley in the 1970s. Intel and Microsoft are amongst the most famous projects financed through VC (Romain et al., 2004). However, there is no universally agreed definition of private equity. Various academic studies and private equity associations in various countries have defined private equity differently depending upon the role they play in those countries. Lerner (1999) broadly defines private equity organization as partnerships specializing in venture capital, leveraged buyouts (LBOs), mezzanine investments, build-ups, distressed debt and other related investments. Fenn, Liang and Prowse (1995) have identified them as 'financial sponsors' acquiring large ownership stakes and taking an active role in monitoring and advising portfolio companies. Ljungqvist and Richardson (2003) describes private equity as an illiquid investment since there is no active secondary market for such investments, investors have little control over investment pattern and investment profile covers a long horizon. The European Venture Capital Association defines private equity as the provision of equity capital by financial investors – over the medium or long-term – to non-quoted companies with high growth potential. It is also called 'patient capital' as it seeks long term capital gains rather than short term regular reimbursements. Similarly, the International Financial Services, London discussed private equity as any type of equity investment in an asset in which the equity itself is not freely tradable on a public stock market. Private equities are generally less liquid than publicly traded stocks and are thought of as a long-term investment.



2.2 Major Activities of a Private Equity Firm

According to Pratt (1981), the major activities of a private equity firm can be categorised under nine heads depending upon the stages of corporate development where private equity financing is seeking –

- i. Seed Financing:* Providing small amount of capital necessary to develop an innovative business idea.
- ii. Start-up financing:* Providing capital needed for product innovation and development and initial marketing activities.
- iii. First-stage:* Financing the production and commercialization of products.
- iv. Second-stage:* Providing working capital funding and required financing for young firms during growth period.
- v. Third-stage:* Financing for the expansion of growth companies.
- vi. Bridge financing:* Last financing round prior to an initial public offering of a company.
- vii. PIPE deals:* A private investment in public equity (PIPE) deal is the selling of publicly traded common shares or some form of preferred stock or convertible security to private investors. In the U.S., a PIPE offering may be registered with the Securities and Exchange Commission on a Registration Statement or may be completed as an unregistered private placement.
- viii. Leveraged Buyout (LBO):* It means the acquiring of a company by a small group of investors, especially buyout specialists, largely financed by debt.



ix. Management Buyout (MBO): It is a subset of LBO whereby incumbent management is included in the buying group and key executives perform an important role in the LBO transactions.

03. ISLAMIC PRIVATE EQUITY: MEANING AND NEED FOR THE SAME

According to *Sheikh Taqi Usmani* * an IPE fund engage in pooling of investors who can be high net worth individuals (such as retired managers) or business families, corporations and institutions. Their aim is to diversify their portfolios and to raise capital in exchange for high returns. The creation of these funds leads to a substantial concentration of capital. In fact, there are savings of hundreds of millions of Muslims who never deposit their money in banks, such as farmers and artisans. These savings are increasing dramatically and are being captured by these funds. An IPE fund provides financing to a larger range of investments than would be accessible to each investor alone. Of course, these investors have lower risks when they are operating together. In contrast with conventional PE funds, IPE funds must invest in companies that are *Shari'ah* compliant to make a *halal*** profit.

IPE can play a major role for the development of Muslim community in the Muslim and non-Muslim countries. It can channelize huge wealth of the Muslim countries in the advancement and progress of Muslim community. IPE contributes significantly to the increase of the overall productivity of the economy. At a microeconomic level, it accelerates the growth of SMEs through financing, sharing experience and skills and ultimately benefits from the professional network and contacts of the PE fund. Islamic Banks can't replace IPE because partnership contracts are not suitable for Islamic banking business model. But there is a huge need to this type of contract for the growth and diversification of the knowledge



based economy which can offer descent employment for youth. The long colonisation of Muslim countries delayed the development of Islamic finance in general, in particular the IPE industry. So there is a need to encourage the development of Islamic VC/ PE institutions.

04. VENTURE CAPITAL OR PRIVATE EQUITY IN ISLAMIC PERSPECTIVE

In Islam, money is not a commodity and cannot be traded for profits. It is just a medium of exchange which stores value. Money therefore must be invested in projects and ventures for the generation of activities for the benefit of mankind in the process of earning profit. VC / PE investments have long represented an attractive method of finance, in particular, for new small companies in the conventional sense of finance. This method of investment, however, is almost uncommon in the context of Islamic finance though it principally resembles in its fundamentals much of those underlying *Mudarabha* based financing, one of the oldest practiced method of finance in the Islamic finance context. *Mudarabha* is principally a form of partnership contract that has been practiced since the time of the prophet Mohamed (*peace be upon him*). It is defined as a capital- labour partnership contract according to which the *Rab Almal* (owner of the capital) hands over the partnership's capital to the *Mudarib* (the work provider or the trader) for establishing a profitable business agreed upon between the parties for agreed upon profit sharing ratios with the loss being borne by the capital provider.

Financing contracts in Islamic finance can generally be divided into two main categories. First category is exchange contracts viz. *Murabaha*, *Ijara and Salam*; and second category is partnership contract which includes both *Musharaka* and *Mudaraba*. While exchange finance contracts are heavily employed by Islamic banks in financing activities, the use of



partnership contract is considered significantly minimal (Mahmoud Amin, 2006) due to lack of financial institutions that can absorb high risks implied in these contracts. In principle, VC/PE is greatly compatible with the fundamental principles of Islamic finance mainly those related to risk taking and profit and loss sharing between business partners. The structure of VC/PE as an equity investment resembles with the Islamic financial concept of diminishing *Musharaka*. One facet of compatibility is that the venture capital provider usually share the profit and loss incurred by the business from the early stage and therefore does not provide a guarantee for neither the return on the capital nor any profit or interest thereof. Besides, most of these VC/PE investments are involved in investments in companies providing real goods and services that had a positive long term influence on the economy. Also the private equity stake in the business presented by the venture capital in most cases is sufficient to influence the business's governance, which ultimately ensures that the business's operations are conducted in an efficient manner. This provides an important platform for VC/PE to become a compatible way of finance from the Islamic perspective because it

- **Muhammad Taqi Usmani** is an eminent Hanafi Islamic scholar from Pakistan. He is an expert in Islamic Jurisprudence (fiqh), economics and hadith. He has also held a number of positions on the *Shari'ah* Boards of prestigious Islamic institutions, and is one of the most influential Islamic authors.

** **Halal:** strictly conforming to the precepts of Shari'ah allows the capital provider (partners) the much needed authority that they may require to ensure the compliance of business's operations with *Shari'ah financing* principles related to, among others, prohibition of the use of interest-based capital or engaging in impermissible business activities. In principle, the



VC/PE firm provides the capital and shares in the process of decision-making, while the entrepreneur being responsible for the daily activity of the business, when both are sharing in the profit and bearing the risk of loss (Chekir, 1992). The similarities between conventional PE and *Shari'ah compliant* PE is reflected in the fact that both are equity investment, risk-and-rewards sharing partnerships and that both are long term and value added investment. The only difference between the two is that conventional VC/PE is applicable to all industries, while *Shari'ah compliant* VC/PE is applicable only in *Shari'ah compliant* industries. In addition, all the methods and instruments of financing applied in the operations of the Islamic VC/PE backed businesses should be *Shari'ah compliant*. However, the underlying tools and instruments used in running of the operations of the VC/PE backed companies in the West are not compatible with *Shari'ah principles*. Here lies the need for the development of a VC/ PE capital model that is *Shari'ah compliant*.

05. ORGANISATION AND STRUCTURE OF AN IPE FUND

5.1 Common *Shari'ah* based structure of an IPE fund

- i. **Mudarabah (profit sharing):** A contract made between two parties to finance a business venture. The Parties are a *Rabal maal* (investor) who solely provides the capital and *Mudarib* (entrepreneur) who solely manages the project. This is akin to a conventional VC / PE, where exists a relationship between the capital provider and the entrepreneur. If the venture is profitable, the profit will be distributed based on a pre-agreed ratio. In the event of a business loss, it should be borne solely by the capital provider, to the extent of the capital contribution while the entrepreneur will lose his time and effort. The key to a Mudarabah



structure is the fact that the entrepreneur cannot be placed at risk to bear losses, unless proven negligent.

- ii. **Musharakah:** A partnership between two parties or more to finance a business venture whereby all parties contribute capital either in the form of cash or in kind. Profits are shared at a pre-agreed ratio while in the event of a loss, the loss shall be shared on the basis of capital contribution.
- iii. **Wakalah:** A contract where a party (principal) authorizes the other party or parties (agent) to act on his behalf, based on the agreed terms and conditions. Pursuant to the Wakalah contract, it confers the power and rights to the agent to act on behalf of the principal as long as the principal is alive.

5.2 Operation of Islamic Private Equity fund

Usually a PE firm is structured as a partnership with two key components:

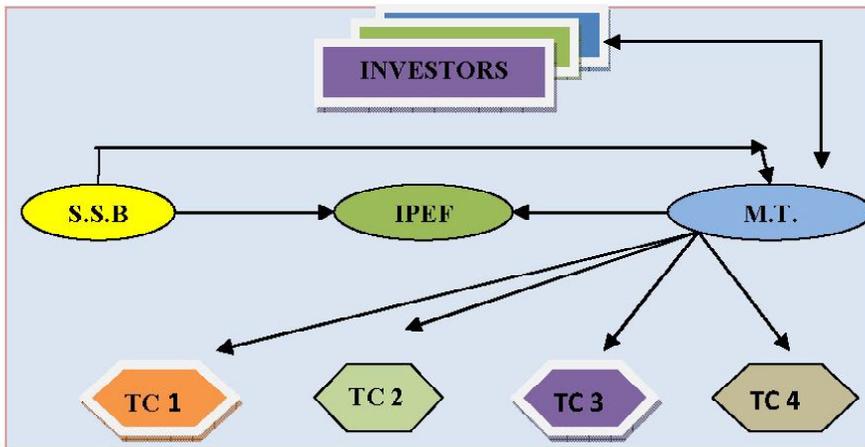
- The General Partners (GP); the management team responsible for the selection and management of the target company and, ultimately, the exit strategy.
- The Limited Partners (LP); the providers of the capital. They provide funding and allow the GP to draw down funds as required for investments that meet an agreed profile.

However, IPE appears more restrictive than conventional PE. In fact, there are many investments which are not in accordance with *Shari'ah* principles (*haram* investments) including no investment in interest-bearing instruments. In contrast with conventional PE fund, in addition to the LP and GP, the IPE fund seek for the approval of Islamic authorities before

making any investment decision (figure: 1). In fact, it function in the following manner:

1. The *Shari'ah* committee also called the *Shari'ah* Supervision Board (SSB) sets the *Shari'ah* policy of the fund. It recruits a *Shari'ah* Compliance Officer (SCO) to supervise target companies.
2. Investors raise funds for a fixed period of time to finance the selected IPE fund (IPEF).
3. The management team (MT) of the selected fund invests only in the more profitable target companies.
4. The SSB checks whether the project is *Shari'ah* compliant or not and that it is in accordance with their policy.
5. MT and SCO control target firms and report any irregularities to the SSB.
6. MT has to disclose at regular intervals information about the progress of target companies to investors.
7. The IPE fund exits the target company at a fixed date and shares the profit and losses with the entrepreneur.

Figure 1: An outline of the function of an IPE fund



Source: Wouters, P. 'Islamic Private Equity Funds',
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5.3 Function of *Shari' ah* supervisory Board (SSB)

In Islamic finance, in addition to the traditional executive committee, the *Shari' ah* committee must approve the decisions of the executive committee; they retain and select only *Shari' ah* compliant projects. The *Shari' ah* Board is an independent committee and contains at least three scholars who specialise in Islamic jurisprudence (*Fiqh al Muamalat*) as well as experts not only in the Islamic religion and its applications but also in financial law. The function of this committee includes the following -

- check whether the selected projects are in accordance with the principles of *Shari' ah* or not. Some scholars

argue that the *Shari' ah* and executive committee should be independent to avoid conflicts of interest.

- check that all aspects of the business are in accordance with the *Shari' ah* (portfolio management, trading practices, operational matters etc);

- provide *Shari'ah* expertise on documentation, structuring, investment instruments and ensure compliance with the general *Shari'ah* principles and the standards, regulations and resolutions of the regulator.
- Review all the stages of the investments to ensure that they are *Shari'ah* compliant. At the end of the year, this committee will control the financed enterprises and check whether they are *Shari'ah* compliant.

A *Shari'ah* compliant investment process is shown in **figure: 2**.

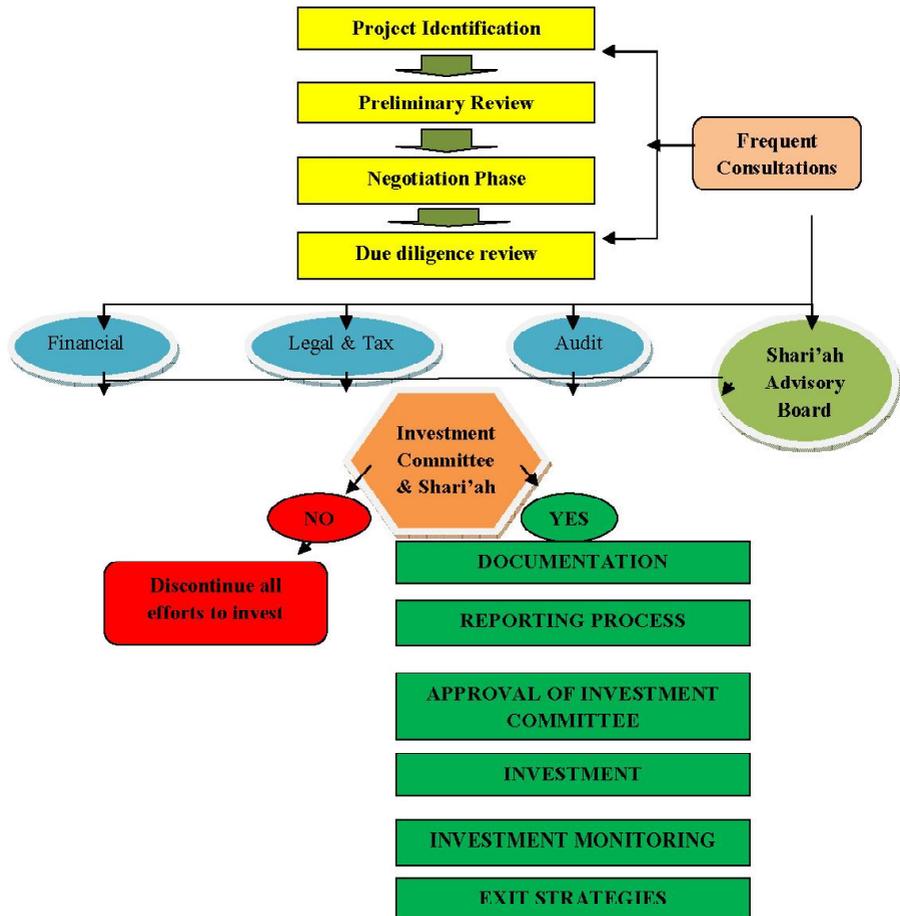
6. ESSENTIAL CRITERIA OF A TARGET INDUSTRY UNDER IPE PRINCIPLE

There are many activities in which an IPE fund cannot raise capital but there is no exhaustive list of them. This list varies from one country to another, from one region to another and even from one *Shari'ah* committee to another. The following industries are not approved by *Shari'ah* principle:

- Any transaction related to pork products and blood;
- Drugs, tobacco, alcohol and in general any activity related to intoxicant products;
- Pornography or obscenity in any form;
- Gambling, casinos, lotteries;
- Any activity related to the arms' industry;
- Some non-compliant financial activities based on interest, speculation and insurance;
- Trading on human cloning, human foetuses.

However, An IPE fund prefers companies with high potential growth. This type of company is *Shari'ah*-compliant, low leverage (their debt level must be very low or zero, making it favourable for Islamic Investment), economically viable and capable of providing financial

Figure 2: An overview of *Shari'ah* compliant investment process



Source: Wouters, P. 'Islamic Private Equity Opportunities in the Middle East', presentation at the Islamic Venture Capital & Private Equity Conference, March, 2009

returns better than other asset classes. In addition to financial and religious criteria, target companies must also satisfy economic conditions, even though these may not be prerequisites of *Shari'ah*. The management team identify projects that have both economic and social aims. Economic aim includes the following –

- To satisfy the demand and the financial operations of Muslims today in the framework and principles and precepts of the *Shari'ah*.



- To invest the capital of Muslims into projects that is not forbidden by Islamic law in order to generate legal profits.
- To establish subsidiaries of Islamic banks in Muslim and non-Muslim countries through the implementation of innovative and varied activities.

On the other hand social aim consists of -

- To promote and consolidate co- operation amongst Muslims.
- To promote social development through almsgiving (*Zakat**) and the creation of funds employed in charitable works.

7. GROWTH AND DEVELOPMENT OF ISLAMIC PRIVATE EQUITY

The venture capital / private equity activity is an ancient practice in Muslim countries, the clear evidence of which could be found in 15th century in the far and Middle East (Paul, 2011). The merchant practice before the advent of Islam embraced both equity and debt financing. The debt financing (i.e. *riba*) comprised of two types: - (i) interest loan (i.e. *riba al-nasi'ah*) and usury trade (i.e. *riba al-fadl* or *riba al-buyuu'* , and (ii) deferred sale of exchange contracts (i.e. *'uquud al-mu'aawalaat*). On the other hand, the equity financing contains only participatory contracts (i.e. *'uquud al-'ishtiraak*). The participatory contracts includes *musharakah* (i.e. partnership), *mudhaarabah* (i.e. silent partnership), *musaaqaat* and *uzaara'ah*. In general, the participatory contracts are considered as *musharakah* and *mudhaarabah* whereby both the contracts are considered separate contract not intertwined. In this regard *mudhaarabah* seen as part of *ijarah* while *musharakah* is a separate contract. It is noteworthy that classical partnership business (*musharakah* and *mudharabah*) took its origin from the equity financing of the pre-Islamic merchant practice.



As such, the most widespread merchant practices in the pre-Islamic Arabia were *musharakah* and *mudharabah*, which are considered as the first category is classical Islamic PE capital (Hasan et al., 2011). Thereafter, Islamic commercial law comes to reform and upgrade the existing contractual customs in accordance with the *Shari'ah* principles and recommendation of some Muslim economists in search for PE capital from Islamic perspective. Henceforth, attentions were radically changed toward this active equity financing. The concept of VC/PE capital was emerged with the creation of the first Islamic bank in 1963 at Mit Ghamr in Egypt by Dr El-Naggar. The initiative taken by Dr Naggar was just an expansion of the classical *mudharabah* partnership to be applicable in complex financial system (Cizkca, 1996). In an institutional form, modern Islamic VC/ PE could be traced back to the *mudharabah* companies established in Pakistan in 1984 (Hasan et al., 2011, Sethi 2008). The idea of setting up *mudharabah* companies was materialized in 1979 when the then President of Pakistan Zia-ul-Haq established the Council of Islamic Ideology (Herein after CII). Thus the creation of Mudharabah Companies is a blueprint for Islamization of economy in Pakistan from 1980 onwards. The Mudharabah Companies comprise both management and investors. The management will manage the fund and investors contribute capital. The Companies were governed with Mudharabah Companies and Mudharabah Floation and Control Ordinance 1980 (Sethi, 2008). Giving that *mudharabah* acts the first institution; the Injazat Capital Limited also gets the honour of being the first fund set up for Islamic VC / PE investment. It mainly stresses on MBO, ILBO and multi-stage investments. Injazat Capital was initiated the operation by the Islamic corporation for the development of the private sector and Gulf Finance House in partnership with Dubai Islamic Bank, Saudi Economic Development Company and Iran Foreign Investment



Corporation. The firm is registered in Bahrain while the headquarter at Dubai. Injazat Capital is operating in line with the rules of *Shari'ah*, and proves itself to be a successful firm and active participant in investee companies throughout MENA (Middle East and North African countries) region. Injazat Capital currently manages portfolio of five successful companies namely, DocMan, Ducoont, Omnix Media Networks, all headquartered in Dubai and Rubicon and Specialized Technical Services Group (STS) which are based in Amman, Jordan.

In Malaysia, the first Malaysian VC/PE firm was established in 1984 through setting up Malaysian Venture Investment (MVI) with approximately 13.8 million fund through the Singapore based South East Asian Venture Investment (SEAVI). This is followed by Southern Bank Venture Capital Corporation (SBVCC), which was set up 1989. Since 1990's several government-sponsored VC/PE firms began to start their operations namely- Malaysian Technology Development Corporation (MTDC), Navis Capital and Perbadanan Usahawan Nasional Bhd (PUNB) etc. These PE firm was also set up to provide venture financing, managerial, and marketing expertise as well as other valued added services to various budding entrepreneurs. In 1995, the Malaysian Venture Capital Association (MVCA) was established for providing a platform for venture capital industry participants to articulate their views and provide input to policy makers on issues relevant to the development of the VC/PE industry (Securities commission of Malaysia, 2004). The PUNB started first Islamic VC/PE company on November 9, 2000 by following *Shari'ah* compliant financing method. It launched two type of fund, one is *Shari'ah* compliant and another on conventional investments with an areas of focus on automotive sector, consumer goods, electrical and electronic goods, engineering services, transportation, petroleum, and gas, in addition to food, franchising, information technology, steel, rubber.



- **Zakat** institutionalises the systematic giving of certain percentage (-2.5 per cent) of one's wealth each year to benefit the poor. It does not include charitable gifts given out of individual generosity and is not a substitute of taxes, but is seen as a form of compulsory worship, refinement and redistribution. As it necessitates a regular reassessment of net wealth, *Zakat* is thought to help concentrate the mind in encouraging compliance with *Shari'ah* in all financial dealings (Alam, 2004). wood based industries. The Ministry of Finance of Malaysia Government launched the first Islamic VC/PE fund on 17th July, 2008 known as Malaysian Venture Capital Management Bhd (Mavcap) which was managed by Musharaka Venture Management. Another well-known VC/PE firm in Malaysia is CIMB Private Equity and Venture Capital; a subsidiary of CIMB Group that aims at bringing CIMB Group's financial expertise, experience and network into the sphere of private equity investment. It has as at present over 40 companies in its investment portfolio.

In 2003, Kuwait's Global Investment House appears to have been one of the first institutions to explore Islamic private equity through the launch of a Kuwaiti dinar denominated Private Equity Fund where the investments were channelled into little-known unlisted Kuwaiti companies. Also in Kuwait during the same year, Kuwait Finance House's launched \$100m New Zealand- Australia Private Equity Fund. Venture Capital (VC) Bank is the first dedicated Islamic VC/PE investment bank under the license and regulation of the Bahrain Monetary Agency (BMA) with paid up authorized capital of \$500 million and a composition of 80 prominent high net worth individuals and institutions from around the GCC region and internationally. The VC Bank launched its \$250 million venture capital fund in 2005 focusing on investment in small and medium sized enterprises (SMEs) in the GCC and MENA regions. The fund is jointly established



and co-managed by Global Emerging Markets (GEM), the Group of a leading US-based private investment firm with offices in New York, London, and Paris. Unicorn Investment Bank from Bahrain launched its \$150m Unicorn Global Private Equity Fund in 2006. In the same year, Millennium Private Equity from the Dubai Islamic Bank was launched with a 70 % exposure in real estate. Other noteworthy examples of Islamic private equity include the following:

- In January 2007 the Enmaa (Dubai Growth Fund) from 3i Capital Group was launched. This \$100m fund was intended to invest in public and private equity securities primarily in the Middle East and beyond.
- In April 2007 Khaleej Finance and Investment of Bahrain launched its \$200m Indian Private Equity Fund with the aim of investing 50/50 in private equity and real estate in India.
- Millennium Private Equity and Global of Kuwait launched the \$500 m Global DIB Millennium Islamic Buyout Fund in 2008 as a true private equity fund focused on companies located in the GCC, Turkey, Egypt, Jordan, Lebanon, Tunisia, and Morocco.
- In March of 2008 the \$1bn Dhow Gulf Opportunities Fund was launched by Qatar Islamic Bank (QIB) as a dollar denominated closed ended fund with a focus on telecoms, environmental recycling technologies, media, oil & gas, and infrastructure.
- Arcapita, the Islamic investment bank from Bahrain, successfully exited its private equity investment in US-fast food firm Church's Chicken in mid-2009.



8. PROSPECT FOR ISLAMIC PRIVATE EQUITY IN INDIA

An estimated 177 million Muslims in India, the largest Muslim minority population in the world, are unable to use Islamic banks because laws covering the sector in India require banking to be based on interest, which is forbidden in Islam. Charging of interest is necessary to conduct banking operation in India because bank has to borrow on which it has pay interest. Many analysts think that unless and until full-fledged Islamic banks are permitted in India, an Islamic finance (including Islamic VC/ PE) sector will find it hard to develop. However, the then RBI governor D. Subbarao opined that Islamic banking is not possible in the country but *Shari'ah*-compliant products could be delivered through alternative means and it is the government which have to determine whether they want to permit Islamic banking / finance and if so they have to enact a law that is consistent with Islamic banking/ finance. Again he argued that it need to be clarified whether there can be two regulatory agencies over the same institutions i.e. RBI as the banking regulator and *Shari'ah* court as regulator for Islamic banking/ finance. Shariq Nisar, director of research and operations at Mumbai-based Taqwaa Advisory and *Shari'ah* Investment Solutions opined that RBI's attitude towards the *Shari'ah*-compliance concept is yet to be tested; therefore, running a *Shari'ah*compliant financial institution under Indian regulations is still difficult and other firms are likely to stay on the sidelines pending the success of existing schemes before deciding to join in.

But some companies, especially in Kerala which has a large Muslim population and an overseas diasporas of workers who remit money back from the Gulf, are nevertheless trying to develop Islamic financial products outside the banking sector. Cheraman Financial Services, based in Kochi, plans to offer leasing and equity-finance products under Islamic principles.



It said it had obtained approval to operate from the RBI and would follow the Islamic ban on interest; a handful of politicians have been lobbying for years to start Islamic banking in India, but they have met strong opposition from bureaucrats in the finance ministry and banking circles. Some politicians, especially from the main opposition Bharatiya Janata Party, say they fear Islamic banking could be used by militants and might strengthen the hold of clergy over India's Muslim community.

In a fast growing economic environment of India, IPE could be a significant source of funding innovative start-ups and other business enterprises. Since Islamic finance avoided greed, irresponsibility and immortality therefore it can provide a better alternative. Again, by nature VC/PE assumes high risk but IPE lessened the risk by dividing it between the investors, managers and entrepreneurs accordingly to different structured specifications. There are a good number of IPE funds in UAE and Malaysia and they should be invited to set up offices in India. For a smooth growth of IPE in India, the Muslim community (specifically the rich people) had to take the initiative. Such action had been facilitated by Kerala High Court verdict by allowing non-interest banking. VC/PE funds started in 1995 and today there were hundreds of such funds with several hundred billion dollars in investment. Therefore SEBI regulation and RBI guidelines should be tailor made for a healthy growth of IPE in India.

9. CONCLUSION

Private equity investment supports a social commitment to the real economy in the real, tangible sense of the word. The money will help creative and innovative entrepreneurs in developing optimal business. It is a direct cooperation between money and labour on a fair and equitable foundation and that is exactly what the Islamic economy and partnerships stand for. Islamic venture capital, if practiced correctly would have



substantial benefits on the economy of a country e.g. this will able the countries to diversify their economy, support the innovative youth and increase the wealth and prosperity of the country. Lack of *Shari'ah* based healthy infrastructure or model is creating barrier in the development of IPE. This is the need of the hour to build an Islamic model while avoiding all problems encountered in each and all stages of IPE Investment such as seed capital, start up phase, expansion & development and IPO so that a better *Shari'ah* compliant model can be established.

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TRADE-RELATED ASPECTS OF INTELLECTUAL RIGHTS (TRIPS)

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INTRODUCTION

Thomas Jefferson quoted, "*If nature has made any one thing less susceptible than all others of exclusive property, it is the action of thinking power called an idea*"¹. But the technological advances of the modern times have not even left this one thing free. Even thinking processes are being commercialised and converted into intellectual property. The developed countries with immense resources at their disposal were the ones who pushed the demand for greater protection of intellectual property as they saw vast possibilities of appropriation of profits from such a property. Thus, an idea too began to be patented and protected. This gave rise to a 'rat race' between the Multinational National Corporations (MNCs) to increase the scope of their R&D activities and invent new products. Developed nations such as the U.S.A. where most of these MNCs are located too tried to develop an international policy which would enable these companies to expand their market base globally and to find ways of creating a monopoly market by way of protection given by the Intellectual Property Rights. Thus, efforts on the part of the developed countries began to strengthen the IPR protection. This led to various Conventions and finally materialized in the Trade Related Intellectual Property Rights or the TRIPS agreement². Certainly, there are both strong advocates and strident critics of a global intellectual property regime. Advocates envision a flowering of innovative activity in developing countries and stronger supports for international



technology markets. Critics see higher prices for patented medicines, restricted access to new seed varieties and the potential for monopolistic and abusive technology licensing practices. Generally, the critics far outnumber the advocates. But in reality, TRIPS Agreement is not that monstrous as it is projected to be. Although, it has led to the creation of monopoly markets and hence has led to price rise, making the patented goods almost impossible to fit into the consumption basket of the common man, the huge amount of benefits it is bestowing on the developing economies cannot be overlooked. If we weigh its pros against its cons then definitely the former will prevail. Moreover, by only criticizing this agreement and bringing into limelight solely its negative side then its very purpose would stand defeated. As the above discussion suggests, this paper attempts to present a more humane and just analysis of the Agreement which the developing nations love to hate.

TRIPS: THE GENESIS

After the Second World War, the U.S. economy tumbled. Negative consequences were very much evident at the end of the war. To a significant extent, this spurred the U.S.A. to pursue international multilateral cooperation. In this background the GATT or General Agreement on Tariffs and Trade was negotiated. GATT was not an international organisation but was a legal entity in its own right. GATT aimed at regulating trade at the international level. Its objective was to fully utilise and develop the resources of the world and the expansion of production and exchange of goods besides reciprocal and mutually advantageous arrangements involving a substantial reduction of tariffs and a progressive elimination of other barriers to trade³. But, the GATT remained unsuccessful in achieving its objectives. Though it was successful in moving countries to liberalise trade and to cooperate, its principles were often bent and



regulations circumvented. Its dispute-solving mechanism was weak as it was only an inter-governmental body and had no legal status. It was then increasingly felt by both the developed and developing nations that some sort of an institutional mechanism was needed to safeguard their position. This led to the Uruguay Round and finally the establishment of The World Trade Organisation (WTO) and the signing of the TRIPS Agreement in 1994⁵. The WTO is the legal and institutional framework of multilateral trading system as redefined and extended by the Uruguay Round of trade negotiations⁶. The WTO is quite unique in the family of international organizations not because of the wide scope of contractual obligations but because it is binding and enforceable through the integrated dispute settlement process. The WTO is thus not the usual 'best-efforts' organisation. Hence, in the WTO there is no backing out without any retribution and the participation in the rule-making process is important⁷. There are three pillars of the WTO- the first is the revamped version of the GATT, the second pillar is the new agreement on trade in services or GATS and the third pillar is the TRIPS Agreement. The purpose of the TRIPS, in a broad sense is to stimulate research and development by granting owners of intellectual property exclusive rights for a limited period of time⁸. The reason for the inclusion of the IPRs in the negotiations at the Uruguay Round was the significant increase in the International Trade in goods during the Eighties. A number of industrialised countries felt threatened that as a consequence of weak protection extended to the IPRs their interests would be adversely affected. Hence, a demand for strengthening of protection to the IPRs was voiced. Several attempts such as the Paris Convention on Industrial Property and the Berne Convention on Literary and Artistic Works were made in the 19th Century to cover the issue of IPRs under the ambit of the international law. Both treaties were administered by World Intellectual Property Organisation (WIPO)⁹.



In the 1970s developing countries sought to obtain more flexibility in the application of the provision of the above –mentioned treaties so as to secure greater access to foreign technologies with a view to promoting their economic and social development. These efforts led to the revision of Paris Convention in 1971. Similar efforts were made in order to bring about a revision of the Berne Convention where the developing countries called for a loosening of the copyright protection¹⁰. These conventions indicated that an atmosphere was created for the demand of stronger protection to IPRs. This along with other factors such as the growing competitiveness of newly industrialized developing countries in the manufacturing sector, the increasing globalization of the market place and the growing perception of intellectual property by the enterprises of the developed countries as a strategic asset contributed to the successful culmination of the TRIPS Agreement. TRIPS was a result of a number of negotiations which continued over a span of almost 20 years from Punta Del Este to Marrakesh. The idea of TRIPS was first mooted at the GATT meeting of trade ministers at Punta Del Este in Uruguay in 1986 and was formally concluded in April 1994 at Marrakesh, Morocco along with the other negotiations of the Uruguay Round¹¹. When this round got underway, 14 negotiation groups were established under the group of negotiation on goods, including the negotiating group on Trade related aspects of intellectual property rights. The draft of this agreement popularly known as the Dunkel Draft was heavily criticized by India as it led to the elimination of all options. Eventually, given the complexity, ambiguity and relative novelty in international law of several of the provisions of the TRIPS under the Dunkel Draft, all members were given one year from the entry into force of the WTO and TRIPS, to implement its provisions. It was also agreed that all other provisions of the TRIPS could be delayed by the developing countries



upto January, 2000. Product patent protection for areas of technology not so protected by January 1995 could be delayed for a further period of five years, upto January 2005¹². It is by far the most wide-ranging and far reaching international treaty on the subject of Intellectual Property to date and marks the most important milestone in the development of law in this area. Apart from being the first international intellectual property agreement to dramatically increase the level of minimum standards of such law, TRIPS is also the first international intellectual property law agreement¹³ :

- i) That obliges, in a single undertaking, new standards on as many as seven types of IPRs
- ii) To be included as a part of the rules governing the multilateral trading system, thus marrying trade law and jurisprudence with intellectual property law, particularly making applicable to the swift and effective dispute settlement process of the WTO, which can impose trade penalties on members violating the agreement.
- iii) That includes fairly detailed standards for domestic enforcement of IPRs, both internally and at the border.
- iv) That covers new subject matter under existing types of intellectual property, at least for some developing countries such as product patents for food, pharmaceuticals, chemicals etc¹⁴.

The TRIPS Agreement was a novel concept introduced in the arena of the IPRs. It had been materialised after a long period and after many controversies. Hence, problems in its implementation were inevitable. The developing countries since its inception were hesitant in adopting the TRIPS regime because compliance with it required amendments and modifications



in their existing laws. This paper will further delve in to a detailed analysis of the effect of the TRIPS Agreement on the developing nations.

TRIPS and Developing Nations

TRIPS provides minimum standards for the protection of intellectual property rights or IPRs but does not envisage harmonization of these rights among all WTO members. The demand for the inclusion of intellectual property in the Uruguay Round was mainly put forth by the developed countries such as the U.S.A., EU, Japan etc¹⁵. Although, one of the reasons for the inclusion of the subject in trade negotiations may well have been the attractiveness of the trade enforcement mechanism, the trade forum was more importantly seen as one in which the chances of making progress from their perspective was higher because of the possibilities of making trade-offs with other areas. Though, the demand was put forward by the developed countries it was also supported and approved by the developing nations. Even if not all developing countries participated in these negotiations in equal measure, it would be fair to say that the developing countries' perspective was represented¹⁶. The TRIPS Agreement continues to be the generally accepted point of reference for the protection that countries should give to the intellectual property of others. But, this does not make it immune from criticism. This agreement has been the subject of dual criticism. Developed countries question its effectiveness in providing adequate protection to their intellectual property rights and the developing countries find compliance with the TRIPS Agreement as an attack on their sovereignty. They feel that they have been discriminated against and the bounty is being enjoyed by the developed countries whereas the 'left-overs' are being thrown to them¹⁷. The main question that arises here is that if the developing nations found TRIPS so unfavourably disposed towards them then why in the first place did they



accept it. One major reason for this muted acceptance of the TRIPS regulations is their stake in a successful conclusion of the Uruguay Round as a whole. They had an interest in the survival of a credible multilateral trading system and its reinforcement. This survival depended upon a successful culmination of the Uruguay Round for which it was accepted that a major outcome regarding the intellectual property laws was essential¹⁸. They also expected benefits from results in specific areas of the negotiations, such as textiles and agriculture. Thus, in return of trading benefits the developing countries agreed to change their intellectual property laws and to further strengthen the protection given to the IPRs. One major question that has been raging since the inception of the TRIPS Agreement and even before it is that are the developing countries discriminated against in matters of Intellectual Property Rights. Many arguments have been put forward in order to come to a satisfactory answer to this question but in vain. The author is of the opinion that the answer to this question should be in negative and has put forward contentions to support her viewpoint.

Intellectual Property can be defined as a category of intangible rights protecting commercially valuable products of the human intellect¹⁹. The National Consumer Council, 1991 has defined it as information with a commercial value²⁰. They have also been characterized as a composite of "ideas, inventions and creative expression" plus the "public willingness to bestow the status of property" on them²¹. It becomes explicit from the definition that intellectual property is a bundle of rights and hence it should be protected. Moreover, the subject matter of its protection are the valuable products of the human intellect. This shows that intellectual property rights protect the fruits of someone's hard labour and skills. The TRIPS regime seeks to protect these rights of the individuals. The Research &



Development skills of the developed countries are extremely sophisticated. They also have huge financial resources at their disposal in order to carry out research activities. It is the result of extensive cerebration processes of the best minds that a new product is invented. A large number of energy, money and other resources are spent on such an invention. It will be grossly unfair to the people who are responsible for this invention if they are not given the due credit for their work. Thus, the strengthening of protection extended to the Intellectual Property Rights is a much needed step in order to prevent free-riding and to accord rightful significance to the person or persons responsible for the innovation. But the situation created here is of a perpetual imbalance. If the Intellectual Property Rights are further concretised and protected then a situation of monopoly arises that creates a scarcity in the market which leads to the sky-rocketing of prices and hence makes the situation difficult for the common people especially in the developing countries. This is the main contention that the scholars of the developing countries argue upon. They contend that the TRIPS Agreement and a strong enforcement mechanism of the intellectual property rights are inhumane and opposed to the basic essence of humanity as they completely disregard the plight of the poor while protecting the interests of the rich. A counter-view of this contention can be that 'Justice for one is Injustice for others'. The whole world is lopsided. Any attempt to create a perfect or harmonious balance is futile. If in order to accommodate the needs of the poor the rights of the rich are transgressed upon will this not amount to injustice? If the hard labour done by the scientists and other technocrats is not given due recognition will this not amount to a lack of incentive? These questions need to be answered before any measure to provide 'justice' to the masses is taken. The plight of the poor is visible and much talked about hence it has become the concern of



every household in the world but what about the rights of the rich which are being trampled upon in the name of humanistic measures. If adequate protection to the Intellectual Property Rights is not provided then the very basis of granting such rights would become meaningless. `Free-riders' would freely violate such rights and would get unjustly enriched at the cost of others' labour and hard work. Such a miscarriage of justice should not be allowed to take place in the name of protection of the marginalised section of the world population. The TRIPS Regime led to the amendment of the existing intellectual property laws of the developing countries in order to bring it in conformity with its regulations. One of the major changes that these amendments brought about in the Indian Patent Act was the granting of product patents along with the process patents which were being granted earlier. This led to a huge uproar and furore among the pharmaceutical companies on the domestic front. This was because earlier by resorting to reverse-engineering methods they could produce the same product but now such `plagiarist' methods were prohibited by the legislation. Again arguments based on humanistic notions were raised against this amendment. It was argued that such a strict implementation of Intellectual Property Rights would lead to the creation of a dominant producer and would adversely affect competition and hence would provide no choice to the consumers. It was also put forth that granting of product patents would lead to escalation in prices and would make the product non-affordable for the poor residing in the developing countries. It was primarily for this reason that reverse-engineering was allowed. Reverse engineering is the process of discovering how an invention works by inspecting and studying it, especially by taking it apart in order to learn how it works and how to copy it and improve it²². Thus, reverse-engineering in simple language is nothing but copying an existing process and making



some improvements in it based on the original work. Thus, such a method cannot be called 'healthy' with respect to the protection of the intellectual property rights. It is a naked infringement of the IPRs and hence, granting of the product patents is essential in order to prevent such transgressions. The second contention in favour of the TRIPS regime is that such an extensive protection provides an incentive to Research & Development. A strong enforcement mechanism and patent protection system no doubt would lead to the stimulation of Research and Development efforts²³.

If the mechanism of enforcement is lax and weak then the rights of the inventors would be breached left and right. This would prove as a disincentive to them for applying their intellect and coming up with novel inventions. This would lead to a scarcity of innovative products in the market. For instance, taking the case of the pharmaceutical sector, if in order to accommodate the needs of the less fortunate we allow the rules to be flouted openly then no company would waste its resources, time or human capital on the invention of new drugs and there would be a scarcity of new, life-saving drugs. In short, the argument that the scholars of the developing countries are advocating is that if an equitable distribution of the product cannot be achieved then its production should be stopped which is a very impractical argument. The solution to the problem which these scholars are raising should be solved by the governments of the developing countries rather than the producers. The governments should provide subsidies to the poor who cannot afford the highly priced products. This subsidy should be borne by the government and not by the producer. Thus, the method being espoused by the scholars of the developing countries is unfair as they call for placing restrictions upon the protection being extended to the IPRs of the companies which produce these innovative products in order to curtail the prices. Moreover, the whole controversy



that was set in motion after the adoption of the TRIPS regime is meaningless in the context that even before the inception of this agreement the developing countries were unfavourably poised as against the developed nations. In fact, in the Uruguay Round, the developing countries participated as equal partners and they even had a say in the matters²⁴. Before this Round and before the conclusion of the TRIPS Agreement the developing countries were completely ignored in issues of international trade. Agreements such as Special 301 and Super 301 where developing countries were made to follow the regulations issued by developed countries such as the U.S.A by threatening to restrict the exports cannot certainly be termed to be fair. Section 301 of the US Trade Act of 1974 gives the President of the U.S.A the authority to retaliate against foreign trade practices which discourage US exports. What these practices could be was not mentioned in the legislation. The Trade and Competitiveness Act, 1988 introduced changes to S.301 rendering it even more threatening to foreign traders. The 1988 Act required formal investigation of private complaints, and created a new procedure called Super 301 which required the US Trade Representative (USTR) to create an inventory of unfair practices in foreign countries to select priority targets from that list, set deadlines for removal of the offending measures and restrict the export by these countries if the practices concerned were not eliminated. Super 301 was complemented by a Special 301 provision that pertained to the identification of countries whose protection of intellectual property was inadequate²⁵. In a nutshell, these agreements were measures taken by the developed countries to ensure that the developing nations fell in line and formulated policies favourable for the former. Hence, it can be argued here that the deal which the developing countries were getting before the TRIPS Agreement was no less arbitrary and unfair than the latter. The GATT was basically in the



nature of a club which was primarily of relevance to the developed countries. Developing countries did not participate fully²⁶.

On the contrary, at the initial stage of the Uruguay Round, developing countries fully participated in evolving WTO framework significantly expanding the global aspect of the organisation. It is in the Uruguay Round that the developing countries for the first time articulated their demands instead of praying for concessions. Thus, it would be erroneous to say that the Uruguay Round or the TRIPS regime in any way are prejudiced against the developing nations. Furthermore, one of the main reasons for the developing countries to participate in the Uruguay Round was their interest in gaining trading concessions in the agricultural and textile sector. The deal was that in return for according higher and stronger protection to the Intellectual Property Rights the developing nations would get trading benefits. The developed side of the globe fulfilled their promise as the Multilateral Fibre Agreement (MFA) in the textile sector was eliminated²⁷. What was clear to the developed nations at the time of the agreement was that the alternative to negotiating multilateral intellectual property standards would almost certainly have been to negotiate bilateral trade and intellectual property agreements without commonly accepted multilateral points of reference and without functioning restraints on the threats of trade counter-measures. Indeed, when comparing Post-TRIPS to the Pre-TRIPS situation, it is fair to say that there has been significant movement away from the unilateral threats of the withdrawal of GATT market access benefits²⁸. In an effort to secure protection of intellectual property and there has been a demand to conclude TRIPS-plus bilateral agreements and these are being concluded. Those countries that have agreed to such higher standards have presumably done



so after weighing the market access and the other benefits being offered to them²⁹.

Thus, it can be said that the developing countries entered into and ratified this agreement not due to compulsion or force on the part of the developed countries but because of advantage that they were going to derive out of it. Keeping this in view, all the blame should not be wiped on the sleeves of the developed nations. In order to provide justification to the TRIPS Agreement an analogy can be drawn with the Indian Penal Code. This Code has been enacted in order to maintain law and order in the society and punish those offenders who disturb the peace and harmony of the society. Similarly, the TRIPS Agreement is an effort on the part of the countries world over to prevent infringement of the intellectual property rights so that the inventor gets due credit for his labour and innovation. The Indian Penal Code imposes fines as well as punishments upon those who breach the law irrespective of their financial condition in order to set an example to the society and to deter the criminals. In the same manner, the TRIPS regime in order to deter counterfeiting and imitation of products advocates strict implementation of its regulations irrespective of the economic status of the countries. When the Indian Penal Code is not placed under criticism for adopting such a non-humanistic approach then why the TRIPS Agreement should be condemned and termed as being discriminatory and violate of the rights of the poor. It is often argued that foreign firms avoid investing in countries with weak IPR Regimes. Hence, one of the greatest advantages of the adoption of this Agreement is the increase³⁰ in the flow of Foreign Direct Investment from the developed countries to the developing nations. As a result of their amended patent legislations and hence, a stronger protection to the intellectual property rights a large number foreign industries would be willing to invest in the



developing economies. This would lead to increase in the cash flow in the market and would help improve the economic condition of the country. It would also serve as an incentive for large Indian firms to invest more in Research and Development in order to increase their markets and hence profits. Collaborations between the Indian and the foreign firms can also be seen. This proves to be mutually advantageous for them as the financial and technological resources are provided by the foreign companies and India's skilled manpower at low cost can convert these inputs into an innovative finished product. IPR regimes also may influence trade flows. Discrepancies among national IPR regimes generate effects analogous to non-tariff barriers³¹. Exporters in the north face additional costs when they export to the south rather than to the other countries in the north, because they must engage in activities to inhibit local imitation. It can also be argued that the international harmonization of IPR regimes will diminish the transaction costs of operating in different regulatory environments. One of the most traditional arguments for supporting the IPR protection in developing countries is that the risk of piracy makes technology owners less willing to transfer proprietary knowledge to countries with weak IPR regimes³². Thus, the demonic character attributed to the TRIPS Agreement is not completely true.

The viewpoint presented above has met with a stiff opposition especially in the developing countries where the negative effects of the TRIPS Agreement are being felt the most. The scholars of these countries argue that the new intellectual property regime is a direct attack on the sovereignty of their respective nations. According to these intellectuals, such a framework of rules would lead to 'puppetization' of the Economic South in the hands of the Economic North. They further contend that agreements such as the TRIPS are nothing but a tool in the hands of the



developed nations to bleed the developing countries white and to strip them of their natural, financial and human resources. Some scholars have also termed the new regime as 'GATTastrophe'³³. They feel that through this mechanism the developing countries would be made even more subservient to the developed nations. They believe that the concept of global village has been transformed into global tillage and global pillage³⁴. One of the major concerns of the intelligentsia belonging to the Economic South was the adverse effect the TRIPS Regime would have on public health. They were apprehensive that the stringent regulations of the TRIPS Agreement would have a negative impact on the public health systems of the developing countries. As a result of the high cost of Research & Development and huge amount of money being spent on the invention of new and innovative drugs its production cost rises. Hence, in order to earn profits, the prices of these drugs are fixed at a very high level. This makes such drugs practically unavailable to the common man. The scholars thus argue that the TRIPS Regime is inhuman and does not take into account the plight of the common man³⁵. They further add that as a result of the unrealistic pricing of drugs, their access would become almost impossible for the general masses and hence public health would suffer. One of the major problems with the arguments posed by these scholars is that they are not at all frugal in criticising the existing regime but they fail to provide us with a better alternative. If the patenting of these drugs is not done then there would be no incentive for the companies to engage into Research and Development and create new life-saving medicines. A harmful consequence of this would be the production of inferior, adulterated and low quality drugs. That would be even worse than the present situation. Hence, it would be incorrect to assume that the TRIPS Agreement poses a threat to the public health systems of the developing nations.



Moreover, developing countries' apprehension that drug prices will shoot up manifold if the TRIPS regulations are complied with are uncalled for. The TRIPS Regime requires that along with process patents even product patents should be granted. It is true that the price of a drug protected by a product patent would be higher than what it would have been if it were not covered by the same. However, the extent of price impact depends upon a number of factors. First, the TRIPS regime will apply only to patent application filed after 1st July 1995. it takes around 7-10 years for a patented drug to come into world market from the date of the patent application. Thus, the pharmaceutical companies of the developing nations are free to produce and sell all those drugs which are already in the world market from the date of the patent application or that will newly come into the world market till the early years of the next century. Secondly, it is likely that the share of the patented drug in our market will not be more than 10-15% of the total drug market and there is no reason why the prices of drugs that are nor covered by the patents should shoot up. Thirdly, apart from the drugs that make spectacular breakthrough alternative drugs prior to generation of patent drugs are usually available in the market. Their prices would act as a check on the newly introduced patented drugs. Lastly, it is open to use the compulsory licensing system where an essential drug is widely needed by the common man and yet it is not available at reasonable prices then a licence can be issued to any other company other than the patenting company to produce the drug in question³⁶. Moreover, levelling such allegations against the TRIPS Agreement that it does not take into account humanistic values and is extremely rigid and dispassionate would be incorrect. Article 7 of the TRIPS Agreement provides that protection and enforcement of intellectual property rights should be done in a manner which is conducive to the social and economic welfare and to a balance of



rights and obligations. Similarly, Article 8 of the same agreement states that "Members may, in formulating or amending their national laws and regulations, adopt measures necessary to protect public health and nutrition and to promote the public interest in sectors of vital importance to their socio-economic and technological development, provided that such measures are consistent with the provisions of this agreement"[37]. But these Articles were misinterpreted by the developing nations and accusations were raised that these provisions are being misused and their true purpose is not being served. Consequently, as an outcome of the constant campaigning of the developing nations, a 'Declaration on the TRIPS Agreement and Public Health' was reached at the Doha Ministerial Conference of the World Trade Organisation in 2000. It was the result of staunch efforts by India Brazil and about fifty-five other African nations that such a compromise could be reached. This is one of the areas where there is an assurance that the restrictive clauses under the TRIPS agreement on drug patents will not over ride public health concerns. It is a positive development that in TRIPS, a public health crisis has been included as an exception for granting compulsory license (CL). What is new in the Doha Declaration is that it recognizes the fact which was implicit under Articles 7 and 8 of TRIPS, that considerations of Public Good which includes public health could be the overriding factor while offering IPR protection for medicines for specified diseases and 'epidemics' particularly for Developing Countries and Least Developed Countries[38]. Hence, a more humane character was bestowed upon the TRIPS Agreement. Thus, it would be faulty to argue now that the TRIPS Agreement does not cater to public health issues. Hence, in the light of the above mentioned arguments, the TRIPS should not be viewed only as a coercive mechanism



to exploit the poor but the benefits accruing from it should also be taken into consideration.

Conclusion

The TRIPS Agreement has always been looked upon as a demon unleashed upon the helpless poor. It has been termed as an exploitative tool in the hands of the developed countries. A misinterpretation of the agreement has been made by the scholars of the developing countries who believe that the agreement only has a negative impact on their economy and sideline its positive effects. What the author has tried to highlight here is the optimistic side of the TRIPS Agreement. The devilish character of this agreement has been exaggerated. It is an accepted fact that protection of rights of some leads to the transgression of rights of others. The strong protection accorded to the intellectual property rights and the consequent creation of a monopoly market has taken its toll on the general masses. They have been systematically denied the fruits of these innovations as they cannot afford to pay such high prices in order to avail them. Thus, it can be said that the 'classes' are enjoying at the expense of the 'masses'. But to make the companies which utilise enormous amount of resources in order to create new and innovative products liable for this inequality would be incorrect. This wide gap between the rich and the poor and this inequality of distribution should be corrected by the government. This imbalance should be balanced by the subsidies given by the government. The government should give subsidies to the companies engaging in R&D in order to produce new products. This would serve both as an incentive for the companies and also as a cost-reducing measure. As the costs would reduce the prices too would come down. The government can also correct this tilt by introducing rationing of the essential commodities which have been patented and are not affordable by the poor. The approach which the



developing countries suggest is detrimental to both their and the world economy. It is true that economic growth which leaves millions of people hungry, unemployed and oppressed is not growth in its true sense. But, instead of arresting these greater concerns such as poverty and unemployment by active government intervention if the causes of economic growth are eliminated then it would certainly not be called a wise solution to the problem. If the TRIPS Agreement is scrapped and the level of protection given to the intellectual property rights is lowered then a plethora of problems would arise such as lack of foreign investment, scarcity of new and better goods etc. Thus, in order to curtail one problem it should be taken care of that other problems do not arise. The TRIPS negotiations, although initiated at the insistence of certain developed countries, did take account of developing country perspectives, and the final text does provide considerable leeway in implementing this agreement. Such flexibilities have been clarified and further extended in the Doha Declaration on the TRIPS Agreement and Public Health in November, 2001[39]. Thus, it can be safely concluded that the TRIPS Agreement does not pose a threat to the developing economies and does not deserve only brickbats but bouquets as well.

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USE OF ICT IN NON-FORMAL EDUCATION

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Introduction

Although education is a basic human right, there are millions of people who for various reasons have missed out on the opportunity of formal schooling, thereby constraining them from basic literacy. In the South Asian countries, NFE was encouraged to address this critical aspect and to provide mass education to the large majority who were outside the ambit of the formal school system. In many of these countries, NFE forms an integral part of the official programs of basic education, often with independent organizational arrangements as well as a program budget and portfolio of activities.

Definition of NFE

Coombs (1968) and Coombs and Ahmed (1974) defined NFE as an alternative form of education for adults and children that occurs outside of the traditional classroom environment.¹ While globally FE has come to imply lifelong learning and alternative learning models, in India and most of the South Asian region till very recently, it was understood as basic literacy and numeracy skills and was squarely in the framework of providing basic education to all citizens. More recently, NFE has undergone resurgence in developing countries because of the realization that formal schooling, in its present form, has limited reach. Furthermore, it is now recognized that the educational needs of young people and adults are varied



and should be addressed through suitable programs. In developed countries, NFE has assumed importance in the context of lifelong learning, which sees learning as taking place not only in schools and colleges, but throughout the lifespan, in many different locations and times and in formal, non-formal, and informal modes.

NFE Characteristics

NFE may be defined as “any organized and sustained educational activities that do not correspond exactly to the formal education systems of schools, colleges, universities, and other formal educational institutions”. It may take place both within and outside educational institutions and cater to persons of all ages. Depending on country contexts, it may cover educational programmes to impart adult literacy, basic education for out-of-school children, life skills, work skills, and general culture. NFE programmes do not necessarily follow the ladder system and may have differing durations and may not confer certification of the learning achieved.

NFE has been gradually playing a critical role in achieving Education for all (EFA) goals and the MDGs. Recent phenomena such as the diversification of individual learning needs in a rapidly changing society, persistent problems of illiteracy and out-of-school children, limitation of formal schooling system in education delivery, and development of ICT, have spurred EFA stakeholders to revisit its potential.

NFE can address the diversified learning needs of preschool children, out-of-school girls and boys, young people, and women and men in a changing society. NFE emerges in varied forms such as early childhood education, community learning centers (CLCs) for village people and urban dwellers, adult literacy classes, skills and vocational training in workplaces, distance education for those who live in remote areas, public health



education, civic education, and continuing education for youth and adults both in developed and developing countries.

NFE for Out-of-School Youth and Adults

Most countries in the Asia Pacific region have actively promoted NFE programs for out-of-school youth and adults. Many of these programs were well under way even before the Education for All (EFA) Conference held in Jomtien, Thailand, in 1990. In fact, by then most countries in the region had already established separate organizational arrangements for promoting NFE as an effective channel of basic education. Apart from national NFE programs initiated by governments, the last decade has also witnessed the emergence of non-governmental initiatives in NFE.

NFE for Lifelong Learning

A number of important socioeconomic forces are pushing for the lifelong learning approach. The economic rationale for lifelong learning comes from two principal sources. First, with the increasing importance of knowledge-based economy the threshold of skills demanded by the employers is being constantly raised. There is a relative decline in demand for low-level skills. Second, as firms respond to a more volatile market and shorter product cycles, career jobs are fewer and individuals experience more frequent changes in jobs over the working life. The shelf life of skills is shorter. There is a need for continuous renewal and updating of skills, which is essential for structural adjustment, productivity growth, innovation, and effective reallocation of human resources.

ICT in NFE

Attempts to encourage full and effective participation in NFE now forms a central part of current educational and economic policy making in most developed countries—under the various banners of creating “learning



ages," "smart countries" or "knowledge-based societies." ICT has been viewed by many Governments as having profound and far-reaching implications for the ways in which to achieve these aims.

Over the past 30 years, NFE initiatives have effectively used ICTs for mass literacy campaigns, training of health workers, and capacity building under the rural community development projects. NFE has a critical role to play in reaching marginalized groups, and ICTs are a tool in the effective performance of this role.

The Asia-Pacific Programme of Education for All (APPEAL) Resource and Training Consortium (ARTC) study that was undertaken in 2002 (UNESCO 2002) and the APPEAL study (UNESCO 2005) highlight the following benefits of integrating ICTs in NFE programs:

- ICTs are used to develop Livelihood Skills and thus contribute to Poverty Alleviation: Livelihood skills training is a common activity in CLCs. The use of ICTs as a tool in such training is an engaging way for learners to develop these livelihood skills (UNESCO 2005).
- ICT is a tool for Capacity Building: More specifically, ICT can be used as an effective and affordable tool in the professional development of NFE teachers. This is important because although qualified and trained teachers are the key to quality learning and increased learner motivation, in many countries professional expertise, particularly for the provision of non-formal literacy education, is limited and thinly distributed and training in teaching and learning in NFE contexts consists of one-off programs and lack follow-up and sustainability.
- ICT facilitates Documentation and Information sharing: ICT can facilitate the print, visual, and video documentation that is needed



for the dissemination of information about successful NFE projects. When undertaken by the members of the community, this documentation can help foster a sense of community pride and ownership and ensure continuing support and enthusiastic participation. And while ICT can promote information sharing between communities, they can also be effectively used to mobilize policy dialogue on the use of ICT for community empowerment.

- ICT can be used to facilitate the process of networking among organizations engaged in the design and delivery of NFE programs: It is essential for the Government and other organizations to coordinate their NFE activities to maximize available resources and expertise, including ICT equipment.
- ICT tools can improve the overall effectiveness of monitoring and evaluation: Monitoring and evaluation should be built into the entire planning and management of NFE programs.

Delivery modes of NFE using ICT

- The delivery modes and domain of NFE are wide ranging but it has common denominators, that is, "need-based approach," "contextual relevancy," and "flexibility in learning contents, time and place" that show a good contrast to formal schooling.
- By transcending physical and spatial constraints, ICT and mobile devices bring unprecedented educational opportunities to people of all socioeconomic levels. Early distance education NFE projects used print, radio, television, audiotape, videotape, and satellite transmission as an efficient and cost-effective way to provide illiterate adults and out-of-school learners with educational opportunities. Further innovations in ICTs like Very Small Aperture



Terminal (VSAT) satellite communications, the Internet, and CD-ROMs are helping to create new innovative learning tools that will profoundly change the way NFE is delivered.

- In recent times, NFE projects have been making use of devices such as Personal Digital Assistants (PDAs), laptops, Pocket PCs, and mobile phones to provide interactive content to previously unreachable and remote locations. At the same time, conventional classroom approaches to learning are being supplemented by learner-centered anytime-anywhere mode of learning, with the potential to increase participation and school retention rates.
- Many nations have developed e-learning and m-learning strategies, and are rapidly expanding the use and knowledge of ICT in educational activities by incorporating ICT into lesson plans, teaching methodologies and curricula, and devoting funds to procuring ICT-related resources.

ICT in NFE International Experiences

This section portrays select few notable experiences across the globe on implementing ICT-based NFE. The UK Government has pursued a set of policy initiatives aimed at a technological reengineering of the NFE sector under the aegis of the "University for Industry" (Ufi) and "UK Online." Ufi most prominently takes the form of a telephone-based helpline and Web site for directing individuals to approved and kite-marked learning opportunities as well as providing its own technology-mediated learning opportunities via a network of more than 2,000 "learn direct" centers and 6,000 "UK Online" centers in community sites throughout the UK. The initiatives not only aim to widen participation and achieve a "mass-market penetration of learning," but to reduce the current inequalities in



participation among those groups traditionally under-epresented in adult education. The "People's Network" has established public Internet connections in England's 4,300 libraries alongside a host of other initiatives aiming to bring ICT and ICT-based learning to those currently without.

Similar initiatives have been introduced across Europe, South America, East Asia and Australasia. From the German "IT in Education: Communication Rather Than Isolation" programme to the Indian "IT for all by 2008" initiative, Governments have firmly stated their faith in ICT to establish inclusive learning societies. These initiatives, coupled with the ever growing rates of domestic and work-based access to ICTs such as computers and the Internet, are now prompting politicians and educationalists to make wide-ranging claims about the combination of NFE and new technology as at last overcoming existing social inequalities and leading to a "renaissance" of lifelong learning. For some, therefore, the ability to learn with and through ICTs has solved the NFE conundrum in one fell swoop.

The prime objective of any ICT-enabled NFE programmes can be conveniently classified under one of the following heads.

1. Programmes for fostering adult/child education
2. Programmes for creating community awareness
3. Programmes for community empowerment/development

1. Programmes for Adult and Child Education

In the context of the Education for All and the Millennium Development Goals, the United Nations General Assembly proclaimed the years 2003–2012 to be the United Nations Literacy Decade (UN, 2002a), which was officially launched on 13 February 2003. The founding resolution



(Resolution 56/116) reaffirmed the Dakar Framework for Action (UNESCO, 2000a) in which, the commitment was made to achieve 50 percent improvement in adult literacy by 2015, especially for women, and equitable access to basic and continuing education for all adults.

The current emphasis on creating “knowledge-based” societies has made “learning” throughout life more important, which in turn requires an education system to have greater flexibility to enable learners to enter and leave the system at different points in time. Moreover, a wide range of education providers, including universities, NGOs, Government agencies, and the private sector, needs to be involved, particularly because learners, who have diverse learning styles, would need different kinds of skills from formal, non-formal, informal, and distance and open learning institutions. This has set the context for improving adult literacy worldwide and countries have been trying to harness the power of ICT to achieve the same.

2. Programmes for Creating Community Awareness

The aforementioned projects successfully harnessed the power of radio to deliver lessons on ICT and ICT-based developments to the people of Nepal. Such programs are primarily intended to create awareness on various social issues such as alcoholism, female feticide, dowry, and so on. These have been found to be very cost effective with a wide reach.

3. Programmes for Community Empowerment and Development

ICT-based NFE programmes aim at improving functional literacy of the people and in turn empower the community by enabling them to make informed decisions in business, trade, health and education. Evidence suggests that such projects have mostly been effected through CLCs.



Critical Success Factors for Using ICT in NFE

A review of the successful ICT projects in NFE has shown that critical success factors include the following:

1. Need for a coherent policy. A meta-survey of ICT integration in 44 countries in the Asia Pacific region conducted by UNESCO Bangkok in 2003–04 showed countries at different stages with regard to policies pertaining to the integration of ICT in the education system. While all of the countries surveyed had stated that the development of ICT capacity was important to national development, few had grappled with the policy questions related to ICT applications in education, especially in NFE.

2. Technology infrastructure. A second factor for success of ICT-supported NFE is providing technology infrastructure and ensuring access. ICT-based non-formal literacy programmes have often suffered from inadequate infrastructure and technical support. This was highlighted in a study on the use of ICT in education in seven of the E-9 countries (Bangladesh, Brazil, Egypt, India, Mexico, Pakistan, and the People's Republic of China) undertaken by UNESCO (UNESCO 2006). The study recommended that the Literacy Decade should be considered as an opportune time for the Governments to set up the required infrastructure—for example, phone lines, reliable electricity supply, and connectivity.

3. People-driven rather than technology-driven. A third factor in the success of ICT-supported NFE programs is to make them people-driven rather than technology-driven. Often, there is a tendency to invest in technology without making a parallel investment in people.

4. Effective planning and programme design. Effective planning and programme design is the fourth factor in the success of ICT-supported NFE. There is a need to take stock of existing infrastructure and to plan



for hardware and software requirements, taking into account connectivity, affordability, and capability. Equally important is the need to understand the existing information systems catering to the economically disadvantaged which on ICT-enablement will become more effective and efficient. There is a need to understand how ICT and culture intersect, because cultural factors can be a hindrance to ICT adoption in rural areas.

5. Development of content that is relevant to the learners. ICT can play an important role in stimulating interest and engaging learners, and it can be a useful tool in developing learning materials that are culturally and linguistically appropriate. One such literacy course offered by a CMC in the Madurai district of Tamil Nadu, India, enables learners to create their own personalized content using digital cameras, computers, presentation software, and CD-ROMs.

6. Planning for sustainability. Most of the ICT projects have high operating costs, given the pace of change in technology, the replacement costs are also relatively very high. Due to such higher costs, most ICT projects tend to close down as soon as the project funds are used up. It is therefore essential to address the problem of sustainability at the planning stage itself.

7. Ensuring multistakeholder partnerships. Given the need for a wide range of specific competencies and capabilities for successful implementation of ICT-based education programmes for NFE, and that, such competencies and capabilities are spread over a wide spectrum of interest groups, it is more critical to ensure strategic partnerships between these interest groups to achieve the desired ends of success. In such partnerships, the principal role of the Government would be to facilitate the creation and equitable diffusion of infrastructure and the adaptation and scaling up of successful pilot projects. In addition, the public sector



should provide the lead through strong policy interventions and substantial public investment. The private sector could play an important role in supporting development of content and applications in the local languages. NGOs could partner with the Government to ensure the participation of various disadvantaged groups, and to facilitate capacity building.

8. Continuous monitoring and evaluation. Each project should have built-in mechanisms to understand, measure, and be informed about, how well the programme is progressing and the extent to which it is meeting the set objectives, and to provide feedback to the implementers and other critical stakeholders to the programme.

Conclusion

ICT's can be of great use in helping to achieve the goals of Education for All (EFA) and lifelong learning. Its focus should be on reducing digital divide between rural and urban areas and engendering community development and empowerment. ICT tools are very powerful and can go a long way in addressing certain issues like adult illiteracy, education for school dropouts and women empowerment.

The important factors for success of any ICT-based NFE Programme are Community involvement; formulation of a comprehensive policy; sharing of best practices among communities and countries; creating localized content; and constant technology upgradation/responsiveness.

Applications for NFE should be developed within the national framework which will in turn simplify the process of Monitoring and Evaluation. Though Governments will be responsible for overseeing the implementation process, it cannot be solely responsible for rolling out programmes. Corporate entities and communities should be actively engaged in such activities so that the projects remain sustainable in the



long run. Finance and human resources are critical to sustain such projects; hence, the community member's involvement is of paramount importance.

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मालती जोशी की कहानियों में नारी - जीवन की यथार्थ तस्वीर

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हिन्दी की अग्रणी महिला कथाकार मालती जोशी गंभीर प्रकृति एवं आदर्श की मूर्ति हैं। बहुमुखी प्रतिभा की स्वामिनी मालती जोशी मध्य-प्रदेश की राजधानी भोपाल की नीवासी हैं। मालती जोशी का जन्म महाराष्ट्र प्रान्त के मराठवाड़ा विभाग की राजधानी औरंगाबाद के एक ब्राह्मण परिवार में 4 जून 1934 को हुआ।

एक कहानीकार, उपन्यासकार, नाटककार और बालसाहित्यकार के रूप में मालती जोशी ने समकालीन हिन्दी साहित्य को समृद्ध बनाया है। इनकी सभी कहानियाँ विभिन्न संकलनों में प्रकाशित हुई हैं।

मालती जोशी ने अपनी साहित्य रचनाओं के माध्यम से समाज में फैली हुई अनगिनत बुराईयों का यथार्थ चित्रण किया है। मालती जोशी ने अपनी कहानियों में कितनी ही पौढ़ा कामकाजी नारियों की व्यथा की ओर संकेत दिया है। भाई - बहनों का पालन करते हुए नारी के विवाह की उम्र गुजर जाती है और इनकी वजह से अपने भाई - बहनों की शादियाँ रूक जाती हैं। ऐसी स्थिति में नारी मजबूर होकर किसी अपाहिज को चुनना कितनी बड़ी त्रासदी है। लोग लड़की की कमाई खाते समय शर्म नहीं करते, परन्तु उनकी समस्याओं का निदान उन्हें ही ढूँढना पड़ता है। इन सभी वास्तविक भावनाओं को जोशी जी ने अपनी कहानियों के मूल विषय के रूप में लिया है।

मालती जोशी बहुत कम कहानियाँ प्रेम विवाह पर लिखी हैं। इनकी कहानियों में बदनाम और बदचलन नारियों की कथाएँ भी मिलेंगी नहीं। मालती जोशी कभी - कभी ऐसे सवाल भी उठाये हैं कि जैसे पति के मरने के बाद पत्नी सती होती है, फिर पत्नी के मरने पर पति क्यों नहीं? सारे व्रत पति के लिए किए जाते हैं, फिर पति, पत्नी के लिए कोई व्रत क्यों नहीं करता? जैसे संदिग्धपूर्ण सवालों को अपनी कहानियों के माध्यम से मालती जोशी ने ऐसे कितने ही सामाजिक प्रश्नों को यथार्थ रूप से अपनी कहानियों में प्रस्तुत करने का प्रयास किया है।

“पहली बार” इस कहानी में मालती जोशी जी ने इस बात को स्पष्ट किया है कि यदि किसी लड़की को रिजेक्ट कर दिया जाय तो उसे सँभालना पड़ता है। एहतियात बरतनी पड़ती है। फिर धीरे से आदत पड़ जाती है। पहली बार लड़की सपनों की दुनिया में रहती है फिर व्यावहारिकता पर उतर आती है। मन इतना पक्का हो जाता है, कि कोई आवेग उसे छूता तक नहीं।

बड़े-बूढ़ों की फुसफुसाहटों से सुमन बहुत कुछ समझ चुकी थी और उसने अपने सपनों का मन्दिर बनाना शुरू करती थी। परन्तु अचानक खबर मिली कि श्रवण इंग्लैण्ड चला गया। सुमन की शादी कहीं और हो गयी। बरसों बाद अचानक उसी होटल में श्रवण टकरा गया। सुमन ने उसे पहचान लिया था। सुमन ने बाथरूम में जाकर अपना रूप देखा तो उसे रोना आया। छतीस घण्टों के प्रवास से आदमी लस्त-पस्त हो ही जाता है। उसके मन में एक तुफान उठा। वह सोचने लगी- “इसी समय उसका सामना होना जरूरी था? क्या सोचा होगा उसने? जरूर एक राहत की सांस ली होगी।”

दूसरे दिन सुमन की मुलाकात श्रवण उसकी पत्नी से हुई। वह तो मुग्ध होकर उस चम्पावर्णी महिला को देखती रही। कितने स्मार्ट, कितने युवा लग रहे थे दोनों। तब सुमन अपने चेहरे के बारे में सोचती है - “कहाँ खो जाती है चेहरे की यह ताजगी! यह निश्चल हँसी आँखों की यह लजीली, स्वल्पिलता, देह की यह कमनीयता समय का निर्मम लुटेरा सब कुछ छीनकर कहाँ ले जाता है? क्यों ले जाता है।” मालती जोशी जी इस कहानी के द्वारा ये बात बताना चाहती है कि हमारे समाज में लड़की को लड़का नकार सकता है पर लड़की नहीं नकार सकती। नारी को अपने जीवन भागस्वामी को चुनने में कोई अधिकार नहीं है। संपूर्ण जीवन एक अजनबी पुरुष के साथ जीने वाले विषय में लड़की को निर्णय लेने का अधिकार नहीं है। मालती जोशी ने एक नारी का मनोव्यथा को अत्यंत हृदय विदारक ढंग से प्रस्तुत करने की चेष्टा की है।

“आखिरी शर्त” - कहानी के माध्यम से जोशी जी इस बात को स्पष्ट करना चाहती है कि भारतीय माँ - बाप यही सोचते हैं कि समुलाल जाकर वह असली पढ़ाई करेगी। पढ़ाई अगर ऐसे ही होती तो हर कोई कलेक्टर बनता। वातावरण बदलते ही मूड बदल जाता है, उमंगे समाप्त हो जाती हैं। फिर लोग भाग्यवादी बन जाते हैं, भाग्य में विद्या होगी तो पढ़ाई अपने आप ही हो जाएगी। खुसुम ने इसका बड़ा अच्छा जवाब दिया, उसमें पूरा यथार्थ था। “शादी के बाद पढ़ना क्या होता है



मुझसे पूछो। जैसे सारा घर मुझ पर पहरा देता है। एहसान जताता है और अगर बदकिस्मती से कहीं फेल हो गये तो बस, सारी जिन्दगी ताने सुनते ही बीतानी है।”

लड़की के कैरियर की आखिरी शर्त शादी थोड़ी ही है। उसकी माँ जानती है। प्रगतिशील होने पर भी वह यथार्थता को काटकर अलग हट नहीं सकती। भारत में शादी ही लड़की के कैरियर की आखिरी और अनिवार्य शर्त है, मालती जोशी जी ने यही यथार्थता को सारे समाज के सम्मुख लाकर लोगों में चेताने लाने की पयल की है।

“**संवेदना**” इस कहानी में मालती जोशी जी ने इस बात को स्पष्ट करने का प्रयत्न किया है कि अनाथ लड़की को कोई भारतीय परिवार गोद लेना नहीं चाहता। भारतीय परंपरा के अनुसार तो लोग लड़का एडॉप्ट करते हैं। इस विषय के संदर्भ में सिस्टर पॉल की बात का जवाब शुचि के पिता ने दिया- “आप तो जानती हैं मेरे भाग्य में लड़का है ही नहीं। आप तो खुद इस बात की गवाह रहीं हैं। फिर अपने भाग्य से लड़ने में क्या तुक है और यहाँ कौन सी स्टेट रखी है जिसके लिए वारिस चाहिए।”

उसने अपनी पत्नी को याद दिलाया कि रूचि, शुचि की सगई में नहीं आ सकी तो दोनों लड़कों में से एक को देना तो दूर की बात है। उम्र के ढलने पर आदमी को सच्चे कम्पनियन की आवश्यकता होती और सूने घर में उसका क्या हाल होता था पता नहीं। यदि वह इन लोगों के घर में रहेगी तो घर भी भरा-भरा रहेगा और उसके सर पर भी छत रहेगी। कहानी के नायक की संवेदना की ओर लेखिका ने इशारा कर यह बताया है कि समाज में ऐसे लोग भी हैं, जो ऐसे अनाथ बच्चों को अपना बना सकते हैं। इसमें सिस्टर पॉल का प्रेम भी बहुत महत्वपूर्ण है।

“**मुट्ठीभर खुशियाँ**” इस कहानी में एक अविवाहित नारी का दयनीय स्थिति-गतियों का चित्रांकन किया गया है। गायत्री ने अड़तीस वर्ष तक अविवाहित जीवन जीकर अपनी एक ‘इमेज’ बनाकर रखी थी। उसे कलंकित न करने के लिए उसने कुमार का प्रस्ताव ठुकरा दिया। उसे बुढ़ापे के अकेलेपन को काटने और उसे अपने खुद के घर की जो योजना थी, गायत्री ने उसे समाप्त कर दिया। स्कूल की इतनी सारी टीचरों में विराज ही एक ऐसी थी जिससे उसका मन मिला था। सारे मुस्किलों को विराज के बल पर ही झेला था। उसके अकेलेपन को दूर करने का कुमार का प्रस्ताव तो

ठीक था परन्तु गायत्री ताव खा गयी। स्कूल में उसने जो एक इमेज स्थापित कर ली थी, वह उसे कलंकित नहीं करना चाहती थी। इसका विवरण इस कथन से दृष्टव्य है - “पेंशन के बाद रहने के लिए दूसरा ठौर ही कहाँ है? वह खुद ही तो अक्सर कहती हैं गिरिश से, भैया से, अपने बगल में एक कुठरिया भेरे, नाम की भी बनवाना मैं उसी में पड़े-पड़े तुम्हारे नाती-पोते खिलाया करूँगी।” कैसा दयनीय वक्तव्य है। जीवन भर सबके लिए खटने बाद यही असहायता उसके हिस्से में आयी है। काश, कुमार की बात उसने मान ली होती। कहने वाले कहते और चुप हो जाते। परन्तु ऐसी दयनीयता तो नहीं होती। इसमें मालती जोशी जी समाज के बारे में सोचकर अपना जीवन बरबाद करने वाली एक नारी की अचेतनवस्था का वर्णन अत्यंत यथार्थपूर्ण ढंग से प्रस्तुत की है।

“**बेड़ियाँ**” इस कहानी में आज के लोगों की विचारों के प्रति अपने आक्रोश को व्यक्त किया है। जमाना चाहे कितना भी आगे बढ़े, भारतीय परिवार विशेष रूप से मध्यवर्ग परिवार अभी भी लड़के को ही महत्व देता है।

कड़वी बात बार-बार सुनकर भी वह जिन्दा है। इकतीस साल की हो गयी। ब्याह का नाम तक नहीं। कारण अम्मा की जिन्दगी उसकी नौकरी के सहारे चल रही है। इसका विवरण इस प्रकार है - “कृतज्ञता के बोझ से दब - सी गयी मैं। आजकल कौन किस के लिए इतना करता है। फिर मैंने तो अपनों से ही इतनी उपेक्षा झेली है कि जरासा स्नेह, जरासा अपनापन भी मन को तरल कर देता है।”

नायिका की शादी के लिए पैसा इकट्ठा किया जा रहा है ताकि अम्मा की पसन्द का दामाद खरीदा जा सके। उस वक्त रजनी सोचती है कि - “तब तक इस उम्र का क्या करूँ वह तो मुट्ठी में रखी रेत की तरह फिसलती जा रही है। रजनी की शादी हो तो कैसे? माँ ने उसके पैरों में ऐसी बेड़ियाँ डाल दी हैं कि वह उसे तोड़कर जा ही नहीं सकती। एक प्रौढ़ अविवाहिता कामकाजी नारी के जिन्दगी का यह एक यथार्थ अंकन है। इसका कोई काल्पनिक समाधान हो नहीं सकता।

मालती जोशी उपयुक्त कहानियाँ ही नहीं और कुछ अन्य कहानियों में भी समाज में नारी के प्रति होने वाली अमानवीय कार्यों का चित्रांकन अत्यंत मनोविदारक ढंग से प्रस्तुत करके नारी के प्रति अपनी आत्मीय भावनाओं को सारे समाज को परिचित करायी है। इस तरह के विभिन्न कटु

वास्तविकताओं को मालती जोशी ने अपनी कहानियों में प्रस्तुत की है। वंचित सामज की नारी होने की दोहरी यातना भोगने वाली नारी का यथार्थ अंकन इसमें मिलता है।

भारतीय समाज में स्थित स्त्री शोषण के विभिन्न कोणों का चित्रण लेखिका ने मार्मिक ढंग से प्रस्तुत किया है। मालती जोशी नारी विचारों की स्वतंत्र अभिव्यक्ति चाहती हैं। उन्होंने स्त्री जीवन को व्यापक परिप्रेक्ष्य में देखा है। उन्होंने अपनी रचनाओं में वर्तमान से जूझती हुई नारी का चित्रण हर मोर्चे पर की है। जन्म से ही नकारे जाने वाली स्त्री अपना अस्तित्व खुद निर्माण कर रही है। नारी अपना स्वतंत्र अस्तित्व चाहती है। अपने विशिष्ट शैली में लिखे कहानियों में मालती जोशी ने नारी जीवन के यथार्थ को रूपायित करने का प्रयास किया है।



EMOTIONAL SUFFOCATION OF WOMEN IN THE NOVELS OF SUDHA MURTY: A STUDY

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Suffocation is a desolate desperate feeling of loneliness. "An aching vacuum inside her sucking the air from her lungs. She hung her head and wept fiercely, the emptiness inside her growing larger not smaller; she felt as though it would grow so large it would suffocate her just as surely as the sea would have" - **Alan Brennert, Moloka'I** vents her emotions.

Ancient texts like Upanishads while discussing the ideal of life speak neither of man nor of woman separately but they speak of human being in general. The point at issue is when the ideal of life is commonly laid for a human being why this discrimination in these changed times that question the very existence of "Her life". Her identity being made subservient to fulfill the needs of the family and her commitment to the values impel the woman to slowly lose her voice and suffocate. A sudden arousal of self consciousness leads to resistance. Emancipation, liberation of self arises from the yearning heart that constantly subjects itself to the turmoil in the process of breaking itself free from the shackles of subjectivity. The expression of it found its way into writings which gained credibility as a subject and a mode of enquiry.

Indian women writers emerged after independence and they have made a significant contribution to English literature. **Kamala Markandaya, Anita Desai, Nayantara Sehgal, Shashi Deshpande, Namita Gokhale, Gita Mehta, and Arundhati Roy** are a few names of women writers who have distinguished themselves with their innovative



style, with the depiction of social realities, feminine sensibilities, and portrayal of advocacy of the emancipation of women. Some of them, like **Sashi Deshpande**, **Anita Desai** delve deep into the psyche of their characters to reveal various dimensions of their personalities. **Kamala Markandaya** shows the social cultural realities that hamper the growth of the women. **Nayantara Sahgal** deals on the political situation and that of **Ruth Pravar Jabwala** is on the social cultural ethos. **Shoba De** and **Namita Gokhale** project strong feminist views, **Gita Hariharan** focuses on women-centered and male counter parts. While **Kamala Das** is frank about the depiction of women's sexual urges. These women have rejuvenated the realistic novel by using it explore and share their experiences and put forward their own point of view on life especially through their female characters with all the pain, agony, exploitation, sufferings, worries and helplessness.

Indian women have been trying to probe the problems of self definition, faced by women in the traditional, patriarchal society, and in doing so, they have created the new woman who does not negate her womanhood by imitating or rejecting the male, but is endeavoring to resolve the issue by reclaiming and redefining the positive aspects of womanhood.

The woman novelists portray life and society from a woman's point of view. **Sudha Murthy** is undoubtedly one of the most significant of the contemporary Indian women novelists in English. As a versatile personality, her works espouse charity, hospitality and self-realization through her fictional narratives which lead the reader to introspection. Though a few articles in some journals and a collection of critical essays on her works are published, there is not much light on her works *Dollar Bahu*, *Mahaswetha* and *Gently, Falls the Bakula*. **Sudha murthy's** protagonists are portrayed by her with a view to understand and appreciate their trials



and tribulations under the impact of the conflicting influence of tradition and modernity and their response to the emerging situation in life so as to fit themselves in the contemporary society.

Sudha murthy's women protagonists are all drawn from the middle class family set up and are sensitive, intelligent, educated and career-oriented. Of all, **Sudha Murthy's** portrayal of women stirs out a universal reach out of their problems and her works mirror the subtle factors and the besetting influences contributing to the none-too-happy position of womanhood in the emerging society.

The woman protagonists in the novels of **Sudha Murthy** find themselves trapped in the roles assigned to them by the society and later on attempt to assert their individuality. Sensitive to the changing times and situations they revolt against the traditions in their search for freedom and eventually succeed in achieving self-identity and independence. The writer presents varied overtones in her different works with feminist perspective as the themes.

'In childhood a woman should be under her father's control, in youth under her husband's and when her husband is dead, under her sons, she should not have independence.

(The laws of Manu 5.148) says manusmrithi.

Women once were preoccupied with their household, family ties, filial relationship and though a deviation in the physical plane took place, it hasn't completely liberated them from practicing the age-old traditional values an social practices. Gently, Falls the Bakula is a story of a bright intelligent girl Shrimati who falls in love and gets married to her classmate Shrikant (Shri), who is also very intelligent. Shrikant's mother never really accepts Shrimati...typical of a mother-in-law's behaviour.



The author beautifully portrays, the complexity of human relationship and the miserable plight of women suffering under the patriarchy which subjects woman to face silent crisis when they lack mutual bonding and trust in their lives: lack of identity in patriarchal society, loveless marital life, women limited to her conventional roles, treatment of women as a non entity under patriarchal structure.

They move out of the small town in Hubli to Mumbai...Shrikant becomes a super successful IT professional and starts rapidly climbing the corporate ladder. He works relentlessly and reaches the pinnacle of his industry, while Shrimati with a masters in history, abandons her academic aspirations and becomes his uncomplaining shadow, silently fulfilling her duties as a corporate leader's wife.

But one day, while talking to an old professor, she starts examining what she has done with her life and realizes it is dismally empty.

After almost half a decade of marriage, she realizes that her husband has become too focused on his career and has no place for family matters or to think about her. Eventually, she takes a decision that leaves their family life shattered.

She has no regrets for openly sharing her feelings of remoteness with her husband as she feels alienated from him. She leaves with an aspiration of establishing communion with her own self-researching for the self. Caught in the conflict between responsibility to oneself and conformity to the traditional role of wife she doesn't want to be considered merely as the mere object of gratification. She is taken to challenge her victimization not emotionally broken but she reacts very normally except for a small rebellious moment with her husband and works hard to transform her emptiness- devoid of husband's attention and also childlessness, into meaning in order to research for her subdued self.



Cry, the peacock by Anita Desai portrays a similar character Maya who is again a typical example of the suffering from an unfulfilled marital relationship. Maya is a victim of her husband's indifferent attitude who is insensitive to the needs of his wife. In the words of Madhusudhan Prasad, author of Anita Desai- A Novelist(1981)

"Maya's neurosis also denotes a collective neurosis which tries to shatter the very identity of woman in our contemporary society dominated by man in which woman longing for love is driven mad or compelled to commit suicide."(ADTN:3)

The role of Indian woman as an idea shows not much evolution over ages as the culture backed subservience still haunts the mind and soul. But **Sudha Murty's** works remain startlingly relevant in their scrutiny of modern values and work ethics.

The writer attempts to present woman seeking liberation in terms of individual choices and outside her realms of marriage. She suggests that a balance between the conventional preset role of woman and the contemporary issues has to be struck. Conventional roles often limit women and the impact on them is not conducive to attain self status. They are a part of womanhood which does not bring fulfillment to women's life. Women by rethinking their unsatisfactory roles imposed on them by the patriarchal society, do not attain fulfillment.

Dollar Bahu, depicts prevailing Indian context where daughter-in-law is often neglected and is treated like a sacrificial goat. A reflection of typical Indian sensibilities, conceptions, misconceptions and the utter desolation and bitterness linked up with invisible chains of patriarchal pressure and other family responsibilities existing in every nook and corner are interspersed throughout the novel.



Shamanna, the head of the family, working as a Sanskrit teacher, is a contended man leading a simple life. Gowamma, the wife of Shamanna, is attracted to Dollar. Contrary to her husband, she always enjoys life in a dreamy world which represents the fascination for great materialistic pleasures ignoring delicate human relations. She develops hatred and aversion towards her own daughter-in-law Vinuta, a humble good looking graduate and a teacher from a middle class family, who is married to her younger son Girish. Vinuta is too submissive to break herself from the shackles of the centuries of societal norms and represents innumerable dutiful women in our country undergoing lots of unspoken and unvoiced domestic violence in their in-laws's home. For Gowamma dollar-rich Jamuna, wife of her elder son is everything. Comparison between co-daughters-in-law often leads to suppression of one between them. In this system of patriarchy women after marriage totally become the members of husband's clan, which makes the mother-in-law think that she has every right to control even the emotional existence of daughter-in-law.

From times immemorial, Mother-in-law in Indian patriarchal society forgets her past role as daughter-in-law, who struggles to provide dowry to the bride groom; and becomes stonehearted in expecting huge dowry through her sons. This pitiful situation of having no proper mutual understanding, show-cases woman in tradition bound society for many ages. Gowamma is a case in the point. In "Analysing Women's Work Under Patriarchy" by **Nirmala Benerjee**, the author expresses that women's greater involvement in outside work tends to go with less anti-female bias in intra-family distribution. Still Vinuta is an exception.

Pregnant Vinuta is treated as a non-entity and blatantly Surabhi's marriage is fixed near to Vinuta's due date, as if Vinuta is not connected in the happiness of the family. In contrast to it, when Jamuna is pregnant



Gowramma herself goes to the U.S.A to take care. Though Jamuna is not genuine in showing concern to her, Gowramma humbles her dignity as a mother-in-law and serves Jamuna. But a visit to the US to stay with Jamuna is an eye opener to Gowramma. She not only realizes that life in America is not all that rosy despite the earnings in dollars, but also comes to know that Jamuna had neither any affection nor regard for her. Vinuta now shines as a model daughter-in-law. The dawn of realization propels her towards relocating her lost relations. Man often, wallowing in the mire of materialism, forgets the very spirit of holding onto human relations. *Simple living and valuing human relation, give a meaning to life.*

The novel shows that the woman cannot understand another woman. This pitiful situation of having no proper mutual understanding, cases woman in tradition bound society for many ages. And this leads to quest for self. The mother-in-law in the novel doesn't possess a heart to understand the love and affection showed by her daughter-in-law Vinuta. It is an endeavour to establish woman as an individual who breaks loose from the traditional constraints and redefines her identity in tune with the changed social ambience of the modern times.

In *Mahaswetha* the delineation of the protagonist study gives an insight into the author's keen observation of the psychological recluses of the human psyche- stepping into the world of leukoderma and trying to understand its complexity, problems and the various Indian superstitions revolving around it.

Mahaswetha is aptly dedicated to women suffering from leukoderma and urges them to fight and not be oppressed by their disease. Beauty depends on the eye of the beholder external or internal. Internal beauty is the main route to realize higher reality. The story begins on a congratulatory note with the birth of a girl child which is a means to establish the single



status of Dr. Anand-the successful, handsome and rich doctor-Who helped give birth to the baby girl. Later while at his work, Anand is coaxed into buying a Rs.1000 ticket for a play he has no idea about by the 'incomparable' Anupama. The play is a love story between Mahaswetha and Pundarika and is part of the book "Kadambari" written by great Sanskrit Poet Bhana Bhatta. Anupama is the heroine and Anand as expected is mesmerized with her beauty and acting skills.

Anu's happiness of marriage with Anand was short-lived. One revelation of a spot of leucoderma turned her life upside down. The paradox lies in the darkness of Deepavali Amavasya shadowing her married life and the auspicious laxmi puja illuminating her inner self.

When her mother-in-law realizes this, she considers her inauspicious because of leukoderma and thus Anupama is ostracized. She blames her of betraying them and sends her back to home. Anupama eventually returns to her father's house, disgraced and humiliated.

The social stigma of the disease singles out Anupama and her family in the village and breaks her sister's marriage alliance. Her long wait like the epical Heroine Sita culminates only in disappointment. Her life is torn apart when she's abandoned by her husband, who vowed a life time commitment. This forces her to contemplate suicide.

Does every marriage meet with the same fate? Not always... Mostly when marriage vows are broken, it's believed that there were major contentions which could not be resolved. "He had taken his marriage vows in front of hundreds of people, in the presence of Agni. Yet, he had betrayed her and the commitment he had made to her." (MS78) In spite of uniting in a lifelong bond, the partners separate. But it's hard to imagine a small white patch leading to the dissolution of a marriage.



Identifying her inner self, she sets to rebuild her life from the ashes like a phoenix. She is quite successful in achieving her dreams and standing proudly on her own feet. "She looked down at the valley again, and saw it in a different light..." Life had begun to have new meaning for her. She was now ready to face the world. She looked back and prayed to goddess, "Give me the courage to live no matter what happens!" (MS79)

The redeeming aspect of the story comes at the end when Anupama decides to remain her own master and be economically independent rather than being bound by someone else's rules and regulations. The system of patriarchy conditions women to accept suffering in their life. Anything that is exploited or oppressed is associated with the female sex. For e.g. it is 'mother' earth.

Sudhamurthy's writing reflects the emotional depth. Most of her attempts at the depiction of philosophy [through Anupama] are also quite reflective.

Beauty depends on the eye of the beholder. Her husband considers her beauty as an added richness to his status in the society. Her friend's husband – wanted to exploit her beauty for satiating his lust. Another doctor who saves her from the accident is attracted to her internal beauty of perfection, zeal, fortitude of mind rather than her external disfiguration.

Anu after rethinking for identity finally emerges as the real "Mahaswetha" – 'the white one'- 'the pious one'. The transition of Anupama's life and attitude before and after discovering the disease has been so well portrayed in juxtaposition. The novel is an eye opener to the power of courage and confidence to face the world, for, ultimately one has to face life all alone - Beautiful or Ugly.



The study of the woman in **Sudha Murthy's** novels thus encapsulate the understanding that modern, educated and career-oriented middle class married woman are sensitive to the changing times and situations. They reveal a remarkable insight into the nature of the myriad shades of a woman's mind. Women are established as individuals who break loose from the traditional constraints and those who refine their identity in tune with the changed social ambience of the modern times. The women in the works of Sudha Murthy are conventionally non-conventional.

Sudha Murthy's women stand at the cross-roads of traditions. They seek change, but within the cultural norms they seek not to reinterpret them but merely to make them alive with dignity and self-respect. The women protagonists in her novels seek a new balance of power between the sexes. They believe in conformity and compromise for the sake of the retention of domestic harmony rather than revolt which might result in the disruption of family relationships, till the end. It is this trait of compassion; tolerance and understanding human relationships form the bases for her novels. Freedom lies in having the courage to do what one believes is the right thing to do and the determination and tenacity to adhere to it, and that alone can bring harmony in life. Many writers have portrayed the problem of the place of women in the society, her true belongingness and her place in marital relationship. Most often these novels end where the problems begin. But Sudha Murthy has very realistically presented the models before us. Her women are rather strong in character and take bold decisions to survive in society.

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A STUDY ON DIABETIC AND NON DIABETIC WORKING PEOPLE IN RELATION TO THEIR EMOTIONAL INTELLIGENCE

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Introduction

Emotional intelligence plays a vital role in the healthy living of an individual. A healthy life is one which combines a healthy balanced diet, proper exercise, good sleep and avoidance of known poor habits such as smoking and excessive alcohol consumption. Emotional intelligence refers to the capacity for recognizing our own feeling and those of others, for motivating ourselves, and for managing emotions well in ourselves and in our relationships. This theoretical views suggest that higher emotional intelligence is associated with better psychological functioning and those who are able to understand and regulate their emotions should be able to generally maintain a better outlook on life and experience better healthy living.

Diabetes

Diabetes mellitus is a syndrome characterized by chronic hyperglycemia and disturbance of carbohydrate, fat and protein metabolism associated with absolute or relative deficiency in insulin secretion or insulin action. Insulin allows glucose to enter body cells to convert it into energy. Insulin is also needed to synthesis protein and store fats. In uncontrolled diabetes, glucose (sugar) and lipids (fats) remain in the blood stream and with, damage the vital organs and contribute to heart disease (Kumar and clark, 1994)

Emotional intelligence

Hein (2003) defines Emotional Intelligence as: “being able to know how to separate healthy feelings from unhealthy ones and how to turn negative feelings, into positive ones”. He believes Emotional Intelligence refers to an individual’s innate potential, with a core formed by four inborn components: emotional sensitivity, emotional memory, emotional learning ability and emotional processing.

Objectives

To find the Emotional intelligence of Diabetic and Non diabetic working people.

Hypothesis

Diabetic and non diabetic working people differ in various dimensions of emotional intelligence.

Method

The investigator adopted normative survey method .It involves describing, recording, analyzing and interpreting the data which are all directed towards a better understanding of the present study.

Sample

The study consisted of 320 samples that are 160 diabetics and 160 Non diabetics who were working in various institutions in Pathanamthitta district, Kerala. Diabetics and Non diabetics were selected by using simple random sampling technique.

Tool

The successful outcome of research mainly depends upon the proper selection of the research tool so the researcher used emotional intelligence inventory by Anukool Hyde, Sanjyot Dethe and Upinder Dhar



(2001). The scale consists of 34 items which measure 10 factors namely Self Awareness, Empathy, Self Motivation, Emotional Stability, Managing Relations, Integrity, Self Development, Value Orientation, Commitment and Altruistic Behavior. The split-half reliability coefficient was found to be 0.88 and validity was found to be 0.93.

Results and Discussion

Table- 1 shows the mean standard deviation and t value obtained for both diabetics and non diabetics working people for the variable emotional intelligence.

Variable	Workers	N	M	S.D	t
Self awareness	Non diabetics	160	17.5063	2.25148	1.028
	Diabetics	160	17.2625	1.97941	
Empathy	Non diabetics	160	20.1000	2.87080	1.958*
	Diabetics	160	19.3875	3.59767	
Self motivation	Non diabetics	160	24.9750	3.45310	.561
	Diabetics	160	24.7688	3.11059	
Emotional stability	Non diabetics	160	16.3438	2.62797	.069
	Diabetics	160	16.3250	2.20790	
Managing relations	Non diabetics	160	16.7000	2.59608	1.075
	Diabetics	160	16.4063	2.28007	
Integrity	Non diabetics	160	13.3438	1.88689	.631
	Diabetics	160	13.2063	2.00658	
Self development	Non diabetics	160	8.6375	1.24632	.278
	Diabetics	160	8.6000	1.16122	
Value orientation	Non diabetics	160	7.9000	1.60267	.107
	Diabetics	160	7.8813	1.52287	
Commitment	Non diabetics	160	8.5750	1.32489	.822
	Diabetics	160	8.4563	1.25817	
Altruistic behavior	Non diabetics	160	7.7813	1.82116	1.497
	Diabetics	160	7.4625	1.98386	
Emotional intelligence	Non diabetics	160	141.8063	16.93662	1.478
	Diabetics	160	139.0875	15.95607	

* t value of empathy is significant at 0.05 level

Hypothesis:

Diabetic and non diabetic workers differ in their emotional intelligence. From the above table 4.1 the scores obtained for various dimensions of emotional intelligence like self awareness, empathy, self motivation, and emotional stability, managing relations, integrity, self development, value orientation, commitment and altruistic behavior which



together assess the emotional intelligence. It was found that there exists a significant difference between diabetic and non diabetic workers in their empathy with t value of (1.958).

The mean score of non diabetic and diabetic workers on empathy were 20.100 and 19.387 which shows that, non diabetics were high in empathy compared to diabetics. The reason for this may be that non diabetic pay more attention to the worries and concerns of others and they stay focused under pressure

But with regard to rest of the dimensions of emotional intelligence, the t values obtained by the non diabetic and diabetic working people were self awareness (1.028), self-motivation(.561), Emotional-stability(.069), Managing relations(1.075), integrity (.631), self development(.278), value orientation(.107), commitment(.822) and altruistic behaviour(1.497) were not statistically significant. Therefore the hypothesis that diabetic and non diabetic working people differ in various dimensions of emotional intelligence is only partially accepted.

Conclusion

The present study indicates that non diabetic and diabetic working people showed significant difference only for the dimension empathy.

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QUEST AND IDENTITY OF SELF IN THE SELECT NOVELS OF KAVERI NAMBISAN

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The topic of the paper "QUEST FOR SELF IN THE SELECT NOVELS OF KAVERI NAMBISAN: A STUDY" continues two crucial expressions namely "QUEST" and "SELF" which call for detailed critical interpretation in terms of their meaning and application. The word 'Quest' connotes "a long and a deep search for someone or something". Though it is associated with some other similar words like "look out", "find out", "discover" it refers to a search very difficult to undertake in view of its uncertain trace or location. We usually seek to search for someone or something that we miss for diverse reasons. It involves the time when it misses, the place where it misses, the way how it misses and the cause why it misses.

The OXFORD ADVANCED LEARNER'S DICTIONARY defines 'Quest' as the act of seeking something. It also means a long search for something we use the word "Quest" in various phrases such as the quest for truth, the quest for knowledge, the Quest for happiness, the Quest for peace the quest for harmony, the Quest for justice, the quest for equality, the quest for freedom etc. In all these phrases it is the Quest that invariably involves certain difficulties to achieve the cause for which it is usually undertaken.

The phrase "the Quest for Self" is very common in most of the Indo-Anglian novels written by men writers in general and women writers in particular. The Indo-Anglian women novelists starting from Nayantara Sehgal and Shobha De to Arundhati Roy and Kiran Desai prolifically touched upon the "Quest for self" in all their novels in as much as the women in pre-independence days were subjected to physical harassment, mental torture by male chauvinists. This situation has not changed even in post-independence



days. With the growth of women education and economic opportunities, women in modern India are becoming more and more assertive, self-confident and self-reliant. As a result "the quest for self" has become a more predominant factor in the novels written by these women novelists. Shashi Deshpande occupies a significant place among the contemporary women novelists who concern themselves with the problems of women and their quest for identity. The emotional turmoil in the minds of her protagonists and their reactions to various subjects related to women, caught between tradition and modernity, are vulnerable to treatment from a feminist angle. *Roots and Shadows* records the smothering experience by Indu in a society reigned by the age-old customs and traditions. The novel also offers us scope to observe meaningless rituals and customs all of which help to perpetuate the myth of male superiority. Shashi Deshpande suggests through the character of Indu that there is a greater chance of happiness for women if they learn to conquer their fears and assert themselves.

*" writers are able to use memory more faithfully,
 "No writer is aware when they draw from memory
 or experience; it is fused together. Memory, experience,
 imagination, intuition...and writing involves all of it,"
Kavary Nambisan*

Kaveri Nambisan (1947-) was born in the beautiful coffee and spice district of Karnataka, Coorg. She studied to be a doctor from St. John's Medical College, and later went to England for her FRCS. When she could not find peace in England, she came back to India to work in the rural sector. She is a surgeon and she's carried her medical skills to remote places like Mokama in Bihar, which is a dacoit infested place. She went on to work in other rural areas in Uttar Pradesh, Tamil Nadu, and Karnataka. She even won the Tata Excellence Award for her contribution as a doctor in the state of Tamil Nadu. She was first married to Dr. K. R. Bhatt, who was her colleague at St. Johns. The marriage ended after 18 years of togetherness and a daughter, Chetana. She then married a well-known poet Vijay Nambisan. Currently she is working as



a medical advisor at the Tata Coffee Hospital in the Kodagu district of Karnataka, her birth place.

Kavery Nambisan says that "it is life that feeds literature". Like leaves growing to a tree in the natural process, the desire to write germinated in her naturally. She started writing because she liked, she says, to see her name in print. After the favorable response received for the story published in the children's magazine Target in the 1980s, she felt encouraged to go on. Rosalind Wilson the editor of the magazine Target commented that "Kavery has a rare gift of telling stories". Widely read in Kannada and English literature she has been greatly influenced, as she admits, by Mahatma Gandhi and Thoreau "who have inspired me in my medical work as well. I admire their directness of approach, the ability to address every issue in a simple and truthful way." As a writer Kavery Nambisan mainly deals with deprivation of Indians who are below the poverty line. As a surgeon, she prefers to work in rural India where poverty is more visible. Thus, she is directly witness to the suffering of the poor which she clinically portrays in her novels. Commenting on her own writing she admits, "I deal mostly with patients who are already under considerable financial stress. Learning about their life, being a sort of adviser and friend has been a privilege that cannot be measured... Yes, it has influenced me as a person, - therefore my writing".

Further, she says that she uses observation and imagination to weave stories. Even though her novels are peopled by the poor, their poverty portrayed is not meant to provide pleasure to the "haves" at the cost of the "have not" as it is usually done in the movies *Slumdog Millionaire*, and Adiga's novel *The White Tiger*. Kavery, on the other hand lays emphasis on how such character think of the privileged, "Do they hate us?" Her novel "The Story Must not be told" primarily aims at highlighting the pains and pangs of the poor. Influenced by Mahatma Gandhi and Thoreau, Kavery admittedly is an idealist and realist. Kavery Nambisan's novels include *The Truth about Bharat (Almost)*, *The Scent*



of Pepper, Mango-Coloured fish, On Wings of Butterflies, The Hills of Angheri,
the story that must not be told.

The Indian variety in modern fiction is maintained by the authors such as Kaveri Nambisen who hail from different profession and are ready to experiment. As a surgeon, Nambisan prefers to work in rural India where poverty is more visible and directly witnesses to the suffering of the poor which she clinically portrays in her novels. Commenting on her own writing in an interview "Kavery Nambisan in a conversation with Deepa Mishra admits that" –

"I deal mostly with patients who are already under considerable financial stress. Learning about their life, being a sort of adviser and friend has been a privilege that cannot be measured ... Yes, it has influenced me as a person, - therefore my writing. "(Mishra 2)

Kavery writes voraciously on health issues and also against female feticide. She also participates often as an active member of the Association of Rural Surgeons of India (ARSI). She was given the honor of being invited to the University of Iowa under the fellowship of the International Writing Program. Her novels were read in colleges of repute in the U.S., including universities like Cornell, Yale, Berkley, and Columbia when she visited the country.

Kavery Nambisen began her literary career writing for women's magazines. Detecting the false note in her own voice when trying to write for that market, she tried her hand at writing children's books, and won the UNICEF-CBT award for her adventure story once upon a Forest, which was later serialised on television. Her first adult fiction was 'The Truth (almost) about Bharat' published by Penguin India in 1991 is about three months in the life of a medical student, and written from a male view point. It was reissued in 2002. Her books are based on her personal and objective views on life around her. They include '*The hills of Angheri, Mango coloured Fish, The scent of Pepper and On the Wings of Butterflis*'. Kavery also writes about healthcare issues for the national media and is vocal about injustices and female feticide.



She is an active member of the Association of Rural Surgeons of India (ARSI) and has been a governing council member for several years.

Kavery Nambisan says that "it is life that feeds literature". "Like leaves growing to a tree in the natural process, the desire to write germinated in her naturally". She started writing because she liked, she says, to see her name in print. After the favorable response received for the story published in the children's magazine Target in the 1980s, she felt encouraged to go on. Rosalind Wilson the editor of the magazine Target commented that "Kavery has a rare gift of telling stories". Widely read in Kannada and English literature she has been greatly influenced, as she admits, by Mahatma Gandhi and Thoreau "who have inspired me in my medical work as well. I admire their directness of approach, the ability to address every issue in a simple and truthful way."

Kavery wrote the stories for children and winning prizes at competitions conducted by the Children's Book Trust. (Incidentally, she has four children's books and several stories for children to her credit.) As the very concept of today world, basically the very word related to the life journey, and the life structure of the post-liberated generations is the in-born quest. The quest for self, the quest for identity, the quest for the inner soul and the quest for self-revival. And as a born Indian in the post-independent India I was prone to do a little about the very dominant aspect and I hope this will show some suggestions and bring a slight revival in the tendency of the present generations and we may dream for a land of our expectations with certain changes comforting the lives of women with appropriate justice.

She then transcended into the realm of serious writing when she wrote the book 'The Truth (Almost) About Bharat', which Penguin India published in 1991. The book revolved around a span of three months in the life of Bharat, a medical student and his journey. Earlier she published a novel "The Truth about Bharat", almost in 1991 under the name of Kavery Bhatt. She wrote it from a male point of view dealing with the story of a rebellious youth studying medicine setting out on his two wheeler to undertake a country wide trip by



road. Her subsequent novels "*The Scent of Pepper*" published in 2000, "*Mango coloured Fish*" published in 2000, "*on wings of Butterflies*" published in 2002 and "*The Hills of Angheri*" published in 2005 all by Penguin and sixth one is "*The Story must not be told*" published in 2010.

In "*The Hills of Angheri*" Kavery Nambisan presents the story of a young girl, Nalli, who, since 12 years of age, restlessly pursues a dream of becoming a doctor. Despite stiff resistance from her family and a series of objections that they raise, she travels to Chennai and then to London to study to become a surgeon. She experiences a world she never imagines before. Her quest for self begins when she learns to keep her voice down and sit with her knees together. She is first haunted by Subbu, the first human Cadaver she cuts up. Her quest for self revolves round complicated medical cases that test her faith in the values that her Appa teaches her to live by and her own surgical skills as a part of her quest for self she undertakes numerous adventures ever longing for a sight of Angheri's Hills. Her sole objective is to build a hospital for the poor of Angheri. She makes her dream into a reality with a single minded devotion, tenacity and determination. Her happiness is short lived. She is heartbroken and disillusioned. So she sets off again for remote Keshavganj in search of Solace and the fulfillment of her heart's desire.

To quote from her novel, *The Hills on Angheri*: When she had had enough of "sunless winters" and felt that "something must be done before the frost settled in my heart," she decided to go back home to India. Two of her St Johnite colleagues, Sr Ann Elizabeth and Sr Ancilla had written to her about their desperate need for a surgeon at St Nazareth Hospital in Mokama, Bihar and on a whim, Kavery agreed to work there. Mokama, a dacoit-infested rural town, was thus her first experience of working under difficult conditions and it was one she would never forget, for she went back again after nearly 15 years to work there when they had difficulties. She later worked in Uttar Pradesh, Tamil Nadu and Karnataka. She won the Tata Excellence Award in



2001 for her work when in Tamil Nadu. She now lives and works in Maharashtra with her husband, the reputed poet and journalist, Vijay Nambisan.

In her novel "*On Wings of Butterflies*" Kavery presents the Quest of identity through the character of Evita who is the protagonist of the novel. She represents the issues and inner lives of women in Indian Society. Evita resists the problems facing in her natal home and plans to establish World's largest organization for women to fight for the rights of women and to unite them. Evita who is haunted by the memories of her childhood, her mother's sexual encounters strongly determines in Panjim and struggles to unite the world's largest minority, the Crusty career women, complacent house wives against ridden teenagers, men who never conceive a World where women rule.

She has the brainwave of uniting the country's women and writes letters to a few dozen successful ones inviting them to do so. Soon her idea of forming an organisation, **WOMEN OR WOMEN (WOW)**, a single group of world's largest minority, starts to take a shape as many hows interest and start to join. Her group unites all sorts of women coming from various walks of life, perfunctory wives, passive yet full of life widow, ambitious professionals, high on drama students, NRI women and a queen with stories of their own, of shame, suffering, pain, anguish, distress and agony. Over time, this results in a clutch of improbably diverse women (such as the police officer Tara Amar, the thrice-married ex-beauty queen Naveena Tandon, the frustrated and love-starved Kripa Kagal, the bi-sexual Rani of Kantipur and the teenaged members of the rock band The Nice Girls) enrolling as members of the group which soon enough develops into a huge men-threatening movement acronymed WOW. They all want to teach men a lesson, but with different ways and procedures.

Kavery Nambisan depicts the 'Quest for self' through a gamut of characters in this novel. Lividia, who hates men and straight forward in nature. There is politically savvy Kripa, gusty police officer, Tara, the Sultry Rani of Kantipur overseen by their unlikely motivator, twenty year old Evita. As all



these women come together quietly, relentlessly from all over the country, the rest of the world can only watch in stupefied silence. We wait and watch in the novel till the end to know whether they will win their war against injustice. We helplessly watch how fate and men will intervene.

EPITOMISED by Helen Fielding's *Bridget Jones's Diary*, hip comic accounts on the lifestyles of liberated post-modernist women have set cash registers ringing in the West. Kavery Nambisan's *On Wings of Butterflies* seems very much like an attempt to cash in on this genre. The seemingly serious feminist veneer that coats her novel — which revolves around a "dizzying, majestic" plan to unite women across the country — flakes away all through the narrative to reveal pulp rather than literature, froth rather than substance. Evita, a 20-year-old from Goa, in her twenty's has seen the suffering of her mother, an eye-turner waitress in a local restaurant in morning and at night she has clients coming from all over the city! Scarred and marred by her mother's defenseless life, she decides to unite the women and fight the battle on its face.

In "*Mango-coloured Fish*", the novelist projects the theme of Quest for self through the character of Shari, a young urban girl. Her life is controlled by a number of characters her domineering mother, a too perfect sister and a kind but a passive father. Her choices are shaped more by the social propriety than by her own will. She is thrown into a situation where she has inevitably agreed to marry a man of their choice. Being haunted by the ghosts of the past and painfully uncertain about her decision to marry, She escapes to her brother's house in Vrindaban a few weeks before the marriage more to a great deal of shock and utter dismay of her mother. She enters into the unpredictable lives of her brother and sister-in-law who are both doctors. She encounters with her memories of her past, her relationship with Naren, her blind friend and the shocking discovery of the truth about Uncle and Aunt Paru whom she always considers to be her surrogate parents. In her Quest for self, she makes peace with her past. She finds in herself the strength to confront her own future.



Sensitivity differentiates a marriage from a funeral. It can give different colours to experiences, different shades to the colours. And in the case of fictional writing sensitivity is the supreme ingredient. That is because the paper becomes our skin and words are the different sensations which keep happening to the skin, one after another. A good novel is always a sensitive novel, not essentially in its content but surely in its perception. It's through this central sensitivity of the novel that characters bloom and attain hues and shades identical to life.

Shari is a divided character. There is a strong 'inside' in her, a surreptitious place, where it assumes dimensions different from her external self. Tumultuous, wildly aggressive, and unabashed is she in that inner space. She is ever surprisingly sharp and witty in the pictures and portraits she draws on that subterranean canvass. *'Mango-coloured Fish'* is a novel about extraordinary self-discovery, about flashes of insight into others and oneself. Richly textured and brilliantly perceptive, it is a desirable read. The plot of the novel is simple. Shari is a young Indian middle-class girl on the verge of a "semi" arranged marriage. But she feels she is not ready to take the step. She goes on a journey to try and clarify her mind. The outer journey is only a pretext for the inner journey.

She also managed to collect adequate donation for her association. Her recent book, 'The Story that must not be told' was chosen for the Man Asian Literary Prize in the year 2008. Currently she is working on a non-fiction project by Penguin India, titled 'Why Should Health be a Luxury Item?' St John's Medical College has educated many reputed physicians and researchers who are making remarkable contributions to the world of medicine. What is remarkable about this Johnite physician is that she practices as a surgeon in rural India and is also a well-known fiction writer. India thrive on all her personal experiences wherein she clearly expresses her views on life around her people she confront, situation she face.



Kavery Nambisan seems to be extremely sensitive, not because she is touching and poignant in her content but because of her style, her language, and her responsive perception. *'Mango-coloured Fish'* is the third novel of Kavery Nambisan, 'The Truth (almost) About Bharat' and *'The Scent of Pepper'* being the other two. This novel works out an essentially feminine premise. The protagonist Shari, a marriageable girl, who is about to be married, takes a trip to Vrindaban, where her brother and his wife lives. This trip is a symbolic travel into the nooks and corners of herself. Into the recesses of her consciousness, where she is ruthless enough to abuse her mother and mock her father.

The conclusion and how she reaches it are nicely teased out. The writing is clear, and the tempo keeps pace beautifully with the dilemmas within Shari. This is an important book about the evolution of thought within educated women in India, and the day to day dilemmas they face between the ordered past full of ritual and role-playing and the exciting western-pollinated present full of ambiguity and danger.

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‘गंगाशरण सिंह पुरस्कार’ (2010) विजेता प्रो. एस.ए. सूर्यनारायण वर्मा

-डॉ. ए. सन्यासि राव

हिन्दी विभाग

आन्ध्र विश्वविद्यालय

दक्षिण के कई समर्पित हिन्दी सेवियों ने राष्ट्रभाषा के प्रचार-प्रसार को विशेष महत्व देकर कई संस्थाओं के माध्यम से हिन्दी का पठन-पाठन किया और अपने-अपने राज्यों में विभिन्न विद्यालयों, महाविद्यालयों और विश्वविद्यालयों के में अध्यापन एवं अनुसंधान के कार्यक्रमों में सक्रिय भाग लिया है और हिन्दी को अत्मनिर्भर बनाने में महत्वपूर्ण योग दिया है। अब हिन्दी उत्तर भारत की नहीं, समूचे राष्ट्र की भाषा बन गई है। दक्षिण के भाषा-प्रेमियों और साहित्यकारों ने हिन्दी में पद्य एवं गद्य रचनाओं का सृजन किया है और हिन्दी साहित्य के इतिहास ग्रंथों में अहिन्दी भाषी हिन्दी लेखकों की उपलब्धियों को गौरवपूर्ण स्थान मिला है। यह दक्षिण भारत के भाषा-प्रेमियों के लिए गर्व की बात है। दक्षिण के लेखकों की हिन्दी रचनाएँ कई दृष्टियों से विशिष्ट बन पडी हैं। इनकी रचनाएँ न केवल भारतीय संस्कृति को समग्रतापूर्वक अंकित करती हैं, बल्कि दक्षिण की सांस्कृतिक विशेषताओं और सामाजिक परिवेशगत बदलाव को प्रतिबिंबित करती हैं। आन्ध्र प्रदेश के हिन्दी लेखकों ने कविता, कथा-साहित्य, नाटक, समीक्षा आदि विधाओं के अंतर्गत उच्चकोटि की रचनाओं का सृजन किया है। तेलुगु की प्रतिनिधि रचनाओं के हिन्दी रूपांतर प्रस्तुत कर इन्होंने हिन्दी पाठकों को आन्ध्र संस्कृति से परिचित कराने का महत्वपूर्ण कार्य किया है।

प्रो. एस.ए. सूर्यनारायण वर्मा ने राष्ट्रभाषा हिन्दी के प्रचार-प्रसार में महत्वपूर्ण योग दिया है। राष्ट्रभाषा और भारतीय संस्कृति के पोषक प्रो. एस.ए. सूर्यनारायण वर्मा की उपलब्धियाँ समीक्षा, अनुवाद और अनुसंधान के क्षेत्र में महत्वपूर्ण रहीं। अध्यापन, निर्देशन, अनुसंधान परियोजनाओं का संचालन और निबंध-लेखन को अपना कार्य-क्षेत्र बनाकर इन्होंने हिन्दी में 20 ग्रंथों की रचना की है। ‘छायावादी कविता और भाववादी कविता’ का तुलनात्मक अध्ययन प्रस्तुत कर इन्होंने आन्ध्र विश्वविद्यालय से सन् 1982 में पीएच.डी. उपाधि प्राप्त की है। प्रकृति के विविध रूपों का चित्रण करने में हिन्दी और तेलुगु के स्वच्छंदतावादी कवियों की प्रतिभा के साथ-साथ उनके जीवन-दर्शन पर अनुसंधानात्मक कार्य प्रस्तुत कर डॉ.एस.ए. सूर्यनारायण वर्मा ने कई ग्रंथों की रचना की है। ‘छायावादी कविता और भाव कविता में प्रकृति चित्रण’ और ‘छायावादी कविता और भाववादी कविता में युग-चेतना’ शीर्षक ग्रंथों का हिन्दी विद्वानों ने स्वागत किया है। तेलुगु विश्वविद्यालय, हैदराबाद ने इनके प्रकाशनार्थ आर्थिक सहयोग दिया है।



द्विवेदी युगीन कविता, निबंध और आलोचनात्मक साहित्य का गहन अध्ययन कर डॉ. वर्मा ने अनुदान आयोग की परियोजना के अंतर्गत प्रबंध को प्रस्तुत किया है। साहित्य में वैचारिक तत्व का समावेश अपरिहार्य है। 'द्विवेदी युगीन निबंधों में आधुनिक विचारधारा' शीर्षक ग्रंथ में डॉ. वर्मा ने द्विवेदी युगीन निबंधों का समग्र परिचय देते हुए इस युग के निबंधों की समीक्षा राजनीति, समाज, धर्म, अर्थ और भाषा-शैली संबंधी विचारों की अभिव्यक्ति की दृष्टि से की है। 'नई कविता: पुराख्यान और समकालीनता' शीर्षक पुस्तक का प्रकाशन 'जयभारती प्रकाशन' इलाहाबाद ने किया है। नई कविता के प्रबंध काव्यों में पुरा कथाओं को आधार मानकर युग की मूलभूत समस्याओं, विघटन और संक्रमण की स्थितियों का चित्रण एवं निरूपण किया गया है। बदलते युग के साथ पुरानी मान्यताओं की पुनर्बाख्या और नई मान्यताओं के निरीक्षण ने इन प्रबंध काव्यों को कालजयी बनाया है। इस ग्रंथ में प्रो. वर्मा ने पुराकथाओं के माध्यम से समकालीन तथ्यों की कुशल अभिव्यक्ति की दृष्टि से 'अंधायुग', 'कनुप्रिया', 'संशय की एक रात', 'महाप्रस्थान', 'एक कंठ विषपायी', 'आत्मजयी', 'एक पुरुष' और 'शंबूक' आदि प्रबंध काव्यों की समीक्षा प्रस्तुत कर अपनी क्षमता का परिचय दिया है।

'हिन्दी और तेलुगु की आधुनिक कविता में राष्ट्रीयता' शीर्षक इनकी पुस्तक में चार प्रकरणों में राष्ट्रीय चेतना को अनेक रूपों में अभिव्यक्ति देने में काव्यकारों की कुशलता एवं प्रतिबद्धता का निरूपण किया गया है। प्रथम प्रकरण में राष्ट्रीयता के स्वरूप को स्पष्ट किया गया है। संस्कृति-प्रेम और देशभक्ति, प्रगतिशील विरासत के प्रति श्रद्धा, पतनोन्मुख जीवन-मूल्यों व स्थितियों का निरीक्षण, राष्ट्रीय जागरण की प्रबल आकांक्षा, नेताओं की त्याग-निरति की प्रशंसा, राष्ट्रीयता को प्रश्रय देने में भाषा की सार्थकता, राष्ट्रीय चिंतन से स्थानीय आंदोलन का समर्थन आदि शीर्षकों के अंतर्गत हिन्दी और तेलुगु की आधुनिक कविता का समग्र विवेचन प्रस्तुत किया गया है। तृतीय प्रकरण में राष्ट्रीयता को अभिव्यक्ति देने के विशेष संदर्भ में इन दोनों भाषाओं की आधुनिक कविता में पाए जानेवाले साम्यों तथा वैषम्यों पर प्रकाश डाला गया है।

'स्वातंत्र्योत्तर हिन्दी कविता: वस्तुगत परिशीलन' शीर्षक ग्रंथ में कविता की वस्तु-चेतना, कल्पना, मिथक और प्रतीक, विचार-दर्शन, संस्कृति आदि शीर्षकों के अंतर्गत स्वातंत्र्योत्तर हिन्दी कविता का अनुशीलन प्रस्तुत किया गया है। भाव-बोध एवं युग-बोध की दृष्टि से स्वातंत्र्योत्तर हिन्दी कविता के समग्र विश्लेषण को प्रस्तुत करने में डॉ. वर्मा सफल हुए हैं। 'साठोत्तर हिन्दी और तेलुगु कविता में सामाजिक क्रांति' शीर्षक पुस्तक में व्यवस्था के प्रति असंतोष, विडंबनापूर्ण आर्थिक परिवेश का अंकन, राजनीतिक विद्रोह का समर्थन, वर्ण-व्यवस्था और सांप्रदायिकता का खण्डन, रूढ़ियों को ध्वस्त करने का



आगह, नारी स्वतंत्रता आदि शीर्षकों के अंतर्गत साठोत्तर हिन्दी और तेलुगु कविता में सामाजिक क्रांति का विशद अध्ययन अनुसंधान की नवीनतम प्रविधियों को आधार मानकर प्रो.वर्मा ने प्रस्तुत किया है।

‘साठोत्तर तेलुगु नाटक व रंगमंच: पाश्चात्य प्रभाव और प्रयोग’ शीर्षक पुस्तक में सन् 1960 के बाद रचे गए तेलुगु नाटकों पर पाश्चात्य रंग-दर्शन की समीक्षा हुई है। लगभग 200 से अधिक तेलुगु नाटकों की समीक्षा इसमें की गई है। साठोत्तर नाटकों के अंतर्गत वीथि नाटक, असंगत नाटक, प्रतीकात्मक नाटक, अभिव्यंजनवादी नाटक, अस्तित्ववादी नाटक, सिद्धांत-प्रचार-अभियान के नाटक, समीक्षा नाटक, अस्तित्ववादी नाटक, त्रि-आयामी नाटक, मूकाभिनय प्रधान नाटक, वृत्तरूपक, निश्चल अभिनय प्रधान नाटक, छाया नाटक, नीरव दृश्यांकन, मनोविश्लेषणात्मक नाटक आदि रूपों में इस युग के तेलुगु नाटक की विस्तृत समीक्षा इस पुस्तक में की गई है। इस में साठोत्तर तेलुगु नाटक रंगमंच पर पाश्चात्य नाट्य-शिल्प और रंग-शिल्प के प्रभाव को दर्शाने की चेष्टा की गई है। ‘अद्वैतवाद: एक अनुशीलन’ शीर्षक पुस्तक में अद्वैतवाद के स्वरूप का समग्र विवेचन प्रस्तुत किया गया है। ‘दैनंदिन जीवन में मानचित्र’ शीर्षक पुस्तक पाँच हिन्दी राज्यों की पाठशालाओं में छात्रों के लिए मानचित्रों की उपयोगिता को स्पष्ट करनेवाली रचना है, इसे अत्यंत सरल भाषा में लिखा गया है। स्पेसियल नेटवर्क, हैदराबाद ने इसे प्रकाशित किया है। ‘लेर्निंग हिन्दी’ हिन्दी व्याकरण संबंधी पुस्तक है। ‘स्वातंत्र्योत्तर हिन्दी नाटक’ पुस्तक में इस युग के हिन्दी नाटकों का अध्ययन वस्तु-शिल्प, नाट्य-शिल्प और रंग-शिल्प की दृष्टि से किया गया है। समीक्षा और अनुसंधान के क्षेत्र में प्रो.वर्मा की उपलब्धियाँ राष्ट्रीय महत्व की रही हैं। डॉ.वर्मा के लगभग 215 लेख प्रकाशित हुए। डॉ.वर्मा द्वारा हिन्दी तथा तेलुगु साहित्य पर लिखे गए लेखों को ‘अमन प्रकाशन’, कानपुर संकलनों के रूप में प्रकाशित कर रहा है। अब तक ‘हिन्दी साहित्य: मनन और मूल्यांकन’ और ‘तेलुगु का आधुनिक साहित्य: विविध परिदृश्य’ संकलन प्रकाशित हुए हैं।

एक अनुवादक के रूप में भी प्रो.वर्मा ने उल्लेखनीय कार्य किया है। भारत के पूर्व प्रधानमंत्री श्री पी.वी.नरसिंहाराव के अपर सचिव और भारतीय प्रशासनिक सेवाओं के वरिष्ठ अधिकारी श्री पी.वी.आर.के. प्रसाद ने श्री तिरुमला तिरुपति देवस्थानम के कार्यकारी अधिकारी के रूप में कार्य करते समय अपने तथा दूसरों के अनुभवों को ‘नाहं कर्त्ता हरि कर्त्ता’ शीर्षक तेलुगु ग्रंथ के रूप में प्रस्तुत किया है। इसका अनुवाद प्रो.वर्मा ने ‘जब मैंने तिरुपति बालाजी को देखा’ शीर्षक पुस्तक के रूप में किया है। ज्ञान पब्लिशिंग हाऊस, नई दिल्ली ने इसे प्रकाशित किया है। श्री केदरनाथ कोमल की कविताओं के तेलुगु रूपांतर को इन्होंने कविताकुसुमालु शीर्षक पुस्तक के रूप में प्रस्तुत किया है। ‘श्री सत्यसाई



सत्संवाद' शीर्षक अनूदित पुस्तक में भगवान श्रीसत्यसाई के अनुग्रह भाषणों को स्थान मिला है। श्री वेलुवोलु बसवपुत्रय्या की रचना 'सीतायनम' के हिन्दी रूपांतर को इन्होंने 'सीतायन' शीर्षक देकर प्रस्तुत किया है, अमन प्रकाशन, कानपुर ने इसे प्रकाशित किया है। प्रो. वेलमला सिम्मना की रचना 'तेलुगु भाषा चरित्रा' के हिन्दी रूपांतर को प्रो.वर्मा ने 'तेलुगु भाषा का इतिहास' शीर्षक पुस्तक के रूप में हिन्दी में रूपांतरित किया है, इसका प्रकाशन आन्ध्रप्रदेश हिन्दी अकादमी, हैदराबाद ने किया है। 'विशाखा हिन्दी परिषद' के उपाध्यक्ष और 'विशाखा-भारती' के संपादक के रूप में प्रो.वर्मा ने हिन्दी के प्रचार-प्रसार के कार्यक्रमों में परोक्षतः भाग लिया है। प्रो.वर्मा के कुशल निर्देशन में अब तक 30 छात्रों ने पीएच.डी उपाधियाँ प्राप्त कीं और 10 छात्रों ने एम.फिल उपाधियाँ प्राप्त कीं। प्रो.वर्मा ने कई राष्ट्रीय एवं अंतर्राष्ट्रीय संगोष्ठियों में प्रपत्र-वाचन किया। केन्द्र सरकार के विभिन्न मंत्रालयों की हिन्दी सलाहकार समितियों के सदस्य के रूप में राष्ट्रीय स्तर पर प्रो.वर्मा ने राजभाषा-नीति के अनुपालन को बढ़ावा देनेवाले कार्यक्रमों में भाग लिया है। प्रो.सूर्यनारायण वर्मा की दीर्घकालीन सेवाओं और साहित्य-साधना को दृष्टि में रखकर केन्द्रीय हिन्दी निदेशालय, आगरा ने वर्ष 2010 के गंगाशरण सिंह पुरस्कार को देने का निर्णय लिया है। इस अवसर पर मैं उन्हें हार्दिक बधाई देता हूँ।

SEXUAL HARASSMENT AT WORK PLACE

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Sexual harassment

No woman shall be subjected to sexual harassment at any workplace, mandates a new law in India. Though sexual assault and rape are prominent forms of violence against women, women do frequently face intimidating or repressive types of inappropriate sexual behaviors at workplace. Woman who refuses to submit to sexual adventures of those in power are many a time victimized at workplace. The victims often undergo severe stress, strain and trauma. Such harassments not only injure the affected woman, but also violate a broad range of rights she is endowed with such as right to live with dignity, right to practice a profession in a safe environment and right to have equality at the workplace. The repressive act of sexual harassment needs stern action and the perpetrators undoubtedly deserve stringent punishment. Now a reasonable law is in place in India to deal with sexual harassment at workplace to a great extent but its implementation is a difficult task in a women unfriendly environment. The first thing to do to make the law work is to make its legal provisions known to the stakeholders of the law.

The legislative timeline

The legislation to prevent sexual harassment of women at workplace recently passed by both houses of Parliament is the first law in India to deal with sexual harassment at workplace. The Lok Sabha, on 11th March 2013, gave its final assent to the Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Bill by accepting the minor amendments that the Rajya Sabha had made on February 26th. The Lok



Sabha had initially passed the bill with other provisions on 3rd September 2012. It will now become a law when the President accords his assent on the bill and gets notified in the Gazette. The rules required to implement and monitor of the law are to be made to put the legislation to operation.

The **predecessor** of this legislation was the landmark judgment of the Supreme Court (SC) in the case Vishaka vs State of Rajasthan, a rape case involving a social worker in Rajasthan in 1997. The judgment outlined a set of guidelines – Guidelines on Sexual Harassment at the Workplace – for prevention and redress of complaints on sexual harassment of women at workplace. The verdict defined the concept of sexual harassment, laid down duties of employers to deal with it and stipulated formation of committees to dispose of complaints on sexual harassment at workplace, for the first time in India.

Sexual harassment defined

Sexual harassment refers to a broad range of unwelcome sexually determined behaviors. They include physical contact and advances, a demand or request for sexual favours, sexually coloured remarks, showing pornography and any other unwelcome physical, verbal or non-verbal conduct of sexual nature. It may range from gender based taunting to unsolicited physical contact to coerced intercourse. The sexual gestures, offensive remarks, vulgar stares, embarrassing jokes or distasteful comments might fall within the operation of the law. Any sexual act that undermines women's sense of personal dignity is an offence of sexual harassment.

Physical sexual harassment may include pinching, grabbing, hugging, patting, leering, brushing against and touching. Psychological harassment may include relentless proposal for physical intimacy, beginning



with subtle hints which may later lead to overt request for sexual favours. The court decisions in other countries indicate that a mere utterance of epithet may not be sufficient to constitute sexual harassment. To consider as offensive it should be 'severe' or 'pervasive'. Simple teasing is an uncivil behavior but may not constitute an offence of sexual harassment. But the safer option is not to engage in anything that may fall within the scope of sexual harassment.

The essential ingredients in sexual harassment are that the conduct must be unwelcome, sexual in nature and disadvantageous to the complainant in her recruitment, promotion or work. In short the concept of "sexual harassment" is given an all-encompassing definition which includes non-verbal harassment as well.

Kinds of harassment

There are two kinds of harassment; **hostile environment harassment and quid pro quo harassment**. Hostile environment harassment refers to the kind of harassment that women confront at the workplace remains offensive, derogatory, demeaning or intimidating to the women. On the other hand quid pro quo harassment – quid pro quo which means something in return for something – consists of demands for sexual favours accompanied by threats of adverse consequences in jobs like denial of promotion, loss of benefits or workplace conveniences, if the request is denied. It includes any implied promise, explicit or implicit threat, unnecessary intimidation in work or humiliating threat, to obtain a sexual favour.

Law covers unorganized sector

The law covers women in organised and unorganised sector including the private sector. Organizations in health, education, industry,



financial services, sports and any conceivable work place where a woman is employed come under the law's operation. It covers domestic worker who is employed to do domestic work in any household for remuneration whether in cash or kind, either directly or through any agency or temporary, part time or full time basis, but does not include any member of the family of the employer. However the law does not cover members of the armed forces.

Employer to institute a no-harassment policy

The law mandates the employers to provide a safe work environment devoid of sexual harassment to their women employees. Employers have to take preventive and remedial measures to make the work environment safe for women, failing which they will be punished. Employer is liable for not taking reasonable precautionary measures to prevent sexual harassment. The employers are mandated to formulate a policy which prohibits sexual harassment as part of institution's service regulations as a precautionary measure to provide a healthy workplace environment. The no-harassment policy should contain clear information as to what constitutes an act of sexual harassment. The policy should have a clause that defines sexual harassment to be a form of 'employment misconduct' punishable under the service rules. The policy in addition to prohibiting sexual harassment should explain penalties, outline grievance procedures, indicate additional resources like facility for conciliation, list of contact persons for consultation etc. It should also include a policy section which shows how it ensures impartiality in investigation.

The Officer responsible for implementing the law is the head of the institution with regard to a department, organization, undertaking, establishment, enterprise, institution, office, branch or unit unless any other officer is assigned the responsibility by any specific order. In all other



kinds of workplace any person responsible for the management, supervision and control of the workplace is the responsible officer. As well the officers under the central and state governments have been assigned certain responsibilities to make the law work.

Internal grievance handling

The law outlines the structure of committees – an internal complaints committee for the institutions with ten or more employees and a district level local complaints committee for the other institutions – to be set up for handling grievances. All offices, hospitals, institutions and other workplaces with 10 or more employees should mandatorily set up an Internal Complaints Committee (ICC) to handle complaints related to sexual harassment in the respective office. The employer should nominate the committee members and constitute the committee. The committee should include a woman from the senior position in the institution as presiding officer, another senior woman as a member, two other employees as members and a non-governmental member. At least half of the members should be women having commitment to the cause of sexual harassment. The committee may not perform well unless its members are persons with right social and legal perspective. The members can hold office for a period not exceeding three years.

At the district level, the District Officer (normally the Collector or someone), an officer as authorized under the act, should constitute a Local Complaints Committee. The committee will handle complaints in the whole district which are not handled by the ICC. The LCC should consist of an eminent social worker as chairperson, a woman from the block/municipality as member, two representatives (one to be woman) from non-governmental sector as members, one SC/ST person as member and the social welfare officer as ex officio member.



A Nodal Officer will, as well, be nominated by the District Officer for each block, municipality or tribal area to receive complaints and to forward them to respective ICC/LCC within seven days. Both the complaints committees mentioned have the powers of a civil court for ensuring evidence. However, the members need not require any legal background nor do they need to undergo any legal training as per the law.

Complaint handling mechanism

An aggrieved woman can make a complaint in writing to the Internal Complaints Committee, within three months from the incident. If the internal complaint committee is not in place, the complaint will have to be filed before the Local Complaints Committee. The law provides for mediation as the first step in complaint handling. If an aggrieved woman demands conciliation between her and the respondent, the Complaints Committee is bound to conduct conciliation before initiating an inquiry. The conciliation should not be on monetary basis. If a settlement is reached through conciliation the complaint committee should not inquire the issue further but close the issue and a conciliation report to the district officer, the complainant and the respondent. If a conciliation agreement fails or a settlement is violated or no request from complainant for conciliation exists, the committee should then proceed with an inquiry as provided for in the service rules.

If the committee, during the inquiry, finds that there is a prima facie evidence of serious criminal nature, the complaint will have to be passed on to the police within seven days. The police should take further action on the complaint treating it as an allegation on 'outraging the modesty of woman' under Indian Penal Code (IPC) Section 509. The offence under IPC 509 is a cognizable, bailable and compoundable (a private nature offence) one. The court, when settling the case, can award a payment to



the aggrieved on account of emotional distress, mental trauma or pain, as well.

The committee should then conduct a detailed inquiry. The inquiry should be completed within 90 days. During the inquiry the committee has authority to recommend to the employer to transfer either the complainant or respondent to different location or to grant leave of absence to the complainant as rules stipulate so as to avoid face to face contact. The employer is bound to implement the recommendation. On completion of the inquiry, the committee will have to submit its report with its recommendations to the disciplinary authority of the institution within ten days. If the complaint is genuine, the report should suggest disciplinary actions commensurate with the nature of sexual harassment. Since sexual harassment amounts to 'misconduct in employment', the disciplinary authority will have to take disciplinary action, as per in the service rules. Disciplinary action may include compensation to be paid to the complainant by the respondent. The complaint committee can decide the quantum of compensation to the complainant in tune with the gravity of offence and the stipulation in the rules.

During the inquiry, principles of natural justice should be followed. That means both the parties should be given an opportunity of being heard. As well a copy of the findings may be made available to them to enable them to make representation. The respondent should get a chance to rebut the evidences against him. On the other hand if charges framed are vague and indefinite it will be a negation of reasonable opportunity for the victim and that would be a violation of fairness. The ICC/LCC is endowed with the power of a civil court to enforce attendance of people, discovery of evidence and production of documents. The ICC/LCC is deemed to be an inquiry authority and its report an inquiry report.



Third-party harassment

A person who is not an employee, but who perpetrates harassment within the workplace of the employee, is also recognised by the law. It is the duty of an employer or person in charge a workplace to prevent sexual harassment by a third party – a casual visitor there.

Penalties prescribed

The onus of punishing the offender is on the employer. The cases of sexual harassment of women at workplace will have to be disposed of by in-house committees (that must be set up) within a period of 90 days. If the employer fails in this duty, a penalty of Rs. 50,000 would be imposed. Repeated non-compliance with the provisions of the legislation can attract twice the punishment and may lead to cancellation of licence or registration to conduct his business.

Provision against false charges

A law of this kind is amenable to misuse. The person against whom charges have been made goes through enough trauma and social ostracism during the tenure of enquiry. So the section 14 of the law makes it clear that if anyone makes a “malicious” or false complaint or produce any misleading document that will attract punishment. Such action on the complainant will have to be taken only after establishing her malicious intent through an inquiry. The provision shows a prudent balancing approach between the aggrieved and the respondent. A mere inability to substantiate a complaint or provide adequate proof need not attract punitive action. So the fear of misuse of the provision need not deter a woman from making a complaint.

However there is a growing tendency among people to avoid any negative publicity of being indifferent to sexual harassment which may



indirectly influence the committee /employer to propose/take disciplinary action regardless of what the investigation revealed or whether any misconduct actually had occurred.

Right to information

The contents of the complaint, the identity and addresses of the complainant, respondent and witnesses, any information relating to conciliation and inquiry proceedings, recommendations and the action taken shall not be published, communicated or made known to the public, press and media in any manner. So the details of the case are now outside the purview of the Right to Information Act, 2005.

Conclusion

The law prevents media trial of victim. To put the act into implementation, the Central government will have to notify the rules. It is a sad story that a case-law in Vishaka case in 1997 delivered by a great judge of our times – Justice J S Verma – had to wait sixteen years to become a legislative law on a crucial topic like sexual harassment of women in a country considered to be the largest democracy in the world. It certainly reminds us that our dysfunctional democracy requires a better regime of ‘rule of law’.

This legislation casts a great responsibility on the people at large and the women activists in particular to make the law work for the purpose for which it is made. Obvious misuse of the law may defeat its purpose in due course as history indicates. Discouraging any misuse of the law is necessary precaution for maintaining its effectiveness. This does not mean that patent harassments should be ignored but trivial ones should not be pressed unduly.



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TRAINING OF QUALITY CIRCLES: THE DYNAMICS OF CREATING SUCCESSFUL WORK GROUPS IN RINL VISAKHAPATNAM

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Introduction:

Human resource is the most strategic resource¹ and no other resource can be fully utilized to generate income and wealth of a nation without the active involvement of this resource. It is pertinent to mention that human resources are primarily responsible for making use of physical and natural resources and for the transformation of traditional economies into modern and industrial economies.

Human resource plays a crucial role in the development process of modern economies. Lewis observed that "there are great differences in development between countries though have equal resources, which makes the necessary differences in human behaviour".² In a nutshell the difference in the level of economic development of the countries is largely a reflection of the difference in quality of their human resources.³

Quality Circles (QC): is a recent group dynamic technique, represent a significant development in the fields of human relations and organizational behavior to improve morale, productivity, and quality of work life in organizational settings. Kaoru Ishikawa, the father of Quality Control Circles defines it as " A Small group to perform voluntarily quality control activities within the same workshop".

Quality Circles has been defined by the International Association of Quality Circles (IAQC) as a group of factory workers from the same area who usually meet for an hour each week to discuss their quality problems,



investigate causes, recommended solutions and take corrective actions when authority is in their purview.

Review of literature:

Ishikawa (1985)⁴, motivated the workman in Japan to follow quality control techniques in their shop floors by forming small groups and teaching statistical techniques to them and sought their help in solving the daily problems of the company. This is the basic philosophy behind forming QC under the sponsorship of the union of Japan scientists and engineers (JUSE). Several points were discussed by Ishikawa about quality circles, which are improving productivity, reducing wastages, increasing employee motivation and developing harmonious superior subordinate relations etc. The major objectives of quality circles according to Ishikawa were to improve the leadership quality of management, the level of workers morale in the production line and to function as a nucleons for companywide quality control.

Juran (1991)⁵, identified the following factors as being crucial to the success of Quality Circles: (1) awareness of need, (2) compatibility between the work force and the managers, and (3) acceptance of change. The focus in each of these areas has traditionally been on the role of management. However, in a unionized setting, it is equally important to view the impact of labor unions on each factor. The situation in this organization is typical of what happens when the union is excluded in the development of Quality Circles.

Udpa S.R. (1992)⁶, introduced and discussed various issues relating to Quality Circles viz., the concept of QC, the genesis, behavioral aspects, the role of quality for total quality management, structure of QC operation, implementations and training for quality circles. He also identified the



QC problem solving process involves sequential stages of problem identification, analysis and solution and culminates in test the effect of its participation in the development of individual circle members. The results of the study lend support to the hypothesized effect of QC participation job performance as measured by supervisory performance evaluations.

Ranjan Das Gupta (2011)⁷, It was founded that effectiveness of the Quality Circles was varying across sample organizations and Quality Circles. In most of the organizations, the overall movement shows dealing momentum. There is evidence that QC's effectiveness is conditions and/or influenced by the overall organizational culture, wider participative structures and so on. Also, neither employee commitment nor employee satisfaction with QC's has been uniform even in the some organizations.

Rastriya Ispat Nigam Limited : A Profile - Rastriya Ispat Nigam Limited (RINL) is also known as Visakhapatnam Steel Plant and popularly known as Vizag Steel Plant is a gigantic steel plant constructed with the highest Government Investment in the Public Sector in collaboration with erstwhile USSR Government¹. The plant is strategically located at Visakhapatnam, Andhra Pradesh. The plant has the unique feature of being a sea-based integrated steel plant, which made it distinct from other steel plants in the country. It is an integrated steel plant but with the latest technology. The plant is designed for an annual capacity of 3.0 million tonnes of liquid steel in terms of salable Iron and Steel. However, different units were commissioned at different times and the entire plant started its production in 1994.

The plant is designed to produce non-flat products like wire rods, bars, angles, levers, channels, T-bars and billets. A novel feature of the product mix is that it produces universal beams first of its kind in an



integrated steel plant in India. Besides rolled products, the plant also produces pig-iron and some by products form coke.

The raw material like iron ore lumps, fines, limestone, dolomite, manganese ore coal etc. From various parts of the country and abroad are handled by Raw Material Handling Plant.

Mission and objectives of VSP: The mission of the plant is to be a 'continuously growing company by producing steel at international standards as well as through strategic diversification of products and service with concern for customers and also to ensure optimal Return on Investment'. In tune with the mission, the VSP sets out its objectives as stated; To maximize profits through appropriate including cost reduction measures; To build corporate image at quality steel producer, giving requisite thrust on customer satisfaction and establish assured market within the country; To ensure continuous presence in the export market with a flexible export strategy; To make continuous effort towards conservation of the environment.

Production Performance: VSP manufactures several products such as angles, bullets, beams, flats, rounds, T- bars, wire roads, nut coke, coke dust, anthrance oil, benzene, toluene, xylene and wash oil. The production performance of VSP is presented in Table 3.3. It is evident from the data that the total highest production during the period 2007-2008. Economic recession is one of the reasons for slow growth of steel production. Further, shutdown of coke Oven Batteries for maintenance during 2007-2008 was primarily responsible for significant fall in production volume.

Manpower employed in VSP: Human factor plays a pivotal role in actuating management plans. VSP actual human force employed was 18,079. Out of the total manpower employed, executives constituted 5,516. Non-executives constituted 12,563 from the total manpower.



QUALITY CIRCLES: The history of Quality Circles cannot be discussed without discussing the country of its origin. The success of any concept or philosophy gains conviction and spread only when it is practiced sincerely. The Japanese products were not known for their quality prior to World War II Japanese were good at imitation and their products were cheap but where benefits of quality and reliability.

Following World War II and nuclear holocaust, the nation was reeling under shattered economy. But a determined people with indomitable spirit made all-out efforts to not only rebuild their economy but to carve for themselves a place in the world for quality and reliability of their products. This remarkable transformation was achieved within a period of just over two and a half decades after the end of world war in 1945.

General Mc Arthur, commander of the US forces in occupied Japan, was keen on helping the Japanese and put their economy back on its rails at the earliest possible. He realized that the first thing the Japanese had to learn was as to how to produce quality goods for international markets. Hence, he obtained the services of the world renowned Quality management expert Deming. Through the lectures delivered by Deming to the leaders in government and industry, the powerful tools of statistical Quality Control were introduced to them. The Japanese were found not wanting in their enthusiasm to learn and assimilate the new knowledge given to them. Deming's visit was followed by that of Juran, another US Quality Management expert. He taught Japanese Managers and Captains of the industry a structured approach to quality management. They put into practice whatever they learnt from these experts.

For the Japanese, it was not enough if the top and management levels alone are educated and trained in the application of statistical methods. They wanted the training to be broad based so as to include the



task performers also at grass root level. By educating and training the task performers at grass root level and reposing confidence in them, the Japanese felt that they would be harnessing their creative abilities and potential. At the same time, by allowing them to have a say in their work, they will be building quality into the products and also be satisfying the much needed self-esteem of the employees. This, Ishikawa termed as "Respect for Humanity".

Japanese Union of Scientists and Engineers (JUSE) and Its Role:

The National body of JUSE was founded after World War II by Koyanagi. This organization became the crusader for promoting quality along with Japanese standards association. Many experts drawn from government, industry, technological in the activities of JUSE. One such expert was Ishikawa from the Mushashi institute of Technology, Tokyo. JUSE develop greater " Quality awareness".

It was in 1961 that Ishikawa conceived the idea of Quality control Circles and wrote about it in journal with the title " Gemba to QC"(Quality Control for the Foreman) brought by JUSE in which he became an important functionary. He appealed to the workman and supervisors to form Quality Circles where upon they will be given the necessary simple tactical quality control tools with which they can analyse and solve work related problems after identifying them. In 1962, twenty circles were registered with JUSE and by 1980 if steadily grow to one million circles covering Ten million members.

Growth of QCs outside Japan: The success of Quality Control Circles in Japan came to the attention of outside world after Juran revisited Japan in 1966 to investigate their Quality Circle Programme. Juran later published an article titled "The Quality Control Circle Phenomenon" in 1967 and that became the first authentic information on the Japanese quality control



circle in English. Quality Control Circles teams visited USA and other countries to gain exposure. It was in 1977 the international association for Quality Circles were formed in USA. Thereafter, the movement started spriding slowly to the European countries. Today Quality Circles are practiced by number of countries like USA, West Germany, France, Italy, Uk, Canada, Brizile, China, Taiwan, China, Malaysia, Singapur, Thailand, Indonesis, Philippines, Korea, South Africa and a host of many small countries.

Quality Circles in India: In India, Quality Circle movement was introduced in BHEL in January,1981, after preparing the ground in 1980. Its success in a large public enterprise like BHEL having 73,000 employees naturally drew the attention of many organizations in the country. And it triggered of the spared of the movement in the country. BHEL kept its door open in sharing its experiences and organizing National seminars in association with other national bodies and thus the QC movement started catching up in India.

Quality Circle is a small group of employees in the same work-area or doing similar types of works who voluntarily meet regularly for about an hour every week to identify, analyze and resolve works – related problems, leading to improvement in their total performance and enrichment of their work-life.

Implementation of quality circles: Firstly, the management is informed about the Quality Circle process that is being planned: A committee is formed, and key persons such as a coordinator in-house coach are selected. The scope is defined, and areas of application identified. First-line supervisors in the identified areas are given QC presentations. It is important to make these impressive, and valuable tips on the subject are available. This is followed up with extensive training for coordinators and



middle management on the process and their roles. Employees are invited to become members of a circle, and trained suitably once they sign up. Thus, a circle is formed and begins work. These may give rise to other circles. Problems are discussed and solved in a systematic manner in the QCs. It is very important that solutions are implemented as quickly as possible, to maintain the momentum.

Quality Circles Practices in RINL: Visakhapatnam Steel Plant started QC movement on 1st April 1990 immediately after commissioning of first coke oven battery to encourage employees' participation for improving work life.

A Quality Circle is a small group consisting of first-line employees who continually control and improve the quality of their work, products and services. These small groups operate autonomously, utilize quality control concepts and techniques and other improvement tools, tap members' creativity and promote self and mutual development. The size of the QC group has to be 7(maximum.) including facilitator. (Number of executives in the QC group should not exceed 2 including facilitator). It can be more than two, for the departments where executive strength is considerably more.

QC Objectives, in RINL:

- * To provide a forum for active participation and involvement of employees in bringing continuous improvement.
- * To recognize the efforts and positive contribution of member involved in bringing improvements in their quality of work life.
- * To encourage and motivate the employees to participate in Teams towards achieving the organizational excellence.



- * To develop employees capabilities to solve the work related problems through collection and analysis of data and make the work place more pleasant.

Structure of QC in RINL: In RINL a well defined structure is allowed for employees to participate in QC activities, it is entirely different with the company's organizational structure. It includes top management, steering committee who in turn issue guideline to leaders, members and non-members.

Management Services Dept act as Coordinating Agency. which includes co-ordinates QC movement, conducts training programmes to disseminate knowledge on QC techniques, assist in report preparation and presentation, focuses the progress of QC to the steering committee, organises functions for recognising the good work done by QC members and takes steps to project the QC movement in RINL.

Training Need and Programme Design: A trained group of people work like a well lubricated machine. Therefore, training becomes a very important pre requisite in the operation of quality circles. Not only the quality circle leaders/members are to be trained but also those who are going to be directly or indirectly involved in the circle activities are to be covered in-order that they understand, appreciate, support and provide guidance to the circles. Infact, there is a need to expose all the executives for an orientation programme on the concept. These programmes have been designed and structured to meet the requirements of various levels to make quality circle activities an integral part of wider effort of the organisation to improve quality of work life. Hence QC training is directed to Top and senior management executives, Middle management executives, Facilitators/area coordinators/executive guides, Line executives, Leaders/ Dy. Leaders /Members.



The main Objectives of this training is Proper understanding of the concept and philosophy, Developing analytical skills, Developing Systematic and scientific approach to problem solving and defect prevention, Improve communication capabilities and leadership development, develop understanding of group working (the behavioural aspect),

Programme Design: Various levels need different emphasis on the inputs provided. The top and senior levels need to have a clear perspective of the concept so as to provide the requisite support on the continual bass with full faith and commitment. The middle level management, besides the above factors mentioned, need to get them involved in the Quality Circles activities in their area. Most of them may serve as factories. The line executives require an in depth knowledge to guide and support the circle activities as they will have to involve themselves in the day to activities. The Leaders/ Dy Leaders/Members are to be given new knowledge on problem solving and defect prevention for the first time which they have to use effectively. Moreover, these categories come from diverse background interms of age, education, status and skills etc. Therefore, the design and structure of the programme has to measure up to meet these requirements. The following broad design of programmes and durations and absolutely necessary to cover the inputs.

Table 2. Duration of QC Training for Various Categories

<i>Sl No</i>	<i>Category</i>	<i>Duration in hours</i>
1	Top and Senior Management	3 - 4
2	Facilitator	10-12
3	Exceutives(General Orientation)	6 8
4	Leaders and Dy. Leaders	16-18

Source: collected from QC training manual of RINL



Training of members: Whereas it would be ideal to impart training to leaders, deputy leaders as well as other members of Quality Circles jointly, it may not be practicable to do so for various reasons. In such cases, leaders and Deputy leaders of all Quality Circles which are about to be launched are given the detailed training. they, in turn, impart training to other members during the circle meetings, drawing the assistance of facilitators/ coordinator, where necessary. the first few meetings could be utilised for taking up individual topics. Whatever may be the modus –operandi for the training of members, It is imperative to ensure that training on all aspects is imparted to them. Only when the members are also properly trained they can effectively participate in circle meetings and contribute to circle activities.

Practical Guidance and Refresher Programmes: Even after the formal training, circle members may continue to need further assistance in the course of their activities. The facilitator, coordinator and other executives should willingly extend such guidance whenever required. Refresher courses could be organised later depending on the need of different areas.

Evaluation of Training: The evaluation of such programmes is rather difficult, because any attempt to individually test the assimilation of the inputs through return tests etc., would shun them away.

Application of simple techniques for problem solving, conduct of meetings and mode of presentation could be further explained when projects undertaken by circles are in various stages of progress. It is here the facilitator/ coordinator have to play a significant role. Without their involvement, there would be a tendency to slide down in these scientific approaches taught to them.



Each QC group may be allowed around one hour/half an hour for conducting QC meetings at regular intervals. The leader has to keep the record of QC meetings. QC groups will follow the steps and use the QC techniques to solve work related problems.

QC groups will implement the solution in consultation with the facilitator. The group leader has to arrange to feed the details of the implemented project through online QCMS with the help of Department coordinator / authorized user of QCMS and submit for HOD clearance.

Benefits of QC to the employees: Self development and mutual development, Provides a sense of participation, Builds ability to work with others, Inculcates team approach for problem solving, Start thinking of problem with data base, Gives opportunity to identify and solve the work related problems, Helps In job enlargement and job enrichment, Improves Job satisfaction, Develops leadership ability, Helps in acquiring new skills, Provides company-wide/nation-wide recognition, Improves quality of work life.

Benefits of QC to the Organization: Improves production and productivity, Improves Quality of products, Increases employee motivation, Reduces wastage, Develops harmonious relationship amongst employees.

The total expenditure incurred and estimated savings are for QC in RINL are elicited in Table 3. It is also interesting to note that the expenditure has increased from 15.5 in 2004-05 to 50.29 lakhs in 2011-12. As a result the savings also increased 1400 lakhs to 2041 lakhs during the said period. It is inferred that RINL allocating sufficient funds for QC activities for its overall development. The total expenditure incurred for QC projects in RINL might be the reason for the turnaround of the organization.

Table 3: QC Expenditure and Estimated Savings

Year	Expenditure In Rs lakhs	Estimated savings In Rs lakhs
2004-05	15.5	1400
2005-06	23.01	1725
2006-07	38.78	1855
2007-08	39.12	1900
2008-09	26.4	1920
2009-10	38.73	1995
2010-11	28.48	2005
2011-12	50.29	2041

Source: collected from QC annual report 2011-2012 manual of RINL

Objectives of the study:

The following are important of the study

- To study the company profile and demographic profile of RINL(VSP) relating to Quality Circles
- To enquire into the process and usage of Quality Circles and the training methods provided for quality circle members.

HYPOTHESES OF THE STUDY

The following hypotheses are framed for the present study

- There is no significant difference among employees perception towards standards followed training aspects for their QC members.
- There is no significant difference between education and training of QC.
- There is equal response from all the employees towards measures taken by their organization to improve their learning skills through QC Training.



Methodology and Sampling: The study is based on both primary and secondary information and data. The main sources of secondary data are the annual reports and bulletins of the RINL. The HRD departments and Management Services (MS) Department in RINL have been used as the potential source of information relating to Quality Circles. Earlier studies and the reports of QC Members have also been consulted and perused to know the background. The library of the Visakhapatnam Steel Plant was also used to collect information relating to genesis, organizational structure, growth and development of the enterprise during the study period. Dr. V.S. Krishna Library of Andhra University, a depository of literature and information on a wide range of disciplines including HRD, has been visited very frequently to collect the pertinent literature for the study. The questions are framed with statements for each specified item, there are number of statements and each statement is supported by alternative answers by which the employees have to express their opinions.

Statistical techniques for analysis of data: The study concern with Quality Circles and the training methods for quality circle members of human resource management in changing environment requires a careful enquiry into current status of human resource management and current position of employees' views on quality circles and perceptions of employees. The following techniques are used to analyze the impact of quality circles on quality culture.

The F-test or the variance ratio test : The F- test is named in honor of the great statistician R.A. Fisher. The object of the F- test is to find out whether the two independent estimates of population variance differ significantly, or whether the two samples may be regarded as drawn from the normal populations having the same variance. For carrying out the test of significance, the F ratio is calculated. F is defined as:



$$F = \frac{S1^2}{S2^2} \quad \text{where } S1^2 = \frac{\sum (X_1 - \bar{X}_1)^2}{n_1 - 1}$$

$$\text{And } S2^2 = \frac{\sum (X_2 - \bar{X}_2)^2}{n_2 - 1}$$

It should be noted that $S1^2$ is always the larger estimate of variance, i.e., $S1^2 > S2^2$

$$F = \frac{\text{Larger estimate of variance}}{\text{Smaller estimate of variance}}$$

$$V_1 = n_1 - 1 \quad \text{and} \quad V_2 = n_2 - 1$$

V_1 = Degrees of freedom for sample having larger variance.

V_2 = Degree of freedom for sample having smaller variance.

The calculated value of F is compared with the table value for V_1 and V_2 at 5% or 1% level of significance. If the calculated value of F is greater than the table value, then the F ratio is considered significant and the null hypothesis is rejected. On the other hand, if the calculated value of F is less than the table value the null hypothesis is accepted and it is inferred that both the samples have come from the population having the same variance.

Since F test is based on the ratio of two variances, it is also known as the variance ratio test. The ratio of two variances follows a distribution called the F distribution named after the famous statistician - R.A., Fisher

b) The t-test: *The student's t-distribution is an important statistical tool has a number of applications in statistics. The following are some of them;*

1. t-test for significance for single means, population variables being unknown.



2. t-test for the significance of the difference between two sample means, the population variance being equal but unknown.

3. t-test for significance of an observed sample correlation coefficient

In this analysis the investigator has used the t-test for testing the significance of the difference between two sample means.

The formulae used for this test is

$$t = \frac{\bar{X} - \bar{Y}}{S_X \sqrt{1 + \frac{1}{n_1} + \frac{1}{n_2}}} \sim t_{n_1 + n_2 - 2}$$

$$\text{Where } \bar{X} = \frac{1}{n_1} \sum X, \quad \bar{Y} = \frac{1}{n_2} \sum Y$$

$$\text{And } S^2 = \frac{1}{n_1 + n_2 - 2} [\sum (\bar{X} - X)^2 + \sum (\bar{Y} - Y)^2]$$

Demographic Profile of Sample Respondents: This demographic profile covers various facets of respondents' personality. These include age-wise distribution, educational background, length of service etc. This analysis is essential as these aspects have a direct or indirect impact on quality of their work. It also gives an insight into the respondents' level of understanding, perception and attitude to develop and grow if opportunities are created to them.

As mentioned in the earlier chapter, 550 respondents have been selected to administer the questionnaire, the respondents are chosen by using stratified random sampling technique in order that they represented all the sections/departments of the selected organizations in general and Quality Circle members in particular.

Age-wise Distribution: Age of the employees is one of the important factors in any research study. Mental maturity, understanding of people



and the organization, analytical abilities, emotional balance and judgments etc. aspects are the function of individual age and exposure. The Table 4 indicates that age-wise distribution of sample respondents. Out of the total sample respondents, a highest of 65.8 percent of employees are 41 to 50 years in the age group, 17.1 percent above 50 years, 12.0 percent 31 to 40 years and 5.1 percent of employees are below 30 years in the age group. Hence, the above analysis shows that more than sixty percent of employees are between 41 to 50 years are in the age group.

Table – 4: Age-wise distribution of sample respondents

Age	Number of respondents	Percent
Below 30 years	28	5.1
31-40 years	66	12.0
41-50 years	362	65.8
Above 50 years	94	17.1
Total	550	100.0

Regarding the academic qualifications of the sample employees from the selected organization. It is considered imperative to carry out the opinions in this regard. The Table: 5. Shows that academic qualification-wise distribution of sample respondents. Among the total sample respondents, 37.3 percent of employees are SSC holders, 30.7 percent post graduation holders, 25.6 percent of employees are degree holders and 6.4 percent of employees are Intermediate holders. Therefore, the above table indicates that more than thirty percent of employees are SSC holders.

Table – 5: Academic Qualification-wise distribution of sample respondents

Academic	Number of respondents	Percent
SSC	205	37.3
Inter	35	6.4
Degree	141	25.6
PG	169	30.7
Total	550	100.0



The Table 6 shows that technical / professional qualification-wise distribution of sample respondents. it is clear from the table, among all the total respondents, one third percent of employees are ITI holders, followed by diploma holders (33.3 percent), 21.6 percent are B. Tech., and the remaining 8.6 percent of employees are M. Tech., holders. Hence, the above data reveals majority or most of employees are ITI holders in VSP.

Table – 6 Technical/Professional Qualification-wise distribution of sample respondents:

Technical	Number of respondents	Percent
ITI	201	36.5
Diploma	183	33.3
B. Tech	119	21.6
M. Tech	47	8.6
Total	550	100.0

The Table 7 indicates that experience-wise distribution of sample respondents. From the table it is clear that more than fifty percent (56.7) of employees are having more than 20 years experience, 30.7 percent 10 to 20 years and 12.6 percent of employees are having below 5 years experience. Therefore, the above analysis shows that most of the employees are having more than 20 years experience.

Table – 7: Experience-wise distribution of sample respondents

Experiencce	Number of respondents	Percent
Below 5 years	69	12.6
10-20 years	169	30.7
More than 20 years	312	56.7
Total	550	100.0



Training for Quality Circle Members: Training has always been a necessary part of an organization's efforts to equip the people with requisite skills and improve the same through training, which is an ongoing process. Training provide an opportunity for an effective adaptation to the changes induced by an organization's environment and the corporate plans, which directly affect the organization's ability to accomplish its corporate goals and to survive as a unified system

The Table 8 represents the opinions of adequacy in training given to QC Members to enhance their efforts. It is interesting to note from the table that among the respondents about 48.4 percent of employees answered strongly agree, 40.5 percent agree and very few respondents with neutral opinion. Hence, it can be concluded that nearly ninety percent of employees agree that organizing training programmes is essential to be successful and effective in working as Quality Circle member.

Table - 8: Opinion on the need for training to be given to Quality Circles members

Organization	Frequency	Percent
Strongly agree	266	48.4
Agree	223	40.5
Neutral	61	11.1
Disagree	-	-
Total	550	100.0

The Table 9 gives the opinions on the criteria for selecting QC members for training in their organization. It is clear from the table that more than fifty percent (51.1%) of the employees opined qualification of the employee is important to some extent, 44.4 percent said it is very important and below five percent of the employees said qualification if not an important factor in selecting the members for training.

Regarding experience of the employees a dominated group of employees (64.4%) felt very important, while 32.0 percent said important



to some extent in selecting the members for training. While a negligible percentage 3.6 responded negatively. All of the respondents 100 percent opined job knowledge / skill of the job is very important factor or important to some extent in selecting members for training.

Similarly more than fifty percent of the respondents said Job performance level is very important, 37.1 percent felt important to some extent in selecting members for training in the organization. Out of the total respondents (550) three fourth of the employees said attitude to learn is very important factor in selecting members for training, and the remaining 25 percent felt it is not an important factor.

Hence it is concluded that most of employees opined the most important factors in selecting members for training are Job Knowledge/ skill of the Job and Attitude to learn, followed by qualification, experience and performance levels as the important factors in selecting members for training in the organization.

Table – 9:Opinion on the criteria for selecting QC members for training

Factor	Very important	Important to some extent	Not important	Total
Qualifications	244 (44.4)	281 (51.1)	25 (4.5)	550 (100.0)
Experience	354 (64.4)	176 (32.0)	20 (3.6)	550 (100.0)
Job Knowledge/ skill of the Job	462 (84.0)	88 (16.0)	-	550 (100.0)
Job performance levels	301 (54.7)	204 (37.1)	45 (8.2)	550 (100.0)
Attitude to learn	413 (75.1)	137 (24.9)	-	550 (100.0)



The attendance of the sample employees from RINL in training programme organized by the organization is presented in the Table 10 It is evident from the table that seventy five percent of the employees expressed that they have attended one or the other training programme, but rest of them have not attended any training programme may be their tight regular work schedules and some personal reasons. Therefore, it is revealed that majority attended training programme given to them and one fourth of the employees have not attended a training programmes due to work schedules or some personal problems.

Table – 10: Opinions of respondents on the attendance of training

	No. of Respondents	Percent
Yes	410	74.5
No	140	25.5
Total	550	100.0

The success of training programmes not only depends on the content of the programmes and delivery but also influenced by the motivation and attitude of the participants. Multiple factors motivate the trainees but intensity and influence of these factors vary from individual to individual and his/her career goals, perception and attitude. As such, different factors are listed to find out their relative impact on motivating the trainees. There are many factors influencing the employees to attend training programme organized in RINL. The opinions regarding the basic influencing factors for attending training programmes are given in Table 11. It is revealed form the table that the response of the employees about the influenced factors shows as many as 247 employees expressed that they have attend training programme to improve technical skills and update job knowledge and 73 members attended training programme to improve their leadership qualities. A significant number of respondents said that



they have attended training programme to get relief sometimes from stress and strain and also avoid monotony work. To improve general knowledge, communication and group dynamics, a few numbers of employees have given first priority but not a significant number.

Table - 11:
Opinions on the factors motivated to attend various training programmes

Motivational factors	1	2	3	4	5	6	7
To improve Tech. skills & update Job knowledge	247 (60.24)	43 (10.48)	41 (10)	48 (11.70)	27 (6.58)	-	4 (0.97)
To improve General knowledge	13 (9.28)	116 (28.29)	57 (13.90)	114 (27.80)	74 (18.04)	3 (0.73)	33 (8.04)
Group dynamics	11 (2.68)	45 (10.97)	145 (35.36)	142 (34.63)	35 (8.53)	13 (9.28)	19 (4.63)
Leadership	73 (17.80)	67 (16.34)	105 (25.60)	28 (6.82)	102 (24.87)	25 (6.09)	10 (2.43)
Communication	13 (9.28)	64 (15.60)	37 (9.02)	51 (12.43)	67 (16.34)	113 (27.56)	65 (15.85)
To get relief sometime and avoid monotony work	24 (5.85)	25 (6.09)	25 (6.09)	-	92 (22.43)	107 (26.09)	137 (33.41)
To get relief sometime from stress & Strain	29 (7.07)	50 (12.19)	-	27 (6.58)	13 (3.17)	159 (38.79)	132 (32.20)

The respondents have encountered some problems in attending training programmes and the data is shown in Table-12. It is observed from the table that out of the total respondents 65.3 percent said that they are facing problems in attending training programmes in their organization due to heavy work load in the department, whereas, 52.9 percent of the employees opined that inconvenient timings as the problem for attending the training programmes, but 50.7 percent of the respondents opined frequent misunderstanding between boss and colleagues are making trouble in attending the training programmes.



Table – 12

Opinions on problems faced in attending training programs

Problems	Yes	No	Total
Heavy work load in the Department	359 (65.3)	191 (34.7)	550 (100.0)
Inconvenient timings of training schedule	291 (52.9)	259 (47.1)	550 (100.0)
Frequent disturbance by boss and colleagues	279 (50.7)	271 (49.3)	550 (100.0)

The opinion of the sample respondents regarding the effectiveness of Training function is presented in Table 13. It is clear from the table that out of the total sample, 35.4 percent strongly agree and 52.2 percent agreed that the number of training centres and training programmes are sufficient in the organization, whereas, 12 percent either strongly disagree or disagree with the statement. Hence, it can be concluded that more than eighty percent of employees felt happy with existing number of training centres and adequate training given to them in their organization. regarding the supply of excellent infrastructure and teaching aids during the training. Among the total respondents 31.1 percent strongly agree and the remaining agrees (52.4). A small percent 16.0 are disagree and negligible 0.5 percent strongly disagree with the statement. Hence, these analysis shows that more than eighty percent of employees felt the selected company under study stood up to the mark in providing excellent infrastructure and provision of teaching aids during the training. It also shows that as many as 67.1 percent of the employees agreed and 19.6 percent of the employees strongly agreed that their organization provided adequate number of internal and external resource persons. An insignificant number of strongly disagree (4.2 percent) and disagree (9.1 percent) with the statement. It can be concluded that more than eighty percent of employees agreed and have positive opinion on the number and quality of resource persons.



Regarding the 'Evaluation and Feedback sessions' arranged after training programmes, it is observed 36.4 percent of employee strongly agree, and considerable percentage agree (54.0), while negligible 2.2 percent strongly disagree and 7.4 percent disagree. Hence, the above table infers that more than ninety percent of employees agreed that evaluation and feedback sessions are arranged after training programmes are conducted as per the plan.

Table – 13: Respondents Opinions on the Effectiveness of Training Function

Factor	Strongly Agree	Agree	Disagree	Strongly Disagree
Training Centers, Training programs are sufficient in number	195 (35.4)	287 (52.2)	63 (11.5)	5 (0.9)
Excellent Infrastructure and teaching aids are provided during the training	171 (31.1)	288 (52.4)	88 (16.0)	3 (0.5)
Adequate number of internal and external resource persons are provided	108 (19.6)	369 (67.1)	50 (9.1)	23 (4.2)
Evaluation and Feedback sessions are arranged after training programmes are conducted as per the plan.	200 (36.4)	297 (54.0)	41 (7.4)	12 (2.2)

Table –14: Testing Respondents Performance about the importance of training in RINL

Category	Groups	N	Mean	Std. Deviation	Std. Error	f-value	Sig.
Age	Below 30 years	28	11.36	0.780	0.147	12.456**	0.000
	31-40 years	66	13.00	1.856	0.229		
	41-50 years	362	13.24	1.627	0.086		
	Above 50 years	94	12.94	1.397	0.144		
	Total	550	13.06	1.637	0.070		
Academic qualifications	SSC	205	13.64	1.688	0.118	15.786**	0.000
	Inter	35	13.11	0.900	0.152		
	Degree	141	12.62	1.339	0.113		
	PG	169	12.71	1.716	0.132		
Total	550	13.06	1.637	0.070			
Technical qualifications	ITI	201	13.27	1.463	0.103	12.263**	0.000
	Diploma	183	13.39	1.554	0.115		
	B.Tech	119	12.50	1.631	0.149		
	M.Tech	47	12.30	2.074	0.302		
Total	550	13.06	1.637	0.070			
Experience	Below 5 years	69	12.03	2.036	0.245	48.342**	0.000
	10-20 years	169	13.93	1.140	0.088		
	More than 20 years	312	12.82	1.554	0.088		
	Total	550	13.06	1.637	0.070		

** Significant @ 0.01 level; * Significant @ 0.05 level



It shows about employee's academic qualifications, the mean score of SSC holders (13.64), Inter (13.11), Post Graduate (12.71) and Degree holders (12.62), the respective standard deviations are 1.688, 0.900, 1.716 and 1.339. Therefore the derived f-value is 15.786 and found there is 0.01 significant level. With regard to employee's technical qualifications, Diploma holders are 13.39, ITI holders are 13.27, B.Tech holders are 12.50 and M.Tech holders are 12.30 respectively. The standard deviations are 1.554, 1.463, 1.631 and 2.074. Therefore the derived f-value is 12.263 and found there is 1% significant value.

It also explains about employee's experience, the mean score of 10-20 years experienced employees was 13.93, more than 20 years experience was 12.82 and below 10 years experience was 12.03. The respective standard deviations are 1.140, 1.554 and 2.036. Therefore, the derived f-value 48.342 and found there is 0.01 significant value.

The Table 14 exhibits the opinion difference among different age group employees dimension on effectiveness of training, the average score of 31-40 years age group employees was 13.26, above 50 years age group employees was 12.86, 41-50 years age group employees was 12.63 and below 30 years age group employees was 10.32, and the respective standard deviations are 2.221, 1.695, 2.040 and 1.541. Hence, the observed f-value 15.231 found significant at 0.01 level. On the other with academic qualifications, effectiveness of training, the average performances of Inter holders are (13.03), Post Graduates (12.80), SSC (12.66) and Degree holders (12.27), the respective standard deviations are 1.740, 1.790, 2.216 and 2.174. Hence, the derived f-value is 2.311 and found significant at 0.05 level.



Table – 15: Testing Respondents Performance about the effectiveness of training

Category	Groups	N	Mean	Std. Deviation	Std. Error	f-value	Sig.
Age	Below 30 years	28	10.32	1.541	0.291	15.231**	0.000
	31-40 years	66	13.26	2.221	0.273		
	41-50 years	362	12.63	2.040	0.107		
	Above 50 years	94	12.86	1.695	0.175		
	Total	550	12.63	2.062	0.088		
Academic qualifications	SSC	205	12.66	2.216	0.155	2.311*	0.075
	Inter	35	13.03	1.740	0.294		
	Degree	141	12.27	2.174	0.183		
	PG	169	12.80	1.790	0.138		
	Total	550	12.63	2.062	0.088		
Technical qualifications	ITI	201	11.82	2.042	0.144	19.416**	0.000
	Diploma	183	13.11	2.063	0.153		
	B.Tech	119	12.87	1.785	0.164		
	M.Tech	47	13.60	1.651	0.241		
	Total	550	12.63	2.062	0.088		
Experience	Below 10 years	69	12.22	2.589	0.312	1.767	0.172
	10-20 years	169	12.61	2.763	0.213		
	More than 20 years	312	12.73	1.367	0.077		
	Total	550	12.63	2.062	0.088		

** Significant @ 0.01 level; * Significant @ 0.05 level

It also reveals that about employee’s technical qualifications, the average performances of M.Tech holders are 13.60, Diploma holders are 13.11, B.Tech holders are 12.87 and ITI holders are 11.82, the respective standard deviations are 1.651, 2.063, 1.785 and 2.042. Hence, the derived f-value is 19.416 and found 1% significant value. While employee’s experience, the mean score of more than 20 years experienced employees was 12.73 found higher than 10-20 years 12.61 and below 10 years experienced employees was 12.22, and the respective standard deviations are 1.367, 2.763 and 2.589 respectively. Therefore, the calculated f-value is 1.767 found not significant level.

The table 15 gives the respondents performance about the quality culture, with the different age group employees dimension on quality culture, the average performance of 31-40 years age group employees are 11.18, 41-50 years age group employees was 10.86, above 50 years age group



employees 10.67 and below 30 years age group employees was 8.50. The respective standard deviations are 1.498, 1.993, 1.491 and 1.774. Hence, the observed f-value 15.459 indicates significant at 0.01 level.

Findings, suggestions and Conclusions:

Nearly ninety percent of employees agree that organizing training programmes is essential to be successful and effective in working as Quality Circle member.

Most of employees opined the most important factors in selecting members for training are Job Knowledge/ skill of the Job and Attitude to learn, followed by qualification, experience and performance levels as the important factors in selecting members for training in the organization.

Majority attended training programme given to them and one fourth of the employees have not attended a training programmes due to work schedules or some personal problems.

A significant number of respondents said that they have attended training programme to get relief sometimes from stress and strain and also avoid monotony work. To improve general knowledge, communication and group dynamics, a few numbers of employees have given first priority but not a significant number.

More than ninety percent of employees agreed that evaluation and feedback sessions are arranged after training programmes are conducted as per the plan.

One of the most distinctive developments in the organization is the increasing emphasis on creating quality of work culture which is enhancing talent and competency. The dimensions (QC, Implementation of QC, Training QC members, presented in this research, are pointed the central



theme of quality and Quality Circles. High performing companies focus on latent issues on quality, but they pay particular attention to getting these core objectives, values and norms, it is not just doing them, but doing them well enough to be a competitive advantage. Hence, holistic and well executed quality circles in any organization will reach greater heights.

In RINL's management attitude is positive towards the attainment of employee performance to reach higher levels. It is a good sign, out of 550 the total sample respondents majority of the employees are satisfied with the functioning of Quality circle aspects but very few expressed the neutral opinion on QC Members attitude. It is concluded from this study that RINL moving towards reaching its goals, also improving Quality standards by providing specific QC Training and implementing timely quality practices to all production and service departments. As a result RINL able to produce products on par with international standards and capture the market across the globe, ultimately it reaches greater heights in the steel producing public sector undertakings. It is understood that the researcher preset objectives are fulfilled and tested hypothesis accordingly. As human wants are unlimited even though there are some sort of dissatisfactions of employees, most of them opined that they are very much satisfied with the existing Quality Circle procedure and its implementation and the impact on all sorts of quality.

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PARTICULARISM IN BUDDHISM: MORALITY WITHOUT FRAMES?

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“...idiots...and tenets of philosophers...rationally and methodically to find out, and set in order all necessary determinations and instructions for a man’s life.”¹

Marcus Aurelius in his *Meditations* could not have been more subtle about his disagreement with the philosophers’ way of life. In all fairness though, it might be mentioned that interpreting his words is not always easy. Being a philosopher himself, he might just be meaning to point the misleading traits of philosophers rampant in his time; or, he might just be making the point that philosophical arguments, though important, were not merely for enabling the rational understanding of the world, but to permit those rational understanding to inform the way in which one lived. In any case, ‘necessary determination’ and ‘instructions’ for a man’s life are pretty heavy terminologies, and give a sense of a certain *givenness* which might not always be either fair or useful. My aim in the present paper is to indicate that the Buddhist metaphysics might have the aforementioned ‘givenness’, but its ethics does not. And the Buddhist ethics does not have this givenness because its ethical structure is primarily particularistic. For this purpose, the paper is divided into three sections. The first section briefly brings forth the distinction between the absolutistic and particularistic models in ethics, followed by explaining particularism



as a meta-ethical theory keeping in mind the present purpose, and lastly, showing how the features of particularism explained in the second section can also be noticed in the ethics of specific Buddhist thinkers.

I

The quest for knowledge owes a large part of its existence to the need to quell anxiety. One truth is as good as another as long as they keep the holder of these truths at ease with themselves. For instance, if I see lightening flash, I can explain that phenomena to be either god or demon. Once I think I know what it is, I can derive future responses accordingly. A scientist might investigate and find out that it is a consequence of the build up of charges within the clouds. That is *his* truth. He may claim it to be superior by saying that the information teaches him to deal with lightening strikes better, or to harness it for practical purposes or to fit it in with other physical phenomena. All that is valid, but if I do not know all this and the lightening strikes me, I would be equally content because I could not imagine it to happen in any other way. Which is why a generation that knows more is not necessarily also a generation that has lesser anxiety. Philosophy, moral philosophy in particular, is into the business of *explaining* certain features of the world. Long ago, religion could explain everything sufficiently before *reason* stepped in during the Enlightenment. Eventually reason came to be suspected as the play of power because paradigms were designed to explain science to one's advantage. This pattern might be making a point of there being an absence of anything absolute- paradigms, the first principle, theories that govern our existence, truth et al.

It holds true especially of philosophy because, as mentioned earlier, philosophy takes upon itself the task of explaining the world. As in science, with certain basic and fundamental truths 'given', the other theories



following from them might be questioned and proved fallacious. Similar is the case in philosophy. The basic and fundamental truth, the first principle of asking of each particular thing- What is its nature? What is it in itself? , holds still while the various responses to that question might stand to test. Ethics seems to be the most affected by this because of it being the most unapologetically pragmatic. The discipline of ethics aspires to establish a system where there would be no difficulty at the time of making judgement, moral in nature. The fundamental presupposition of this paper is that morality aims at keeping the world 'ordered' without bringing in external laws. And a well ordered social structure is in the hindsight of all the moral theorists. Ethics is *needed* because it caters to the fulfilment of the two-fold aspects of a human subject (also a moral subject)- the social and the individual. I am ethical because I am a social animal and live in society of fellow humans. But I am also an individual being. And the type of morality that drives me to act in a particular manner when I am a social animal might not convince me to behave in the same manner when I am just an individual. The point of focus here is that morality exists, no doubt, but there is an uncertainty about the credibility of the 'author' of the moral rules. The broader point is who gives *them* the license to theorize about how to live with each other?

Being a particularist myself, I take it upon me to try to show that moral absolutism do not address the peculiarities of moral problems as better as moral particularism does; and then to show that if moral dictation is a problem then Buddhist ethics escapes it by virtue of adhering to a particularist framework. Moral absolutism, as the meta-ethical theory, contains within itself certain features which help in the demarcation of the ethical principles. According to Moral Absolutism, there are certain



ethical principles or laws which exist, and ought to be the parameter of judging the action to be morally right or wrong. Shafer Landau summarizes it in one line- *A moral rule is absolute just in case it may never be permissibly broken.*² Kant's deontology and Mill's consequentialism are the classic examples of Moral absolutism. What these both have in common is the search for the fundamental moral principle or law. They agree that in order that an act be called moral, it needs to have some end in mind- acting out of duty and maximising happiness for maximum number of people respectively. And these are absolute in the sense that there are no exceptions permissible. Kant's famous example of giving away a friend to a murderer as a consequence of not lying, is reflective of the extent to which the moral laws needs to be followed. Such cases rebel against the intuition though. Why should I not lie, if all that lies between my friend's life and death, is a harmless lie? Kant, to this would reply that a lie is a lie, and since 'lying' by definition is morally wrong, it is wrong under all circumstances. He would relate it to R M Hare's maxim of *universalizability* and assert that since the act of lying cannot be imagined to be universal, it ought not be done. Another way to deal with this would be the argument to the effect that one ought not to do to others what he himself would not want him to be subjected to. So, in this case, had I been the murderer, would I have wanted the other person to lie to me? No. Q.E.D. It should be made clear here that even though the primary postulate on which the entire ethical system of Buddhism rests is the fundamental premise that there is a supreme end in human life which all rational people ought to aim for- this goal, this summum bonum is referred to as *Nibbana*³, this does not count as pointing to Buddhist ethics being absolutistic. It only implies that Buddhism has an abstract principle as an end which in no way *guides* the



day to day phenomenal existence. The aforementioned end does not 'guide' but 'motivates'. The 'guide' is the ethical precepts mentioned in the Buddhist texts.

Moral Particularism, on the other hand, is a meta-ethical theory which questions the role of principles in ethics. According to this, there are no moral principles or laws. The most eminent particularist Jonathan Dancy argues that there is no exception-less, finite general principle providing descriptive conditions under which a moral verdict is justified. It accounts for the fact that one consideration (Dancy calls these considerations, *reasons*) that are good in one situation might not necessarily be good in other similar situations; moreover, the same considerations might, in fact, be against the situation. Dancy's chief objection to the moral absolutist program has to do with the fact that it absolutely overlooks the role *context* plays in a situation. To understand his particularist program better it could be noted that Dancy is not against any ethical theory- Kant's, Mill's- he never wrote against the theory per se. He focuses on the *reason* that goes into formulating any principle. So, Dancy discusses his theory of reasons when he discusses particularism.

II

Dancy's Particularism emerges out of WD Ross's theory of prima facie duties. It is evident that Dancy's contention that reasons are capable of working both ways in seeming similar situations is directly influenced by Ross who despite being a generalist agreed that our moral decisions are based upon a variety of considerations, some of which favour the actions while others oppose it. There is no system of rules that tells us how to



weigh different relevant competing considerations. And for this very reason, it might be argued, moral principles or laws are nothing more than *probable opinion*, and open to revision. Now, this point won't seem too farfetched if we look into other significant moral phenomena like, moral guilt or moral conflict. If a given set of moral rules could sufficiently address *every possible* moral scenario, then the above mentioned concepts would be non-existent. But it seems unlikely so. But Dancy found Ross's anti-generalist stand to be insufficient for two reasons: because of the conclusiveness of the list of prima facie duties; and the fact that despite opposing generalism, Ross still remained one. His opposition to generalism never got beyond the point where the valency (whether the feature counts in favour or against an action) could be variant. He continued to presuppose that the valence rests invariant.

It is interesting to see that Moral Particularism has been defined and re-defined from the time of its first appearance. It is defined as 'approaching ethics in an analogous manner'⁴, a 'claim about moral psychology'⁵, a statement about 'nature of reason'⁶, view about the 'relationship between descriptive and evaluative predicates'⁷, thesis about the 'normative priority of particular moral judgment'⁸, denial of the existence of exceptionless moral principle⁹, a theory that morality cannot be codified by any finite set of principles¹⁰, a claim that the possibility of moral thought and judgement does not depend on the provision of a suitable supply of moral principles^{11, 12}.

Dancy's pioneering work on Moral Particularism is commendable, and yet we notice paradigmatic shifts in his belief system as far as particularism is concerned. It is worth mentioning that particularism is a theory that has developed over the time, and since certain important points



are introduced later than others, the difficulty to keep the discussion ordered is inevitable. Even though Dancy is still in the process of improving his theory, *Ethics without Principles* presents his unchanged, definitive views on particularism, and it is that which shall be the point of reference here. Now getting back to the shift in Dancy's understanding of particularism. Dancy initially thought that holism¹³ simply implies particularism and for this very reason one of his major philosophical works¹⁴ has been contributed to defending and developing holism. However six years later another publication by Mckeever and Ridge shook his fundamental assumption of equating holism with particularism when they showed that holism is in fact compatible with moral absolutism. This led Dancy to renew his claim that from holism one cannot derive the impossibility of moral principles. More needs to be done. It is for this reason that we notice a major shift in the definition and characterization of particularism in his two works. Whereas in *Moral Reasons* Dancy characterizes particularism in the following manner: *Particularism is at its crudest the claim that we neither need nor can see the search for an 'evaluative outlook which one can endorse as rational as the search for a set of principles'*^{15, 16}, in *Ethics without Principles* he writes, particularism is 'the possibility of moral thought and judgement does not depend on the provision of a suitable supply of moral principles'¹⁷. Whereas in the former definition, the absolute principles are completely shunned as being even even remotely close reasons; in the latter definition, it merely asserts that morality does not depend on such principles. In response to a criticism by Sinnott Armstrong, and as an answer to his question: what sort of a particularist are you? Dancy replies: *my leading aim is to decide whether*



*moral rationality depends in any way on the existence and application of true general principles.*¹⁸

Moving on, now, to the tracing of particularistic elements in the Buddhist ethics.

III

There has been on-going debate about whether or not Buddhism adheres to the particularist code of conduct. Particularism in Buddhism is not always explicit; the search might even be misguided, but the examination is worthwhile. It goes without saying that when it comes to interpreting Buddhism, one essentially must clarify as to the specific school which is being referred to. There are over more than twenty three major schools and sub-schools of Buddhism, taken geographically, historically, and philosophically. If one sees Buddhism as a system where the moral precepts are dictated first¹⁹ and the mind is cleansed later in order to make it 'mindful' enough to grasp the precepts as if it comes naturally, it becomes harder to see how particularism of any kind could possibly be found. Interestingly, quite a few researchers on Buddhist ethics are coming around to the opinion that there might, after all, be a particularistic account of Buddhist ethics. For the present purpose, I use Charles Goodman and Charles Hallisey's research to make the point. Charles Goodman in his book *Consequences of Compassion*²⁰ starts off with an evaluative examination of the three major ethical theories of all times- consequentialism, deontology, and virtue ethics- and shows how even though the consequentialist and deontological theories succeed in laying out a system of moral principles where moral issues could be addressed, they also, on the other hand, encounter cases which leads to 'strange and disturbing results'²¹ if they advocate the same principles as the basis of



criterion of judgement for other cases. What counts as an interesting mark is that Goodman calls these 'strange and disturbing results' *counterintuitive consequences*. This might seem like a long shot but is the disturbing result being called intuitive because both the theories are, kind of, agent-neutral? Moral agent is independent of the principle making process. He is merely the principle-abiding unit. This stand leads to problems. Henceforth Goodman moves on to Aristotle's virtue ethics. Aristotle's solution to the aforementioned problem makes us want to believe the presence of Buddhist element in it; the point of a virtuous being who would know what to do in a moral-binding situation by virtue of his *virtue*. Goodman writes-

*"The knowledge of what to do in problematic situations where different moral considerations pull in different directions must derive from a kind of practical wisdom, and cannot be reduced to a general rule."*²²

Aristotle's account of virtues and the eudaemonist principle that follows from it both agree that the kind of circumstances that we need to attain happiness (the circumstances would also contain the virtues which will lead to happiness when expressed in action) depend upon the facts about human nature. And the human nature in Aristotle is very much a part of the 'rational soul'; one of the three aspects of human soul along with the vegetative and the animal soul. And the rational soul is the one capable of *forming beliefs and deciding what to do*.^{23 24}

Goodman explains the Buddhist stand especially that of Vimalakirti, in the chapter 6 titled *Transcending Ethics*. The crux of the chapter was to make the point that Vimalakirti, through the years of Buddhist way of life, became so perfect that he was beyond ethics. He could ask Mara for the heavenly maidens and still be virtuous. And if he had to be attached to some ethical theory at all, he would come closest to moral particularism.



The fact that Vimalakirti's concern for the welfare of others is intensely internalized to the extent that he does not, at all, refer to any given general principle, and rather rejects them as being disregarding, points towards the particularistic element being discussed here.

Chandrakirti is yet another very important representative of the Madhyamaka school of Buddhism who reproaches the normative views that are taken for granted by the society, and offers a systematic criticism of the same in his commentary of *catuhsataka*. According to him, we should not hold of any philosophical theory that requires us to reject descriptive aspects of the experience of everyday life.²⁵ Of course, what he means by this is primarily the external objects in the world and the like, but there is no difficulty in inferring this clause to values and norms too. For Chandrakirti an endorsement from the everyday life is as important for a thing as its existence in itself. So by this token if the general moral principles do not endorse the peculiarity of everyday life, they are not something worth pursuing or depending on. The precedent accounts of the two Buddhist thinkers, when seen in entirety, seem to present the following picture: maintaining the *vyavaharika* (phenomenal) and *paramarthika* (ultimate) divide, everything has to make sense in the former and remain blank²⁶ in the latter. General principles, so long as they remain agent-neutral, can never really address the particular problems of daily existence; and hence could neither explain the problems better nor provide any solutions to them. Charles Hallisey's account of Moral Particularism is of special interest. He writes²⁷:

"By ethical particularism I mean: something analogous to a very old problem in western philosophy, the 'problem of criterion'...."



This problem of criterion, in brief, is a mistaken belief that only by theoretically knowing the criteria for ethical knowledge; we can recognize the particular instance of morality. In the absolutist/particularist debate this problem could take the following form- it would be a mistake to suppose that only by knowing the ethical principles, we would know that those principles could be used to cases where they claim they can be used. He brings forth Buddhaghosha's work as a spot to look for the particularist element in the Buddhist philosophy. It warns against any attempt to look for one or few general meta-ethical principles that is expected to serve as a solution of moral problems of all kinds. He writes:

*"The diversity of the story...encourages us to respond to the rich particularity of each situation before us without holding ourselves to a standard of moral consistency generally associated with taking guidance from a single ethical theory."*²⁸

So, like Dancy's particularism, Buddhist ethics (the schools discussed above) too gives the impression that what is important while deciding an action to be moral/immoral are the *reasons* for action. Even though the phenomenality of the *vyavaharika satta* is denied as being unreal, it is of supreme importance because it is the locus of action which will ultimately lead to *nibbana*.



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LITERACY AND SOCIAL COHESION

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Introduction :

Over the last few decades increasing attention has been paid by the developing countries to the problem of literacy and social cohesion. During 16th and 17th centuries literacy was seen as an agent for economic development and illiteracy was perceived as an obstacle to development. Literacy affect a whole range of cognitive processes and attitude that cause a substantive change in perceptions and understanding of social reality.

A basic definition of literacy (UNESCO, 1960s) is 'the ability to read and write in the mother tongue'.

Literacy is not merely a skill, that is the skill of social cohesion. Literacy is a social process. It brings the literate person new respect and social status. Literacy is responsible for developing of society. The newly literate learner use of literacy in social and cultural aspect of daily life.

In the 1950 to 1960, concept such as 'fundamental education' or 'basic education' and 'fundamental literacy' came into vogue. It was early seventies that the concept of non-formal education gained wide acceptance. The participatory process of adult learning has tremendous social cohesion potential. Literacy can be defined not in terms of technical skills alone, but it also helpful in social and political context. Though, social cohesion influence by several indicators like cast, religion, economic status etc.



The question is, does adult literacy and more broadly, adult education, also reduce existing disparities in the society? In the paper an attempt to raise issues on the literacy in promoting the social cohesion.

Concept of Social Cohesion :

Basically, the social cohesion is a exchanger and network between individuals and communities or active social relationship. Social inclusion and integration of people into the mainstream institution of civil society. Social equality refers to the level of fairness of disparity in access to opportunities or material circumstances, such as literacy, skill income, quality of life etc. one of the biggest distributing factor in achieving social cohesion in India is illiteracy and unskill population.

These communities in India have unfortunately not been involved in the main stream of social living. So, cohesion is social order and economic safety.

“Social cohesion is the capacity of a society to ensure the well-being of all its members, minimizing disparities and avoiding marginalization”.

Concept of Literacy :

Literacy is difficult to define. The concept of literacy is indeed elusive.

‘A person is functionally literate who can engage in all those activities in which literacy is required for effective functioning of his group and community and also for enabling him to continue to use reading, writing and calculation for his own and the community’s development’.

It should be noted also that the meeting of the term ‘functional’ as used here have changed over the years. In the above definition ‘functionality’ is general. It covers all the functions necessary for community



life and improve social-cohesion. In India, the 'Farmer Functional Literacy Programme' of the mid 1960s (1967) linked literacy to the occupation of learner. In the NAEP, functionality was built in as one of the three component together with basic literacy and awareness (Shah, 1993). In the Total Literacy Campaign, functional literacy includes self-reliance in the 3R's, awareness of the cause of skill improvement and imbibing values such as national integration, conservation of environment, women equality, elimination of castism and improve social-cohesion. So, the literacy is not only the programme of self-development but several element of national and international global concern of social cohesion.

Literacy Position of Indian Religious Groups :

Six religious groups namely Hindus, Muslims, Christians, Sikhs, Buddhists and Jain have been classified as the main religions in India. Literacy rates of the religions communities as per 2001 census, are as follows:

S. No.	Name of religions	Total Population (in millions)	Percentages of total population	Literacy rate (all person)	Male	Female
1.	Hindus	827.58	80.5	65.1	76.2	53.2
2.	Muslims	138.19	13.4	59.1	67.6	50.1
3.	Christians	24.08	2.3	80.3	84.4	76.2
4.	Sikhs	19.22	1.9	69.4	75.2	63.1
5.	Buddhists	7.95	0.8	72.7	83.1	61.7
6.	Jains	4.22	0.4	94.1	97.4	90.6
7.	Others	6.64	0.6	47.0	60.8	33.2
8.	Religion not stated	0.73	Neg. (0.1)			
	Total :	1028.61	100	64.8	75.3	53.7



Comparative literacy position among scheduled castes and scheduled tribes as compared to the literacy rate of all castes for the year 2001 are as follows :

Categories	2001		
	Person (in percentage)	Male	Female
All Castes	64.84	75.26	53.67
SC	51.69	66.61	41.90
ST	47.10	59.17	34.76

The above table has shows that the literacy rate among Scheduled Castes and Scheduled Tribes in lagging behind literacy rate of all castes.

Literacy Promote Social Cohesion :

The uses of literacy skills are directly linked to the extent to which literacy is promote cohesion in society. In a highly literate society found social cohesion through income, health, education, employment and housing. Other than in illiterate individual or group find difficulties to function optimally without minimal functional literacy. The illiterate community suffer from lack of work, debt, anxiety, low self-esteem, ill-health, poor skills and bad living condition. In India most of population is illiterate, illiteracy is not perceived as an inadequacy, particularly by the adult illiterates. The use of literacy as an essential tools for social cohesion.

The literate society improved, ability to identify some of the causes of their daily problems through group discussion (e.g. employment, opportunities, health care, environmental protection, family planning etc.). The literate society encouraging communal harmony rather than motivating the learners to organize active resistance against communal propaganda and conflagration. The literacy and learning programmes includes developing insights into group behaviour process and dynamics, self-development, improve skill etc. The literacy process helps the learners to acquire faith in him/herself. The open learning system of literacy does not provide information and skill alone but breaks the conflict between



religions and castes in the society. The problem of social cohesion has eliminate through literacy and improve socio-economic condition without much impact on other factor. So, the literacy is the tool for promoting social cohesion and human being development.

Conclusion :

Literacy is one of the most important indicators of social cohesion. It is a major component of human integration and socio-economic development. It improves attitudes, moral values, knowledge and skill of the people whole. A literate society is usher in progress, prosperity and social-cohesion. Literacy and cohesion are therefore linked with each other. Literacy is crucial requirement for social cohesion in society.

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HUMAN RELATIONS IN MASS MEDIA WITH REFERENCE TO EMPLOYER-EMPLOYEE RELATIONS IN TELUGU MOVIES

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Introduction:

Large Scale organization becomes the concern of social theorists. Structure of the organizations, causes and consequences of the division of labour, and the specialization of function from the focal issues of enquiry. The contradicting observations by the scholars on physiological aspects of organizations led to the emphasis on human relations within the organization. The attention of the scholars to the human and personal needs of the employees in the organizations resulted in considerable emphasis on socio-psychological dimensions of organizations. The realization about the need to associate with employers or workers with management paved way for the evolution of such concepts as "Industrial Democracy". Besides the need-based hierarchy advanced by Maslow (1954) are some of the methodologies, which emphasize on the psychological aspects and which can offer explanation to the human relations in organizations. While some of these constructs take a social dimension as per the basic parameter while the others take a psychological dimension as the basic unit for analysis. Scholars interested in studying the organizations in the Indian context have based their observations on reports given by organizational functionaries. Such observations are likely to suffer from the limitation of subjectivity.

Scholars like McClelland (1953), Dwight Waldo (1970), and McCardy (1971) have used non-organizational sources for analyzing the



organizational process. Sudhir Kakar (1971) and Panandikar (1971) are some of the Indian Scholars who examined organizational process from non-organizational sources. Human relations are a sensitive issue and are closely linked with the authority patterns and authority ideologies. The perceptions and expectations of non-organizational functionaries relating to the role actors in the organizations have also been perceived as capable of influencing the human relations besides the perceptions and expectations of the interacting role functionaries. The historical development of modern work organizations in India provides ample evidence of dominant paternalistic human relations. Most of the studies on human relations in the Indian context support the above observations. As such, a non-organizational base, in particular, a popular cultural form would supplement indigenous effort intended for theory building on Indian organizations. Lenin (1967) observed the relationship between the Mass Media like Art, Culture, literature and public life. Variables such as socialization experience of the individual, his predispositions, the context of the message, and also the physical, emotional, and even geographical environment in which the message is being delivered, are important factors affecting the communication process. Blumer observed that pictures are authentic portrayals of life, from which they drew patterns of behavior, stimulation to overt conduct, content for a vigorous life of imagination, and idea of reality and hence they are a form of stimulation. Movies present a vivid visual presentation in which the images are already fully established, easily identified (in most cases) and easily followed.

N.T.Rama Rao (1985) observed that films are comparatively a better medium to appeal to the heart of man than any other forms of art. In his opinion, the film is perhaps, the most convenient and effective medium of expression of human beings, trials and tribulations, hopes and aspirations



and his joys and sorrows. The motion picture was much more than mere entertainment of diversion from the humdrum routine of everyday living. First, movies were the culminations of the development of a mass society in the United States. The mass media in general and the movies in particular, were major contributors to this increased cultural homogeneity. The movies begin to “shape” in ideas of their audience as much as “reflecting” them. Further, the film industry’s self-regulatory agencies would be essentially, needs and demand in greater depth. Linton (1978) perceived movies as an integral institution in modern society. He felt it is a valuable new perspective to understand the organizations. Movies from an important segment of the mass communication infrastructure. The introduction of Television attached the attention of researches, resulting in non-study of films. Some scholar said that films should be viewed as mass media. Movies from a important modern institution against the social and cultural background and were the first of the “modern” mass media, heralding.

Rama Rao (1985) observed the importance of Film in public life as the most powerful medium that has been invented by man. He observed that the film can be utilized in a variety of ways, namely, to entertain people, to enlighten people, to instruct people and to elevate people. He observed that the film is the people’s art medium. It is generally agreed that mass media are capable of “reflecting” society because they are forced by their commercial nature to provide a level of context which will guarantee the widest possible acceptance by the largest possible audience. The message of the movie goes not only from the screen to the individual, but this message is interpreted, enhanced, diminished or even misinterpreted by interaction with other members of the audience. The movies, as an entertainment medium, have been a potent “public message system” for more than 100



years. Thus, where the movies area reflecting or shaping, they are contributing to the overall perspective we have of our society. Furthermore, they have made a significant contribution to the collective vision we all have of things about which we know every little. Movies are capable of acting as creators of ideas and attitudes, especially where viewers have gaps in their experience of these issues. The ability of the movies to transport an audience outside of its local cultural experience is a significant one and account for much of the concern about "movie influence". Thus, while movies may alienate people from their own local experience, they also prepare people for a wide cross-section of society as a whole. The movies have played an important part as one of the factors contributing to the drastic changes which have taken place in the last eight years in the way we live and also the way we perceive the world around us. Cinema today is the single largest disseminator of popular culture. A perception refers to interpretation and often an elaboration of the raw materials of sensation. It involves complex processes within the brain. Thus, perception may be said to be influenced by a variety of higher mental processes, such as a memory, motivation, and expectations. Perceptions, therefore, is a cognitive process. Motivational state can leave strong impact on how we perceive our environments and it is called perceptual set. Our perceptions are much that what we see, hear, smell taste, or sense with our skin and body senses. It is our brains, which organize and give meaning to the constant input of sensory message through an active process of selecting, ordering, synthesizing, and interpreting. Hence it is these perceptions, which give meaning to the experiences. Therefore, the world exists what the individual sees and not as what it is in physical terms. Thus, it is the physiological reality as contrasted to physical reality which forms important and rich sources for the individual inner world of experience, and which therefore,



controls the individual's behavior and adjustment. Work is in essential aspect of one's life. Primarily, it fulfills the good of earning a living. However, it goes far beyond the mere satisfaction of one's basic needs like food, clothing and shelter. Significant aspect which promote work output and increased motivation is the kind of psychological atmosphere existing the organization, in terms of good employer-employees relations a certain degree of autonomy and flexibility to perform one's job effectively etc. it therefore, seems essential to collect information regarding these organizational processes to study their role in job performance. Data gathered from the organization set up from valid sources of first hand information pertaining to organizational aspects. They provide for direct observations, which tap more spontaneous responses from the individuals, since they have the actual work experience and more being placed amidst the work atmosphere. It may be appropriate to gather information from outside sources namely non-organizational sources, so that the information thus gathered could be supplemented to date from organizational sources to get an integrated picture. Films from one such non-organizational source, which can be analyzed to draw valid conclusions regarding organizations aspects. It may be noted that films have no longer been confined to entertainment value. They have come to depict our culture, emotions and sentiments, attitudes and values. All over the world, they have become a potent public message system. Literature, pertaining to films reveals that they present authentic portrayals of life, rich source and context of vivid imagination and ideas of society. They offer a satisfactory outlet by way fulfilling the individual's emotions and sentiments. They set the stage of gratification of one's needs and expectations. However, there are hardly any studies, which have tried to analyze films as sources service of data to understand organizational aspects. Thus, the present study tried to analyze



films as non-organizational sources in order to get an insight into the organizational processes.

The key concepts of the present study area:

Human Relations refers to the interpersonal and role relationships, capable of influencing the pattern of interaction and related behaviors. Organizational Processes used to have allowances to the researcher to include both public and private organizations while retaining emphasis on the functional aspects such as contests. Mass Media used to include any art, culture, and such other capable of conveying some message or information to the receiver from the transmitter. Films used as a synonym to cinema, motion picture and like. It refers to cinema made for commercial interest that a theme based entertainment. Perception refers to organization, elaboration and interpretation of related themes into plots or inters woven series.

Mass Media have become a focal issue because of its ability to influence the public opinion in the modern era. Newspapers, radio and cinema, in the Indian context, have been acknowledged as the important sources of influence on social and organizational perceptions. In the present study, Telugu films are used as the chief source material. The perceptions on human relations in particular and organizational process in general, as depicted and screened in Telugu Film area analyzed. The design of the study includes emphasis on interpersonal and role relationships, the patterns of interactions and related behaviors in the organizational context. Unlike News Papers and Radio, films present and represent a composite perception which is likely to be more realistic and nearer to the popular sentiments.



Analysis of themes on employee-employer relations in Telugu films.

The context of the 50 films in the sample is presented below.

In the present study 62 percent of the sample presented themes relating to Government or semi Government organizations while 38 percent portrayed reference to industrial, business and such other private organizations. Regarding the situations of the human interaction almost two-thirds of the themes of the films in the sample portray references to employer-employee or management-worker or superior-subordinate interaction. In connection with the structural aspects of interacting situations in films majority i.e. 54% are legal and formal followed by 22% legal and informal, 18% extra legal and informal, 6% extra legal and formal. Regarding the outcome of the structure of interacting situations majority i.e. 68% legal and formal structural harmful and ineffective, followed by 21% extra legal and informal structure harmful and ineffective, 7% extra legal and informal structure necessary and effective, 4% legal and formal structure necessary and effective. With regard to sources for co-operation or conflict, highest percent i.e. 45% for salaries, wages and other monetary incentives, followed by 13% for work conditions and job demands, 12% for personal prejudices rivalries and jealousies, 9% for sex and fantasy, 8% for ideology, status and authority, 7% for money and corruption, where as 6% for personnel aspects, recruitment, transfer and promotion. In depiction of roles in the interacting situations, majority i.e. 61% of the roles depicted employer or superior as villain. Whereas 22% depicted employer or superior as a role model. While 11% depicted employee or subordinate as role model and 6% depicted employee or subordinate as villain. Regarding the combination of traits attributed to role model, highest percent i.e. 38% humanitarian and understanding. Followed by 26% helpful and co-operative, 12% honest and sincere, 10% rule bound and hardworking, 8%



kind and sympathetic, 6% kind, honest and goal minded. With regard to combination of traits attributed to the villain model, highest percent i.e. 42% inhuman and exploitation, followed by 17% harmful and non cooperative, 12% selfish and opportunistic, 10% dishonest and insincere, 10% corrupt, indifferent and inefficient, 9% harsh and adamant. Regarding the perceptions relating to the nature of relationships, highest percent i.e. 46% depicted employer or superior as authoritarian, followed by 24% employee or subordinate as obedient and duty bound, 11% employer or superior as conscientious, 8% employee or subordinate as careerist, 5% peers as jealous and selfish, 2% peers as cooperative and helpful, 2% peers as non-cooperative and unfriendly, 2% employee/subordinate as disobedient and indifferent.

When comes to the combination of traits attributed to the villain model, N.T.Rama Rao has 12% followed by Nageswara Rao 8% Chiranjeevi 28% Balakrishna 20% Krishna 16% Krishnamraju 6% and new stars 10% Chiranjeevi film fans clubs and the Balakrishna film fans clubs are currently in lead over other. With regarding to the opinions of the interviewers over the organizational relationships. The perceptions of the interview sample about the perceptions portrayed in the sample films. Highest number i.e. 41% of the interviewees expressed the opinion that film makers tend to personal the employer or the superior as authoritarian. Followed by 28% perceived the subordinates as naïve and obedient. Whereas 10% expressed that view that the peers are presented as zealous and selfish or friendly. 9% felt them as helpful and cooperative, 7% viewed employer as conscientious and 5% employer as indifferent. With regarding to the opinions of interviewer a role attributer. Highest number i.e. 41% number of interviewer felt that the films present role model as containing human outlook and physical vigor. Whereas 35% felt them as in human and



exploitative. Whereas 11% viewed them as honesty and role-bounded. While 15% are dishonesty and non-cooperative.

Findings of the study:

Majority of the Themes presented in the films seem to be touching one or other dimension of employee or superior-subordinate relations in the organizational context. The employer or management or superior in various ways presents a good many of the interacting situations as containing the existence of distinct social class identifications and exploitation of the employee or worker. Further, the number of informal interacting situations among formal roles is much large when compared to the situations of formal interaction. The interacting situations involving conflict-oriented relationships contain, the employers or employers or superior as authoritarian corrupt and partisan, in the aforementioned films, they are depicted primarily as villain are much larger when compared to the films which presented him as the role-model. It may be indicated that salary, wages and monetary incentives, work conditions and job demands from the primary sources of conflicts and it is being portrayed in the films which depicted employer as the villain. For instance, in the interaction process, the honest and the straight forward employee or worker is being either punished or rewarded depending on the personality of the superior or employer. Often, the employers with authoritarian personality are portrayed as seeking unconditional submission by the employee or worker as highlighted in the films "Eenadu" (1982), "Prati Dwani" (1985), "Police Bharya" (1988) etc. frequently, the authoritarian employers are portrayed as perceiving the employees as disinterested in the work and thereby preferring to avoid work if not closely supervised. Further, the perceptions of the employers resemble very much the employees. Added to the dimension of the leader or employer's personality are the other dimensions of the



personality of the external roles, which influence the interaction processes. The occurrence of sex and fantasy, money and corruption and personal prejudices, revelries and jealousies as sources for cooperation in the interacting situations is considerable. Where the employer is portrayed as a role model, sex and fantasy tend to be a source for cooperation. However, sex and fantasy emerge as a source for cooperation in the situations where the employer is being described as the role model. In other words, irrespective of the fact whether the employer is depicted as the role model or villain, the situations present personality behavior. The personality behavior in an organizational context forms the class, caste, religion, region or such re compatibility as the primary sources for interaction. Much of the aggression presented across the films in the name of hero or the villain is to be viewed from the perspective of the familial or jati based relationships. This has been the theme presented in situations where the employee or worker or the subordinate is presented as suffering from such feeling as helplessness and lack of self worth reflecting the conceptualization of "anomie". Further presents that humanism and understanding have accrued to a significant level as the traits of the role model. Humanitarian outlook may not always go together with legalism and formalism. There are a number of themes, which present interactions between superior and subordinates based on personal considerations. In many of them the superior is presented as highly corrupt and villainous while the subordinate is portrayed as either native or brave to be called a hero. The superior officer himself preaches to his subordinate application of discrimination and different sanctions to different people. The interaction situations portrayed in the films refer to the interrelationships either among employer or among employees. The interactions presented in the situations possess legal but informal structural framework. The honest and sincere member



of the workers group who is representing the group interest loses his life due to the conspiracy of the employer in which is also a part.

Conclusion:

The expanding nature of human collectivities under the impact of industrialization and urbanization change the context of work settings. The studies on human relations could identify personality of the role as an important variable. The studies could also identify two sets of variables namely intrinsic and extrinsic factors as capable of influencing the personality of the role actors. These factors are assimilated finally as those, which influence the process of perception. Studies on organizational climate proved that human relations in an organizational context are determined by the mutual perceptions of the role functionaries. Most of the Indian Organizations found their expression in western ideas and connotations. In many cases, the norms and values followed do not reflect the indigenous culture. In the present study films as a popular mass medium is considered as a non-organizational sources to study the human relations. The data are discussed in relation to employer-employee or superior-subordinate relations; interrelations among peers and also the relations between organizational and non-organizational.

In the present study finally we can say that Human relations in organizations are largely determined by familial or Jati based relationships. Class consciousness and distinction are rampant in interpersonal relations. Legal and formal mechanisms are inadequate to provide for cordial human relations in organizational context. Failure of legal mechanisms is an important reason for the rise and perpetuation of extra legal structures. Environmental influences are perceived over the functioning of organizations. There is a strong inclination in favor of employees or workers in the portrayal of roles on the organizational relationships. Employers or



superiors are perceived as conscious of their status and authority. Authority is conceived more on legal and coercive terms. Portrayal of the role of middle men in organizational relationships is highly frequent. Salary, wages, bonus and other financial incentives are presented more as sources for conflict than for co-operation in organizational relationships. Existence of the patron-client relationships is a cause for personality behavior. Job demands and work conditions in Indian organizations are presented as more of a source for conflict than for cooperation. Careerism forms an important behavioral tent of organizational process. Primordial identifications, sex and fantasy, figure as the behavioral characteristics which tend to intensify the conflict in organizational context. The dysfunctional consequences of legal excesses or inadequacies are minimized to an extent by the environmental influences. Organizational relationships center on the personality of the employer or the superior. This may be because they are perceived to be contributing significantly to system-wide behaviors.

The perceptions on organizational processes present a mixture of the ethos of Indian society. The exposure which the film elite possess is evident through the positive optimism they provide towards the end of the film. However a cynical thrust looms large in many a description and behavioral patterns presented. The excess concern for leadership presented in many films displays ambivalence. The total interaction context is depicted as defective and yet the solution is sought through an interaction of role model with exemplary character. Changes in organizational relationships tend to the incremental in nature. But the perceptions on human relations portrayed in films seem to be not taking into grips these particular aspects. However the perceptions about organizational process in Telugu films have considerable academic and theoretical value. Further they also indicate



the value of proportions deduced from indigenous source materials so that effort at theory building and comparative study are advanced further. The study highlights the necessary for indigenous models to understand human relations in Indian organizational context.

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COMPARISON OF EXERCISE RESPONSES OF PATIENTS WITH CARDIAC TRANSPLANTATION USING 3 AND 6 MINUTE STAGE DURATION PROTOCOLS

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INTRODUCTION

The decentralized heart primarily increases its rate of contraction during upright exercise due to the time course rise in plasma norepinephrine concentration. Despite the ability to increase heart rate (HR) in response to a work rate increment, the rate of increase in HR and the peak HR in the patient with cardiac transplant (CT) is reduced than in the person with a normally innervated heart. This response is likely the result of the absence of cardiac sympathetic efferent innervation.

The attenuation in the response of HR in the patient with CT during exercise contributes to the inability to use a HR based method to prescribe exercise intensity in these patients. As a result, various other methodologies such as rating of perceived exertion percent of maximum oxygen consumption (VO_2) ventilatory threshold and lactate threshold have been recommended as a guide to prescribing exercise intensity in the patient who has undergone CT.

Edward Frankline et al. reported findings on the use of a longer duration stage protocol during exercise testing. The results demonstrated that peak HR was significantly higher in patients with a transplanted heart who were exercise tested using a protocol in which the work rate was not increased until steady state VO_2 and HR values were achieved, as compared to a conventional Naughton treadmill protocol with 2 min stages. This



was despite a greater work rate achieved during the steady state protocol. However, plasma norepinephrine concentrations were not assessed.

The purpose of this investigation was to test whether, using a 6 min versus a 3 min per stage work rate increment protocol, the plasma norepinephrine concentration and HR values differ in the above type patient. We hypothesized that an exercise test using 6 min (T6) versus 3 min (T3) stage increments in patients with cardiac transplant would result in higher plasma norepinephrine concentrations and heart rates at selected stages, and at peak exercise.

METHODS

Subjects

Nine male patients who had undergone CT and a mean age, body weight and months after surgery of: 51 ± 8 years (mean \pm SD), 89.2 ± 11.3 kg, and 45 ± 18 months (range 16-59 months), respectively, participated in the study. All patients gave informed consent and the study was approved by the hospital's Human Subjects Committee. Six subjects were transplanted secondary to dilated cardiomyopathy and three due to ischemic cardiomyopathy. None of the patients were receiving positive inotropic or chronotropic medications. All were prescribed standard triple drug immunosuppressive therapy (prednisone, cyclosporine and Imuran), and were receiving various anti-hypertensive agents. As part of each patient's annual evaluation following transplantation, left ventricular function was assessed during cardiac catheterization within the previous 12-month period. Each patients ejection fraction was greater than 45%.

Equipment and Experimental Protocol

In this cross over design study, each patient completed two continuous graded exercise tests. These were performed on two



nonconsecutive days using a Monark cycle ergometer that was calibrated prior to each test. The order of the tests was randomly set and work rate was increased every 3 min or 6 min. Testing began at 30 Watts and increased 30 Watts/stage until volitional fatigue was achieved. An electrocardiogram rhythm strip was recorded at the end of each stage to determine heart rate. Expired air was analyzed for VO_2 using a metabolic cart (Horizon II, Sensormedics Corp., Yorba Linda, CA) which was calibrated prior to each test. VO_2 values were reported as 15 s averages.

Prior to testing each patient had an 18 gauge catheter placed in an antecubital or a dorsal hand vein. Following 30 min of quiet, supine rest a baseline blood sample (10 ml) was obtained for norepinephrine determination. Samples were also obtained at the end of each stage and at peak exercise. High-pressure liquid chromatography was used to determine plasma norepinephrine levels. This data was used to determine an index of beta-receptor sensitivity ($\Delta \text{HR}/\Delta$ norepinephrine concentration).

Statistical Analysis

All data are reported as the mean \pm SD. Univariate 2-way repeated measures ANOVA was used to detect a significant effect ($p < 0.05$). For variables where a significant interaction effect was detected (test \times stage), a post-hoc analysis was conducted using a paired t-test. For each analysis the Bonferroni multiple comparison test adjustment was used to reduce the alpha level from 0.05 to 0.013. A 2-way ANOVA with repeated measures was employed to assess the beta-receptor sensitivity index. The overall statistical power of this investigation was 80% ($\beta = 0.20$) to detect a difference in mean values of ± 0.8 SD.



RESULTS

All 18 tests were performed without incident and were terminated as a result of volitional fatigue. Table 1 provides the mean peak rate pressure product (RPP), respiratory exchange ratio (RER), and rating of perceived exertion (RPE) for each testing condition. There was no difference between conditions for RPP and RPE. The RER was greater for T3.

Table 1. Peak exercise rate pressure product, respiratory exchange ratio, and rate of perceived exertion.

Test Condition	Rate-Pressure Product	Respiratory Exchange Ration	Rate of Perceived Exertion
T3	27,009±5200	1.15±0.08	17.5±1.4
T6	25,776±4642	1.05±0.07*	18.2±1.3

Values are mean±SD; n=9, except +n=7; T3 versus T6; *p = 0.0123

Peak work rate tended to be greater for T3 than for T6 ($p = 0.06$), and as expected, the duration was longer for the T6 than the T3 test (Table 2). Plasma norepinephrine was greater at peak exercise for T3 than for T6 (Table 3). Despite this there was no significant difference in peak HR, or VO_2 (Table II) between the test protocols. HR reserve (peak HR minus rest HR) was also not different between the two test protocols: T3 = 52 ± 7 b/min; T6 = 50 ± 6 b/min.

Table 2. Time, work rate and VO_2 at peak exercise.

Test Condition	Time (min)	Work Rate (Watts)	VO_2 (ml/min/kg)	VO_2 (L/min)
T3	11.5±1.1	117±5	17.6±2.0	1.5±0.2
T6	18.8±2.1*	100±10**	17.4±1.9	1.5±0.1

Values are mean±SD. n=9; T3 vs. T6; *p<0.05, **p = 0.06



The 30 and 60 Watt work rates were used to compare the group mean submaximal responses between the T3 and T6 protocols. These were used because they were the only stages in which a majority of (i.e., n=8) subjects completed. At rest, and at the 30 and 60 Watt work rates there was no difference in plasma norepinephrine concentration and VO_2 between T3 and T6 (Table 3). HR was not different between T3 and T6 at rest or 30 Watts, but was higher at 60 Watts for T6 (Table 3).

Table 3. Heart rate, plasma norepinephrine and VO_2 at rest and during exercise.

Test Condition	Heart Rate (beat/min)		Nepi (pg/ml)		VO_2 (ml/min/kg)	
	T3	T6	T3	T6	T3	T6
Rest	91±1	92±1	700±120	627±72	3.0±0.4	3.2±0.8
30 watts	107±2	110±2	1523±284	1675±311	8.5±1.4	9.2±1.9
60 watts	112±2	123±2*	1813±300	2150±428	11.3±2.7	12.7±2.1
Peak	143±2	142±1	3750±467*	3218±360	17.6±2.0	17.4±1.9

Values are mean±SD. T3 vs. T6; n=9, except +n=8; *p = 0.013; Nepi=plasma norepinephrine

The beta-receptor sensitivity index values are presented in Table-4. Statistical analysis demonstrated no difference over time in either protocol (p = 0.18) as exercise intensity increased. Additionally, there was no difference in beta-receptor sensitivity between the T3 and T6 tests (p = 0.82).

Table 4. Beta-receptor sensitivity.

Work Level	T3	T6
30 watts	0.019±0.007	0.017±0.005
60 watts	0.023±0.013	0.020±0.005
Peak Exercise	0.017±0.006	0.019±0.001

Values are mean±SD. n=9; T3 versus T6;

Values calculated as delta heart rate divided by the delta plasma norepinephrine concentration



DISCUSSION

Despite the predominant reliance of the decentralized heart on circulating catecholamines to increase heart rate during exercise the greater plasma norepinephrine concentration at peak exercise during T3 than during T6 did not result in a higher peak HR. The tendency toward a greater peak power output during T3 than T6 likely accounts for the higher peak plasma norepinephrine concentration observed during T3. It was somewhat surprising that the greater peak norepinephrine concentration occurred in the shorter duration stage test and that this had no influence on peak HR. However, this makes sense as this protocol (T3) resulted in a significantly greater peak work rate and a direct relationship between plasma norepinephrine concentration and work rate has been previously established.

A limitation of this study was the use of the subjective test endpoint of volitional fatigue. It might be argued that the lower peak work rate during T6 was the result of early peripheral fatigue occurring prior to the attainment of cardiorespiratory or metabolic limitation. This has been previously demonstrated in patients taking prednisone. The lower peak RER during T6 supports this notion. However, the mean RER for T6 was 1.05 and this can be considered a significant level of cardiorespiratory and metabolic demand. Due to the absence of research-based VO_2max or VO_2peak criteria for patients with a heart transplant, our lab uses RPP values above 25,000 and RPE levels above 17 as criteria for the attainment of maximal or near maximal levels of exertion. The mean of each of these variables for each testing condition was above these values and not different from each other.

It is possible that the very high peak exercise norepinephrine concentration for both protocols, although different, may also account for



the lack of difference in peak HR. This would occur if there is a norepinephrine saturation level, reached by the beta1 receptors, at which point a further increase in norepinephrine concentration would be ineffective at producing a positive chronotropic response. The beta-receptor sensitivity index data supports this contention as there was no difference in beta-receptor sensitivity as exercise intensity increased; or between the shorter (T3) and longer (T6) exercise protocols at peak exercise intensity despite a difference in plasma norepinephrine concentration.

As a result of these findings, we conclude that an elevated plasma norepinephrine level has no effect on peak exercise heart rate in patients with a heart transplant. This absence of a greater peak HR, work rate, or VO_2 with an exercise protocol which uses 6 min incremental stages demonstrates that it is of limited value as a prescriptive technique for determining an appropriate training stimulus in a cardiac transplant patient. Previous studies involving patients with cardiac transplant have shown that peak HR increases after approximately 8 weeks of exercise training and also as a result of spontaneous recovery from surgery. Therefore, the progressive increase in peak HR in this patient population appears to be a chronic adaptation occurring during several weeks rather than an acutely manipulated response. However, this response is not likely to result in a higher VO_2 peak .

The results of this study indicate that during short-term exercise the work rate, and not duration, is likely the most important determinant to the peak plasma norepinephrine concentration achieved. Another possibility is that it may take a work rate duration longer than three or six minutes to produce the necessary plasma norepinephrine concentration threshold to achieve an appropriate HR response. Anecdotal observation of cardiac transplant patients during exercise indicates that HR



progressively rises during a 30 min aerobic exercise bout and this may be related to the longer (vs. 6 min) duration of elevated plasma catecholamine concentrations. However, a higher acute, submaximal and peak HR response may not be possible in this patient population secondary to beta-receptor desensitization or a lack of direct sympathetic innervation.

Our findings differ somewhat from Olivari et al., (who recently reported a higher peak HR in the cardiac transplant patient during exercise in which work rate was increased only after a steady state VO_2 and HR response was observed. The higher peak HR occurred in conjunction with a significantly greater peak work rate and exercise duration. However, the authors also demonstrated no difference in peak VO_2 , as we have shown. Norepinephrine concentration was not assessed. Interestingly, their subjects did not appear to be limited by local fatigue when the protocol stages were lengthened.

CONCLUSIONS

Given the absence of a difference between peak HR or HR reserve between the 3 min and 6 min stage tests, a longer stage duration protocol appears to be of little clinical value. We suggest that the other accepted methods of exercise prescription, such as rating of perceived exertion, percent of maximal VO_2 , ventilatory threshold or lactate threshold, continue to be used to guide exercise intensity in patients with cardiac transplant.

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THE DEVELOPMENT RURAL PRIMARY SCHOOL EDUCATION WITH REFERENCE TO SARVA SHIKSHA ABHIYAN PROGRAMME

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Introduction

Education is not all about studying and getting good marks. One of the important roles of education is to serve as an instrument of social change. It is really a means to discover new things which we don't know about and increase our knowledge. An educated person has the ability to differentiate between right and wrong or good and evil. It is the foremost responsibility of a society to educate its citizens. A person becomes perfect with education as he is not only gaining something from it, but also contributing to the growth of a nation.

The indifferent success programmes of the primary education system at the beginning of 21st century in India, which has left more than 30 million children out of schools, calls for a complete change of the method of delivery in education system (Sanjay Kumar et.al., 2013).

Numerous books have been written elucidating the social, economic, and political importance of elementary education. A number of official resolutions have been adopted and judgments pronounced on various occasions to ensure education for all Indian children. Still the goal of universal elementary education (UEE) remains elusive (Godbole 2001). The National Policy on Education (NPE), 1986, as modified in 1992, meticulously enumerated the problems relating universal elementary



education in India (GoI 1992). The document not only talks of problems, but also recommends several innovative parallel systems to reach the goal of UEE. These innovations no doubt have helped improve coverage (Anant, 2004), yet a huge gap exists. Translated into numbers, this means that more than 30 million children are out of school in India, the majority from rural areas.

In fact, this is possible through universalization of quality elementary education. Hence the entire globe has Concentrating on enhancement of Qualitative education. Our India is also giving much priority in Universalization of quality elementary education. Our country is a Multi lingual & Multi cultural with large geographical Barriers. According to Amartya Sen, "Primary education in India suffers not only from inadequate allocation of resources, but often enough also from terrible management and organization" (Sen 2002). To him, 'organization and governance of primary schools' has remained a neglected subject in much of India. Therefore, it is highly needed in enhancing the Quality education. Many studies reveal that our country is facing the problems like lack of infrastructure at rural areas and insufficient number of quality teachers at elementary level. The Ministry of Human Resource Development, Government of India launching number of quality improvement programmes and strategies to minimize the hurdles in quality enhancement of elementary education. Even then the challenges of education are not been fully achieved. Hence in the year 1992 the then Ministry of HRD Government of India launched a unique programme called Sarva Shiksha Abhiyan (SSA).

SSA is Government of India's flagship programme for achievement of Universalization of Elementary Education (UEE) in a time bound manner, as mandated by 86th amendment to the Constitution of India



making free and compulsory Education to the Children of 6-14 years age group, a Fundamental Right. Education for all to facilitate teacher training programme to improve professional competencies of teachers and other functionaries like curriculum, pedagoge, retention and attention of children in school, education for life.

SSA programme is being implemented in partnership with State Governments to cover the entire country and address the needs of 192 million children in 1.1 million habitations. This programme seeks to open new schools in those habitations which do not have schooling facilities and strengthen existing school infrastructure through provision of additional class rooms, toilets, drinking water, maintenance grant and school improvement grants.

Existing schools with inadequate teacher strength are provided with additional teachers, while the capacity of existing teachers is being strengthened by extensive training, grants for developing teaching-learning materials and strengthening of the academic support structure at a cluster, block and district level.

While, SSA seeks to provide quality elementary education including life skills, it has a special focus on girl's education and children with special needs. SSA also seeks to provide computer education to bridge the digital divide.

Therefore, elementary education is the foundation of the pyramid of education system, stemming from provisions enshrined in the Directive Principles of State Policy. The SSA, a flagship programme for Universalization of Elementary Education, has created a tremendous awareness among the masses regarding the importance of elementary education and the newfound enthusiasm among villagers in school



management has no parallels. SSA has achieved provisioning of basic conditions including physical infrastructure and teachers. However, it has yet not been possible to give good quality education at elementary level to a wide cross-section of children. This is because SSA has not yet addressed systemic reforms with a broad based objective of equalizing opportunities and life chances for all children. Besides, it was lacking in rights approach.

In designing, implementing and execution of S.S.A. programme a lot of research has been undertaken but a less amount of research has been found an impact of S.S.A. programme on enhancement of quality education. Hence, the present researcher has taken up a piece of research work to study the impact of S.S.A. programme for enhancement of quality education in particular rural primary school education.

The role of Sarva Siksha Abhiyan

Sarva Shiksha Abhiyan is an effort to universalise elementary education by community-ownership of the school system. It is a response to the demand for quality basic education all over the country. The SSA programme is also an attempt to provide an opportunity for improving human capabilities to all children, through provision of community-owned quality education in a mission mode. It is also a programme with a clear time frame for universal elementary education. It leads response to the demand for quality basic education all over the country and an opportunity for promoting social justice through basic education. This programme is an effort at effectively involving the Panchayat Raj Institutions, School Management Committees, Village and Urban Slum level Education Committees, Parents' Teachers' Associations, Mother -Teacher Associations, Tribal Autonomous Councils and other grass root level structures in the management of elementary schools. And it also an



expression of political will for universal elementary education across the country.

The SSA programme functioning with partnership between the Central, State and the local government and created an opportunity for States to develop their own vision of elementary education. It also takes note of the fact that provision of elementary education is largely made by the government aided schools.

Significance

It is clear from the above facts and factors regarding the prosperity of our community depend on the growth of education for which the foundation and the roots of education has to be planned strongly. Hence, there is a need to conduct a study on progress of rural primary school education with reference to Sarva Siksha Abhiyan which is one of the mile stone programme implemented by the Government of India relating to reduce the dropout rate and further improve the enrolment ratio by providing nutritious food and other facilities to the children between the age group of 6-11 years. In the investigation it was identified some of the problems relating to elementary education in increase enrolment, reduce dropouts and improve achievements. So the present study carried out to find out impact in implementation of SSA programme on educational, enrolment, administrative and financial factors in primary and upper primary schools, and government, local body and private management schools. In this context the following objectives are considered to study.

Objectives of the study

1. To analyze the impact of SSA programmes on educational, enrolment, administrative and financial factors in primary and upper primary schools.



2. To analyze the impact of SSA programmes on educational, enrolment, administrative and financial factors in government, local body and private management schools.

Methodology

The present article aims to evaluate the impact of SSA programme on the development of primary education in relation to educational, enrolment, administrative and financial aspects. While the main purpose of this article is to investigate the impact of SSA on primary education, the opinions of teachers are the source to analyse the impact on the functional performance of the schools in educational, enrolment, administrative and financial factors. In this connection the data was collected from 150 teachers who are working in primary and upper primary schools in Vizianagaram district on random sampling method. Out of these sample teachers 75 are working in primary schools and 75 are working in upper primary schools. This sample of the teachers also equally distributed from three management schools i.e. 50 from government schools, 50 from local body schools (municipal and Mandal Parishad schools) and 50 from private schools. After collected the primary data, it was computed with SPSS (Statistical Package for Social Sciences) software for statistical analysis to study the objectives.

Data analysis

The opinions of the sample teachers on impact of SSA programme in relation to educational, enrolment, administrative and financial factors in primary schools measured with their response through opinion based statements. In each factor there are number of statements and the response of the teachers against the statements measured by Likert's five options scale. With the obtained scores on each factor has been tested by ANOVA and t-test.



The Table-1 analyses the significant difference between primary and upper primary school teacher on four aspects of SSA programme implementation in primary education.

Table-1: Significant difference between primary and upper primary school teachers on impact of SSA programme on different factors

Aspects	Level of the institution	N	Mean	Std. Deviation	Std. Error Mean	t-value
Educational	Primary	75	32.33	9.74	0.54	0.49
	Upper primary	75	32.97	10.39	1.19	
Enrolment	Primary	75	32.89	11.81	0.66	1.70
	Upper primary	75	30.21	12.53	1.44	
Administrative	Primary	75	28.39	9.19	0.51	0.06
	Upper primary	75	28.47	10.09	1.16	
Financial	Primary	75	33.11	11.73	0.65	0.78
	Upper primary	75	34.34	12.59	1.44	

According to the above table the mean scores of primary school teachers in educational aspects (32.33) found than the upper primary level was 32.97 and the standard deviations are 9.74 and 10.39 respectively. The derived t-value are 0.49 is not significant because it is less than table value. The mean score of teachers in primary schools regarding enrolment (32.89) shows more than the teachers in upper primary schools (30.21) and the standard deviations are 11.81 and 12.53 respectively. The tested t-value 1.70 is not significant because it is less than table value. Towards the administrative aspect, the mean score of teachers in primary schools is (28.39) comparatively less than the upper primary school teachers (28.47) and the standard deviations are 9.19 and 10.09 respectively. The calculated t-value 0.06 is also not significant. In the Financial aspect, the mean score of teachers in primary schools (33.11) also less than the upper primary school teachers (34.34) and the standard deviations are 11.73 and 12.59 respectively. The tested t-value 0.78 is not significant because it is less than the table value.



Therefore, the analysis revealed that there is no significant difference in the opinions of primary and upper primary school teachers regarding the impact of SSA programmes on factors of educational, enrolment, administrative and financial. This infers that the implementation of SSA programmes giving almost equal results in primary and upper primary schools in the study area.

The table-2 presents the comparative analysis of difference in attitudes of teachers working in government, local body and private management schools towards educational, enrolment, administrative and financial aspects of SSA programme implementation.

Table 2: Significant difference among government, local body and private management school teachers on impact of SSA programme on different factors

Factors	Management	N	Mean	Std. Deviation	Std. Error	F-value
Educational	Government	50	31.90	9.86	0.82	10.12**
	Local body	50	34.54	9.28	0.70	
	Private	50	28.78	10.00	1.13	
	Total	150	32.45	9.86	0.49	
Enrolment	Government	50	34.20	11.88	0.99	7.65**
	Local body	50	32.90	11.92	0.90	
	Private	50	27.89	11.31	1.27	
	Total	150	32.38	11.98	0.60	
Administrative	Government	50	28.69	9.37	0.78	8.23**
	Local body	50	29.80	8.71	0.65	
	Private	50	24.78	9.88	1.11	
	Total	150	28.41	9.35	0.47	
Financial	Government	50	33.34	12.50	1.04	7.57**
	Local body	50	35.25	11.18	0.84	
	Private	50	29.09	11.32	1.27	
	Total	150	33.35	11.89	0.59	

**Significant @ 0.01 level

It shows from the above table that in educational aspects the mean score of teachers who are working under local body management school (34.54) is dominating the mean score of government school teachers (31.90) and private school teachers (28.78), and the respective standard deviations



are 9.28, 9.86 and 10.0. The calculated f-value 10.12 found significant at 0.01 level. In relation to the enrolment aspects, the mean scores of government school teachers (34.20) found more than the mean score of local body school teachers (32.90) and private school teachers (27.89) and the standard deviations are 11.88, 11.92 and 11.31 respectively. The tested f-value 7.65 indicate significant at 0.01 level. Regarding administrative aspects, the mean scores of local body school teachers (29.80) indicate significantly higher than the mean score of government school teachers (28.69) and private school teachers (24.78) and their respective standard deviations are 8.71, 9.37 and 9.88. The observed f-value 8.23 found significance at 0.01 level. Regarding the financial aspects also the mean scores of local body management school teachers (35.25) found significantly higher than the mean score of government school teachers (33.34) and private school teachers (29.09) and the standard deviations are 1.18, 12.50 and 1.32 respectively. The calculated f-value of this variable 7.57 indicates significant at 0.01 level.

Hence, the analysis infers that out of the four aspects in implementation of SSA programmes there is significant difference in the opinions of the teachers working under government, local body and private management schools where local body management school teachers are more positive towards the educational, administrative and financial aspects, whereas, the government school teachers are high aspects on enrolment.

Discussion

The study revealed that majority of the teachers agreed with the SSA programme is focussing on the area of enhancement of educational aspects of the teachers. And also, majority teachers are in view that the SSA should also provide dress/cloths for the poor and deserved students. It can be noticed that the teachers are having positive attitude towards



educational aspects of SSA programme. Sundar (2005) also found that majority teachers involvement will enhance the quality of the educational programmes.

The discussion from the analysis inferred that majority of the teachers are agreed for the grants and facilities provided by SSA programme leads to encourage enrolment in the study area and they felt the improvement of enrolment can be possible through the good environmental conditions of the school and students' participation in co-curricular and extra curricular activities.

The study revealed that most of the teachers agreed that the administrative aspects of the school through SSA programme show more encouragement to the teachers in performing their duties. It shows that more than ninety percent of the teachers felt that more training facilities and more incentives should be given to the teachers.

The discussion from the data analysis on the teachers' response towards the financial aspects of the SSA infers that majority of the teachers opined there is a poor environment condition in the schools takes place due to lack of proper utilisation of the SSA grants. From the analysis it shows that more than ninety percent of the teachers desire the interference of the higher authorities in the utilisation of the SSA grants and functioning of primary schools. Majority group of the teachers opined that the government should sanction more grants for the development of environment conditions of the primary schools and improve the facilities in the schools.

Conclusion

Real education has to draw out the best from the boys and girls to be educated. This can never be done by packing ill-assorted and unwanted



information into the heads of the students. The National Policy on Education, as revised in 1992, had emphasized the need for a substantial improvement in quality of education to achieve essential levels of learning. The Programme of Action, 1992, stressed the need to lay down Minimum Levels of Learning (MLL) at Primary and Upper Primary stage. This need emerged from the basic concern that irrespective of caste, creed, location or sex, all children must be given access to education of comparable standards. The MLL strategy for improving the quality of elementary education was seen as an attempt to combine quality with equity. Hence, the quality issues in elementary education will therefore, revolve around the quality of infrastructure and support services, opportunity time, teacher characteristics and teacher motivation, pre-service and in-service education of teachers, curriculum and teaching-learning materials, classroom processes, pupil evaluation, monitoring and supervision etc. Indeed improvement of quality in these parameters and its sustenance is a matter of grave concern for the whole system of education.

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PRECOGNITION IN DREAMS IN THE LIGHT OF VEDIC PHILOSOPHY

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INTRODUCTION

Dreaming phenomenon is unchangeable reality of every person's life. It can be said that the whole of the creation consists of a reality which has dreaming phase as one of the main stage and nobody can escape up of it. Precognition is the term used for the phenomenon of seeing the things events and places etc of advanced co-ordinates of binding constituents of time and space etc. Vedic texts deal with almost all the aspects of universe and it indicates the phenomenon of precognition in its mantras. This paper is based on the spotlight over the phenomenon of precognition in dreams which has been indicated in Zgveda & Atharvaveda. Vedas are the ancient Indian composition which are the store house of knowledge and represent the realities concerned with the universe. There is a lot of discussion about the dreams. Vedic text especially '*Atharvaveda*' reveals important information and discussion about the effect of dreams and following its trend of describing in symbolic form they establish the god of dreams and other related deities to produce and manifest the dreams. If we try to understand the mantras superficially, we get the description of effects of dreams but if we try to analyse in depth of description, we find the hidden indication about the precognition phenomenon.

EFFECT OF DREAMS ON HUMAN CONSCIOUSNESS

Vedic texts describe that when Human Consciousness undergoes the phenomenon of dreaming, it perceives different realities sometimes



favourable and sometimes unfavourable. In dreams Human Consciousness gets connected with Pure Consciousness and receives many perceptions. These Perceptions can be related with any reality of the world or universe. The perceptions which are received by Human Consciousness are '*Indicative*' in nature. The perceptions are about the realities in the form of indications so Vedic mantras state about the effect of those indications. **Zgveda & Atharvaveda** contain mantras in which there are prayers to deities of dreams to gift us good dreams and to keep us away from the bad dreams. In Atharvaveda, there are mantras to avoid the effect of bad dreams. There are prayers done to please *Agni Dev* and *VaruGa Dev* to save from the effects of bad dreams. Those mantras mention that when our '*Mana*' is of bad thoughts, then we become entangle in the web of bad dreams, or when we do some sinful activities of harshness from very close or from remote whether in the waking state or in the sleeping state, then we get the bad dreams and we have to face the bad consequences of them. So in the mantra there is prayer to devās to avoid the ill effects of those bad dreams through *ĀAgīrasa Mantrās*. These mantrās explain that dream is neither alive nor dead, it takes birth from the *vāsanās* of wakened states which reside in the subconscious mind¹. They depict *VaruGānī* as the mother and *Yama* as the father of dreams and *Araru* as the name of born child that is Dream². These dreams come from the loka of *yama* who is the deity of *Anuśāsana*. The representatives of *yama* – *Citrugupta* reside secretly and auspiciously in the sub conscious mind. Dreams are also said as the Hands of *Yama*. If dreams are false and they are of no use then what can be the purpose to pray to avoid the ill effects of them. It is a point worthy to note that the persons might be affected by the dreams, so in Atharvaveda mantrās prayer is done to attain good dreams and to avoid the bad dreams. Thus Dreams can't be a subject of just negotiation.



INDICATION ABOUT PRECOGNITION PHENOMENON IN DREAMS HIDDEN IN VEDIC MANTRĀS

It is a well known fact that when there is no effect of any phenomenon, any type of prayers regarding the gaining and avoiding the phenomenon cannot be done. Nobody steps into an action without any purpose or aim. If Vedic Hymns describe the prayers to their deities then it is very well clear that the phenomenon exists and has its effect on Human Consciousness. The second noteworthy point is that Vedic Hymns are prayers to deities which are done to achieve the good dreams. If having good dreams do not have any effect or they are not related with the realities of wakened state, no such prayers should have been done or prescribed and described in the Vedas. Vedic Hymns show that Dreams do convert into realities of wakened state and have effect over that. Vedic seers have mentioned the prayers devoted to the deities of the dreams, these prayers are done to achieve the good dreams and to avoid the bad dreams³. Atharvaveda describes the hymns of achieving the dreamy sleep in its 'Svāpana Sukta'⁴. This is not the end point of discussion. Vedic hymns provide further more information. They mention that thoughts reside in subconscious mind show their positive effect to the spiritually advanced persons and show their negative effects to the spiritually declined persons who are constantly engaged in bad attributes and have done wrong workings⁵. One Atharvavedic Hymn states that the dialogues which occur in dreams are not known to anybody. The deity Āditya establishes the 'Apa tattva' (most active constituent of the creation) of dreams in the 'Trita' (TriguGa prak[ti: composed of Sattva, Rajas and Tamas)⁶. One Atharvavedic Hymn states that dreams have both positive and negative parts in them and it has been prayed that the only the positive and beneficial parts should come in our part and negative part should either be avoided or should be



sent towards our enemies who are always engaged in bad and harming activities towards us⁷.

CONCLUSION

Precognition stands for the cognition of future occurring events and Vedic Hymns do support the phenomenon because they mention mantras praying to achieve good dreams which get converted into good wakened state realities by pleasing the deities of the dreams and to avoid the bad dreams so that Human Consciousness do not come into contact of bad effect generated due to the conversion of bad dreams into bad wakened state realities.

Reference

1. yo na jīvossi na mZto devānāmamZtagarbhossi svapna. varuFānī te māta yama pitararunāmāsi. (atharvaveda hymn: 1431)
2. vidmya te svapna janitra devajāmīnā putrossi yamasya karaFa antakossi mZtyurasi. ta tvā svapna tathā sa vidmya sa na svapna dubvapnyāt pāhi. (atharvaveda hymn: 1432)
3.
 - a. yo me rājanyujyo vā sakhā vā svapne bhayam bhīkhe mahyamāh. steno vā yo dipsati no vZko vā tvam tasmāvaruFa pāhyasmān. (Zgveda hymn: 2212)
 - b. parospehi manaspāpa kimaśastāni śasasi. parehi na tvā kāmaye vZkbā vanāni sa cara gZhebu gobu me mana. (atharvaveda hymn: 1428)
 - c. apehi manasaspate krāma paraścara. paronirZtyā ā cakba bahudhā jīvato mana. (Zgveda hymn: 5659)
4. svapna svapnābhikarFena sarva ni bvāpayā jana. otsuryamanyāntsvāpayāpyuśa jāgratādahamindra ivāriślo akbita. (atharvaveda hymn: 627)



5.

- a. avaśasā niśasā yat parāśasopārīsa jāgrato yat svapanta.
agniviśvānyapa dubkZtānyajublānyāre asmad dadhātu.
(atharvaveda hymn: 1429)
- b. yadindrabramaFaspatespi mZśā carāmasi. pracetā na a Dgiraso
duritāt pātvahasa. (atharvaveda hymn: 1430)
- c. yasya krūramabhajanta dubkZtossvapnena sukZta puFyamāyu.
svarmadasi parameFa bandhunā tapyamānasya manasosdhi
jajñibe. (atharvaveda hymn: 4977)

6. naitām vidu pitaro nota devā yebā jalpiścaratyantareda. trite
svapnamadadhurāptye nara ādityāsovaruDenānuśiblā. (atharvaveda hymn:
4976)

7.

- a. devānā patnīnā garbha yamasya kara yo bhadra svapna. sa ma ya
pāpastad dvibate pra hiFma. mā tublānāssi kZbDaśakunermukha.
atharvaveda hymn: 4981)
- b. ta tvā svapna tathā sa vidyma sa tvam svapnāśca iva kāyamaśca
iva nīnāha. anāsmāka devapīyu piyāru vapa yadasmāsu dubvapnya
yad gobu yad ca no gZhe. (atharvaveda hymn: 4982)
- c. anāsmākastad devapīyu piyārūnibkamiva prati muñcatā.
navāratnīnapamayā asmāka tata pari. dubvapnya sarva dvibate
nirdayāmasi. (atharvaveda hymn: 4983)



TEACHER EFFECTIVENESS AND PROFESSIONAL COMPETENCY AMONG HIGHER SECONDARY SCHOOL TEACHERS – A STUDY

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Introduction

Quality of teaching determines the quality of education. The teacher,⁷ his/her personal qualities, attitude and dedication towards teaching profession, educational qualification and professional training etc. play a vital role in modern education. Achievement of effective education can be brought about by the efforts of a team of high quality teachers. Therefore, the role of a teacher is pivotal in arousing enthusiasm and inspiring a person for learning and sharpening one's intelligence and wisdom. Imparting education is rather less difficult than understanding the behaviour of adolescent children. The teacher has to lay out a strong foundation for stable preparation of a person to fit into society by enabling him to earn his livelihood. How an individual learn and how a school perform are largely determined by the competence and effectiveness of teachers.

Teacher effectiveness

The term teacher effectiveness refers to the measure of success of teacher in carrying out institutional and other specified duties demanded by the nature of his/her position. Teacher effectiveness include efficacy in strategies of instruction, student and classroom management, inter personal relations, evaluation and feedback etc (Jayaramanna K, 2001). Effective teaching should be considered only in relation to effective learning.



According to Salijo (1979), the academic learning can be judged qualitatively as increase in knowledge and utilization of facts and methods in real situations. While the teacher effectiveness is made up of two familiar words 'teacher' and 'effectiveness', teacher is a person who teaches i.e. impart knowledge or skills to the learner and 'effectiveness' is the quality of being successful in producing an intended result.

Professional competency

The term professional competency refers to a set of knowledge, skills values, attitudes, capacities and beliefs people need for success in a profession. Teachers' professional competencies include various competencies in different areas such as pedagogical, cultural, communicational, personal, intellectual etc which are needed for effective teaching. As the term 'professional competency' is made of two words 'professional' and 'competency', a profession may be defined as an occupation based upon intellectual study and training, the purpose of which is to supply skilled service to others for a definite 'fee or salary, and the competence is a consistent ability to realize particular sorts of purposes to achieve desired outcomes. All the teachers were competent and there existed a significant relationship of gender, teaching experience and specialization with their competency, where as academic qualification had influence on their teaching competence (Abdul Rahim Hamdan, 2010). Professional competency therefore can be considered as a highly valued quality which accounts for the efficient use of knowledge, skills, intellect, strength and capacity that are required to carry out one's functions and duties for the profession (Chowdhary K, 1985). Teaching competency can be considered as the set of knowledge, skills and capabilities of teachers to perform the duties and functions of teaching profession.



Therefore, teacher Effectiveness and Professional Competency are extremely important for teachers. But these are considered to be rather unexplored area of research studies in higher secondary education in Andhra Pradesh. Thus descriptive, qualitative, and quantitative approaches pertinent to effectiveness of teachers and professional competency of higher secondary school teachers is the need of the hour. The present article is designed to study into various aspects of teacher effectiveness and the effect of variables such as sex, age and locality (demographic variables) and educational and professional qualification, span of teaching experience, designation and type of management on it. Various aspects of professional competency as well as the influence of intervening variables on professional competency are studied.

Need and significance

There is a need of systematic study on teacher effectiveness and professional competency among higher secondary school teachers for the analysing the context of teacher effectiveness and professional competency exhibited by teachers. The role of teacher is to concentrate on the facilitation of learning and development of all students to the practical abilities of the teacher. They should have deep understanding of the students, the subject they teach, the nature of learning and the world around them. The emergence of a globalised world in a frame work of competitions together with the pressure of an exploding knowledge base has given rise to new challenging roles for the higher secondary teachers. Therefore, the present article reveals the existing status of teacher effectiveness and professional competency among higher secondary school teachers working under Government, Aided and Unaided schools in Vizianagaram district of Andhra Pradesh. Therefore, this article has designed to study the following objectives.



Objectives

1. To study the differences among government, aided and unaided higher secondary school teachers with respect to factors of teacher effectiveness.
2. To study the differences among government, aided and unaided higher secondary school teachers with respect to factors of professional competency.

Methodology

This study aims to explore the distribution and association of Teacher effectiveness and Professional competency among higher secondary school teachers, it considering the nature of required data, a descriptive design has been opted. Therefore, the current study attempts to survey the higher secondary school teachers of Vizianagaram district in Andhra Pradesh state by selecting representative group. The study also considered to relate demographic and professional variables to psychological aspects like opinion, feelings, perceptions and attitude of teachers about Teacher effectiveness and Professional Competency. For this, the author has adopted two standardized tools. The Jayaraman's Teacher Effectiveness Scale (JTES) tool for Teacher Effectiveness and the Savan's Professional Competency Scale (SPCS) tool for Professional Competency has adopted by the researcher.

After collecting the data and necessary information from the teachers with the help of pre-designed questionnaires, the data were processed and analysed by a statistical package called SPSS to find the results.



Data analysis

To know whether there is any average significant difference in the opinion of the respondents on all the dimensions related to teacher effectiveness by Type of school they are working ANOVA test is conducted and presented below with significant values.

Table – 1: Description of difference among teachers from different types of schools on dimensions of Teacher Effectiveness

Dimensions	Type of School	N	Mean	S.D	F-Value	P-value
Personal Aspect	Government	50	1.3756	0.51283	5.563**	0.004
	Aided	50	1.3003	0.60662		
	Unaided	50	1.4851	0.34572		
Professional Aspect	Government	50	1.1836	0.49539	0.574	0.564
	Aided	50	1.2489	0.52451		
	Unaided	50	1.2531	0.40620		
Intellectual Aspect	Government	50	1.1105	0.56047	6.933**	0.001
	Aided	50	1.1561	0.47103		
	Unaided	50	1.3225	0.44220		
Strategies of teaching Aspect	Government	50	1.1237	0.52472	1.212	0.299
	Aided	50	1.1673	0.46303		
	Unaided	50	1.2234	0.45704		
Social Aspect	Government	50	1.2246	0.55662	2.037	0.132
	Aided	50	1.2444	0.63460		
	Unaided	50	1.3529	0.45171		

** Significant at 1% level.

For the dimensions Personal Aspect (0.004, 5.563) and the Intellectual Aspect (0.001, 6.933), the P-values and the corresponding f-values are found to be significant at 1% level which suggests that there is a significant difference in the opinion of the respondents belonging to three types of schools in which they are working on the said dimensions. Further, the average opinion score of the teachers who working in unaided school is greater than the government teachers as well as aided school teachers in both the dimensions which concluded that the unaided school teachers have positive corner on this particular aspect when compared with the other teachers.



For the remaining three dimensions the P-values are found to be insignificant and it can be concludes that there is no significant difference in the average opinion score of the respondents belonging to three types of schools in which they are teaching i.e., for these three dimensions their opinions are similar. Also for these three dimensions, the average opinion score of the respondents belonging to unaided school is greater than the aided and government school respondents.

To know whether there is any significant difference in the opinion of the teachers on the dimensions of Professional competency by type of school in which they are working ANOVA test is conducted and presented below with significant values.

Table – 4.44: Description of difference among teachers from different types of schools on dimensions of Professional Competency

Dimensions	Type of School	n	Mean	S.D	F-Value	P-value
Activity based teaching & hurdles	Government	50	0.6957	0.56372	5.648**	0.004
	Aided	50	0.9467	0.56384		
	Unaided	50	0.8408	0.47903		
Child centred approach	Government	50	0.5636	0.46611	18.403**	0.000
	Aided	50	0.8363	0.57199		
	Unaided	50	0.4926	0.50406		
Teaching-Learning material & their display	Government	50	1.0833	0.58891	0.374	0.688
	Aided	50	1.1509	0.61735		
	Unaided	50	1.1322	0.43629		
Evaluation techniques	Government	50	1.0725	0.49404	2.472	0.086
	Aided	50	1.1564	0.45823		
	Unaided	50	1.0528	0.38082		
Novel strategies	Government	50	0.1192	0.50858	28.483**	0.000
	Aided	50	0.6128	0.71405		
	Unaided	50	0.1331	0.58096		

** Significant at 1* level.

For the dimensions Activity based teaching & hurdles (0.004, 5.648), Child centred approach (0.000, 18.403) and Novel strategies (0.000, 28.483) the p-values and the corresponding f-values are found to be significant at 1% level suggests that there is a significant difference in the opinion score



of the respondents belonging to three types of school in which the teachers are working. Further for all the dimensions the average opinion score of the Aided teachers are found to be significantly higher than the remaining unaided and government school teachers which gives an idea that the aided teachers has more positive corner than the government an unaided school teachers about the dimensions related to professional competency. Also the average scores of these three dimensions are greater than one which suggests that their opinion for these dimensions are more than agree level whereas for the remaining dimensions these scores are less than one which suggests that their opinion is under the agreed level in particular. The respondents opinion' on the dimension Novel Strategies are very low for government and unaided teachers which percolates that teachers belonging to these two categories have pessimistically opined towards the particular dimension. Further, for these three dimension p-values are found to be significant at 1% level. It can be concluded that there is a significant difference in the average opinion scores of the respondents belonging to the three types of schools which they are teaching.

Major Findings

1. With regard to all the aspects of teacher effectiveness – Personal, Professional, Intellectual, Strategies of teaching and Social aspects, the opinion of higher secondary school teachers are favourable to a large extent. The opinions of the teachers are satisfied with respect to personal aspects followed by social, professional, intellectual and social aspects of teacher effectiveness respectively. The low score may be due to the lack of awareness about the different strategies or due to limited time available to complete the vast syllabus.
2. With regard to most of the aspects of professional competency higher secondary school teachers show a high status and they are found to



be more competent in teaching learning material and their display, followed by evaluation techniques, activity based teaching and hurdles child-centred approach and novel strategies respectively. Though 70% of the respondents favourably opined to the aspect novel strategies, opinion of the remaining respondents on novel strategies is less and the opinion of the respondents on this aspect is pessimistic when compared with the remaining aspects of teacher competency. This may be due to their unwillingness to take the efforts and hard work which are required in practicing and implementing novel strategies or due to lack of adequate training they receive regarding novel strategies.

Conclusions

To sum up the five dimensions of Teacher Effectiveness average opinion score is the highest for Personal aspect and lowest for strategies of teaching aspect. The low score may be due to the lack of awareness about the different strategies or due to limited time available to complete the syllabus. Among the five dimensions of Professional Competency scale the averages opinion score on the Novel strategies found very much less than the other dimension which indicate pessimistic attitude of teachers towards novel strategies. So teachers may require adequate training to acquaint themselves with novel strategies for teaching, and there is a significant correlation found between each and every dimension of Professional Competency and all the five dimensions combined together to get professional competency.



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MIDNIGHT'S CHILDREN: THE FAMILY SAGA OF SALEEM SINAI IN THE WORLD OF IMAGE-NATION

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"The story is told in a manner designed to echo, as closely as my abilities, the Indian talent for non-stop self regeneration. This is why the narrative constantly throws up new stories, why it 'teems'. The form – multitudinous, hinting at the infinite possibilities of the country – is the optimistic counterweight to Saleem's personal tragedy. I do not think that a book written in such a manner can really be called a despairing work. (Imaginary Homelands : 16)

1. INTRODUCTION:

Sir Ahmed Salman Rushdie the Indian/British writer was born on 19th June, 1947, in Bombay (now Mumbai) Maharashtra to Anis Ahmed Rushdie and Negin Rushdie, a muslim family of Kashmiri descent. Born the only son of four children to a Cambridge educated businessman and a school teacher in Bombay. The actual surname of Rushdie is itself a creation. His father Anis Ahmed has changed his 'fine Old Delhi' to Rushdie in homage to "*Ibn Rushd*", the then 12th Century Spanish Arab Polymath who wrote commentaries on the works of Aristotle and made a forceful case, 800 years before the uproar over "*The Satanic Verses*". Salman Rushdie is the author of eleven novels, one collection of Short-Stories, four works of Non-Fiction and is the Co-editor of the Vintage Book of Indian Writing. He has received many awards for his writing including the European Union's Aristoleon Prize for Literature. He is a fellow of *the*



Royal Society of Literature and *Commandeur des Aets et des Lettres* of France. Salman Rushdie married four times and divorced. In 2007 he was Knighted by Queen Elizabeth II for his services to Literature.

Sir Ahmed Salman Rushdie catapulted to literary fame due to his best work /novel *Midnight's Children* (1981) (although it was first published in late 1980, a series of delays, including a strike by dock-workers, delayed distribution of the novel).and inspite of its late publication it is considered his best work to date. It was while he was at Ogilvy that he wrote "*Midnight's Children*" before becoming a full-time writer. It also significantly shaped the course Indian Writing in English. The novel won the prestigious Booker Mc Connell Prize for fiction in 1981. *Midnight's Children* has been recognized as a landmark novel, an important turning point in Post-Independence Indian Fiction in English. The novel won Booker prize in 1981, The James Tait Black Memorial Prize for fiction, an Arts Council Writers' Award and the English-Speaking Union Award.

This work was later awarded the 'Booker of Bookers' prize in 1993 – after being selected as the best novel to be awarded the Booker Prize in its first 25years. In 2003, the novel was listed on the BBC's survey The Big Read. It was also added to the list of Great Books of the 20th Century, published by Penguin Books. In the late 1990s the BBC planned to film a five-part miniseries of the novel with Rahul Bose in the lead as Saleem Sinai, but due to the pressure from the Muslim community in Sri Lanka, the filming permit was revoked and the project was cancelled. Later in 2003, the novel was adapted for the stage by the Royal Shakespeare Company.

Director Deepa Mehta collaborated with Rushdie on a new version of the story, the film *Midnight's Children*. The political upheaval and the threat of violence for the post-liberated nation for three decades of



independence forms the backdrop for *Midnight's Children*. *Midnight's Children* is a family saga set against the events of the thirty years following the Country's independence- like the partition of India and Pakistan, the rule of Smt. Indira Gandhi, the threat of violence and war, the imposition of martial law by Ayub Khan.

The major events and movements in the history of modern India. The Jallianwala Bagh tragedy, the Quit India Movement, the role of Muslim League, the post-Independence riots, the Five Year Plans, the re-organization of the states in India, the language agitation, the Chinese aggregation, the theft of the sacred relic from Hazrathbal mosque, the war with Pakistan, the independence of Bangladesh, the Emergency and other historical landmarks. *Midnight's Children* is the story of an Individual's identity and is an affirmation of the memory of personal and collective history. The title of the novel is drawn from the speech given by the then Prime Minister of the Independent India, Pandit Jawaharlal Nehru on the eve of achieving Independence and hence the speech is delivered on the exact moment of midnight.

In *Midnight's Children* (1981) the political history of India is presented and it is the marking point of Saleem Sinai's quest. The historical events which recreate the individual destiny is an imaginative device in fulfilling the larger thematic purpose, the search for identity in Saleem Sinai's mind. The theme of identity operates with grim intensity and purpose. Saleem takes recourse to fantasy to seek his roots with the Indian psyche. Saleem's quest for the national identity with India is both historical as well as a political necessity.

The narrator/protagonist of *Midnight's Children* is the unifying force of the novel for three decades from the moment India became free,



and the History of India during these decree decades and is said to be handcuffed to history in his own words,

“I had been mysteriously handcuffed to history, my destinies indissolubly chained to those of my country...I have been a swallower of lives; and to know me, just the one of me, you'll have to swallow the lost as well. (MC.9)

In a numerous way Saleem Sinai is India, and India is Saleem Sinai. The very time of the “clock-ridden, crime-stained birth” (MC.4) handcuffs him to Indian history. Geography is no less important in the novel. ‘Saleem Sinai’s “map face” also represents the map of India, her vastness reflected in its largeness.’ (MC.144). ‘The disfiguring birthmarks on the face seem to be a creation of the holocaust of partition .’ (MC.145).

‘Saleem’s long cucumberlike nose, is the most marked feature of his physiognomy, appears to be indicative of India’s pride and self glorification which makes Indian’s so valuable that Saleem’s nose ran.’ (MC. 145).

Saleem Sinai, the protagonist / narrator of the novel *Midnight's Children*, opens the novel in the form of a book written by explaining that he was born on midnight at the stroke of 12, on August 15th, 1947, at the exact moment when India gained its Independence from British rule.

“I was born in the city of Bombay ... once upon a time. No, that won't do, there's no getting away from the date. I was born in Doctor Narlikar's Nursing HHome on August 15th, 1947. And the time? The time matters, too. Will then: at night. No, it's important to be more ... On the stroke of midnight, as a matter of fact. Clock-hands joined palms in respectful greeting as I came”. (MC.11)



Now, that is when he starts his narration Saleem is nearing his thirty-first birthday, and basing on the words of Tai Bibi/a prostitute who is a foreteller, he believes that his body is beginning to crack and hence, his life is coming to an end. Padma, his loving companion, serves as his patient and often skeptical listener/audience.

Saleem's Story begins in Kashmir, exactly thirty-two years before his birth, in the year 1915. There, in Kashmir, Saleem's Grandfather, Aadam Aziz used to be a practicing doctor in Kashmir. Aadam's name suggests the biblical Adam, the world's first man and he used to live in the garden of Eden, and Adam's hometown in Kashmir is similarly described as a lush, a beautiful locale and a paradise. Aadam has recently returned home from Germany, after five years of medical study. While Aadam was away from his hometown his father passed away as he had a stroke, and his mother took over his duties in the family gem business. So, as a doctor, he receives a message from Ghani who is a blind and wealthy landowner stating that his daughter Naseem Ghani is sick and she needs treatment. And as they follow *purdah* Naseem will not be projected totally and the physical appearances which need to be showed in the form of fragments from a perforated sheet.

Tai the boat man is the person who brings the message about the sickness of Naseem the daughter of Ghani. So, Aadam Aziz is taken to see the patient, and two women holds a white bed sheet over Naseem Ghani as a curtain. In the centre of the sheet is a hole, approximately seven inches in diameter. Ghani tells Aadam, to examine his daughter through the seven-inch hole. So, basing on the words of Ghani Aadam treats her only through a holed cloth held before her. He examines her part by part through a holed cloth. She also pretends various ailments in order to draw Dr. Aadam Aziz to her house for three years and ultimately falls in love with him.



Adam sees the face of Naseem Ghani for the first time on the same day World War I ends, in 1918. Adam marries Naseem.

Adam and Naseem marry, and move to Agra. Naseem is quite a contrast to her husband. She is highly religious-minded and comes to be called Reverend Mother.

Being brought up in the strict traditions of a Muslim family, she is not able to appreciate the liberal views of her husband. Because of her religious observations and fasting, she is called as Reverend Mother by her children. Adam and Naseem have three daughters, Alia, Mumtaz, and Emerald, and are known as Teen Batti (the three bright lights) and two sons, Mustapha and Hanif. Adam Aziz has lost his religious faith, becomes a follower of the optimist activist Mian Abdullah, (Hummingbird) who is the leader of the famous magicians' ghetto in Delhi and a famous political figure before independence. Mian Abdullah is the founder of the Free Islam Convocation, an organization dedicated to resisting the partition of India along religious lines. His enemies who are meant for the partition of India, manage to murder him while he tries to organize a conference at Agra.

Adam hides Nadir Khan, the assistant of Mian Abdullah, despite his wife's opposition. While living in the basement, Nadir Khan falls in love with Mumtaz and they are secretly married. But he is forced to divorce her because of his impotence. Later he changes his name to Qasim Khan and hence becomes a communist. Nadir Khan is sent running for his life when Emerald, Mumtaz's sister, tells Major Zulfikar who is an important figure in the Pakistani army. He soon marries Emerald the younger sister of Mumtaz, she is selfish and self-absorbed. As Mumtaz is abandoned by Nadir Khan (Nasir Qasim Khan), Mumtaz agrees to marry Ahmed Sinai, a young merchant and who dreams of reordering the chapters of the Koran in a different chronology. And Alia suffers from a lifelong love for Ahmed



Sinai, and hence stays unmarried forever. Mumtaz changes her name to Amina Sinai after her marriage to Ahmed Sinai. Despite being married to Ahmed, she is never able to forget her first husband, Nadir Khan. After marriage Amina moves to Delhi with her new husband.

When she becomes pregnant she goes to a fortune – teller named Ram Ram Seth who prophesises Saleem Sinai's birth, and declares that the boy will never be older or younger and also says that he has two heads, knees and a nose. After a while a terrorist organization burns Ahmed's factory, and because of this Ahmed Sinai and Amina Sinai moves to Bombay. In Bombay (now Mumbai) they buy a house from a departing Englishman, William Methwold, an Englishman who owns an estate at the top of a hill. And hence he sells a portion of his estate to Ahmed Sinai and William Methwold is the biological father of Saleem Sinai.

Wee Willie Winky, is a poor man who entertains the families of the Methwold's Estate and earns his living. And his wife Vanita, is also expecting a child soon and she is the biological mother of Saleem Sinai. Vanita had an affair with William Methwold and hence he is the true father of her unborn child. Amina Sinai and Vanita both go into labor at the same time, and exactly at midnight, Amina and Vanita delivers a son individually Vanita dies in the labor.

In the meanwhile, a midwife at the nursing home, Mary Pareira, to make her lover proud, she switches the nametags of the two newborn babies, this made the poor baby enjoy a life of privilege and the rich baby a life of poverty. Later, the midwife is traited by her lover, and driven by a sense of guilt, she becomes the ayah and surrogate mother to Saleem Sinai. In order to compensate her crime, Mary Pareira dedicates her life to raise Saleem. Later, she changes her name to Ms. Briganza as she becomes the owner of a pickle factory.



As the birth of the two children occurs at the exact moment India gains its independence, the press heralds Saleem's birth as hugely significant. Young Saleem, though not the biological son of Amina Sinai, but still he has an enormous cucumberlike nose and blue eyes like those of his grandfather, Aadam Aziz. His sister Jamila Sinai also nicknamed as Brass Monkey is born a few years later. She is nicknamed 'brass monkey' because of her thick thatch of red-gold hair. She changes her name to Jamila Singer when she becomes a popular singer in Pakistan.

Then, at the age of nine Saleem recognizes that he has the power of prophecy and he even can smell the future with the help of his huge nose. Saleem becomes acutely aware of the expectations surrounding him. In order to escape from the happenings in his mind, he hides in his mother's washing chest. His snout nose continues to grow. He seeks refuge in the washing chest to escape from the insults, where his imagination is free to roam. One afternoon, while Saleem is hiding in the washing chest, his mother receives a phone call from her ex-husband and she begins to sob, repeating the name of Nadir Khan. She takes off her Sari and stands naked before her son Saleem due to lack of knowledge of his presence in the washing chest. She then punishes him and asks him to stay silence for one whole day.

During that quite day, Saleem begins to hear voices rattling in his head, which he compares to the divine voices heard by Prophet Mohammed and Moses. The next day, he tells the entire family that angels are speaking to him. Everyone grows angry with Saleem, and his father hits him so hard that Saleem permanently loses his hearing in his left hear. Amina asks Saleem about the voices he hears, but he lies that it was all just a joke, and she dies, nine years later, without ever knowing the truth. Saleem realizes that he has the power of telepathy and can enter anyone's thoughts.



Eventually, Saleem begins to hear the thoughts of other children born during the first hour of independence.

The 1,001 children born on the very moment of India's Independence, reduced in number to 581 by their tenth birthday – all having magical powers, and even the magical powers vary according to the closeness they were born at the stroke of midnight on the eve of India's Independence.

Each child born at the stroke of midnight possess a sort of magical power, which is unique and unequalled:

"Midnight's Children can be made to represent many things ... they can be seen as the last throw of everything antiquated and retrogressive in our myth ridden nation whose defeat was entirely desirable in the context of a modernizing, twentieth-century economy, or as the true hope of freedom, but what they must not become is the bizarre creation of a rambling, diseased mind. (MC. 240).

One day Saleem loses a portion of his finger in an accident and is rushed to the hospital where the parents came to know that Saleem is not their biological son as his blood group totally varies from theirs. After he gets discharged from the hospital, he is sent to live with his uncle Hanif and Aunt Pia for a while. Shortly after Saleem returns home to his parents, Hanif commits suicide.

Immediately after the death of Hanif, Mary Pareira confesses to having switched Saleem and Shiva at birth. Ahmed Sinai an alcoholic grows violent with Amina and asks her to leave the home and take Saleem and Brass Monkey to Pakistan, where she moves to live with Emerald her younger sister. During their stay in Pakistan with Zulfikar and Emerald, Zulfikar gives a fatherly treatment to Saleem. Four years later, Ahmed



suffers from a heart failure, and Amina and the children were made to move to Bombay to attend Ahmed Sinai. During this particular time India goes to war with China, and at the same time Saleem's nose hits the silver spittoon which his mother brings during her marriage with Ahmed Sinai and he undergoes an operation for this. As a result, he loses his telepathic powers, but , in return, he gains an incredible sense of smell, with which he can detect emotions.

Saleem's entire family moves to Pakistan after India's military loss to China. His younger sister Jamila "Brass Monkey" now is known as Jamila Singer, becomes the most famous singer in Pakistan. Saleem's entire family – dies in the span of a single day during the war between India and Pakistan and they save Saleem and Jamila in this incident. After a while, Saleem gets hit in the head by his grandfather's silver spittoon, which makes his memory erased entirely. He falls in love with his sister in this state and Jamila sends Saleem to join the army as a punishment for his act of love. While being an active member in the army, Saleem helps and is an active member for the independence movement in Bangladesh.

After serving the army, he flees into the jungle with three of his fellow soldiers, named Farooq, Shaheed and Ayooba. He reaches the Sundarbans, and regains all his memory except the knowledge of his name. He leaves the jungle and meets Parvati-the- witch, who is one of the *Midnight's Children*, who reminds Saleem of his name and she helps him to escape to India. He lives with her in the magicians ghetto, along with a snake charmer named Picture Singh. Parvati becomes the close friend of Saleem and later becomes his wife. In the meantime, being disappointed that Saleem will not marry her, she has an affair with Shiva the war hero and one of the Mchildren born on the Midnight.



Shiva and Parvati could not continue their relationship and she returns to the magicians ghetto, pregnant and still unmarried. There the residents of the ghetto shun Parvati, which made Saleem to marry Parvati. In the meanwhile, Indira Gandhi, the then Prime Minister of India, begins a sterilization campaign. In that moment Parvati gives birth to a boy baby and Saleem treats the child as his biological son and gives his name "Aadam Sinai". Shortly, after the birth of the child, the government destroys the magicians ghetto. Shiva acts an active participant in this act. Parvati dies and shiva captures Saleem and brings him to a forced sterilization camp.

There Saleem divulges the names of the other *Midnight's Children* born along with him. One by one the *Midnight's Children* are rounded up and sterilized, effectively destroying the powers of the children that threaten the prime minister. After the sterilization process all the Children are set free including Saleem. Then Saleem goes in search of Parvati's son Aadam Sinai, who has been living with Picture Singh. Then, three of them starts a journey to Bombay. In Bombay Saleem tastes a chutney exactly like that his ayah, Mary Pareira used to make.

He finally finds the chutney factory which is owned by Mary Pareira with another name as Ms. Breganza and he finds Padma guarding the gates of pickle factory. So, with this meeting the journey of Saleem Sinai ends and he finds a steadfast listener 'Padma' and he decides to marry her on his thirty first birthday, which falls on the thirty first anniversary of India's Independence. Basing on the words of Tai Bibi, Saleem feels that he will die on his thirty first birthday. Aadam Sinai is three years old when the novel comes to a conclusion.

Saleem met with an accident and loses his fingertip, and due to this accident the parents of Saleem came to know that he is not their biological son, because their blood group does not match with that of the blood group



of Saleem. Mary Pareira admits that she had switched the children during their birth. Soon after this incident Saleem's parents arrange for him an operation for sinuses and immediately after the operation Saleem finds that his telepathic powers are gone. Later the family move to Pakistan where Saleem realizes that he is in love with his sister Jamila who is nicknamed Brass Monkey, and he even confesses his love to her. And Amina becomes pregnant again, but in 1965 in the Indo-Pakistan war, Ahmed, Amina and most of Saleem's family members are killed in the bombing. Saleem becomes unconscious in the bombing and loses his memory.

Book three begins with Saleem Sinai working in Pakistan army. After undertaking the sinuses operation he had lost all his telepathic powers but he now possesses an acute sense of smell. He works as a tracking dog during Pakistan's invasion of its eastern wing, which is now Bangladesh. To escape from the risk of war, Saleem leads his companions deep into the jungles of the Sundarbans where they become lost. Saleem is bitten by a poisonous snake and he miraculously recovers his memory, but he cannot remember his name. He emerges out of the jungle, and encounters with one of the Midnight's Children Parvati-the-witch, who calls out his name and he finally remembers his name.

Using her magical powers Parvati makes Saleem invisible and smuggles him back into India. Saleem goes to Magician's Ghetto of New Delhi and starts living with Parvati in the Ghetto. Parvati and Saleem fall in love, but Saleem refuses to marry her, because he finds the face of Parvati resembling that of his younger sister Jamila. Being helpless and the desperate want for a child, made Parvati to use her magical powers to summon Shiva. She becomes pregnant and she is deserted by Shiva. Saleem feels honor bound to marry her.



She gives birth to a son at midnight on 25th June, 1975, at the moment that the state of Emergency is declared in India. The child born to Parvati is named after the grandfather of Saleem as Aadam Sinai. And Saleem adopts and treats Aadam as his biological son.

“Rushed wildly and too fast into our future, he [Aadam], Emergency – born, will be is already, more cautious, biding his time; but when he acts, he will be impossible to resist. Already, he is stronger, harder, more resolute than I.” (MC.410)

“We, the children of Independence, rushed wildly and too fast into our future: he, Emergency-born, will be, is already more cautious, biding his time; but when he acts, he will be impossible to resisit. Already, he is stronger, harder, more resolute than I: when he sleeps, his eyeballs are immobile beneath their lids. Aadam Sinai child of knees and nose, does not (as far as I can tell) surrender to dreams.” (MC.507)

They live for two years together in the magician ghetto. Then after two years Shiva become a Major in the Indian Army, and he leads a raid on the ghetto in which Parvati is killed and Saleem is taken as a prisoner. Saleem was taken to a prison named “Widow’s Hostel” where all the other 581 Midnights Children are being held and they are sterilized in the prison which made all the magical powers of the children to vanish and they are released from the prison.

In the final chapter of the novel, the journey of Saleem to Bombay is depicted, and his encounter with his ayah Mary Pareira where she now opens a pickle factory. The novel ends and concludes with two modes: both hopeful and despairing. On one hand, Saleem says that his son Aadam Sinai after his three years of his birth, said his first word “abracadabra” –



which carries a hope in the mind of Saleem where Saleem feels that Aadam carry on the act of narration and on the other hand Saleem basing on the prophecy of Tai bibi foresees that he is going to be destructed and dissolute. The three books of the novel, consists of the thirty chapters of Midnight's Children, which correspond to thirty birthdays of Saleem Sinai, the narrator and the protagonist of the novel. The plot of the novel is finely woven from the diary written by Saleem Sinai, which is told in the form of his memories to his to-be-wife, Padma and she acts as the active audience cum critic for Saleem.

Saleem Sinai recognizes his magical powers when he hides in the washing chest and he finds comfort in the dirty and stained clothes. It is so because he sees a reflection of himself in the stained clothes. He describes his birth as stained because his birth is uncertain as his biological father is William Methwold, Wee Willie Winkie is the husband of Vanita, and Aadam Sinai the surrogate father of Saleem Sinai. At the same time, his hiding in the washing chest made him to discover his telepathic powers.

Saleem compares himself with lord Ganesh as he had a long nose like cucumber. And Saleem disclaims to Padma his passive listener regarding his inherited nose from his grandfather Aadam Aziz:

"I wish to place an account on my record my gratitude to this mighty organ-if not fir it, who would ever have believed me to be truly my mother's son, my grandfather's grandson? ... "
(MC.118).

"On Aadam Aziz, the nose assumed a patriarchal aspect. On my mother, it looked noble, the Brass Monkey escaped it completely; but on me – on me, it was something else again. But I mustn't reveal all my secrets at once. (MC. 13-14).



Similarly he compares himself with Prophet Mohammed because he feels that his partner and his lover Padma is patient audience and a suitable mate like that of Khatija to Prophet Mohammed and finally there is a comparison of Saleem's birth and the magical powers with that of the miraculous Jesus. There is a clear depiction of the multiplicity of religions that which have played a dominant role in the novel because Saleem is a born Christian but brought up by Muslims and marries Parvati a Hindu. And hence, the text is a sacred incarnation of the three major religions of India.

The exile started following the young Saleem from Narlikar's nursing home as the switching of the children is the root cause of his exile. When he was taken as a just born baby to Methwold's Estate, his mother have treated Saleem as a son of pride but after knowing about his birth he was banished from their home and he is sent to his uncle Haneef and aunt Pia as a sense of shame. Saleem's true parentage represents a major shift in his family's history, which made the history of his family to take a different turn.

Chapter 24 entitled "The Buddha" depicts Saleem being transformed into half-animal and half-god like figure. As he has lost his memory he spends his days sitting under a tree, free from the memories of the past, he resembles a monk as well Buddha who sits under a tree. But when he enters *Sundarban* jungle to live he reclaims his memory there. The snake bite in the heel, thereby restores his memory.

Saleem marries Parvati and Parvati becomes Laylah Sinai after her marriage to Saleem Sinai and Saleem Sinai prepares to raise the son of Parvati-Shiva as his own son. He finds himself in a similar position to his father, who also raised the son of another man's child unknowingly. Adam Sinai was born with a pair of enormous ears like that of the elephant God



Ganesha as he is the son of Shiva and Parvati. Saleem's birth correspond to the birth of a new nation when Indian has achieved its Independence whereas Aadam Sinai the son of Parvati-Shiva but raised by Saleem is born during the State of Emergency.

Saleem Sinai is a multiple personality He is so, because, he is the biological son of William Methwold and Vanita, and unknowingly the son/ adopted son of Ahmed Sinai and Amina Sinai, the presumed son of Wee Willie Winkie and Vanita and with this we can clearly make out that Saleem is a joint product of Hindu, Muslim and English influences. And simultaneously his mother Mumtaz a.k.a. Amina married Nadir Khan for the first time and hence Nadir Khan is a father figure, Dr. Schaapsteker brings him back from death caused by snake bite and hence gives him a new life. In this way he becomes a father figure. General Zulfikar, the husband of Emerald the aunt of Saleem acts as a surrogate father when Saleem seeks shelter when he was alienated by his father. His uncle Haneef and aunt Pia acts as parents when his parents exiled him bearing the blame of not being their biological son. Picture Singh also adopts Saleem when Parvati escapes from the magicians ghetto. Even, Mary Pareira, the midwife and ayah acts as the mother of Saleem after his birth.

Basing on all the above instances Saleem gives the below statement,

"my inheritance includes this gift, the gift of inventing new parents for myself whenever necessary". (MC.108)

Even more strikingly, he discovers his unifying role for the 581 Midnight's Children , the surviving members of the MCC, and he is also the living member of MCC and the young hope, in a young country. He uses his telepathic powers for uniting the nation and when he uses his telepathic powers he believes that,



"I was somehow creating a world; that the thoughts I jumped inside were mine, that the bodies I occupied acted at my command". (MC.174)

"At the 'fantastic heart' of the narrative, however, is the tale of the *Midnight's Children* themselves-those who, like Saleem were born at the hour of Independence and whose fates, like his, are indissolubly linked to those of their country." (MC.192)

Basically, the story of *Midnight's Children* is in the form of a book written by Saleem Sinai about his life and Padma his friend is the patient listener of the story. And the story ends with the death of Saleem Sinai in a pickle factory owned by Mary Pariera a.k.a. Miss Briganza on his thirty first birthday, as it is already prophesied by Tai Bibi the prostitute. The propriety dictates that the girl not to be allowed to appear before a strange man and hence so the doctor is allowed look at her only through a hole in the center of a sheet, and he is allowed to examine each and every part of Naseem Ghani's body at a time. However, the father of Naseem Ghani hopes to marry his daughter to the young German-educated doctor. Finally, they fall in love and get married, and after their marriage Aadam Aziz takes Naseem with him to his new job in Amritsar. The perforated sheet plays an important role, and it enacts an interplay between the fragmented and the united whole. Aadam Aziz is attracted towards Naseem Ghani not just by the parts of the girl that he sees through the hole, but by the unified whole that he has seen.

Saleem attempts to present a whole version of his own life and identity through the presentation of different fragmented incidents to form an unified opinion of the story. The image also applies to the nature of India, because it is a single nation composed of many regions, peoples, cultures and languages. While Aadam Aziz was in Amritsar, Aadam



witnesses the Massacre at Jallianwallah Bagh on 13th April, 1919, which is an event in winning popular support for the Independent movement. This is the first example in the novel stating that Saleem is attempting to uncover and narrate his family history and Indian history.

Midnight's Children as a postmodern novel:

The novels of Salman Rushdie are associated with several categories like magical realism and postmodern literature. Salman Rushdie's works are often affiliated with postmodernist literature. *Midnight's Children* is a representative of a postmodern work in many respects. One such feature is the rewriting of a time in a world history i.e., the Indian Independence from the British in 1947. Hence it is stated in the Oxford Companion to Twentieth Century Literature in English as follows:

"Midnight's Children exploits complex narrative techniques of allegory, fable, fantasy, and textual self-consciousness, coupled with detail realism in the depiction of personal relationships and certain key historical events, to illuminate what, in Rushdie's view, has gone wrong in India since independence, particularly attacking the Nehru-Gandhi dynasty." (584: Deborah. 3)

And equally significant is the incorporation of mythical and fantastical elements drawn in the works of Salman Rushdie made the Indian perspective clearly shown in the novels. As fragmentation is one of the mostly dealt in aspects in the postmodern literature, it is presented well in *Midnight's Children*. Rushdie's works draw heavily on the theme of migration too.

His style is often likened to magic realism, which mixes religion, fantasy, and mythology into more grounded reality. Rushdie creates the



magical elements to show the absurdity. The devices used by Rushdie are literary devices and they are symbols, figures and persons which we do not have in the modern world. Rushdie's *Midnight's Children* is often credited with having made Magic Realism a popular style for Postmodern English-language fiction. The success of the novel could partly be explained by the fact that it mingles the most important historical events in India of the last few decades with fiction. This combination evokes more interest on the reader's part than any mere historical account would have done, this great interest being also a result of the use of various devices in the novel, such as comedy, the high use of symbolism, Hindu mythology and postmodernist techniques like magic realism.

Both, the *Midnight's Children* as well as the *Midnight's Children Conference* (MCC) are the elements of Magic Realism, which as a Post modern technique which reinforces the major events of India's Independence. The children born in India around the hour of India's Independence, are called magical, because they all have special magical gifts and this is a way that sets them apart from other children.

8. CONCLUSION:

Hence, the novel *Midnight's Children* (1981) is basically written by Salman Rushdie for a cause. Rushdie showcased the political upheavals in the society by using the instrument novel as a basic tool. *Midnight's Children* focuses on the post-liberated state of India. Rushdie's *Midnight's Children* meant for a social change and his basic aim to trace out the facts for reaching the truth. From the point of view of the novel, there is a clear picture that the novel is a device used by Salman Rushdie to depict the social conditions in the pre and post-colonial Nation. And depiction of the facts is not his final motto.



He wants to get a concluding change in the people and society as a whole. He wants to make the people think over for the prevailing conditions and he wants to make the people crave for the ultimate truth. My last remarks are that Rushdie with his novel *Midnight's Children* has created him a position in the Indian Writing in English to be a trend setter and the novel *Midnight's Children* became a landmark in the Indian Writing Fiction. This is hence proven by the successful journey of the protagonist Saleem Sinai in achieving the truths behind his quest.

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तृष्णा के परिप्रेक्ष्य में ब्रह्मविहार की प्रासांगिकता

ललिता शोधच्छात्रा

पञ्जाब विश्वविद्यालय, चण्डीगढ़।

ज्ञान के साथ आचार का समन्वय करने के लिए महात्मा बुद्ध ने शील, समाधि और प्रज्ञा रूपी त्रिरत्न की उद्भावना की। चार आर्य-सत्त्वों का पुस्तकगत ज्ञान प्राप्त कर लेना ही निर्वाण प्राप्ति का साधन नहीं है। उसके लिए कुशल कर्म करना भी आवश्यक है। सभी जीव तृष्णा रूपी जटा से आच्छादित हैं¹। तृष्णा रूपादि आलम्बनवश पुनः-पुनः उत्पन्न होती है। यह तृष्णा ही बन्धन का प्रमुख कारण है। तृष्णा के कारण ही मनुष्य में राग-द्वेष और मोह उत्पन्न होते हैं। मनुष्य रागासक्त होकर तृष्णा के उपादानों के पीछे भागता है और मकड़ी की भान्ति जाल में स्वयं फँस जाता है²। मर्तृहरि के नीति श्लोक में उस मनुष्य को दरिद्र बताया है जिसकी तृष्णा व्यापक है:-

वयमिह परितुष्टा वल्कलैस्त्वं दुकूलैः,

सम इह परितोषो निर्विशेषो विशेषः।

स तु भवति दरिद्रो यस्य तृष्णा विशाला,

मनसि तु परितुष्टे को अर्थवान् को दरिद्र³

इस संसार में सर्वत्र दुःख व्याप्त है। यह दुःख क्या है, इसकी उत्पत्ति कहां से होती है और इसका अतिक्रमण कैसे किया जा सकता है? महात्मा बुद्ध ने दुःख सम्बन्धी इन प्रश्नों का निराकरण चार आर्यसत्त्वों⁴ में किया है। वस्तुतः ये चार आर्यसत्त्व बौद्धधर्म का सार हैं। बुद्ध की समस्त शिक्षाएँ किसी न किसी रूप में इन चार आर्यसत्त्वों से प्रभावित हैं। मज्झिम-निकाय में चार आर्यसत्त्वों की महत्ता इस प्रकार वर्णित है- इसी से अनासक्ति, वासनाओं का नाश, दुःखों का अन्त, मानसिक शान्ति, ज्ञान, प्रज्ञा तथा निर्वाण सम्भव हो सकते हैं⁵। तथागत के उपदेशों का प्रथम सोपान भी दुःख ही है। यह दुःख कारण सम्भूत है। इस दुःख का कारण तृष्णा है। तृष्णा के कारण ही सांसारिक वस्तुओं में आसक्ति होती है। हमारी इन्द्रियों का जब विषयों से सम्पर्क होता है तो हम सुखकर विषयों का ग्रहण करना चाहते हैं और दुःखकर विषयों का त्याग करना चाहते हैं। सुखकर विषयों के प्रति आकर्षण ही तृष्णा है। उनकी प्राप्ति के लिए ही मनुष्य कुशल और अकुशल कर्म करता है और फलस्वरूप भव-प्रवाह में पड़ता है। तृष्णा तीन रूपों में अभिव्यक्त होती है⁶। यथा-

(क) कामतृष्णा - यह विषय भोग का सुख है, कामतृष्णा से आसक्त होकर मनुष्य स्त्री, पुत्र आदि सांसारिक विषयों को भोगना चाहता है। कामतृष्णा में आसक्त चित्त शान्त नहीं रह सकता।

(ख) भवतृष्णा - हम स्वस्थ और सानंद होकर लम्बे समय तक सांसारिक सुख तथा ऐश्वर्य को भोगना चाहते हैं। मैंने इस विषय का भोग किया है और मैं इसका उपभोग करने वाला हूँ। अतः इसका उपभोग करने के लिए लम्बे समय तक



इस संसार में रहने की अर्थात् काम तृष्णा ही भव तृष्णा है। (ग) विभवतृष्णा – वैदिक अध्ययन या किसी अन्य स्रोत से हमें यह अनुभव हो जाता है कि संसार निरर्थक है। इस संसार से परे कोई लोक ऐसा है जहां दुःख का कोई स्थान नहीं है। उस अदृष्ट लोक को प्राप्त करने की तृष्णा विभवतृष्णा है।

तृष्णा के कारण ही मनुष्य इहलौकिक और पारलौकिक सुख के पीछे दौड़ता है। विषय भोग में थकता नहीं। भोग के प्रति लिप्सा तृष्णा है और इसका क्षय निर्वाण है। तृष्णा का नाश किए बिना दुःख का अत्यन्त निरोध असंभव है। थेरी-गाथा में उत्तरा नामक भिक्षुणी अपने अनुभव का वर्णन इस प्रकार करती है- एकनिष्ठ होकर मैंने काया, मन और वाणी को संयत किया। फिर तृष्णा को समूल उखाड़ कर फेंक दिया। मैंने निर्वाण की परम शान्ति का साक्षात्कार कर लिया है⁷। इसी प्रकार संघा नामक भिक्षुणी अपने अनुभव का वर्णन करती हुई कहती हैं- सन्यास लेकर मैंने घर छोड़ा, प्यारी सन्तान को छोड़ा, प्यारे पशुओं को छोड़ा। राग और द्वेष को छोड़ा, अविद्या को छोड़कर विरक्त हुई! तृष्णा को समूल खोदकर अब मैंने निर्वाण की परम शान्ति का साक्षात्कार किया है⁸। उपरोक्त भिक्षुणियों के अनुभव से स्पष्ट होता है कि जो साधक मन, वचन और कर्म से राग, द्वेष और मोह से मुक्त है वही निर्वाण पद को प्राप्त करता है। तृष्णा का विनाश करने से ही विशुद्धि होती है। विशुद्धि मार्ग के विषय में धम्मपद में कहा गया है-

सब्बे संखारा अनिच्चाति यदा पञ्जाय पस्सति।

अथ निब्बिन्दति दुक्खे एस मग्गो विसुद्धिया।।⁹

संसार के प्रत्येक प्राणी तृष्णा रूपी जटा से जटित है, इस जटा का नाश कैसे हो सकता है? संयुक्तनिकाय में महात्मा बुद्ध कहते हैं कि जो मनुष्य शील में प्रतिष्ठित होकर समाधि और प्रज्ञा की भावना करता है, वह प्रज्ञावान् भिक्षु इस तृष्णा जटा का नाश करता है। सीले पतिट्ठाय नरो सपञ्चो, चित्तं पञ्चच्च भावयं, आतापी निपको भिक्खु सो इमं विजयते जटन्ति।¹⁰ सर्वपाप से विरति ही शील है (सब्ब पापस्य अकरणं)। बौद्ध धर्म का मुख्य उद्देश्य प्राणी मात्र के दुःख निर्मूल करना है। महात्मा बुद्ध ने दुःख को कार्य-कारण (प्रतीत्यसमुत्पाद) सिद्धांत से समझाया है। जब साधक प्रज्ञा से देखता है कि संस्कार अनित्य, दुःख और अनात्म हैं, तब दुःख का निरोध होता है। यह प्रज्ञा इष्ट-अनिष्ट में समभाव का आवाहान करती है।

निर्वाण रूपी लक्ष्य को प्राप्त करने में शील प्रस्थान स्तम्भ है। शील के अभ्यास से मनुष्य अपनी कामना से सनिर्वन्ध आकर्षण को ठुकराकर सभी विघ्न-बाधाओं को अभिभूत करता है। शील के अभ्यास से सभी क्लेश दूर हो जाते हैं। जो भिक्षु मनसा, वाचा और कर्मणा अनाचार नहीं करता, जो अणुमात्र पाप करने से भी डरता है, जिसकी इन्द्रियाँ संवृत्त हैं, जो आजीविका के लिए के लिए पाप कर्मों का आश्रय नहीं लेता अर्थात् जिसका आजीव परिशुद्ध है, जो शीतोष्ण से

शरीर-रक्षा के लिए और लज्जा के लिए चीवर धारण करता है, शरीर को विभूषित करने के लिए नहीं, जो शरीर की स्थिति के लिए आहार करता है आदि, उस भिक्षु का शील परिपूर्ण होता है।

इस प्रकार शील सम्पन्न होकर समाधि की भावना करनी चाहिए। समाधि बुद्धत्व प्राप्ति के लिए शील के अनन्तर एक उत्कृष्ट साधन है। समाधि से पूर्व संचित क्लेशों की जड़ें ढीली पड़ कर उखड़ जाती हैं। तृष्णाएँ और कामनाएँ भस्मीभूत हो जाती हैं। इससे साधक का लक्ष्य निर्वाण ओर भी समीप आ जाता है। कुशल चित्त की एकाग्रता ही समाधि है। जब तक चित्त सुभावित नहीं होता, तब तक राग से उसकी रक्षा नहीं की जा सकती। जिस प्रकार अच्छी तरह आच्छादित घर को वृष्टि से हानि नहीं होती, उसी प्रकार सुभावित चित्त में राग को अवकाश नहीं मिलता।

चित्त को अनेक प्रयोगों से समाहित किया जाता है। मैत्री, मुदिता, करुणा और उपेक्षा ये चार चित्त की सर्वोत्कृष्ट दिव्य अवस्थाएँ हैं। इन चार भावनाओं द्वारा राग- द्वेष, ईर्ष्या, असूया आदि चित्त मलों का क्षालन होता है। बौद्ध साहित्य में इन्हें चतुर्ब्रह्म विहार कहा जाता है। चालीस कर्मस्थान में ये चार ब्रह्मविहार आते हैं¹¹। इनकी ब्रह्मविहार संज्ञा सार्थक है क्योंकि ब्रह्मा सर्वदा इनमें विहार करता है। ओर भी, इन भावनाओं का फल ब्रह्मलोक में जन्म लेना है। ये चित्त विशुद्धि के उत्तम साधन हैं। जो साधक इन चार ब्रह्मविहारों की भावना करते हैं उनकी सम्यक् प्रतिपत्ति (उपलब्धि) होती है। ब्रह्मविहार युक्त साधक सब प्राणियों के हित की कामना करता है। वह दूसरों के दुःखों को दूर करने की कामना करता है। जो सम्पन्न हैं उनको देखकर प्रसन्न होता है, ईर्ष्या नहीं करता तथा जो विपन्न हैं उनके प्रति स्वयं में श्रेष्ठताबोध से ग्रसित अहंकार भाव न जगाकर करुणा ही जगाता है। सब प्राणियों के प्रति उसका समभाव होता है।

सभी जीवों के प्रति स्नेह और सुहृद्भाव मैत्री है। मैत्री की प्रवृत्ति परहित साधन है। सभी जीवों का उपकार करना, उनके सुख की कामना करना, द्वेष का परित्याग करना इसके लक्षण हैं। वस्तुतः मैत्री करुणा से स्वतः उत्पन्न हो जाती है और उसका अभिप्राय है प्राणी मात्र के प्रति वात्सल्य भाव। मैत्री भावना की सम्यक्-निष्पत्ति (पूर्णता) से द्वेष का उपशमन होता है। राग इसका प्रबल विरोधी है। मैत्री की प्रवृत्ति जीवों के शील आदि गुण के ग्रहण स्वरूप होता है। राग भी गुण देखकर प्रलोभित होता है। यह राग और मैत्री में समानता है। इसलिए कभी-कभी राग मैत्रीवत् प्रतीयमान होकर व्यवहार करने लगता है। स्मृति का किंचिन्मात्र भी लोप होने से राग मैत्री पर हावी हो जाता है। इसलिए यदि विवेक और सावधानीपूर्वक भावना न की जाए तो चित्त के रागारूढ होने का भय रहता है। मैत्री की भावना तृष्णावश



नहीं होती, बल्कि जीवों की हित-साधना के लिए होती है। राग, लोभ और मोह के कारण होता है किन्तु मैत्री लोभ और मोहवश न होकर ज्ञानपूर्वक है। मैत्री का स्वभाव अद्वेष और अलोभयुक्त होता है।

दूसरों के दुःख को देखकर सत्पुरुषों के हृदय में जो कम्पन होता है उसे करुणा कहते हैं। करुणा की प्रवृत्ति जीवों के दुःख का अपनयन करने के लिए होती है। करुणा की सम्यक् निष्पत्ति से हिंसा का उपशमन होता है। करुणा में परदुःखानुभूति, परदुःखनिवारण और अहिंसा का समाहार है। शोक की उत्पत्ति से इस भावना का नाश होता है। करुणा के कारण ही महात्मा बुद्ध ने चारिका प्रारम्भ की थी।

मुदिता का लक्षण हर्ष है। जो सज्जन पुरुष मुदिता की भावना करता है वह दूसरों को सम्पन्न देखकर हर्ष करता है, उनसे ईर्ष्या नहीं या द्वेष नहीं करता। दूसरों की सम्पत्ति, पुण्य और गुणोत्कर्ष को देखकर उसको असूया और अप्रीति उत्पन्न नहीं होती। परन्तु यह प्रीति संसारी पुरुष की प्रीति नहीं है। संसारी पुरुष को प्रीतिवश जो हर्ष का उद्वेग होता है उससे मुदिता भावना का नाश जाता है। मुदिता भावना में हर्ष का जो उत्पाद होता है उसका शांत प्रवाह होता है। वह उद्वेग और क्षोभ रहित होता है।

जीवों के प्रति उदासीन भाव उपेक्षा है। उपेक्षा की भावना करने वाला साधक सभी जीवों के प्रति समभाव रखता है, वह प्रिय-अप्रिय में कोई भेद नहीं करता। उपेक्षा भावना द्वारा इस ज्ञान का उदय होता है कि मनुष्य कर्म के अधीन है, कर्मानुसार ही वह सुख या दुःख भोगता है। मूढ़ और अज्ञ पुरुष जिसने क्लेशों को नहीं जीता, जिसने क्लेशों के सम्मोहन के दोष को नहीं जाना है और जिसने शास्त्रों का अध्ययन नहीं किया, वह रूपों को देखकर उपेक्षा-भाव प्रदर्शित कर सकता है। परन्तु इस सम्मोह उपेक्षा द्वारा क्लेशों का अतिक्रमण नहीं कर सकता।

राग-द्वेष-मोहादि से चित्त को विशुद्ध करने के लिए ये चार ब्रह्मविहार सर्वोत्तम साधन हैं। इन चारों भावनाओं से युक्त चित्त को कुशल चित्त कहा जाता है। इसीलिए जीवों के प्रति कुशल चित्त की भी चार ही वृत्तियाँ हैं- दूसरों का हित करना, उनके दुःख का अपनयन करना, उनकी सम्पन्नतावस्था देखकर प्रसन्न होना और सब प्राणियों के प्रति पक्षपात रहित और समदर्शी होना।

योगदर्शन में इन चतुर्ब्रह्म विहारों को परिकर्म कहा जाता है जो चित्त के असूया आदि कालुष्य को दूर करते हुए प्रसादित एवं स्थिति पद युक्त करते हैं मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्तप्रसादनम्¹²। व्याधि, स्त्यान, संशय, प्रमाद, आलस्य, अविरति, भ्रान्तिदर्शन, अलब्धभूमिकत्व और अनवस्थितत्व¹³ ये नव अन्तराय



योग विरोधी और चित्त को चंचल करने वाले होते हैं। इनके साथ-साथ ही प्रमाणादि पञ्चवृत्तियाँ उत्पन्न होकर चित्त को विक्षिप्त करती हैं। इन नव अन्तराय के अभाव में प्रमाणादि वृत्तियाँ उत्पन्न नहीं होने से चित्त स्थिर हो जाता है। इस प्रकार के अन्वय-व्यतिरेक से इन नवों में चित्तविक्षेप रूपा कार्य के प्रति कारणता गृहीत होती है। केवल व्याधि आदि नव प्रकार के विक्षेप ही अन्तराय हैं ऐसा नहीं बल्कि दुःख, दौर्मनस्य, अङ्गमेजयत्व, श्वास और प्रश्वास आदि भी इनके साथी हैं¹⁴। ये दुःखादि अनुभव विक्षिप्त चित्त को ही होते हैं, समाहित चित्त को नहीं। एकाग्र चित्त की स्थिति पद के लिए योगसूत्र में मैत्री आदि परिकर्म का निर्देश किया गया है।

चित्त में चार प्रकार के कालुष्य माने जाते हैं- ईर्ष्याकालुष्य, परापकारचिकीर्षाकालुष्य, असूयाकालुष्य और अमर्षकालुष्य ये चारों चित्तमल कहे जाते हैं क्योंकि ये चित्त को विक्षिप्त करके मलिन करते हैं। अतः इन चारों के रहते हुए चित्त का प्रसन्न होना कठिन ही नहीं बल्कि असम्भव है। अतएव मैत्री आदि भावना द्वारा इन चित्तमलों की निवृत्ति योगजिज्ञासु का प्रथम कर्त्तव्य है।

सुखी जीवों के प्रति सौहार्द भाव रखने से ईर्ष्याकालुष्य का नाश होता है। दुःखी जीवों को आत्मवत् जानकर उनके प्रति करुणा भाव रखने से परापकारचिकीर्षाकालुष्य का नाश होता है। पुण्य करने वाले प्राणियों के प्रति हर्ष की भावना करने से असूयाकालुष्य का नाश होता है। अपुण्य करने वाले प्राणियों के प्रति मध्यस्थता का भाव रखने से अमर्षकालुष्य का नाश होता है। इससे राजस और तामस गुण चित्त से निवृत्त होकर सत्त्व गुण उत्पन्न होता है। सत्त्व गुण के उत्कर्ष और चित्तवृत्तियों के निरोध से चित्त एकाग्र होकर स्थिति पद को प्राप्त करता है। मैत्र्यादि भावना के बिना स्थिति पद की कल्पना भी नहीं की जा सकती।

संसार में सभी प्राणी सुख और शान्तिपूर्वक रहना चाहता है क्योंकि वे समय-समय पर द्वेष, दौर्मनस्य, क्रोध, भय, ईर्ष्या आदि के कारण दुःखी होते हैं। जब कोई व्यक्ति दुःखी है तो वह अपने आसपास के वातावरण को भी अशान्त कर देता है। दुःख को दूर करने से पहले दुःख का कारण जानना आवश्यक है। जब मन विकारों के कारण विकृत हो जाता है तो वह दुःखी हो जाता है। जो व्यक्ति शांत पद चाहता है, जो कल्याण करने में कुशल है, उसे चाहिए कि वह योग्य और परम सरल बने। उसकी वाणी मधुर और नम्रता से भरी हो। उसे संतोषी होना चाहिए। उसका पोषण सहज होना चाहिए। व्यर्थ के कामों में उसे अधिक उलझना नहीं चाहिए। उसका जीवन सादा हो। उसकी ईद्रियाँ शांत हों। किसी कुल में उसकी आसक्ति नहीं होनी चाहिए। वह ऐसा कोई छोटे से छोटा काम भी न करे, जिसके लिए दूसरे जानकार लोग उसे दोष दें। उसके मन में ऐसी भावना होनी चाहिए कि सब प्राणी सुखी हों, सबका कल्याण हो। जितने



भी प्राणी हैं, फिर वे जंगम हों या स्थावर, बड़े हों या छोटे, सूक्ष्म हों या स्थूल, दिखाई पड़ते हों या न दिखाई पड़ते हों, दूर हों या निकट, पैदा हुए हों या होने वाले हों, सभी सुखी रहें। कोई किसी से कपट न करे। कोई किसी का अपमान न करे। वैर या विरोध से एक-दूसरे के दुःख की इच्छा न करें। जिस प्रकार माता अपनी परवाह न करके अपने इकलौते बेटे की रक्षा करती है, उसी तरह मनुष्य सभी प्राणियों के प्रति असीम प्रेमभाव बढ़ाए। बिना बाधा के, बिना वैर या शत्रुता के मनुष्य ऊपर-नीचे, इधर-उधर सारे संसार के प्रति असीम प्रेम बढ़ाए। खड़ा हो चाहे चलता हो, बैठा हो चाहे लेटा हो, जब तक मनुष्य जागता है, तब तक उसे ऐसी ही स्मृति बनाए रखनी चाहिए। इसी का नाम ब्रह्म-विहार¹⁵ है। ऐसा मनुष्य किसी मिथ्या दृष्टि में नहीं पड़ता। शीलवान् व शुद्ध दर्शनवाला होकर वह काम तृष्णा का नाश कर डालता है। उसका पुनर्जन्म नहीं होता और वह निर्वाण पद को प्राप्त करता है।

¹ “अन्तो जटा बहि जटा, जटाय जटिता पजा।

तं तं गोतम पुच्छामि, को इमं विजटये जट”न्ति ॥ संयुक्त निपात/देवतासंयुक्त 23

² ये रागरक्ता अनुपतन्ति स्रोत स्वयं कृतं मर्कटक इव जालम् धम्मपद 23

³ (भर्तृहरि नीतिश्लोक)

⁴ सुत्तपिटक /संयुक्त निकाय /धम्मचककप्पवत्तनसुत्तं

⁵ मज्झिम निकाय/विभङ्गवग्गो

⁶ सेव्यथीदं कामतण्हा, भवतण्हा, विभवतण्हा (महावग्ग धम्मचककप्पवत्तन पृष्ठ 13 नालन्दा संस्करण)

⁷ “कायेन संवृता आसिं, वाचाय उद चेतसा।

समूलं तण्हमब्बुद्धं, सीतिभूताहिं निब्बुता”ति ॥ श्रेरी गाथा, उत्तराश्रेरीगाथावण्णना, गाथा संख्या-15

⁸ श्रेरी गाथा/सद्वाश्रेरीगाथावण्णना, गाथा संख्या- 18

⁹ धम्मपद 2/5

¹⁰ संयुक्त निपात /देवतासंयुक्त 23

¹¹ बौद्ध धर्म दर्शन, आचार्य नरेन्द्र देव, प्रकाशक विहार राष्ट्रभाषा परिषद् पटना-3, प्रथम संस्करण-1956, पृ.सं. 54

¹² पातञ्जलयोगसूत्र 33

¹³ नव अन्तराय पातञ्जलयोगसूत्र 31(समाधिपाद)

¹⁴ पातञ्जलयोगसूत्र 33

¹⁵ सुत्तपिटक /खुदक निकाय /उरगवग्गो /मेतसुत्त



COST AND RETURNS OF SUGARCANE CULTIVATION

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Etymologically "Sugar" is of Indian Origin. The word 'sugar' or '*shakkar*' actually derived from the original Sanskrit word '*sharkara*'. Sugar is one of the important commodities in the international trade markets. The entire economy of many sugar-exporting countries is depending on the export earnings of sugar. In every country, sugar industry contributes to the central, as well as, state exchequers to a considerable extent. At present 79 countries in the world grow sugarcane and procure white sugar during in the last half a century. The world sugar production from sugarcane has increased four times, from 1,40,60,400 metric tonnes in 1923–24 to 5,62,55,000 metric tonnes in 1977 – 78 and to 77,67,754,000 in 1998–99. This phenomenon of increasing Sugar Production has been the result of a spurt of activity in many countries, particularly in the African countries and to a certain extent in Asia.

The Sugar industry is said to be the engine of growth in the rural economy of India. Although sugar can be produced either from sugarcane or sugar beet, mainly sugarcane is used for production of sugar in India. The sugar industry consists of two stage production processes - first, farm level sugarcane production and second, processing of sugarcane into sugar. India is the largest consumer and second largest producer of sugar in the world. The Indian sugar industry is the second largest agro-industry located in rural India. Sugar Industry is the second largest agro – based industry



in India after cotton, supplying an important product and providing employment to millions of farmers, workers, technicians and traders. In India, around 50 million sugarcane farmers and 10 million agricultural labourers are involved in sugarcane cultivation, constituting 7.5 per cent of rural population.

The level and pace of economic development in India have been still continued to be significantly influenced by the pace of agricultural development. Within the agricultural sector, sugarcane and sugar industry occupy an important place as a source of income and employment to million of people in the country. The importance of sugar industry in the national economy can not be over emphasized since its prosperity depends on the livelihood of millions of cane growers. Some of the workers are working in the factories and others are working in the ancillary industries. Therefore, it requires careful nursing but unfortunately, it is subjected to great prosperity and depression. The economics of sugarcane cultivation, the problems and prospects of sugarcane growers by and large plays an important role in framing the appropriate policy for sugarcane production in India. Micro level studies in this direction are conspicuous by their absence in the literature. Against this background, the present study focuses on the cost and returns of sugarcane cultivation. The study is based on primary data. Primary data is collected using questionnaire. The data is collected from 100 farmers, who are selected randomly from Mulpur village of Guntur district, Andhra Pradesh.

Results and discussion

Generally sugarcane producers have to meet various costs like ploughing cost, soil preparation cost, seed cost, sowing cost, farm add manure cost, fertilizers cost, pesticides cost, labour cost, harvesting cost, transportation costs etc. These costs are discussed below.



Ploughing Cost

It is found from the field survey that all the sugarcane cultivation respondents have incurred an amount of Rs.1,000/- towards ploughing cost per acre.

Soil Preparation Cost

Table – 1 shows the distribution of the respondents by cost of soil preparation. It is evident from the table that above 80 per cent of the respondents have incurred an amount of Rs.300/- on soil preparation cost in sugarcane cultivation. 9 per cent of the respondents have incurred an amount of Rs.500/- on soil preparation cost. Very few respondents have incurred an amount of Rs.500/- on soil preparation. The average (mean) soil preparation cost is Rs.315/- per acre. Among the class of farmers, majority of the respondents in all classes have incurred an amount of Rs.300/- . Only few respondents of medium and large classes have incurred Rs.500/- for soil preparation.

Seed Cost

The distribution of the respondents by cost of seed per acre in sugarcane cultivation is presented in Table – 2. It is found from the table that large percentage of the respondents have incurred an amount of Rs.4,000/- on seed cost. Only 6 per cent of the respondents have incurred an amount of Rs.4,500/- towards seed cost. The average (mean) cost of seed is Rs.4,032/- per acre. With regard to various class of farmers, it is observed that cent per cent of the marginal and medium classes respondents and high proportion of the small and large classes respondents have incurred an amount of Rs.4,000/- towards seed cost. Only a few respondents of small and large classes have incurred an amount of Rs.4,500/-.

Cost of Sowing

The distribution of respondents by cost of sowing per acre in sugarcane cultivation is given in Table – 3. As seen from the table, significant percentage of the respondents have incurred an amount of Rs.1,000/- towards sowing cost per acre. Only 5 per cent of the respondents have incurred an amount of Rs.1,200/- towards sowing in sugarcane cultivation. The average (mean) cost of sowing is Rs.1,030/- per acre. Regarding various class of farmers, it is observed that cent per cent of the marginal and medium classes respondents and large proportion of the small and large classes respondents have incurred an amount of Rs.1,000/- towards sowing. Only a few respondents of small and large classes have incurred an amount of Rs.1,200/- and Rs.1,500/- respectively.

Cost of Farm Add Manure

The distribution of respondents by cost of farm add manure in sugarcane cultivation is presented in Table – 4. It is seen from the table that significant percentage of the respondents have incurred an amount of Rs.300/- per acre on farm add manure (90 per cent) and only 8 per cent of the respondents have incurred Rs.600/-. The average (mean) farm add manure cost is Rs.326/- per acre. The class-wise analysis show that majority of the respondents of all classes have incurred an amount of Rs.300/-. 19 per cent of the small class respondents have incurred Rs.600/- for farm add manure followed by a little number of marginal, medium and large classes of respondents.

Cost of Fertilizers

Table –5 shows the distribution of respondents by cost of fertilizers in sugarcane cultivation in the study area. It is revealed from the table that most of the respondents have incurred an amount of Rs.2,000/- to



Rs.2,500/- on the fertilizers for sugarcane cultivation per acre (53 per cent). 39 per cent of the respondents have incurred an amount of Rs.2,500/- to Rs.3,000/-. The average (mean) fertilizers cost is Rs.2,491/-. Regarding various size class of farmers, it is found that more than half of the respondents of all classes have incurred an amount of Rs.2,000/- to Rs.2,500/- on fertilizers. 43 per cent of the marginal and small classes respondents spent Rs.2,500/- to Rs.3,000/-, followed by 20 per cent of the medium class respondents and 39 per cent of the large class respondents. However, it may be summarized that marginal and small class respondents are incurring more when compared to other classes towards this cost.

Cost of Pesticides

The distribution of respondents by cost of pesticides in sugarcane cultivation in the study area is presented in Table – 6. Majority of the respondents have incurred an amount of Rs.300/- on pesticides per acre (66 per cent). 28 per cent of the respondents have incurred an amount of Rs.400/- on pesticides and a few respondents have incurred an amount of Rs.900/-. The average (mean) cost of pesticides is Rs.347/-. As far as different size class of farmers are concerned, majority of the marginal and small classes respondents and half of the large class respondents have incurred an amount of Rs.300/- per acre on pesticides, while majority of the medium class respondents have incurred an amount of Rs.400/-. Very few number of the small and large classes respondents have incurred an amount of Rs.500/- to Rs.900/-.

Cost of Labour

The distribution of respondents by cost of labour per acre in sugarcane cultivation is furnished in Table-7. Cost of labour includes application of fertilizers, pesticides, weeding and irrigation etc. It is revealed



from the data that large percentage of the respondents have incurred an amount of Rs.1,400/- to Rs.1,600/- towards labour per acre and only 14 per cent of the respondents have incurred an amount of Rs.1,600/- to Rs.1,800/-. The average (mean) cost of labour is Rs.1532.50 per acre. Among various class of farmers, large percentage of the marginal, small and medium classes respondents and 44 per cent of the large class respondents have incurred an amount of Rs.1,400/- to Rs.1,600/- per acre. 39 per cent of the large class respondents have incurred an amount of Rs.1,600/- to Rs.1,800/-. Therefore, it may be said that cost of labour is more for large class respondents than other classes since members of the family in other classes are also worked as labourers while in large class family members are not working as labourers.

Cost of Harvesting

The distribution of respondents according to the cost of harvesting is presented in Table –8. It is observed from the table that about 59 per cent of the respondents have incurred an amount of Rs.4,000/- to Rs.5,000/- for harvesting the sugarcane per acre. Only a few respondents have incurred an amount of above Rs.6,000/-. The average (mean) harvesting cost is Rs.4,640/-. Among various class of farmers, majority of the marginal and medium classes respondents have incurred an amount of Rs.4000/- to Rs.5000/- for harvesting the sugarcane, while most of the small and large classes' respondents have incurred an amount of Rs.3,000/- to Rs.4,000/-. Very few number of medium and large classes' respondents and 11 and 19 per cent of the marginal and small classes respondents respectively have incurred above Rs.5000/- on this cost.

Cost of Transport

Distribution of the respondents by cost of transport is given in Table – 9. All the sample respondents expressed that there is no proper transport



facility to transport the sugarcane to the industry. It is found from the study that 99 per cent of the respondents are transporting sugarcane to the industry by bullock carts and only one respondent is using tractor. Transport cost depends upon the yield of sugarcane. If the yield is more, transport cost will increase and vice-versa. It is found from the Table that most of the respondents have incurred an amount of Rs.4,000/- to Rs.5,000/- towards transport per acre. 27 per cent of the respondents have spent Rs.3,000/- to Rs.4,000/-. The average (mean) transport cost is Rs.4,700.50. Among various classes of farmers, it is evident that cost of transport is less for majority of the small and large class respondents compared to marginal and medium class respondents. Cost of transport for majority of the marginal and medium classes respondents is of Rs.4,000/- to Rs.5,000/-, while for majority of the small and large classes respondents it is Rs.3,000/- to Rs.4,000/-.

Cost of Land Rent

Distribution of the respondents by cost of land rent per acre in sugarcane cultivation is furnished in Table - 10. It is observed from the table that majority of the respondents are paying an amount of Rs.10,000/- towards land rent per acre while only a few are paying an amount of Rs.11,000/-. Among the class of farmers, it may be observed that large majority of the landless respondents of all classes are paying an amount of Rs.10,000/- as land rent and a few number of marginal and small classes respondents are paying an amount of Rs.11,000/-.

Interest on Working Capital

It is found that entire respondents are borrowing an amount Rs.10,000/- from Commercial Banks at an interest rate of Re.1/- per month, to invest the same on sugarcane cultivation. After getting the returns from the sugarcane cultivations, they are clearing their borrowings.



Duration of sugarcane crop is 11 to 12 months. Therefore, the amount of interest on working capital is Rs.1,200/-.

Total Cost incurred in Sugarcane Cultivation

Distribution of the respondents by total cost is furnished in Table – 11. It is observed from the table that majority of the respondents have incurred an amount of Rs.20,000/- to Rs.25,000/- for sugarcane cultivation (63 per cent) and only 17 per cent of the respondents have incurred an amount of Rs.30,000/- to Rs.35,000/-. The average (mean) total cost of cultivation is Rs.23,530/-. Across the strata, it is observed that total cost incurred by large class respondents is less compared to other classes. Total cost in sugarcane cultivation for majority of the marginal and medium classes respondents is Rs.20,000/- to Rs.25,000/-, followed by 43 per cent of the small class respondents and 39 per cent of the large class respondents. A little number of respondents of marginal, medium and large classes and 43 per cent of the small class respondents are incurring Rs.30,000/- to Rs.35,000/-.

Yield of Sugarcane

Distribution of respondents by yield of sugarcane cultivation is given in Table –12 . It is found from the table that 59 per cent of the respondents get 40 – 50 tonnes yield per acre and 28 per cent of the respondents are getting 30-40 tonnes yield per acre. The average (mean) yield of sugarcane is 46.45 tonnes. Among the class of farmers, it is found that high percentage of the small and large class respondents are getting yield of 30-40 tonnes while most of the marginal and medium class respondents are getting yield of 40-50 tonnes.

Returns from Sugarcane Cultivation

Distribution of respondents by amount of returns getting from sugarcane cultivation per acre is presented in Table-13. It is observed from the table that about 80 per cent of the respondents are getting an amount of Rs.35,000/- to Rs.45,000/- per acre as return on sugarcane cultivation. The average (mean) amount of returns is Rs.41,805/- per acre. Among various class of farmers, it may be noticed that half of the large class respondents and significant per cent of marginal, small and medium class respondents are getting an amount between Rs.35,000/- and Rs.45,000/- . 33 per cent of large class respondents and one respondent each from small class and medium class get the returns of Rs.25,000/- to Rs.35,000/- . Therefore, it may be said that large farmers are getting low returns compared to other class of farmers.

Conclusion

It is observed from the study that the sample respondents in sugarcane cultivation are spending on various costs like ploughing cost, soil preparation, seed, sowing, farm add manure, fertilizers, pesticides, labour cost, harvesting and transport cost. Marginal and small class of farmers incurred more costs than other class of farmers but in case of cost of labour large class incurring more amounts. The large farmers are getting low returns compared to other class of farmers but they are facing some problems like transport of sugarcane to the industry, cane cutting problems with regard to labour etc.

It is suggested that farmers should strictly follow the cane development programme prepared by the Chief Agricultural Officer. Early maturity seed varieties should be enormously used. The farmers should attend to the programmes arranged by the government or the factory about



farm education. Develop and implement a comprehensive welfare scheme with contribution from sugarcane growers and sugar industries, enabling payment of ex-gratia for any farmer who committed suicide or who faces heavy losses. Farmers should take crop insurance scheme for safe side. Farmers should complaint to the Government about the factory management if any frauds are made by the factory either with regard to fixation of cane price or with regard to payment of cane price and follow the complaint upto the justice is made. Further, the farmers should bring to the notice of the Government about the adulteration and black marketing of inputs particularly seed, fertilizers and pesticides for necessary action.

Table - 1
COST ON SOIL PREPARATION PER ACRE

Size Class of farmers	Cost (Rs.)			Total	Average Cost
	300	400	500		
Marginal	44 (95.70)	2 (4.30)	-	46 (100.00)	304.35
Small	21 (100.00)	-	-	21 (100.00)	300.00
Medium	11 (73.30)	2 (13.30)	2 (13.30)	15 (100.00)	340.00
Large	12 (66.70)	5 (27.80)	1 (5.60)	18 (100.00)	338.89
Total	88 (88.00)	9 (9.00)	3 (3.00)	100 (100.00)	315.00

Note: Figures in the parentheses are percentages.

Source: Field Survey

Table - 2
COST ON SEED PER ACRE

Size Class of Farmers	Cost (Rs.)			Total	Average Cost
	4000	4200	4500		
Marginal	46 (100.00)	-	-	46 (100.00)	4000.00
Small	17 (81.00)	1 (4.80)	3 (14.30)	21 (100.00)	4080.95
Medium	15 (100.00)	-	-	15 (100.00)	4000.00
Large	15 (83.30)	-	3 (16.70)	18 (100.00)	4083.33
Total	93 (93.00)	1 (1.00)	6 (6.00)	100 (100.00)	4032.00

Table - 3
COST ON SOWING PER ACRE

Size Class of Farmers	Cost			Total	Average Cost
	1000	1200	1500		
Marginal	46 (100.00)	-	-	46 (100.00)	1000.00
Small	15 (71.40)	4 (19.00)	2 (9.50)	21 (100.00)	1085.71
Medium	15 (100.00)	-	-	15 (100.00)	1000.00
Large	15 (83.30)	1 (5.60)	2 (11.10)	18 (100.00)	1066.67
Total	91 (91.00)	5 (5.00)	4 (4.00)	100 (100.00)	1030.00



Table - 4
COST ON FARM ADD MANURE PER ACRE

Size Class of Farmers	Cost (Rs.)				Total	Average Cost
	300	400	600	1000		
Marginal	44 (95.70)	-	2 (4.30)	-	46 (100.00)	313.04
Small	17 (81.00)	-	4 (19.00)	-	21 (100.00)	357.14
Medium	13 (86.70)	1 (6.70)	1 (6.70)	-	15 (100.00)	326.67
Large	16 (88.90)	1 (5.60)	1 (5.60)	-	18 (100.00)	322.22
Total	90 (90.00)	2 (2.00)	8 (8.00)	-	100 (100.00)	326.00

Table - 5
COST ON FERTILIZER PER ACRE

Size Class of Farmers	Cost (Rs.)					Total	Average Cost
	1500-2000	2000-2500	2500-3000	3000-3500	3500+		
Marginal	2 (4.80)	28 (50.00)	20 (48.50)	1 (2.20)	-	46 (100.00)	2515.65
Small	1 (4.80)	11 (52.40)	9 (42.90)	-	-	21 (100.00)	2532.86
Medium	2 (13.30)	9 (60.00)	3 (20.00)	1 (6.70)	-	15 (100.00)	2371.33
Large	-	10 (55.60)	7 (38.90)	1 (5.60)	-	18 (100.00)	2478.89
Total	5 (5.00)	58 (58.00)	39 (39.00)	3 (3.00)	-	100 (100.00)	2491.00

Table - 6
COST ON PESTICIDES PER ACRE

Size Class of Farmers	Cost (Rs.)						Total	Average Cost
	200	300	400	500	600	900		
Marginal	-	38 (82.60)	8 (17.40)	-	-	-	46 (100.00)	317.39
Small	-	13 (61.90)	6 (28.60)	1 (4.80)	1 (4.80)	-	21 (100.00)	352.38
Medium	-	6 (40.00)	9 (60.00)	-	-	-	15 (100.00)	360.00
Large	-	9 (50.00)	5 (27.80)	1 (5.60)	2 (11.10)	1 (5.60)	18 (100.00)	405.56
Total	-	66 (66.00)	28 (28.00)	2 (2.00)	3 (3.00)	1 (1.00)	100 (100.00)	347.00

Table - 7
COST ON LABOUR PER ACRE

Size Class of Farmers	Cost (Rs.)					Total	Average Cost
	1200-1400	1400-1600	1600-1800	1800-2000	2000-2200		
Marginal	-	45 (97.80)	1 (2.20)	-	-	46 (100.00)	1473.70
Small	-	17 (81.00)	4 (19.00)	-	-	21 (100.00)	1542.86
Medium	-	13 (86.70)	2 (13.30)	-	-	15 (100.00)	1500.67
Large	-	8 (44.40)	7 (38.90)	1 (5.60)	2 (11.10)	18 (100.00)	1697.22
Total	-	83 (83.00)	14 (14.00)	1 (1.00)	2 (2.00)	100 (100.00)	1532.50

Table - 8
COST ON HARVESTING PER ACRE

Size Class of Farmers	Cost (Rs.)				Total	Average Cost
	3000-4000	4000-5000	5000-6000	6000-7000		
Marginal	3 (6.50)	38 (82.60)	5 (10.90)	-	46 (100.00)	4826.09
Small	10 (47.60)	7 (33.30)	4 (19.00)	-	21 (100.00)	4547.62
Medium	5 (33.30)	9 (60.00)	1 (6.70)	-	15 (100.00)	4566.67
Large	10 (55.60)	5 (27.80)	2 (11.10)	1 (5.60)	18 (100.00)	4333.33
Total	28 (28.00)	59 (59.00)	12 (12.00)	1 (1.00)	100 (100.00)	4640.00



Table - 9
COST ON TRANSPORT OF SUGARCANE PER ACRE

Size Class of Farmers	Cost (Rs.)					Total	Average Cost
	3000-4000	4000-5000	5000-6000	6000-7000	7000-8000		
Marginal	3 (6.50)	37 (80.40)	6 (13.00)	-	-	46 (100.00)	4845.65
Small	9 (42.90)	7 (33.30)	5 (23.80)	-	-	21 (100.00)	4633.33
Medium	5 (33.30)	9 (60.00)	-	1 (6.70)	-	15 (100.00)	4603.33
Large	10 (55.60)	3 (16.70)	4 (22.20)	-	1 (5.60)	18 (100.00)	4488.89
Total	27 (27.00)	56 (56.00)	15 (15.00)	1 (1.00)	1 (1.00)	100 (100.00)	4700.50

Table - 10
COST ON LAND RENT PER ACRE

Size Class of Farmers	Have own land	Cost (Rs.)		Total
		10000	11000	
Marginal	40 (87.00)	5 (10.90)	1 (2.20)	46 (100.00)
Small	12 (57.10)	7 (33.30)	2 (9.50)	21 (100.00)
Medium	12 (80.00)	3 (20.00)	-	15 (100.00)
Large	17 (94.40)	1 (5.60)	-	18 (100.00)
Total	81 (81.00)	16 (16.00)	3 (3.00)	100 (100.00)

Table - 11
TOTAL COST ON SUGACANE CULTIVATION PER ACRE

Class of Farmers	Cost (Rs.)					Total	Average Cost
	10000-15000	15000-20000	20000-25000	25000-30000	30000-35000		
Marginal	-	2 (4.30)	38 (82.60)	-	6 (13.00)	46 (100.00)	23121.96
Small	-	2 (9.50)	9 (42.90)	1 (4.80)	9 (42.90)	21 (100.00)	26013.81
Medium	-	2 (13.30)	9 (60.00)	3 (20.00)	1 (6.70)	15 (100.00)	23175.33
Large	-	7 (38.90)	7 (38.90)	3 (16.70)	1 (5.60)	18 (100.00)	21970.56
Total	-	13 (13.00)	63 (63.00)	7 (7.00)	17 (17.00)	100 (100.00)	23530.00

Table - 12
YIELD GETTING FROM SUGARCANE CULTIVATION PER ACRE

Size Class of Farmers	Yield (In Tonnes)				Total	Average Yield
	30-40	40-50	50-60	60+		
Marginal	3 (6.50)	38 (82.60)	5 (10.90)	-	46 (100.00)	48.26
Small	10 (47.60)	7 (33.30)	4 (19.00)	-	21 (100.00)	45.48
Medium	5 (33.30)	9 (60.00)	1 (6.70)	-	15 (100.00)	45.67
Large	10 (55.60)	5 (27.80)	2 (11.10)	1 (5.60)	18 (100.00)	43.61
Total	28 (28.00)	59 (59.00)	12 (12.00)	1 (1.00)	100 (100.00)	46.45

Table - 13
RETURNS PER ACRE GETTING FROM SUGARCANE CULTIVATION

Class of Farmers	Amount of Returns (Rs.)				Total	Average Amount of Returns
	25000-35000	35000-45000	45000-55000	55000+		
Marginal	-	41 (89.10)	5 (10.90)	-	46 (100.00)	43434.78
Small	1 (4.80)	16 (76.20)	4 (19.00)	-	21 (100.00)	40928.57
Medium	1 (6.70)	13 (86.70)	1 (6.70)	-	15 (100.00)	41100.00
Large	6 (33.30)	9 (50.00)	2 (11.10)	1 (5.60)	18 (100.00)	39250.00
Total	8 (8.00)	79 (79.00)	12 (12.00)	1 (1.00)	100 (100.00)	41805.00



THE UNDERCLASS, GREEN GROWTH AND THE GANDHIAN ALTERNATIVE

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Can we relate these distinctly opposite paradigms in a single scale in this high-tech world? Or the balance would simply destroy? Our societal structure is something similar like, to say on the one hand, we have at stake the interests of thousands of the deprived class or what we call as 'underclass' – who represents the 'excluded class' or the minorities that we encounter them daily as street vendors, as rickshaw pullers, as domestic workers and so on. And on the other hand, there are lists of government policies of economic and political nature which regularly boosts up the periphery of growth and development. The primary concern of putting this pen is to figure out the two radically contradictory yet interlinked concepts.

With a tendency of living a simple life with a high thinking, the street vendors stand in traffic signals, near the schools and colleges and near the malls to meet their daily ends needs. The rickshaw pullers under the scorching heat of the sun, without caring for their personal hygiene or well being help the passengers in their travelling from one place to another. And the domestic workers, who most often are the females, come to earn their livelihood in hundred rupees a day and help the so-called sophisticated office goers. They are unaware of the various developmental goals and policies. For the underclass, a slightest hope of storing their food for a few days or being able to send their wards to school is what they understand by development. They have no interest as in which road the upcoming



flyover is to be built, who is going to be the next Miss India or what the status of share market is today. The under classes are the most unheard people, their trauma remains always unattended and their dreams and wishes remain uncared for. Rapid changes in the political, economic and social scenario is taking place at a wide pace and a significant sections of our society comprising of the underclass are deliberately excluded from the mainstream development programmers and policies. Very few leaders such as Dr. B.R Ambedkar could rise probably from the lowest classes of society and make the world listen the voices of the unheard and the unspoken. Even after 60 years of independence, there has been no structural development of the neglected poor; the question of their existence becomes significantly important.

In this most difficult paradigm, where to count morality? Ethics does never count exploitation. The excluded ones are the neglected ones. True that since the last decade, attention has mainly been to build up new and new opportunities for the progress of the downtrodden, corporate sectors are working on several social responsibility schemes ensuring and extending their help to the deprived. Again, acting in a corporate manner does not imply performance of any ethical action. Ethics focuses on man's transformation of consciousness and sensibility for understanding every neglected issue. In most cases of environmental threats, health epidemics and the criminal trafficking of persons, the underclasses are the excluded ones. Anti social, anti work, anti welfare activities mainly victimize the underclass and the downtrodden. Even today some examples can be cited where militants engage their day in serious war confronting discussions, but at the end of the day they end up in fulfilling their lust and sexual desire with numerous sexually excluded women who are counted as prostitutes. Such dichotomy existing at two parallel strands does project



the gruesome reality from a very narrow perspective. The current pattern of liberal-democratic structure makes it quite relevant for the neglected sections of the society to approach towards a much contended invincibility approach. The ideas associated within the living experiences of the underclass, their struggle for earning daily bread, legal complexities concerning housing and earning and the false promises of the lofty politicians has discontented a large section of people. In constantly making efforts to fulfill their unrealized aspirations and facing the crisis of opportunities in accessing basic facilities such as health, education, food etc. many unheard communities resort to anti state activities. In an age where corruption, murders, rape are continuously on the rise, the first step of the governmental initiatives must be to bring down the rate of poverty and guideline the models of development to keep in track the morality of the common people alive. But where hunger thrives in, there remains very less scope for maintaining constant morality. The so far discussed several dichotomies catch human's attention in trying to adopt means which are more green and environmental friendly in nature. Gandhian theories provide a significant source in helping to reduce the high-low dichotomy, enduring sustainable growth for the future generations.

In an age where hundreds of states are driven by socio-economic efforts to reduce environmental deterioration, Gandhian emphasis on 'simple living' provides a landmark alternative to minimize the utilization of non renewable resources and puts a check on limitless consumption and ceaseless exploitation. The World Bank report in 2012 has drawn the attention of common man towards the continuous degradation and scarcity of natural resources in the state caused by a series of problems. The basic criterion of development, which is sustainability, seems at stake for millions



of India. Certain constraints on the part of common man such as poverty, economic inequality, in access to land, water and other natural resources have made it almost an impossible task for the stake holders. This crisis remains inevitable in most of the third world countries. And hence, the possibility of green growth remains almost a dream for a section of citizens. But what is to be noted is that the idea of green growth is not a multidimensional project that requires hard labor and severe instrumentalism. In Gandhian philosophy the idea of green growth can be understood as phenomenon that needs to be realized in the minds of man. It is a policy for the sustenance of several generations across the world which exists at a very low cost and is environment friendly. Though Gandhi did not specifically use the word 'green' anywhere in his writings, yet his works on nature and environment provide foundations for furthering his thoughts on green growth and sustainability.

The goal that is aimed by Green Growth is a Sustainable Future. Sustainable future demands greening of the economical policies and strategies. A sound ecosystem and preservation of resources in its natural form and taking the best out of them without costing its sustenance and durability remains a primary ambition of the masses. The World Bank reports states four findings relating to the promotion of Green Growth. It says that Green Growth is necessary, desirable, affordable and measurable.¹ With the increasing rate of environmental degradation, it has become an urgent necessity to adopt a green strategy with long term and environmental friendly plans, which is a primary means for the growth of a country's economy. The adaptation of an eco friendly lifestyle makes it reliable for individuals to depend upon rather than depending on artificial technological inventions. Environment friendly techniques are better adapted by people and are available at lesser economic costs. Sustainability primarily demands



the preservation of resources of all kinds including the ones which are in the verge of destruction. The green growth sustainability programmers and policies revive man's inborn connection with nature and unsuitability to live in an artificial environment.

Green growth is a highly effective measure to promote development and policies. In order to bring into effect, what is demanded is adopting green techniques and technologies. By definition, green growth strategies *'aims to break the vicious cycle between environmental deterioration and unsustainable economic growth-poverty and replace it with a virtuous cycle of quality growth, environmental enhancement and social inclusiveness.'*² Green growth provides a solution to the tremendous and unavoidably faster rate of climate change and global warming. A global initiative to reach to the poor and needs, to fulfill the basic needs of the starved and the hungry and to live in a better environment is a beginning step for attaining green growth. With the growth of luxurious technological inventions and growth of consumerist attitude in man, a section of human population became increasingly wealthier, beneficial and solvent, while the other section in their incapacity to meet out the needs of the daily needs became poorer and poorer. The sharp gap between the two went on extending like anything. So, what is the benefit for such a growth where economy becomes restricted to a particular class of people only without being able to survive or cope up to the needs of the poor? In order to proportionate the balance between these two extreme sections of the planet, an inclusive policy is needed, which shall definitely support the people inhabiting in the planet today as well as populations of the future generations.

Mahatma Gandhi's idealistic philosophy has often served to satisfy the ideals of the two imbalanced classes. One of the noblest models of Gandhian philosophy is his notion of Trusteeship. What can be made



possible by adopting this policy is incredibly significant. Trusteeship is an economic model which centers its idea on egalitarianism. What Gandhi thought of is that in the fast pace of advancing with technological innovations, a sharp gap is created among the haves and the have nots. Trusteeship model offers a viable solution to lowering the gap of differences between the two extreme classes, not reducing them by an equitable mode of distribution of resources. And it is possible if the rich voluntarily become the trustee of their excess wealth and distribute it to the poor. In case the rich do not voluntarily come forward to be a trustee, Gandhi insists the poor to adopt the measures of non cooperation and satyagraha. Hence Gandhi offers a sustainable solution for the society at large. Gandhian policy requires assistance of no laws or constitutions, it simply seeks the assistance from the capitalists' class or the elites to become a trustee of their excess wealth and distribute it to the needy and have-nots. In the midst of increasing gap between the rich and the poor, Gandhian trusteeship is found to be more in use and relevant in Indian scenario today, more prominently in the name of Corporate Social responsibility. Gandhi's concern about the rich and the poor and his extremely respectful attitude towards menial work attempted to build solidarity with the whole of mankind, to narrow down the gap between the rich and the poor and build a spiritual contact with the whole of nature. Hence, Gandhi's development vision offers a solution to green growth economy and policy. His affluent policy also aims to democratize a nation's economy and provide the notions of solidarity among humankind and the environment at large. Gandhi's philosophy is a module for mankind to provide for economic equality and to go beyond one's own selfish goals and material pursuits and devote one's contributions for the larger welfare of society.³ Gandhi writes, *'economic equality is the master key to nonviolent independence. Working*



*for economic equality means abolishing the eternal conflict between capital and labor. It means the leveling down of the few rich in whose hands is concentrated the bulk of the nation's wealth on the one hand, and the leveling up of the semi-starved naked millions on the other*⁴. The implication of his policy has keen affinity with green growth policies which aims at building up of a sustainable society. Green growth definitely takes into account a very radical environmental perspective of restructuring society for the benefit of future generations to come.

Such an alternative paradigm dilutes the differences between the excluded classes. What is essential is a mutual cooperation, a mutual support and a common platform for erasing such impossibilities. The millennium development goals set up several institutional bodies to turn India into a super power shall begin only when only the global community wakes up and contributes to eradicate the differences, disputes and inequalities existing among classes, racial and linguistic groups and so on. The unawareness of the underclass about the multidimensional projects is nothing impractical. But to make them aware of the green growth possibilities is a goal of the several humans working to bridge the gap between the high and the low. And Gandhian alternative provides the best solutions in this regard.

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GEOMATICS BASED MODELING OF LANDSLIDE HAZARD SUSCEPTIBILITY IN PART OF ALAKNANDA VALLEY, WESTERN HIMALAYA, INDIA

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1. Introduction

The incidence of natural disasters is increasing in frequency and magnitude in recent decades. Some of these phenomenons particularly floods and landslides are being triggered by anthropogenic degradation of the environment. During recent periods the occurrences of natural disasters has been increasing, affecting normal life of people by causing extensive loss of life and property damage. Natural processes such as rainfall or earthquakes couldn't be minimize or controlled, therefore in order to minimize the damage, it is necessary to identify and map potential hazard areas in hilly terrain.

Remote sensing and Geographical Information System (GIS) has gained widespread use during the recent decades. It has high potential applicability for studying dynamics land use/land cover changes, hazard zonation, risk analysis, environmental monitoring and model building in very accurate and cost effective manner. The utility of GIS and remote sensing for all aspects of disaster management has been adequately used in the recent time (Raman and Milap 2011; Vaibhava 2012). Remote sensing technologies have been used for predisaster applications, such as scenario modelling (Iverson et al. 1998; Tralli et al. 2005) forecasting of events,



early warning and event monitoring (Ramsey and Flynn 2004) and damage assessment and monitoring of land use changes after a disaster (Kerle 2002).

The present study has been establishing statistical relationship between landslides and geo-environmental parameters and to analyze the accuracy in classification of landslide susceptibility map. In this paper, the results of a study aimed to assess the landslide susceptibility zonation using GIS and bivariate statistics are presented. This method was widely used in the existing literature (Yin and Yan 1988; van Westen 1993, 1997; Rautela and Lakhera 2000; Yalcin 2008). In this method, the weighting values of the causal factor classes have been calculated on the basis of the landslide density.

2. Study Area

The study area is the part of the Alaknanda river catchment in Chamoli district of Uttarakhand State in India. The major river in this area is Alaknanda which emerges from Chaukhamba range and joined by several tributaries of Nandakini, Birahi Ganga, Garur Ganga and Vishnu Ganga. The study area is bounded by 79° 22'30"E and 79° 30'E longitude and 30° 22'30"N and 30° 30'N latitude. The total area investigated under the present work is about 110 km². The study area comes in the physiographic belt of lesser Himalaya and highly rugged and mountainous terrain with deep narrow valleys. The reliefs of the area vary from 1400m to a maximum of 2800m above the mean sea level.

3. Materials and methods

Lithology, geomorphology, slope, aspect, land cover, soil type and drainage are important factors that are used for susceptibility mapping by many researchers (Dai et al., 2001; Lee and Min, 2001 Cevik and Topal, 2003). The hazard mapping in this study started with the preparation of



an inventory map of landslides and mapping of geo-environmental factor maps of the study area. Remote sensing images from IRS-1D LISS-III (acquired on Jan 31, 2011) and IRS-1D-PAN (acquired on Jan 24, 2011) and Survey of India (SOI) topographic maps are main data sources to generate various thematic layers. Erdas Imagine 9 and ArcGIS 10 software were used to produce the thematic layer maps which assist in the production of the landslide susceptibility map. To validity of results, the hazards maps were matched against the landslide maps.

3.1 Bivariate Statistical Method

Bivariate statistical method is based on statistical correlation of the landslide inventory with different landslide influencing geo-environmental factor maps. In this method a weight value for a parameter class is defined as the natural logarithm of the landslide density in the class, divided by the landslide density in the entire map (Van Westen 1997, Rautela and Lakher 2000). This method requires the selection and mapping of significant parameters and their categorization into a number of relevant classes and assignment of weighting values to the various parameter maps, and final overlay mapping and calculation of the final hazard or susceptibility value of each identified land unit as operations (Aleotti and Chowdhury, 1999). This method is based upon the following formula:

$$W_i = \ln \frac{DensClas}{DensMap} = \ln \frac{NpixXi / NpixNi}{\sum NpixXi / \sum NpixNi}$$

Where, W_i is the weighting value of the class i ; $DensClas$ is the density of the landslides in the class i ; $DensMap$ is the density of the landslides in the whole study area; $NpixXi$ is the number of pixels falling within the polygons representing landslides occurring within the class, $NpixNi$ is the number of pixels within the class i ; $\sum NpixXi$ is the total

number of pixels falling within the polygons representing landslides occurring in the whole study area; $\sum N_{pixNi}$ is the total number of pixels of the whole study area map.

The landslide susceptibility map was prepared in raster calculator by adding all the W_i value of each thematic maps. The final susceptibility map was divided into five classes.

3.2 Landslide influencing data layers

3.2.1 Landslide distribution: The landslide inventory map was produced by gathering the information related with the landslides or by analyzing the data from remote sensing. Landslide distribution map depicts spatial distribution of landslides. This can be used as a basis for landslide hazard susceptibility mapping. A total of 90 landslides of varying dimensions have been demarcated in the study area (Figure 1).

3.2.2 Geomorphology: In the study area, dissected denudational land surfaces predominate. Thus, in general, the geomorphology of the Alakananda valley is controlled by the degree of dissection. The study area has three type of dissected hills; low dissected hills, moderately dissected hills and highly dissected denudo-structural hill. In the low dissected hill the drainage density is low, in moderate dissected hills the drainage density is medium and in the highly dissected hills the drainage density is high (Figure 2).

3.2.3 Slope Degree: Slope gradient is the most substantial cause of slope instability. At local scales, it affects the concentration of moisture and the level of pore water pressure thus influences the instability of slope. GIS analysis was performed to discover in which slope group the landslide occurred. The landslide percentage in each slope group class is considered for landslide mapping. In the study area most of landslides occur at a slope

angle of less than 40° . The slope map of the study area was divided into six slope categories (Figure 3).

3.2.4 Slope Aspect : Aspect map of the study area was produced to show the relationship between aspect and landslide (Figure 4). Aspect regions are classified according to the aspect class as flat (-1°), north (315° - 360° , 0° - 45°), east (45° - 135°), south (135° - 225°) and west (225° - 315°). The south facing slopes have lesser vegetation density as compared to the north facing slopes and hence, the erosional activity is relatively more in the former case.

3.2.5 Lithology: Lithology is very important, as it is one of the main factors influencing the type and the intensity of the morphodynamic processes, including landslides. Thus, lithology has been often used for susceptibility mapping. Different rock types have varied composition and structure, which contribute to the strength of the material. In the study area major rock types are Gneiss, Quartzite, Granites, Dolomite/marble, Phyllite, Schist and unconsolidated sediments (Figure 5).

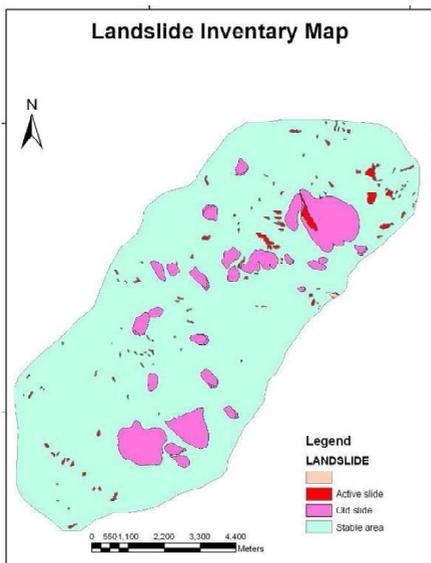


Figure 1. Landslide Inventory Map

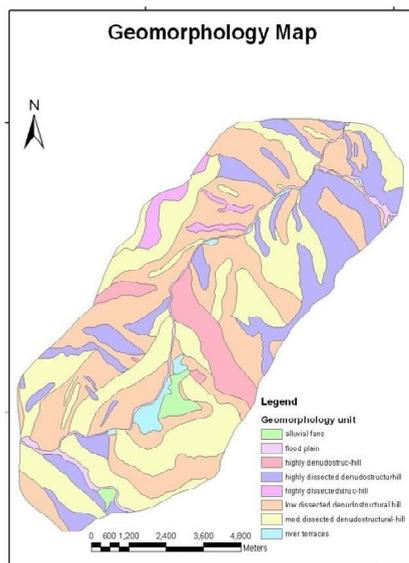


Figure 2. Geomorphology Map

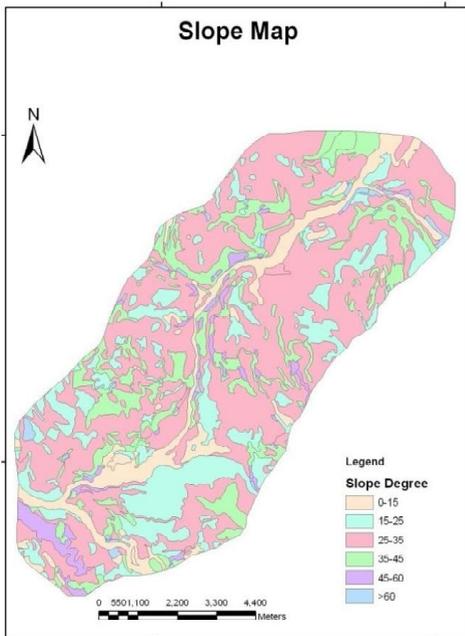


Figure 3. Slope Map

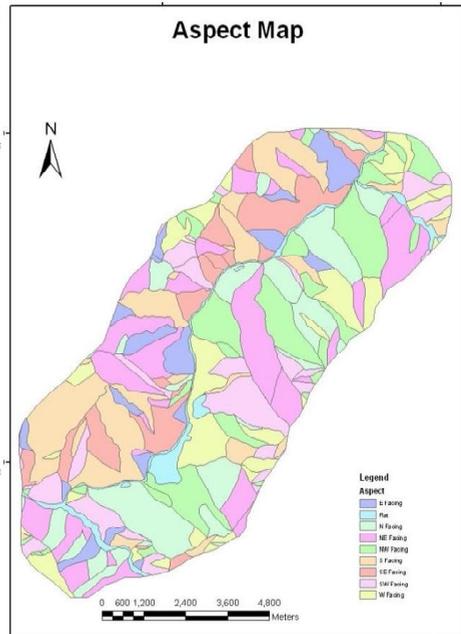


Figure 4. Aspect Map

3.2.6 Land use/Land cover: In the present study land use land cover classification has been prepared using supervised classification. Thirteen different land cover are described including agriculture, forests, rocky areas, agricultural fields, barren land and residential areas (Figure 6). To show the relationship between the existing land cover and landslides, the landslide inventory map was evaluated with land use/land cover maps. Most of the area is covered by dense forest, scrub land and degraded vegetation. Barren slopes are more prone to landslide activity as compared to the forest area.

3.2.7 Drainage : Drainage data layer was prepared by digitising the stream lines from the topographic maps (Figure 7). Drainage density was prepared on the basis drainage network. Drainage density is the ratio of the total length of the stream to the area of the drainage basin; the higher the drainage density, the lower the infiltration and the faster the movement of the surface flow (Pachauri et al. 1998). The majority of landslide occurred in moderate and low drainage density zone.

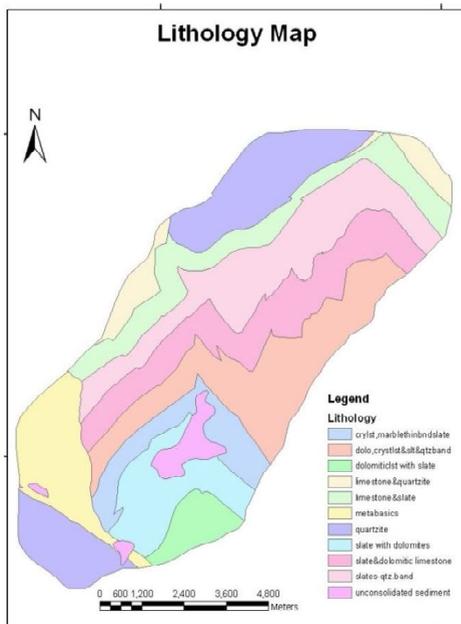


Figure 5. Lithology Map

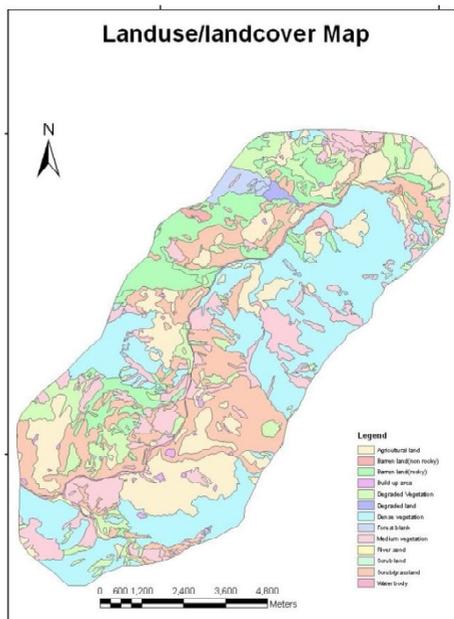


Figure 6. Landuse/ land cover Map

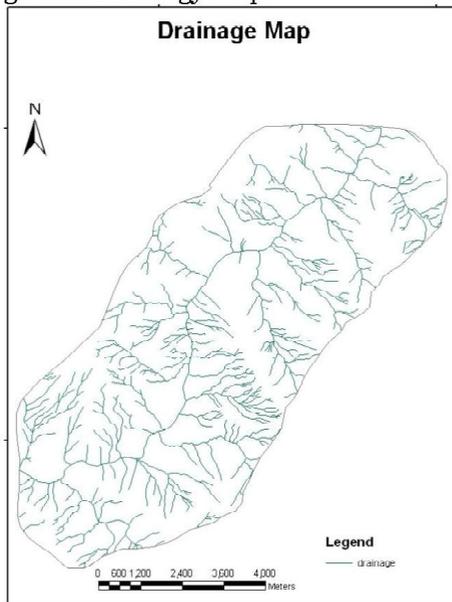


Figure 7. Drainage Map

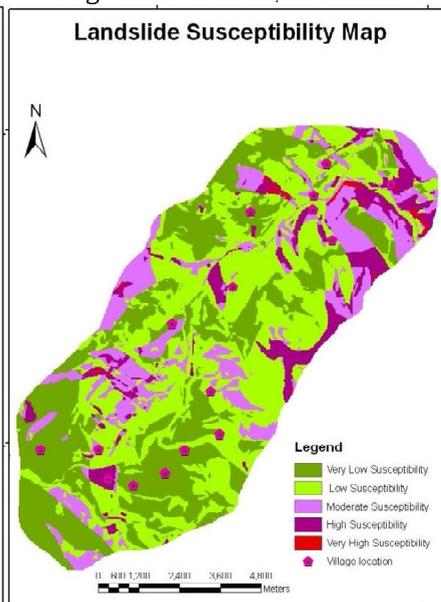


Figure 8. Landslide Susceptibility Map

4. Results and Discussion

The information value method is based on statistical correlation of the landslide map with different parameter maps. The correlation is used for calculating the information value of each in a theme map. The overlay process has produced the susceptibility map by using the equation above after calculating the all the index value (W_i) of each thematic maps (Figure 8). Using this method, the study area is characterized by a very high, high, moderate, low and very low classes. To test the validity of the landslide susceptibility map produced by the information value method has been first divided into five classes based on standard deviations (Ayalew et al. 2005) and crossed with the landslide inventory map in GIS environment. Such procedure has pointed out that the percentage of surface for each susceptibility class really affected by landslides.

The high and very high susceptibility zones contained 72% of the active landslide of the study area. The spatial correlation between the landslide distribution and the landslide hazard zonation map shows that 25.16% of landslide occurrences has predicted on 1.9% of the total area of very high hazard zone. According to this hazard map, 11.56% of the total study area is found to be very high and high hazard zone (Figure 9). Moderate and low hazard zones make up 40% and 16%, respectively. The very low susceptibility class has 32% of the total area.

The result validates that about 11.56% of the total area occupied by high and very high hazard zones are able to predict 72% of the total landslide area (Figure 9). This method indicates a quite significant good result as a more percentage of actual landslide area occurs under the classes of high and very high hazard zone.

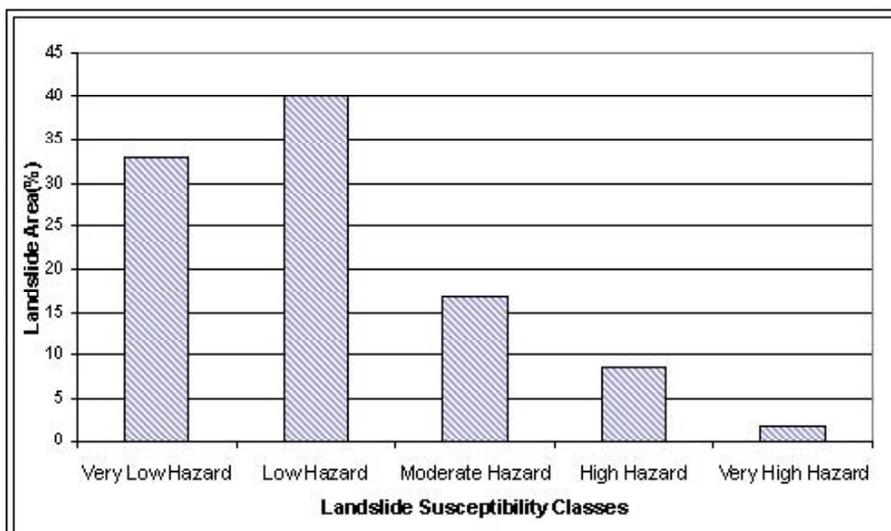


Figure 9. Percentage of landslide area in the landslide susceptibility map

4. Conclusions

In the Himalayan region, landslides occurred regularly in monsoon season. Precipitation as a triggering mechanism of landslides is strongly influenced by the landscape dynamic and lithology. This study focused on the Alaknanda valley in Garhwal Himamalya, the most geo-dynamically and unstable zone in the Himalayan region. In this study bivariate statistics method and landslide influencing parameters were applied for land slide hazard zonation mapping. It represents an objective approach where weights for factors are determined through the natural logarithm of the landslide density in the information value method. It delineates a relatively large area of past landslide for very high hazard and high hazard zone, which can be more meaningful for practical applications. Land slide hazard zonation map based on information value approach has been found to be significantly, more than 72% of the total actual landslide area is found to be under very high and high hazard zone and contain 11% of the study area. The result obtained from landside map of the study area appears to



be quite validated and established a relation with the geo environmental condition of Himalayan regions.

Hazards zonation approach is quite useful way for planning future developmental activities and implementation of disaster management programmes in hilly terrains. Thus, remote sensing techniques and GIS greatly aid in the investigations of landslides, on both a local and regional scale. Most importantly, they greatly help in the prediction of future landslide occurrences, which is very important to those who reside in areas surrounded by unstable slopes.

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भारत के औद्योगिक क्षेत्रों पर आतंकवाद का प्रभाव

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आज विश्व के अधिकांश देश आतंकवाद की विनाश लीला से जूझ रहे हैं। आतंकवाद से प्रभावित देशों की जनता का प्रत्येक पल दहशत एवं अनिश्चितता के घेरे में कैद है। आतंकवादी संगठनों ने नकली मुद्राओं के प्रसार, हवाला के जारिये पैसा भेजना, तस्करी से लाये गये सामानों से भारतीय बाजारों में सरकार के खिलाफ आर्थिक लड़ाई छेड़ दी है। आई. एस. आई. स्थानीय आतंकियों को सक्रिय सहायता देकर राष्ट्र में वृहत स्तर पर पर्यटन सम्बन्धी व्यवस्था को नष्ट करने की कोशिश वृहत स्तर पर कर रही है।

ब्रिटेन के अखबार द टेलीग्राफ ने तत्काल ही 20 सर्वाधिक खतरनाक देशों में भारत को शामिल करते हुए यात्रा की दृष्टि से प्रतिबंधित किया है। यही कदम अन्य देशों ने भी उठाया। इस घटना से भारतीय टूर ऑपरेटर्स को बहुत नुकसान हुआ। किसी भी देश के सुरक्षित रहने का आधार प्रमुखतः अर्थव्यवस्था होती है अगर वह ही नष्ट हो जायेगी तो आसानी से आतंकवादियों के कुत्सित योजनार्ये सफल होती रहेगी।

मुख्य शब्द : आतंकवाद

आज विश्व के अधिकांश देश आतंकवाद की विनाश लीला से जूझ रहे हैं। आतंकवाद से प्रभावित देशों की जनता का प्रत्येक पल दहशत एवं अनिश्चितता के घेरे में कैद है। उसे पता नहीं है कि कब कहाँ किस समय किसके साथ, कौन सी घटना घटित हो जाये। आतंकवाद विश्व-शान्ति के लिए एक गम्भीर खतरा बनता जा रहा है।

आतंकवाद क्या है? किसे आतंकवादी माना जाये और किसे अपराधी? आतंक और आतंकवाद में क्या अन्तर है? आतंकवाद के कितने रूप हैं? क्या इसका कोई सकारात्मक पक्ष भी है? इन सारे सवालों पर बहुत समय से बहस चल रही है और आगे भी चलती रहेगी लेकिन एक बात तो तय है कि किसी समूह अथवा व्यक्ति का राजनीतिक एजेंडा चाहे जो भी हो पर उसे निर्दोष व्यक्ति को मारने का अधिकार नहीं है। आतंकवाद की सर्वव्यापी और सर्वस्वीकृति परिभाषा तय नहीं हो पा रही है पर "जिस समय व्यक्ति अपनी आत्मा की सचेतन आवाज को स्वार्थ के वशीभूत होकर कुचल देता है उसी क्षण उसका पशुत्व प्रबल हो उठता है और सभी समस्याओं के प्रति उसके विचार एवं दृष्टिकोण दूषित हो उठते हैं तभी आतंकवाद की प्रक्रिया उपजती है।"

आज विश्व में व्याप्त आतंकवाद से सबसे ज्यादा पीड़ित देश भारत हो गया है। आजादी के बाद जैसे-जैसे भारतीय संघ का विकास होता गया यहाँ सक्रिय आतंकवादी संगठन भी विखंडित होते गये जिन मुद्दों की लड़ाई वे लड़ रहे थे, धीरे-धीरे वे भी बदल गये इनमें से कुछ संगठनों का नेतृत्व कट्टर असामाजिक तत्त्वों के हाथ में चला गया और मूल लक्ष्य ओझल होते चले गये। इन सभी कारणों से इनमें से किसी भी गुट को जनता के स्तर पर कोई मान्यता नहीं मिली। कुछ समय पश्चात् भारत में आतंकवाद और हिंसा में गुणात्मक परिवर्तन हुआ। एक सिद्धान्त के रूप में धर्म ने राजनीति की जगह ले ली। सिक्खों के एक गुट ने भारत से अलग होना चाहा उन्होंने प्रचारित किया कि उनका धर्म संकट में है इसी तरह 'जम्मू-कश्मीर' में आतंकवादियों ने इस आधार पर हिंसा और आतंकवाद को उचित ठहराने की कोशिश की। इन तमाम आतंकवादी गुटों ने पैगंबर की सिपाही 'जैश-ए-मुहम्मद', खालिस्तान कमांडों जैसे नाम भी रख लिये। यह भारतीय राजनीति का एक नया परिदृश्य है। नब्बे के दशक से आतंकवादियों ने जम्मू-कश्मीर की सांस्कृतिक प्रक्रिया को नष्ट करने का काम शुरू कर दिया। अस्सी और नब्बे के दशक से पाकिस्तान इन संगठनों का अभ्यारण्य बन गया है।

कुछ समय के उपरान्त जब इन आतंकी संगठनों को मिलने वाला समर्थन कम होने लगा तब इन संगठनों ने मुजाहिद्दीन के रूप में अपराधियों व असामाजिक तत्त्वों को भारत में

भेजना शुरू कर दिया। इसके अलावा भारतीय शासन व्यवस्था से जूझने की प्रक्रिया के तहत आतंकवादी संगठनों ने नकली मुद्राओं से भारतीय बाजारों में सरकार के खिलाफ आर्थिक लड़ाई छेड़ दी है।

भारत में आतंकवाद के प्रसार में पाकिस्तान की खुफिया एजेंसी आई. एस. आई. प्रमुख भूमिका अदा कर रही है। आई. एस. आई. स्थानीय आतंकियों को सक्रिय सहायता देकर राष्ट्र में वृहत स्तर पर कर रही है इसके प्रमुख उदाहरण निम्नवत हैं।

- 13 मई 2008 को आतंकियों ने पर्यटन स्थलों में प्रमुख शहर जयपुर में 12 मिनट में 8 बम विस्फोट किये इस घटना में 70 लोगों की मौत हुई और 500 लोग गम्भीर रूप से घायल हुए, इस घटना के बाद से यहाँ बाहर से पर्यटकों ने आना कम कर दिया है।¹
- 25 जुलाई 2008 को आतंकियों ने कर्नाटक की राजधानी बंगलूर जिसे सिलिकान वैली के नाम से जाना जाता है। यहाँ 75 मिनट में 9 बम विस्फोट किये। इस घटना में 15 लोगों की मृत्यु हुई, 22 लोग गम्भीर रूप से घायल हुए। इस घटना के बाद से यहाँ विदेशी पर्यटकों ने आना कम कर दिया है। जिससे भारत को 16 अरब डालर का नुकसान हुआ है।²
- 26 जुलाई 2008 को आतंकियों ने अहमदाबाद में 70 मिनटों में 16 बम विस्फोट 14 इलाकों में किये। इस घटना में 50 लोगों की मृत्यु हुई तथा 100 लोग घायल हुए। इस घटना से गुजरात को पर्यटन के क्षेत्र में 85 करोड़ से अधिक का नुकसान हुआ।³
- 7 मार्च 2006 को प्रमुख धार्मिक स्थल वाराणसी जहाँ पर भारत के अलावा बहुत से विदेशी पर्यटक आते हैं। यहाँ आतंकियों ने 3 बम विस्फोट किये इस घटना में 20 लोग मारे गये तथा 60 लोग गम्भीर रूप से घायल हुए। इस घटना के बाद से यहाँ विदेशी पर्यटकों का आना कम हो गया है।⁴



- 26 नवम्बर 2008 को भारत के प्रमुख आर्थिक गढ़ बम्बई पर आतंकवादियों ने अब तक का सबसे बड़ा आतंकी हमला किया। अपने इस आतंकी हमले का प्रमुख लक्ष्य होटल ताज और ओबेराय ट्राइडेंट को बनाया। 60 घण्टे से भी ज्यादा चली मुठभेड़ में 186 लोग मारे गये इस घटना का सबसे अधिक प्रमुख प्रभाव भारत की अर्थव्यवस्था पर पड़ा।⁵

ब्रिटेन के अखबार द टेलीग्राफ ने तत्काल ही 20 सर्वाधिक खतरनाक देशों में भारत को शामिल करते हुए यात्रा की दृष्टि से प्रतिबंधित किया है। यही कदम अन्य देशों ने भी उठाया। इस घटना से भारतीय टूर ऑपरेटरों को बहुत नुकसान हुआ। अन्तर्राष्ट्रीय सम्मेलनों और बड़ी संख्या में विदेशी सैलानियों के टूर रद्द हो गये इंडियन एसोसिएशन ऑफ टूर ऑपरेटर्स के अध्यक्ष सुभाष गोयल के अनुसार बड़ी संख्या में विदेशी सैलानियों ने जनवरी 2009 तक के अपने होली डे पैकेज रद्द करा दिये।

इंडियन टूरिस्ट एसोसिएशन के अनुसार – दिल्ली, मुम्बई के होटलों से 5 हजार विदेशी पर्यटक अपनी छुट्टियाँ बीच में छोड़कर स्वदेश लौट गये। नवम्बर से जनवरी के बीच विदेशी पर्यटन के आगमन का पीक समय होता है। इससे साल का 25 प्रतिशत बिजनेस इन्हीं तीन माह के बीच होता है। गोवा में 30, 31, व 1 जनवरी को साल भर का एक तिहाई बिजनेस होता है। इस आतंकी हमले से पर्यटन के क्षेत्र में 50 करोड़ से भी अधिक रूपये का नुकसान हुआ।⁶

आज वर्तमान में भी आतंकवादियों द्वारा इस तरह के और भी आर्थिक नुकसान करने के प्रयास जारी हैं। क्योंकि किसी भी देश के सुरक्षित रहने का आधार प्रमुखतः अर्थव्यवस्था होती है अगर वह ही नष्ट हो जायेगी तो आसानी से आतंकवादियों के कुत्सित योजनाएँ सफल होती रहेगी। अतः समस्त जागरूक नागरिकों का यह कर्तव्य है कि वह आतंकी घटनाओं के प्रति हर पल सजग रहे।

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ROLE OF EDUCATION ON EMPOWERMENT OF RURAL WOMEN

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The present paper is an attempt to discuss and analyse the role of education in the economic empowerment of women reflecting different aspects such as educational and socio-economical position, involvement of productive work, participation in trade and business, household management and decision making, employment, freedom and movement etc of the rural women by using secondary data from various sources. Despite of the constitutional safeguard and regular planning endeavour of the government, the educational and economic progress among the interior rural women is far from satisfactory. Hence, a novel afford is made to identify different barriers confronting by them and create awareness towards the economic upliftment of the women of this particular area.

Keywords: Women empowerment, Upliftment, Rural.

INTRODUCTION

Empowerment is a term widely used in the context of development particularly women's development. It is an active process which enables women to realize their full identity and powers in all spheres of life. It consists of greater access to knowledge and resources, greater autonomy in decision making, greater ability to plan their lives, greater control over the circumstances that influence their lives. Empowerment is not something to be given from outside. An empowered woman is self-confident and recognizes her own potentiality. The term economic empowerment can be understood as the process of giving people power, status, to strengthen and to authorize in the way of money, industry and trade.

CONCEPT OF WOMEN EMPOWERMENT

The Women empowerment has come to be associated with women's struggle for social justice and equality. According to the Country Report of Government of India "empowerment means moving



from a position of enforced powerlessness to one of power. It would promote women's inherent strength and positive self-image". Women empowerment means making them able to take the right decision at the right place and at the time. It also means to develop in them the ability to judge what is right and wrong. It also enables women to make the rightful adjustment to the situation. Empowerment is not something to be given from outside. An empowered woman is self-confident and recognizes her own potentialities. It also helps in making her conscious of her financial contribution to the house and the society at large. The concept of Empowerment was introduced at the international women's conference at Nairobi in 1985. The Conference defined empowerment as, "a redistribution of social power and control of resources in favour of women."

JUSTIFICATION OF THE STUDY

Education is a key of empowering women. Education is important for every people but specially very significant for girls and women. It develops the attitude, values, capabilities of the people. Education is a source of mobility, equality and empowerment both at the individual and at the collective level. It is a powerful technique for communication and learning for acquiring and sharing information. Reading and writing empowers the women to participate in modern economic process and this will help in higher learning and better living. For the development of a nation, it is very much important that women human resource development is properly cultivated through education. Women can be empowered if they are literate and educated. They should be taught skills like sewing, knitting, handicraft etc. The rural women should be provided a knowledge of the basic principles of health and food habits. If women are provided proper education, the social, economic, cultural, ethical and political values can be cultivated in the society in a better way. Women with proper education can cultivate the seeds of modernisation in the children. The educated women can help in the process of economic development, commercialisation of agricultural and industrialisation of economy. This helps in accelerating the process of social change.

OBJECTIVES OF THE STUDY

1. To highlight the economic position of rural women in the Udalguri district.
2. To know the literacy rate of women in the district.



3. To analyse the role of education on the socio-economic empowerment of women.

METHODOLOGY

The descriptive survey method is applied in the present study. The study will be delimited to rural area under Udalguri district. The present paper is based on secondary data. Data are collected from different articles, newspapers, seminar papers, different books and official websites of Udalguri district.

RESULT AND DISCUSSION

Education plays the major role in the economic and human development of a country. It is the major instrument which societies can use to divert the process of change and development. Education elevates the status of women in society and enables them to become equal and effective partners of national development and social transformation. The future of the economic development of a country depends on education. Education is closely related to the empowerment of women. It is found that employment status also increases with literacy rate. The low literacy districts show poor performance in the field of employment.

Constitutional Provisions

Article 15 (1) provides that the state shall not discriminate any citizen on grounds only of religion race, caste, sex, place of birth or any of them. Article 15 (3) directs nothing shall prevent the state from making any special provision for women and children. Article 16 (1) provides equality of opportunity for all citizens- men as well as women, in employment or appointment to any office under the state. Article 51 (A) directs every citizen, a fundamental duty to renounce the practices derogatory to the dignity of women. It is obvious that the Constitution has given absolute equality of women with men. This can go a long way in achieving the target of 100 percent literacy.

Literacy Among the Women in Udalguri District

Women education in Assam was started by the missionaries to improve the economic condition of woman. But the position of women in respect of literacy is not satisfactory. The literacy percentage is shown with the help of the following table.



Table 1

Literacy rate in Udalguri district

Year	Person	Male	Female
2001	56.40	65.94	46.34
2011	66.60	73.79	59.17

Source: Census report of India 2001 & 2011

Economic Position of Women in Udalguri District

Agriculture is the main occupation of the people. The women work in the paddy field. The women of in the district are expert weavers specially the women of ST communities. They are found busy particularly in domestic work, cultivation and fishing. Domestic works like cooking and handloom are the main works of the females. The tribal women of the district rear cows, pigs, goats and birds for commercial purpose. The rural women rear the eri silk cocoon. Most of them have looms in their household. But the commercial production is still almost unknown to these people. All the income of most of the women is dealt with the sale of agricultural output in the local bazzars and markets. Illiterate women are engaged in daily wages in construction of roads under the contractors.

Role of Education on the Socio-Economic Empowerment of Women

From the time immemorial the women have been performing multifaceted role. The tribal people of the district are patriarchal. They are found with nuclear family but extended families are also noticed. The present scenario of the interior villages of Udalguri district is groping in darkness of ignorance. The social evils like prejudices, bigotry, superstitions and orthodoxy are deeply rooted in the interior places due to lack of proper education, awareness and poor economic status. The women remain suppressed by their husband and spent much time in the kitchen works and remain dependent throughout the life to men dominated society. Education can play a



key role for women's socio-economic empowerment in the following way.

1. Education can make women economically independent which will lead to the economic growth of the country. Economical self-sufficiency is the great source of mental satisfaction, self-confidence etc. and only mentally satisfied individual can contribute their best for the society as well as the nation.
2. Education brings positive self-image and self-confidence of women. It is only the medium through which the image of a girl-child as a second-class citizen can be removed.
3. Education helps to think critically and reasonably to build up group cohesion and foster decision making and action.
4. Education provides information, knowledge relating to their rights and obligations in all areas.
5. The peace, prosperity and stability of a family depends on the women who build-up the healthy family environment.
6. Education helps a woman with efficiency, knowledge, social security, tolerance and patience and women have every right to enjoy those qualities acquired by way of education.
7. It increases our productivity and leads to development of the human resources.

PROBLEMS OF WOMEN EDUCATION IN THE DISTRICT

1. Illiteracy of the parents.
2. Poverty of the families.
3. Superstitions and prejudices.
4. Lack of communications in rural areas.

MAJOR FINDINGS

From the forgoing analysis based upon the study, the following findings are evidently understandable.

- The literacy rate is lower than man in Udalguri district.
- The literacy rate of women in the district is increasing.
- Education can play a major role in economic empowerment of women.
- Illiteracy, poverty, superstitions are the constraints of women education.



- Gender based inequality is found.
- Social discrimination and economic exploitation by employment authority.

SUGGESTION AND CONCLUSION

Women education has a special significance in women's economic empowerment. Again, 100 percent literacy in case of women is needed for overall economic and social progress. Social status and education of women are interdependent. The spread of education among women leads to improvement in their status, which in turn leads to further educational, social and economic development. Here some suggestions are forwarded for women's economic empowerment through education.

1. Non-formal education should be imparted to the mothers.
2. Vocational training should be given to rural woman for their self-employment.
3. The government schemes should be properly implemented.
4. Government should undertake special measures for the educated girls.
5. The concept of economic growth should make acquaint with the student in all stages of education.
6. More I.T.I. should be set up with different faculties to fulfil the needs of the women.
7. Proper vocational guidance and career counselling programmes should be organized by government and non-government organization.

Education and economic growth are inseparable and have a close relationship. The Nobel Prize winning economist in 1998, Amartya Sen has also put importance on education for the economic prosperity of life and society. Education helps to know the roles of the human individuals in the process of production. It helps men and women to develop all capabilities and makes fit to take part in the process of production. Education and economics go hand in hand and offer services for the development of manpower and growth of economy with the help of the application of human forces in the process of production.



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