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

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Dr. K.VICTOR BABU

Editor-in-Chief



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Editorial.....

International Journal of Multidisciplinary Educational Research (IJMER) has successfully rolled into second year and its importance specifically refers to its usefulness depicting phenomenal developments. The articles and research papers published herein, with their inherent strength and applicability have attracted the attention of many eminent personalities; such as **Prof. Dr. Igor I. Kondrashin** Vice-President, World Philosophy Forum, Greece and Expert of the UNESCO, and in his words **“We hope that future cooperation between International Journal of Multidisciplinary Educational Research (IJMER) and World Philosophy Forum (WPF) would benefit the life of the Humanity and its progress”**.

IJMER is distinctly developing the multinational and multicultural vision and this awareness is merging into the thoughts envisaged at IJMER's commencement period. Issue number 6 is presenting numerous research papers with relevance to Freedom Movement, Economic Growth, and Consumer Rights, Universal Peace and above all deals with health care and ethics.

I am glad that many are contributing to the success of IJMER and we as a committed group will strive for better; our focus primarily being to reach every one of the readers, with the only aim of dissemination of knowledge to the world community. I personally thank each one of you.

(Dr. Victor Babu Koppula)

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World Philosophical Forum

<http://wfp.unesco-tee.org/>



Best Philosophical Ideas Educate, Consolidate and Unite Humanity

Athens, 25th May 2013

From:

Prof. Dr. Igor I. Kondrashin

Vice-President

World Philosophy Forum

The Member of the Russian Philosophical Society

The Member of Russian Humanist Society

Expert of the UNESCO

To:

Dear Dr. Koppula Victor Babu Ph.D.,PDF

Editor-in-Chief

International Journal of Multidisciplinary Educational Research (IJMER)

Visakhapatnam, A.P, India

On behalf of **World Philosophical Forum** I and my colleagues wish IJMER. The research papers published are based on Wisdom, Reason and Morality. The Values which should prevail on the Earth nowadays are emphasized. Multidisciplinary Educational Research means firstly Education which is now declared as primary priority for Humanity by the UN and UNESCO. World Philosophical Forum is concentrating on Civil Lifelong Education for all to foster Global Citizenship – the most wanted goal of all educated peoples on the planet.

We hope that future cooperation between **International Journal of Multidisciplinary Educational Research (IJMER)** and **World Philosophy Forum (WPF)** would benefit the life of the Humanity and its progress.

With Best Wishes and Kind Regards,

WPF Vice-President

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**Professor of Electronics and Communication Engg.
Vice-Chancellor**

Vice-Chancellor's Message

To

**Dr. K. Victor Babu
Editor-in-Chief
International Journal of Multidisciplinary
Educational Research
Visakhapatnam**



International Journal of Multidisciplinary Educational Research's contribution has been significant. It spreads its importance and indeed the efforts of one and all are commendable.

IJMER's goals are met as can be seen from its one year of successful performance.

It is hoped, that the journal will continue to uphold its values and provide holistic views of all aspects of knowledge, a distinct requirement in the current times globally.

My best wishes to the Chief Editor Dr. Koppula Victor Babu and I am optimistic that the Journal will continue to provide an excellent service in the coming years. My hearty congratulations to you.

(Prof. G.S.N. Raju)
Vice-Chancellor
Andhra University



THE ART OF MAGIC

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Introduction

Magic is the art of producing a desired effect or result through the use of incantation, ceremony, ritual, the casting of spells or various other techniques that presumably assure human control of supernatural agencies or the forces of nature. Magic has been practiced in many cultures, and utilizes ways of understanding, experiencing and influencing the world somewhat akin to those offered by religion, though it is sometimes regarded as more focused on achieving results than religious worship.¹

The term "magic" is etymologically derived from the Greek word 'mageia.' Greeks and Persians had been at war for centuries and the Persian priests, called magosh in Persian, came to be known as magoi in Greek; that which a Persian priest did come to be known as mageia and then magika, a term which eventually referred to any foreign, unorthodox or illegitimate ritual practice.² Performances we would now recognize as conjuring have probably been practiced throughout history. The same level of ingenuity that was used to produce famous ancient deceptions such as the Trojan Horse would also have been used for entertainment, or at least for cheating in money games, since time immemorial. They were also used by various religions from times ancient, and were even known as far back as the early 17th Century to be used to frighten uneducated people. However, the profession of the illusionist gained strength only in the eighteenth century, and has enjoyed several popular vogues.

Ancient Egypt Beheadings in the court:

The story of magic is as old as recorded history. The Westcar Papyrus was written nearly 4000 years ago, holds a story of a magician performing



centuries earlier in the Pharaoh's court. The Westcar Papyrus is an ancient Egyptian text containing five stories about miracles performed by priests and magicians. In the text, each of these tales is told at the royal court of Pharaoh Cheops (4th dynasty) by his sons. The story in the papyrus is usually rendered in English as "King Cheops and the Magicians"³ and "The Tale of King Cheops' Court".⁴ In German, in which the text of the Westcar Papyrus was first translated, it is rendered as Die Märchen des Papyrus Westcar ("the fairy tales of Papyrus Westcar").⁵ Magicians performed in the streets and marketplaces of ancient Greece and Rome. Almost every society has some form of magic. Some say that magic is the most universal of the performing arts, because it translates so easily from one culture to another.⁶

Nearly 5000 years ago, magic entertained the court of the Egyptian king Cheops. A magician named Dedi cut off and restored the heads of a goose, a pelican and an ox.

Ancient Greece Magic on the street:

The study of magic in the Greco-Roman world is a branch of the disciplines of classics, ancient history and religious studies. In the ancient post-hellenistic world of the Greeks and Romans (the Greco-Roman world), the public and private rituals associated with religion are accepted by historians and archaeologists to have been a part of everyday life. Examples of this phenomenon are found in the various state and cult Temples, Jewish Synagogues and in the early Christian cathedrals and churches. These were important hubs for the ancient peoples of the Greco-Roman world that were representative of a connection between the heavenly realms (the divine) and the earthly planes (the dwelling place of humanity). This context of magic has become an academic study especially in the last twenty years. Authors William Swatos and Peter Kivisto define Magic as ... any attempt to control the environment or the self by means that are either untested or untestable, such as charms or spells.⁷



In Greek literature, the earliest magical operation that supports a definition of magic as a practice aimed at trying to locate and control the secret forces (the sympathies and antipathies that make up these forces) of the world (physis) is found in Book X of The Odyssey (a text stretching back to the early 8th century BC).⁸ Book X describes the encounter of the central hero Odysseus with the Titan Circe, "She who is sister to the wizard Aeetes, both being children of the Sun...by the same mother, Perse the daughter of the Ocean,"⁹ on the island of Aea. In the story Circe's magic consists in the use of a wand¹⁰ against Odysseus and his men while Odysseus's magic consists of the use of a secret herb called moly¹¹ (revealed to him by the god Hermes, "god of the golden wand")¹² to defend himself from her attack.¹³ In the story three requisites crucial to the idiom of "magic" in later literature are found:

The use of a mysterious tool endowed with special powers (the wand).

The use of a rare magical herb. Pliny in states his belief that the "origin of botany" was closely aligned with what he saw as the practise of magic, he in fact notes that Medea & Circe were early investigators of plants and that Orpheus was the first writer on the subject of botany.¹⁴ A divine figure reveals the secret of the magical act (Hermes). These are the three most common elements that characterize magic as a system in the later Hellenistic and Greeco-Roman periods of history.

The 6th century BCE gives rise to scattered references of magoi at work in Greece. Many of these references are representing a more positive conceptualisation of magic. Among the most famous of these Greek magoi, between Homer and the Hellenistic period, are the figures of Orpheus, Pythagoras, and Empedocles. Orpheus is a mythical figure, said to have lived in Thrace "a generation before Homer" (though he is in fact depicted on 5th-century ceramics in Greek costume).¹⁵ Orphism, or the Orphic Mysteries, seems also to have been central to the personages of Pythagoras and Empedocles who lived in the 6th and 5th centuries BC. Pythagoras for



example is said to have described Orpheus, as, "the...father of melodious songs." Since Aeschylus (the Greek Playwright) later describes him as he who "haled all things by the rapture of his voice," this suggests belief in the efficacy of song and voice in magic. Orpheus is certainly associated with a great many deeds: the most famous perhaps being his descent to the underworld to bring back his wife, Eurydice. Orpheus' deeds are not usually condemned or spoken of negatively. This suggests that some forms of magic were more acceptable. Indeed the term applied to Orpheus to separate him, presumably, from magicians of ill repute is *theios aner* or 'divine man'. Since magic in the negative sense is often defined by culture, or by authorities against a sub-culture, this suggests that there was a fine line between acceptance and condemnation.¹⁶ This fine line is demonstrated by negative connotations given to Orpheus' life that do exist (in contrast to the generally positive mythology). Plato claims that Orpheus' attempt to rescue his wife from the underworld lacked:

...The courage to die as Alcestis did for love, choosing rather to scheme his way, living, into Hades. And it was for this that the gods doomed him, and doomed him justly, to meet his death at the hands of women.¹⁷

For the Greeks, Orpheus was a founder and prophet of the so-called "Orphic" mysteries. He was credited with the composition of the Orphic Hymns, a collection of which survives.¹⁸ Shrines containing purported relics of Orpheus were regarded as oracles. Some ancient Greek sources note Orpheus' Thracian origins.¹⁹

There was then a price to pay for meddling with magic, powers that should only be the business of the gods, even for one such as Orpheus without the proper motivations.²⁰

Magical powers were also attributed to the famous mathematician and philosopher Pythagoras, as recorded in the days of Aristotle.²¹ The traditions concerning Pythagoras are somewhat complicated because the number of *Vitae* that do survive are often contradictory in their



interpretation of the figure of Pythagoras.²² Some of the magical acts attributed to him include: 1. Being seen at the same hour in two cities. 2. A white eagle permitting him to stroke it. 3. A river greeting him with the words "Hail, Pythagoras!" 4. Predicting that a dead man would be found on a ship entering a harbor. 5. Predicting the appearance of a white bear and declaring it was dead before the messenger reached him bearing the news. 6. Biting a poisonous snake to death (or in some versions driving a snake out from a village).²³ These stories also hint at Pythagoras being one of these "divine man" figures, (theios aner), his ability to control animals and to transcend space and time showing he has been touched by the gods.

Empedocles too has ascribed to him marvelous powers associated with later magicians: that is, he is able to heal the sick, rejuvenate the old, influence the weather and summon the dead.²⁴ It is important to note that after Empedocles, the scale of magical gifts in exceptional individuals shrinks in the literature, becoming specialized. Individuals might have the gift of healing, or the gift of prophecy, but are not usually credited with a wide range of supernatural powers as are magoi like Orpheus, Pythagoras and Empedocles. Plato reflects such an attitude in his *Laws* (933a-e) where he takes healers, prophets and sorcerers for granted. He acknowledges that these practitioners existed in Athens (and thus presumably in other Greek cities), and they had to be reckoned with and controlled by laws; but one should not be afraid of them, their powers are real, but they themselves represent a rather low order of humanity. An early Christian analogy is found in the 1st century CE writings of the Apostle Paul. Paul's First Letter to the Corinthians conceptualizes the idea of a limitation of spiritual gifts.

Modern history of Indian magic:

The performance of magic and its practice is in fact historical and very ancient. There would be definite yet varied purposes for the practice of Magic evolved where entertainment, tricks, deception, illusion, cheating in games, fun, etc. have been aimed. Sometimes, in religious context and purpose, it meant to offer social education along with some kind of preaching



and healing too. Practice of Magic started to become evident post closure of 17th Century, and eventually India presented some distinct magicians in 18th and 19th centuries. West Bengal, Kerala, Karnataka, Gujarat, Delhi, Mumbai and some other parts of India have produced few great magicians so far.

Late P.C. Sorcar (Sr) is known as the father of modern Indian magic.[citation needed] Some of his specialties included the Rope Trick and the Flying Carpet, and was a prolific author of books on magic in Hindi, Bengali and English languages. On Feb 23, 2010, the Indian government honored him with a postage stamp.

However chronologically, character and eminence of Mohammed Chhel, born 1850 in Ningala, (Bhavnagar, Gujarat) is distinct in the magic world. Mohammed Chhel, very popular regionally, is considered a Mystic and Chhel did not venture into stage shows and such commercial performances. His target audience remained peasants, simple - ordinary people, villagers, train passengers and such a class of society. With his performance/acts he often intended to convey some message of life to people, and he would strive to extend with his acts/magic for the benefit of deprived people. There are also several other popular magicians and their groups in Gujarat, such as one more big name of K Lal, Pro. Chudasama, and few others.²⁵

The grandfather of Kerala's magic is Vazhakunnam Neelakandan Namboothiri. He played an important role in bringing magic as an art. Born in 1903, he learned magic after having watched some tricks shown in his Illam by one Mundaya Eachara Varier. Vaazhakunnam later became famous for Kayyothukkam, although occasionally he performed also "Cheppum Panthum" (cups and balls) to small family gatherings. After 1940 he started real stage performances with his troupe. Apart from magic, the shows included short dance programmes, comedy skits, etc.



The tale of the famed "Indian rope trick" goes back more than 600 years. The story goes roughly as follows: a magician suspends a rope in an outdoor clearing. Then a boy climbs the rope and disappears, calling down insults. The magician grabs a sword, follows and disappears too. The audience hears screams as body parts fall to the ground. Then the magician reappears, climbs down, throws the bloody parts into a basket and shakes it. The boy steps out of the basket unhurt.

While magicians have reproduced some parts of the Indian rope trick, the whole tale is most likely just a story passed along by people who said they knew others who had seen it. Many magicians have said that repeating it all outdoors just can't be done.

Ancient Vs Modern Magic

Judging from the accounts which history has preserved for us of the marvels performed by the magicians of antiquity, it is evident that these men were very skillful in practicing their art. It cannot be said, however, that the ancients were more proficient in there are than modern magicians are. Robert Houdin,²⁶ the greatest of the early modern conjurers, had said, "Antiquity was the cradle of magic; but only because the art was yet in its infancy."

The explanation then, for the seemingly greater miracles that were produced in ancient times, is that people believed in the supernatural powers of the magicians. The effects these magicians produced were believed to come from inspiration from higher or lower powers and thus took on a tremendous significance for the people. The effects assumed the proportions of miracles in their minds.

Today, these effects, while still mystifying and startling, are not regarded as produced by gods or demons. Thus has arisen the idea that something of the art of conjuring has been lost. Nothing, however, has been lost and very much has been gained in the art of sleight of hand. It is that the attitude of people has changed with the enlightenment of modern



civilization regarding the supernatural, and now they regard Magic as the Art-and the most entertaining of all Arts.

Forerunners of the Modern School

A magician is any practitioner of magic; therefore a magician may be a specialist or a common practitioner, even if he or she does not consider himself a magician. All that is required is the possession of esoteric knowledge, traits, or expertise that is culturally acknowledged to harbor magical powers.

Magical knowledge is usually passed down form one magician to another through family or apprenticeships, though in some cultures it may also be purchased. The information transferred usually consists of instructions on how to perform a variety of rituals, manipulate magical objects, or how to appeal to gods or to other supernatural forces. Magical knowledge is often well guarded, as it is a valuable commodity to which each magician believes that he has a proprietary right.

Yet the possession of magical knowledge alone may be insufficient to grant magical power; often a person must also posses certain magical objects, traits or life experiences in order to be a magician. Among the Azande, for example, in order to question and oracle a man must have both the physical oracle (poison, or a washboard, for example) and knowledge of the words and the rites needed to make the object function.

A variety of personal traits may be credited to magical power, though frequently they are associated with an unusual birth into the world. For example, in 16th Century Friuli, babies born with the caul were believed to be good witches, benandanti, who would engage evil witches in nighttime battle over the bounty of the next year's crops.

Certain post-birth experiences may also be believed to convey magical power. For example a person's survival of a near-death illness may be taken as evidence of their power as a healer: in Bali a medium's survival is proof of her association with a patron deity and therefore her



ability to communicate with other gods and spirits. Initiations are perhaps the most commonly used ceremonies to establish and to differentiate magicians from common people. In these rites the magician's relationship to the supernatural and his entry into a closed professional class is established, often through rituals that simulate death and rebirth into a new life.

Given the exclusivity of the criteria needed to become a magician much magic performed by specialists. Laypeople will likely have some simple magical rituals for everyday living, but in situations of particular importance, especially when health or major life events are concerned, a specialist magician will often be consulted. The powers of both specialist and common magicians are determined by culturally accepted standard of the sources and the breadth of magic. A magician may not simply invent or claim new magic; the magician is only as powerful as his peers believe him to be.

In different cultures, various types of magicians may be differentiated based on their abilities, their sources of power, and on moral considerations, including divisions into different categories like sorcerer, witch, healer and others.

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**MANAGEMENT PRACTICES IN SELECT SSI UNITS IN INDIA
A CASE STUDY OF THE SAMPLE SSI UNITS IN THE NORTH
COASTAL DISTRICTS OF ANDHRA PRADESH**

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INTRODUCTION

The SSIs occupy an important place in both the developing countries and the developed nations. In spite of the many advantages of large scale industrial units, such as the economies of production, managerial, financial, marketing, and personnel the SSI has urged forward due to its features found in the finished items in the form of low production costs and higher quality. The small scale units will utilize the skilled labor of high accuracy, location factors and the costs of transfer, designable technical excellence, innovation of specialized products and a close personal relationship with the customers.

The SSI units play a predominant role in the progress of our Nation. They lay down a path of economic transition from traditional to modern technology. Such a tendency is observed in the growth of small scale units, and creates ample employment opportunities. The argument is based on the thinking which is based on the assumption that small enterprises are labor intensive. Moreover, the small enterprises help in encouraging the competitive spirits and generate the impulses' of self development; the small scale units are also able to make use of the local and the latest resources like the nearby raw materials, funds and entrepreneurial ability. SSI units provide an environment that encourages the building up of a net work of complementary relations among plants & firms. SSI units instigate the spirit of decentralization since most of the large industrial houses are found in the metro and the cosmopolitan cities only where as the small units are



mostly found in villages and in the semi urban areas. If further encouraged, the smaller villages and the backward areas can benefit from the fruits of the modern industrialization.

From the human resource angle, employing very few employees, inability to attract, hold and retain the smart and bright professionals, following the old and the obsolete methods of recruitment, following the mostly inappropriate human resource policies of performance appraisal, training and transfers improper manpower planning are some of the major deceases to be ameliorated. Many of the SSIs fail in managing the resistance for change from their strength.

From the Marketing points of view, SSIs fail in the charting of creating, building and maintaining the beneficial exchanges and relationships with the target markets for the purpose of attaining the organizational objectives. Several SSIs fail in making the prompt decisions on the right time of new product development, selecting the proper distribution channels, communication and promotion.

From the side of the Production management, several SSI units fail in designing the product, reaching the product standardization and their liability, the capacity planning, the process planning, the work study. Most of the SSIs are unable to follow the ideal flow patterns, material requirement planning and controlling, inventory controlling techniques and systems. Most of the SSIs rely upon the traditional and on worn-out plant& machinery and lack quality control consciousness.

Soon after our independence, SSIs have been given special and prominent berths as they are instrumental in generating extra employment in rural and urban areas through a meager capital investment. It has powerful strong linkages. Hence research and study on this are thought to be significant. All the activities of SSIs need to be closely watched and monitored to initiate immediately needed remedial measures, since the problems are specific to the region and the organization. There are several



research studies on SSIs but basically most of them dealt with the general problems and the industrial sickness .studies on SSIs overall managerial Practices are very much limited. In the state of Andhra Pradesh, studies of this nature and kind are even less and the North Coastal Districts of Andhra Pradesh are not an exception to this.

SSI units are less conscious &less cautious towards the well-established principles &the doctrines of functional management, but the knowledge of these principles& the doctrines of functional management are very much essential to run the organization smoothly and profitably over a long period of time by focusing on the functional management practices of SSI units.

Since poor financial HR, Production, Marketing managerial practices major causes for the industrial sickness, this study would help as a guide to adopt suitable functional management practices by the SSIs.

METHODOLOGY

The followed management practices of a business unit can be known in a better manner by categorizing them in to a) Type wise of the business unit, b) business units' nature wise c) The entrepreneurs' age wise, experience wise and the educational background wise.

In this article a brief effort is made to present the basic nature of the business unit and the features of the entrepreneur. In broad the SSI units are categorized in to

- 1) Chemical & Pharmaceuticals
- 2) Construction
- 3) Engineering
- 4) Agro based & Edibles
- 5) Auto Mobile & Services
- 6) Textiles and Garments



Secondly Type Wise All the Business Undertakings are divided in to Proprietary concerns, partnership Firms, Joint Stock Limited Companies, And co-operative Societies/Trusts. Primary analysis in this chapter is taken up in the above 2 broad category wise. Additional analysis is taken up to analyze the managerial practices followed according to these two broad categories taking in to account a) Location of the SSI unit, b) Entrepreneurs gender, c) Employed Man Power, D) Age group of the entrepreneur, E) Educational level of the entrepreneur, F) Experience of the entrepreneur G) Ownership held in other businesses/branches) Right time/Delayed commencement of the business.

1. Majority of the analysis is tabular based and Bi-variety analysis is applied in several places.
2. Index numbers and Yearly Compound Growth Rates are used to explain the growth in the small-scale industries in India and in AP.
3. To find the coherence of relevant variables chi – square test is used. To overcome the limitations of size in each cell, whenever felt necessary, the matrix size is re arranged. Sometimes columns and rows are re grouped and re arranged. No special mention is needed to explain the applications of chi – square as it is quite well known to all.
4. To discriminate the entrepreneurs adopting the functional management practices from textile and garments; Discriminate Analysis is used frequently. It is felt very much useful
 - i. for detecting the variables that allow the researcher to discriminate between different groups and
 - ii. For classifying the cases into different groups with a better degree of accuracy.

A researcher may record various variables relating to the functional management practices so as to learn which variables best predict whether



an entrepreneur is likely to do better with Functional Manager or Assistant Functional Manager [group 1], or not [group 0] in the business.

SAMPLE DESIGN

For the purpose of the present study, SSI and Tiny units registered in the District Industries Centers at Srikakulam, Vizianagaram and Visakhapatnam constitute the total population. As per the latest records available i.e., as per 2008-2009, the number of units registered with the respective District Industry Centers of the three Districts are as follows. There are 4,837 units in Srikakulam providing an employment to 43,147 persons with an investment of Rs.15010 lakhs, 2023 units in Vizianagaram providing an employment to 5,321 persons with an investment of the Rs. 10,017 lakhs and 10,746 units in Visakhapatnam providing an employment to 94,067 with an investment of Rs. 64,687 lakhs. Thus as per the records of 2008-09, the total number of units registered in the study area comes to 17,606.

An attempt has been made in this study to cover 1.28% of the units [sample size 227]. The investigator personally visited the units along with his team.

LIMITATIONS OF THE STUDY:

The following are the limitations of this study.

1. The units that are not registered with DICs are not included because of non availability the required recorded data.
2. The units covered under the study restricted to only manufacturing, processing units and few service units and other categories have not been covered to draw meaningful information.
3. The differently varied nature of SSIs in this region allowed considering only some selected categories of business units for the study.



- The focus of this study is strictly limited to functional management practices of select SSIs units but not on comprehensive performance parameters since owners of many SSI units had not come forward to state the quantitative data to measure the actual performance.

RESULTS:

TABLE

DISTRIBUTION OF SSI UNITS ACCORDING TO CATEGORY OF BUSINESS & THEIR PERCENTAGE TO THE TOTAL NUMBER OF UNITS

Sl.No.	Category Of Business	Total Number of Units
1.	Agro Based & Edibles	60 (26.43)
2.	Engineering	46 (20.26)
3.	Chemical & Pharmacy	44 (19.38)
4.	Automobile & Services	33 (14.54)
5.	Construction	31 (13.66)
6.	Textiles & Garments	13 (5.73)
	Total	227 (100.00)

Note: Figures in brackets indicate % to the total number of unit's column.

From the above table it can be observed that from the select sample ssi units 26.43% are agro based and edible category are dominating followed by engineering units with 20.26%, chemical & pharmacy with 19.38%, automobiles & service units with 14.54%, construction units with 13.66%, and textiles & garments with 5.73%.

From the above table it can be observed that the agro based units are more in number (60) followed by the engineering units (40) and chemical units (44).

Table deals with, the data relating to the type of business organization and their % to the total unit's column.



TABLE
DISTRIBUTION OF SSI UNITS ACCORDING TO TYPE OF ORGANIZATION & THEIR PERCENTAGE TO THE TOTAL NUMBER OF UNITS

Sl.No.	TYPE OF ORGANIZATION	TOTAL NUMBER OF UNITS
1.	Proprietary	128 (56.38)
2.	Firm	64 (28.19)
3.	Company	21 (9.25)
4.	Cooperative Society/Trust	14 (6.16)
Total		227 (100.00)

Note: Figures in brackets indicate % to the total number of unit's column.

From the above table it can be observed that proprietary concerns dominate with 56.38% of the total select sample SSI units followed by 28.19% of the partnership firms, 9.25% of the joint stock companies and 6.16% of the co-operative societies / trusts.

From the above table it can be interpreted that out of the total select sample units proprietary units dominate with 128 followed by the firms with 64 and the companies with 21 and the societies with 14. So most of the units are under proprietary type of organization followed by the firm type and the companies, and the societies/ trusts.

Table 4.1.3 relates to the data of the SSI units according to the location of the unit in to rural vs. urban and their % to the total number of units under study.



TABLE
DISTRIBUTION OF SSI UNITS ACCORDING TO LOCATION OF THE UNIT & THEIR PERCENTAGE TO THE TOTAL NUMBER OF UNITS

SL.No.	LOCATION OF THE UNIT	TOTAL NUMBER OF UNITS
1.	Rural	102 (44.93)
2.	Urban	125 (55.07)
Total		227 (100.00)

Note: Figures in brackets indicate % to the total number of units' column.

From the above table 4.1.3 it can be observed that urban units dominate with 55.07% while the rural units account for only 44.93% of the total select sample SSI units under study.

From the above table it is interpreted that out of the total select sample ssi units under observation urban units are more in number by 23 i.e., leading with 10.14%.

Table deals with the data relating the distribution of the select sample SSI units according to the gender of the entrepreneur and their % to the total number of the select sample SSI units

TABLE
DISTRIBUTION OF SSI UNITS ACCORDING TO GENDER OF THE ENTREPRENEUR & THEIR PERCENTAGE TO THE TOTAL NUMBER OF UNITS

SL.NO.	GENDER OF THE ENTREPRENEUR	TOTAL NUMBER OF UNITS
1.	Male	165 (72.68)
2.	Female	62 (27.32)
Total		227 (100.00)

Note: Figures in brackets indicate % to the total number of unit's column.



From the above table it can be viewed that male entrepreneurs dominate with 72.68% while the female entrepreneurs are only 27.32% of the total entrepreneurs under study.

From the above table it can be interpreted that relatively the male group of entrepreneurs dominate over the female group of entrepreneurs with 45.36%.

Table deals with the distribution of the select sample SSI units according to the level of education and their % to the total number of the units.

TABLE
DISTRIBUTION OF SSI UNITS ACCORDING TO LEAVEL OF
EDUCATION OF THE ENTREPRENEUR & THEIR PERCENTAGE
TO THE TOTAL NUMBER OF UNITS

SL.NO.	LEAVEL OF EUDCATION OF THE ENTREPRENEUR	TOTAL NUMBER OF UNITS
1.	Below 10 th class	11 (4.84)
2.	10 th class	13 (5.72)
3.	Inter Mediate	32 (14.09)
4.	Graduate	73 (32.16)
5.	Technical	37 (16.30)
6.	Post Graduate& above	12 (5.30)
7.	Technical diploma holders	49 (21.59)
	Total	227 (100.00)

Note: Figures in brackets indicate % to the total number of unit's column.

From the above table 4.1.5 it can be observed that 32.16% of the total select sample ssi units' entrepreneurs are graduates followed by 21.59% technical diploma holders, 16.30% with technical graduates, 14.09% with intermediate qualification, 5.72% with 10th class and 4.84% with less than 10th qualification.



From the above table it can be interpreted that the graduates are dominating in number with (73) followed by the technical diploma holder group with (49), the technical graduate group with (37)

The least qualified i.e., below 10th group is less in number with (11) followed by the 10th class group with (13), the p.g group with (12).

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PUBLICITY CAMPAIGN FOR CREATING CONSUMER AWARENESS IN RURAL INDIA

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Introduction

In today's fast moving world, the frontiers of knowledge are getting enlarged with mind boggling swiftness contributing to emergence of knowledge society. The importance of education in general and the consumer's education and awareness in particular, cannot be overemphasized. It goes with the saying that "informed, educated and aware consumers are assets to the society". Given the nascent stage of the consumer movement, there is a need to educate consumers about their rights and responsibilities through concerted publicity and awareness building programmes. Creation of awareness among consumers about their rights at districts and taluka level needs to be given high priority. People living in remote and rural areas do become victims of unlawful trade practices because of less education and poor knowledge. In view of this, a national awareness programme requires to be sustained aggressively, to which end "Jago Grahak Jago" is committed.

Domestic Scenario

The success of the consumer movement in any country mainly depends upon the level of consumer awareness generated in the country, with the aim to educate the consumers about their rights and responsibilities. Wherever the literacy rate is high and social awareness is greater, the consumers cannot be easily exploited. Due to the vastness of its geographical boundaries, multiplicity of languages, multi-ethnic cultural differences, even within India itself, we find that the level of consumer awareness/consumer



movement varies from State to State depending upon the level of literacy and the social awareness of the people.

Rural India

Consumer awareness is all about making the consumer aware of his/her rights. It is a marketing term which means that consumers are aware of products or services, its characteristics. Though the first consumer movement began in England after the Second World War, a modern declaration about consumer's rights was first made in the United States of America in 1962.

India lives in numerous villages, scattered throughout the country. Rural India contribute to nearly 70 percent of India's population and have historically accounted for more than half of Indian consumption. Even with increasing urbanization and migration, it is estimated that 63 percent of India's population will continue to live in rural areas by 2025. In terms of economic output, rural India accounts for 48 percent of the country's economy and the rural markets have the potential to reach \$500 billion by 2020. Thus rural areas will continue to remain vitally important to the Indian economy.

The rural population in India comprises the core of Indian society and represents the real India. According to the 2011 census, there are 6,40,867 villages in India and about 83.3 crores of Indian population lives in these villages among 121 crores of total population.

Government of India Initiatives

Given the current level of socio-economic scenario in the country and the infancy of the consumer movement, there is a strong need to spread awareness amongst the consumers by educating them about their rights and responsibilities through sustained and widespread publicity programmes, so as to strengthen the consumer movement.

Since the subject matter of consumer protection is very vast, covering every facet of our life, sufficient financial outlay is required on a sustained



basis to ensure that the consumers are made aware of their rights. Most important, is the necessity for a suitable grievance redressal machinery to ensure that once the consumer comes to know of the violation of his rights, he does not feel even more frustrated if his grievances are not redressed. At the same time, with the growing workload upon judiciary and other institutional mechanisms for resolving consumer grievances and consequent increasing backlog of cases, the time has come to look at other means of resolution of conflict. The Alternate Dispute Redressal mechanism needs to be encouraged in today's scenario. Given the federal nature of our democracy, the need to take the States and Union Territories on board for effective implementation and execution is also essential, by no means not an easy task. Another major element which has to be factored in, is the necessity to ensure that the business groups also assimilate the principle of fair business practices and thereby give their due to the consumers.

Media per se is often seen as the harbinger of change due to its potential for acting as a vehicle for awareness generation and a catalyst for social mobilization. Consumer protection programme in India from its very inception has accordingly apportioned a major role for media.

It is now universally accepted that the level of consumer awareness and protection is the true indicator of the development of a country and the progressiveness of its civil society. The reasons for universal acceptance of the need for consumer protection, as often cited are: the rapidly increasing variety of goods and services which modern technology has made available; the growing size and complexity of production and distribution system; high level of sophistication in marketing and selling practices in advertising and other forms of promotion; removal of personal relationship between buyer and seller as a result of mass marketing methods and consumers' increased mobility. Above all, the growing consumer awareness about their rights, consciousness and concern for value for money have contributed to the emergence of universal acceptance of the need for protection and promotion of consumer rights.



As regards the efforts being made by the Government of India, the Department of Consumer Affairs being the nodal Department in the field of consumer protection has been given the mandate to strengthen the consumer movement in the country by generating awareness amongst the consumers on the one hand and simultaneously providing for a grievance redressal machinery, by means of the Consumer Protection Act, 1986 on the other. The need for empowerment of consumers as a class cannot be over emphasized and is already well recognized all over the world. The advancement of technology and advent of sophisticated gadgets in the market and aggressive marketing strategies in the era of globalization have not only thrown open a wide choice for the consumer but, also rendered the consumer vulnerable to a plethora of problems concomitant to such rapid changes. There is an urgent and increasing necessity to educate and motivate the consumer to be wary of the quality of the products and services. In short, the consumer should be empowered with respect to his rights as a consumer. He should be equipped to be vigilant with a discerning eye so as to be able to protect himself from any wrongful act on the part of the trader. In order to be able to suitably position the consumer in such a state, there is also the need to evolve legal remedies, concurrently with providing reliable and exhaustive information, which he can access without much effort and expense.

The Department of Consumer Affairs has been continuing a countrywide multi-media awareness campaign since 2005, whereby various issues related to consumer rights and responsibilities are highlighted. "**Jago Grahak Jago**" has today become a household name. As a natural corollary, joint publicity campaigns are being carried on with all Government Departments/ Organizations having mass consumer base by means of TV, radio, newspapers, railways, outdoor advertising etc.

Concomitant to launching and sustaining the campaign since 2005, the Government has rightly recognized the need to have an effective grievance redressal mechanism in place. There is no gainsaying the fact



that with a growing level of awareness, the consumers are bound to seek redressal of injustice and exploitation, whenever it is noticed. It would be shortsighted and irresponsible in the extreme if a movement is generated by none other than a democratically elected government, without providing a suitable platform for the consumers to seek justice from the ever expanding tribe of profit seekers. The Central Government is accordingly taking steps to strengthen and improve the functioning of Consumer Forums on a continuing basis.

The success of the campaign is evident from the fact that there is a growing trend of major Departments/Organizations to join the campaign. Since the Department has showed its willingness and ability to join hands with others in the quest of a common good, issues specific to various sectors are now being taken up. There have been joint campaigns on RTI, UID (AADHAAR), Civil Aviation issues, Financial Services, Citizen Awareness during Commonwealth games etc. The Department also continued to take out ads on its own core issues. The campaign has been continuing in a holistic manner with simultaneously ads coming out in print, radio, television, outdoor media etc. To reach the hinterland, newspaper insertions are taken out in Hindi, English and all vernacular languages. Similarly, radio and T.V. advertisements are released in National Channels and also regional ones. Doordarshan and All India Radio, and their extensive network are being made of in a significant manner. At the same time, private FM stations and TV channels are also used extensively. Use of billboards, hoardings, metro railways, locals, bus stands, railwaystations, post offices etc for spreading the messages in local languages has proved to be quite effective. "Jago Grahak Jago" has become a visible presence and a must-visit spot for visitors. The India International Trade Fair in Delhi is the best example of this acceptance. This Department has also participated in different trade fairs and festivals like ITPO New Delhi, 99th Science Congress at Bhubneshwar, Sunderbans Mela at 24 pargana (West Bengal) and 3rd Vision 2012 at Jaipur, wherein this Department has participated for creating consumer awareness amongst the masses.



Another notable feature of the campaign is the conscious efforts made by the Central Government to involve the states keeping in view the federal fabric. There has also been a clear cut acceptance of the fact that mere advertisements and consequential awakening of the consumers is of no value unless it is accompanied by equally strong regulations and enforcement. Since in the Indian context, it is more often than not the states which have been tasked with most of the enforcement authority, it is but natural that the active involvement of states has to be a given. It is with this viewpoint that the Centre has been giving grants to states/UTs for taking up awareness campaigns, which are more relevant to their areas and more in keeping with the aspirations of their local citizenry.

The campaign has kept in view the fact that mere exposure to their rights and awakening of the consumers without simultaneously sensitizing them about the availability of grievance redressal machinery in case their rights are infringed upon, would be of little use.

Another major step being taken, while carrying out this campaign is the conscious decision to educate the consumers to approach the forums only as the last recourse and not at the very first instance itself. This is not to say that the consumers are being allowed to drift aimlessly in a vacuum. They are given to understand and offered a viable option in the form of a Consumer Helpline, which is acting in the interest of consumers and guiding them in resolution of their complaints. The Department has taken another major step forward by facilitating the setting up of State Consumer Helplines to address local issues in regional languages.

Whilst information on consumer courts are being disseminated during the course of the campaign, the focus has primarily been on empowering the consumer to enable him to take informed decisions. Efforts are made to advise the consumer about the in house redressal mechanisms available with retailers, manufacturers and service providers, before he chooses to take his grievance before a consumer forum.



Conclusions

The publicity campaign for creating consumer awareness in rural India has to have a dynamic dimension and progress beyond the wake up call to consumers about their rights their responsibilities also. Recent media activities, wherein consumers are being educated about their responsibilities such as; following the queue system, obeying traffic rules etc. are a welcome sign of a maturing campaign.

Consumers, even if they are aware of their rights, hesitate to go to consumer forums, because of inordinate delay and also procedural technicalities. Hence, institutional mechanism for alternate redressal mechanisms and out of court settlements, are being looked at to supplement the existing mechanism by arbitration, mediation, conciliation.

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INVESTORS PERCEPTION ON DERIVATIVES MARKET WITH REFERENCE TO VISAKHAPATNAM DISTRICT

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Derivatives are a product whose value is derived from the value of one or more basic variables, called bases (underlying asset, index, or reference rate,) in a contractual manner. The underlying asset can be equity, fore ex. Commodity or any other asset. For example, wheat farmers may wish to sell their harvest at a future date to eliminate the risk of a change in prices by that date. Such a transaction is an example of a derivative. In the last 20 years derivatives have become notably important in the world of finance. Futures and options are now globally traded on many exchanges. Forward contracts, Swaps and many different types of options are regularly conducted by outside exchanges by financial institutions, fund managers and corporate treasurers in what is termed the over the counter market. Derivatives are also sometimes added to a bond or stock issue. Further, the very nature of volatility in the financial markets, the use of derivative products, it is possible to partially or fully transfer price risks by locking in asset prices. But these instruments of risk management are generally do not influence the fluctuations in the underlying asset prices. However, by locking asset prices, the derivative products minimize the fluctuations in the asset prices on the profitability and cash flow situations on risk to the investor.

Objective: The objectives of this paper is to have an overview of the Indian derivative market and to know the perceptions of investors on derivatives.

Methodology: Primary data collected through structured questionnaire to collect the data from investors in derivatives. 200 respondents are selected randomly to know their perceptions on investment in derivatives.



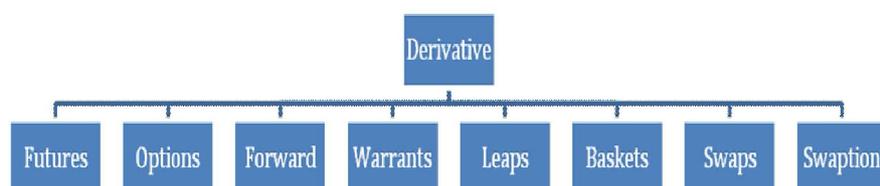
The derivatives are becoming increasingly important in world of markets as a tool for risk management. Derivative instruments can be used to minimize risk. Derivatives are used to separate the risks and transfer them to parties willing to bear these risks. The kind of hedging that can be obtained by using derivatives is cheaper and more convenient than what could be obtained by using cash instruments. It is so because, when we use derivatives for hedging, actual delivery of the underlying asset is not at all essential for settlement purposes. The profit or loss on derivative deal alone is adjusted in the derivative market.

Derivative contracts have several variants. The most common variants are forwards, futures, options and swaps. The following three broad categories of participants – hedgers, speculators, and arbitrageurs trade in the derivatives market. Hedgers face risk associated with the price of an asset. They use futures or options markets to reduce or eliminate this risk. Speculators wish to bet on future movements in the price of an asset. Futures and options contracts can give them an extra leverage; that is, they can increase both the potential gains and potential losses in a speculative venture. Arbitrageurs and in business to take advantage of a discrepancy between prices in two different markets. If, for example, they see the futures price of an asset getting out of line with the cash price, they will take offsetting positions in the two markets to lock in a profit.

Types of Derivative Contracts:

The most commonly used derivatives contracts are forwards, futures and options.

Here various derivatives contracts that have come to be used are given briefly:





- Forwards
- Futures
- Options
- Warrants
- LEAPS
- Baskets
- Swaps
- Swaption

1. Forwards:

A forward contract is a customized contract between two entities, where settlement takes place on a specific date in the future at today's pre-agreed price .

2. Futures:

A futures contract is an agreement between two parties to buy or sell an asset at a certain time in the future at a certain price. Futures contracts are special types of forward contracts in the sense that the former are standardized exchange-traded contracts.

3. Options:

Options are of two types – calls and puts

- ❖ Calls give the buyer the right but not the obligation to buy a given quantity of the underlying asset, at a given price on or before a given future date.
- ❖ Puts give the buyer the right, but not the obligation to sell a given quantity of the underlying asset at a given price on or before a given date.



4. Warrants:

Options generally have two lives of up to one year; the majority of options traded on options exchanges having a minimum maturity of nine months. Longer-dated options are called warrants and are generally traded over-the-counter.

5. Leaps:

The acronym LEAPS means Long-term Equity Anticipation Securities. These are options having a maturity of up to three years.

6. Baskets:

Basket options are options on portfolios of underlying assets. The underlying asset is usually a moving average of a basket of assets. Equity index options are a form of basket options.

7. Swaps:

Swaps are private agreements between two parties to exchange cash flows in the future according to a prearranged formula. They can be regarded as portfolios of forward contracts. The two commonly used swaps are:

- ❖ **Interest rate swaps:** These entail swapping only the interest related cash flows between the parties in the same currency.
- ❖ **Currency swaps:** These entail swapping both principal and interest between the parties, with the cash flows in one direction being in a different currency than those in the opposite direction.

8. Swaptions:

Swaptions are options to buy or sell that will become operative at the expiry of the options. Thus a swaption is an option on a forward swap. Rather than have calls and puts, the swaptions markets has receiver swaptions and payer swaptions. A receiver swaption is an Option to receive fixed and pays floating. A payer swaption is an option to pay fixed and receive floating.



OPINION SURVEY ON INVESTORS IN DERIVATIVES:

Table 1 Interest on investment in derivatives

	Response	Number of respondent	Percentage
a)	Yes	90	45
b)	No	110	55
	TOTAL	200	100

Table 1 shows the response on investment in derivatives out of the total 200 respondents 90 are invested in derivatives and 110 are not investing in derivatives. It comes to 55 per cent of total respondent. From the above table we may observe that less than 50 percent of respondents are investing in derivatives.

Table 2 Reason for not investing in derivatives market.

	Response	Number of respondent	Percentage
a)	Lack of awareness	20	18.19
b)	High risky	40	36.37
c)	Huge amount of investment	50	45.45
	TOTAL	110	100

The above table shows that 45.45 per cent of respondent are not investing in derivatives because of huge amount of investment required. 36.37 per cent of respondent they express the reason for not investing is high risk. 18 per cent of respondent not investing due to lack of awareness about the derivatives.

Table 3 Period of trading in derivatives

	Response	Number of respondent	Percentage
a)	Less than 1year	5	5.56
b)	1year	25	27.78
c)	2years	21	23.33
d)	More than 2 years	39	43.33
	TOTAL	90	100

The above table shows that 5.56 per cent of respondent are trading in derivatives from less than 1 year and 27.78 per cent of respondent are trading in derivatives from 1 year and 23.33 per cent of respondent are trading in derivatives from last 2 years and 43.33 per cent of respondent are trading in derivatives more than 2 years.

Table 4 purpose for trading in derivatives

	Response	Number of respondent	Percentage
a)	Hedging	50	66.67
b)	Speculation	10	11.11
c)	Risk Management	20	22.22
d)	Liquidity	10	11.11
	TOTAL	90	100



The above table depicts that 66.67 per cent of respondent are trading in derivatives for Hedging and 11.11 per cent of respondent are trading in derivatives for speculation and 22.22 per cent of respondent are trading in derivatives for risk management and 11.11 per cent of respondent are trading in derivatives for liquidity.

Table 5 Amount invested in derivative market

	Response	Number of respondent	Percentage
a)	Rs.2,00,000	21	23.33
b)	Rs.2,00,000 to Rs.5,00,000	27	30
c)	Rs.5,00,000 to Rs.10,00,000	28	31.11
d)	More than 10,00,000	14	15.56
	TOTAL	90	100

From the above table it is observed that 23.33 per cent of respondent are the amount investing in derivatives are Rs.2,00,000 and 30 per cent of respondent are investing amount is in between Rs.2,00,000 to Rs.5,00,000 and 31.11 per cent of respondent are investing amount is in between Rs.5,00,000 to Rs.10,00,000 and 15.56 per cent of respondent are investing amount in derivatives is more than Rs.10,00,000.

Table 6 Rate of return expected from derivative market

	Response	Number of respondent	Percentage
a)	5 per cent to 9.5 per cent	2	2.22
b)	10 per cent to 13.5 per cent	21	23.33
c)	14 per cent to 17 per cent	47	52.22
d)	Above 17 per cent	20	22.22
	TOTAL	90	100

In the above table it shows that 2.22 per cent of respondent are expecting rate of returns in derivative market are in between 5 per cent to 9.5 per cent and 23.33 per cent of respondent are expecting rate of returns in derivatives are in between 10 per cent to 13.5 per cent and 52.22 per cent of respondent are expecting rate of returns are in between 14 per cent to 17 per cent and 22.22 per cent of respondent are expecting rate of returns in derivative market is more than 17 per cent.

Table 7 Often do to trade in derivatives market

	Response	Number of respondent	Percentage
a)	Weekly	36	40
b)	Monthly	24	26.67
c)	More than 1 month	12	13.33
d)	More than 2 months	18	20
	TOTAL	90	100



In the above table it shows that 40 per cent of respondent are weekly traded in derivative market and 26.67 per cent of respondent are monthly traded in derivative market and 13.33 per cent of respondent are trade in derivative market is more than 1 month and 20 per cent of respondent are trade in derivative market is more than 2 months.

Table 8 Relationship between derivative market and cash market

	Response	Number of respondent	Percentage
a)	Positive	30	33.33
b)	Negative	10	11.11
c)	Cannot say	50	45.45
	TOTAL	90	100

In the above table it shows that 33.33 per cent of respondent are maintain the positive relationship between derivative markets and with cash market and 11.11 per cent of respondent are maintain the negative relationship between derivative market and with cash market and 45.45 per cent of respondent are cannot say anything about this relationship.

Table 9 Media would prefer the most for investor educate

	Response	Number of respondents	Percentage
a)	TV	90	45
b)	News paper	80	40
c)	Magazines	20	10
	TOTAL	200	100

In the above table it shows that 45 per cent of respondent are prefer the TV media for investor education and 40 per cent of respondent are prefer the News paper and 10 per cent of respondent are prefer the Magazines.

Table10 Purpose of investing in derivative market

	Response	Number of respondent	Percentage
a)	To hedge their fund	40	44.44
b)	Risk control	30	33.33
c)	More stable	10	11.11
d)	Direct investment without buying and holding assets	10	11.11
	TOTAL	90	100

In the above table it shows that 44.44 per cent of respondent are hedge their fund to investing in derivative market and 33.33 per cent of respondent are investing to control the risk and 11.11 per cent of respondent are investing to remain stable



and 11.11 per cent of respondent are investing to make direct investment without buying and holding assets.

Table 11 Prefer to take advice before investing in derivative market

	Response	Number of respondent	Percentage
a)	Brokerage houses	70	77.78
b)	Website	10	11.11
c)	News networks	10	11.11
	TOTAL	90	100

Table that 77.78 per cent of respondent are take advice from that the Brokerage houses before investing in derivative market and 11.11 per cent of respondent are take advice from website and 11.11 per cent of respondent are take advice from News Network.

Derivatives products initially emerged as hedging devices against fluctuations in underlying asset. In recent years the market for financial derivatives has grown tremendously in terms of variety of instruments available and it marks by a very high volatility. Futures and Options on stock indices have gained more popularity than on individual stocks. Through the use of derivatives products it is possible to partially (or) fully transfer price risk by locking in asset prices.

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FREEDOM MOVEMENT IN ANDHRA

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INTRODUCTION:

From time immemorial, there have been the cultural and commercial relations between India and several other countries of the world. The capture of Constantinople by the Turks (1453 AD) hindered the European trade with the Eastern countries, particularly India and hence the need for geographical discoveries. Fortunately Vasco de Gama of Portugal discovered a new sea- route to India in 1498 AD and since then some of the European countries established their trading companies and viewed with each other for supremacy even after establishing their factories at different places. Among those trading companies the Portuguese, the Dutch, the English and the French, the English East India Company outdid the other European trading companies. The English East India Company (EEIC) was interested only in making money by buying Indian raw materials or products at a cheaper rate and selling its finished goods at a higher rate.

After becoming secure the EEIC gradually interfered in the internal wars of the native kings and made the native kings became fully aware of the fact that the help of the European nations was very much indispensable for their security and stability. Meanwhile, the Battle of Plassey was fought on 23rd June 1757 in which the English East India Company led by Robert Clive defeated the forces of Sirajud-Daula, the Nawab of Bengal and thus the British began to enjoy the rights of a ruling power. Since then, the East India Company imposed its control over India with a view to promote its own interests. The expansionist policy of the British created distrust among the rulers of the then existing states. The Company was grabbing the accumulated wealth of the local rulers, nobles and Zamindars. India became



a vast field for the production of raw materials to feed the British manufacturers. The economic drain resulting in the impoverishment of the people, the loss of territory, racial arrogance of the British antagonized the Indians and the establishment of a foreign rule had created resentment and discontent which resulted in the Revolt of 1857, otherwise called "The First War of Indian Independence" was the last armed attempt to throw off the foreign yoke. In other words the Revolt of 1857 was the result of the culmination of the accumulated popular discontentment against the policies of the British in India.

Though a failure, the Revolt of 1857 made the administration of India transferred from the EEIC to the British crown. The year 1857 was the peak year and starting of the first organized moment for freedom from the clutches of the British. Queen's proclamation of Nov 1, 1858 created an atmosphere of calm and kept the country in peace. Even after that Indians were put in many handicaps- reduction age to ICS Examination, Vernacular Press Act, Arms Act etc. and hence arose popular unrest. Reactionary and anti-Indian measures introduced by various Governors - General and Viceroys from 1774 (Regulating Act) to 1885 (establishment of Indian National Congress) quickened the pace of a national activity throughout the country including Andhra. The serious defects in the British administration and the 'ill-started measures of reaction' inspired Mr.A.O.Hume, an English man and a retired civil servant to intervene. With the cooperation of many nationalists including those from Andhra, formed the Indian National Congress.

The people of coastal Andhra suffered untold miseries under the rule of East India Company. Many a time, the Andhras were on par with the people of other states in the country revolted against the British. But the revolts were, however, quelled by the ruling power. The British government failed to respond even to the reasonable demands of the Congress as well as the people of the Andhra region.



FREEDOM MOVEMENT IN ANDHRA

Right at the beginning of the Freedom Movement in 1885 A.D. the leaders of the Indian National Congress were satisfied with demanding a few political concessions or administrative reforms from the side of the British government. Their policy was to pray and petition only. But with the partition of Bengal in 1905 A.D. the nationals resorted to armed rebellion for liberating the country. For that purpose they advocated boycott of British goods and adoption of Swadeshi. The emergence of India's nationalist movement was the most prominent feature of the history of India in general and of Andhra in particular. Seeds of this movement were sown in the second half of the 19th century A.D. Alongwith the other states of India, the freedom movement took deep roots in Andhra also. During 1757-1857 the English East India Company acquired large tracts of the land in India and Andhra was no exception; and enjoyed the rights of a ruling power¹. During the rule of the East India Company Andhra was severely humiliated and suffered greatly. After the Great Revolt of 1857 the administration of the

East India Company was taken away by the British Crown. Even then, no basic changes were introduced and on the other hand, the accumulated wealth of the local rulers, nobles and zamindars was grabbed. Reaction of the native chiefs against the authoritarianism and expansionism of the English East India Company was reflected in the Battle of Padmanabham (1794), the revolts of the land lords of Visakhapatnam in A.D. 1830 and the outbreak of the Mutiny at Vizianagaram on 28th February 1857 form sporadic incidents². The upper classes of the society like the chiefs and landlords revolted against the inequities of the British administration. The revolts of the landlords (1843) in the Visakhapatnam district show restiveness of certain sections of the people against the restrictions imposed on them by the British administration³. The cultural renaissance and the economic exploitation of the British and the activities of the Christian missionaries, produced hatred against the British. The



economic drain resulted in the impoverishment of the people. Loss of territory and the establishment of a foreign rule all created resentment. This discontentment was outburst in the shape of the Great Mutiny of 1857. The Revolt, though failed, quickened the feeling of nationalism throughout India including Andhra. The Andhras were inspired by the 'Vandemataram (Bandemataram) Movement. The Vandemataram song invoked them. The tour of Bipin Chandra Pal in Andhra awakened the Andhras⁴. The years between 1905 and 1921 was an era of militant nationalism. Finally the period from 1921 to 47 was the Gandhian era-the era of (1) Non-Cooperation (2) Salt Satyagraha (3) Civil Disobedience (4) Quit India Movement (5) Harijan uplift and (6) the use of Khadi.

Delegates from Andhra went to Bombay and attended the first session of the Indian National Congress (1885). As the activities of the Indian National Congress were growing by leaps and bounds, the Andhra Congress Committee was formed on the model of the National Congress, and later the District Congress Associations were also formed on the model of State Congress. As early as 1892 the Krishna District Association, devoted to national activity, was started in Machilipatnam. In 1895 Marepalli Ramachandra Kavi of Visakhapatnam District started a cultural association. The Partition of Bengal (1905) gave a sharp edge to national awareness all over the state⁵. The nationalists crossed the limits of their political growth by 1905. The period from 1857 to 1905 was the seed time of the nationalism. It further organized Swadeshi campaigns not only in the Krishna district but spread to all other districts of Andhra⁶. The period from 1905 to 1919 was an era of militant nationalism whereas the period from 1920-1947 was the Gandhian era. In 1907 Buchi Sundara Rao, a student of Mrs. A.V.N.College, Visakhapatnam organized a terrorist movement against the Government⁷. In 1915 Visakha Swarajya Seva Samithi and in 1919 Visakhapatnam National Congress Committee were formed. It is already mentioned that the Congress is a national institution with people of all religions struggling for freedom⁸. The Partition of Bengal not only opened



a new chapter in the history of the freedom movement but produced other movements like Swadeshi campaign, Boycott of foreign goods, Home Rule Movement and such other movements, shared by the state. People of Andhra went even to Japan to get trained in modern industries⁹.

The people of Andhra suffered a lot under the rule of the East India Company. Actually Andhra was a part of the then Madras Presidency, some rebellions occurred here and there in the Coastal Andhra. The landlords revolted in Srungavarapukota (1830) and Anakapalle (1840) tribal people of Chintapalli of Visakhapatnam revolted against the British because of certain restrictions imposed on them¹⁰. The landlords revolted in Srungavarapukota and Vizianagaram (1857) and became restless because of the restrictions imposed by the British. Korra Mallayya of Korravanivalasa (Salur) with 5000 followers revolted to drive the English from the country¹¹. Nellore district figures prominent in its fight for the liberation of the country. Delegates from Nellore and other districts like Srikakulam went to Bombay to attend the first session of the Indian National Congress (A.D. 1885). The Partition of Bengal gave a sharp edge to the national awareness and there was a widespread protest¹². Political consciousness was very progressive. The Home Rule League started by Mrs. Annie Besant gave rise to a spate of activity in all the districts¹³. Rebellions were mercilessly put down by the British army. The British authorities did not respond favourably to the reasonable demands of the Congress; moreover, they became hostile to the policies of the Congress¹⁴. Introduction of English language as the medium of instruction created a new class of intelligentsia and this intelligentsia led to the renaissance movement in the 19th century. English education was to spread western culture and to reduce the importance of Indian educational system. British education was secular in character, liberal in spirit and was opened to all the people irrespective of caste, colour or creed¹⁵. The English education, in turn, produced a rebellion against orthodox social institutions like caste system, superiority of Brahmins and Sati etc. The Educated Indians or an



intelligent middle class agitated against the age-old social customs and demanded a reformation of the Hindu society. 'New India' a widely circulated English daily inspired the intellectuals of the Krishna district. The Educated Indians demanded that the type of administration current in England should be followed in India also.

The real sense of political awakening emerged in Andhra with the out-break of Vandemataram and Swadesh Movements. The Andhra Provincial Congress Committee was formed for the purpose of acting in Congress matters in the Andhra districts¹⁶. The Vandemataram Movement was also the result of a spirit of revolt against the foreign rules. A notable feature of the Swadeshi Movement in Andhra Districts was the manifestation of hostility among the local people towards the alien rule¹⁷. The people of Andhra responded to the Vandemataram Movement. D.V. Suryanarayana of Vizianagaram was expelled from the Government Arts College. Rajahmundry for participating in the Vandemataram Movement. Several men and women of the Vizianagaram district vigorously participated in the movement and suffered severe imprisonment¹⁸. A Swadeshi League was also formed and the well-known Congress leaders Nyapathi Subbarao Pantulu and C.Y. Chintamani toured in all districts of Andhra to popularize the above movements, particularly swadeshi¹⁹.

Soon after Mahatma Gandhi entered into the National Congress in 1920, the national spirit became full-blown in Andhra. Gandhiji saw the condition of the country – economic drain, exploitation of the farmers, heavy taxes, closer of cottage industries, frequent famines – the same conditions prevailed in Andhra also. On the 8th of April, 1921 Mahatma Gandhi along with Moulana Abul Kalam Azad and Moulana Muhammad Ali touched Waltair in their tour of Andhra. At the movement they reached Waltair, M.M.Ali was arrested at the Waltair Railway Station. Gandhiji addressed a mass rally at the Railway Station itself. This was the beginning of mass movement in Visakhapatnam²⁰. Ramachandra Kavi organized Non-Cooperation Movement in the Visakhapatnam district. The Andhras,



having an aversion towards the alien rule, enmass joined the Indian National Congress. Since then, there was a tremendous progress in the Congress district-wise. During the course of his tour of Andhra, Gandhiji exhorted the people to learn Hindi, use home-spun cloth and boycott the schools and courts²¹.

English education produced tremendous changes. The Educated Indians were influenced by the ideas of the stalwarts like Edmund Burke, John Stuart Mill, Macaulay etc. The democratic and revolutionary ideas – Liberty, Equality and Fraternity, which had been followed in England, America and France, influenced the Andhras also. Prof. N.G.Ranga, a veteran freedom fighter from Andhra, quotes, 'I could see how the American Negroes were liberated from the slavery'²². He was of strong determination to help the Andhras to such a status of working for the liberation of their own motherland. Political associations like the British Indian Association (Calcutta), The Madras Native Association (Madras), The Bombay Association (Bombay) etc. were organized by the educated classes to fight against the British Government in India. Social institutions like the Arya Samaj founded by Dayananda Saraswathi, Brahma Samaj by Raja Rammohan Roy etc. fought against the Western influence. 'The cultural and ideological struggle, represented by the socio-religious movements, was an integral part involving national consciousness²³. These organizations awakened the Andhras culturally and politically through the papers like 'Vivekavardhini, Satihita Bodhini etc. which became uncompromising critics and condemned the repressive policies of the British Government. They brought cultural renaissance in Andhra also. In a way, the Provincial Congress Committees were organized on the basis of local languages, so that they may be in touch with the local people. Village level organizations were also formed. Consequently, quite a good number of Andhras even from villages took part in the conferences of National Congress.

The Partition of Bengal gave a sharp edge to the national awareness in the coastal districts. Everywhere agitations took place against the



partition of Bengal. All the Indian nationalists condemned the Partition of Bengal unanimously²⁴. Andhra also joined the movement under the leadership of Raja Munagala Kommaraju Lakshmana Rao, Gadicherla Harisarvothama Rao. The veterans like Dadabai Nouroji, Bipin Chandra Pal, Lala Lajapat Rai, Mrs. Annie Besant etc. visited places like Rajahmundry, Kakinada, Vijayawada, Vizianagaram and Gooty and greatly inspired the Andhras, Mrs. Annie Besant preached Swaraj for India i.e. 'Self-government within the empire'²⁵.

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STREET AND NEGLECTED CHILDREN IN INDIA: A CASE STUDY ON VISAKHAPATNAM CITY

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The phenomenon of street and neglected children though we are referring today is not confined to a specific society but it is gaining a serious attention all over. Today it is emerged as a social problem in view of its nature and impact on the society and thus became a social reality. The street and neglected children are symptom of a deep and disturbing trend in society. Where youngsters are abused, neglected, abandoned and maltreated in many ways thus they venture on the streets. The problem of street and neglected children is a global one and exists in all the countries including developed, developing and under developed countries with a difference in its size and magnitude. But as the countries are becoming more and more urbanized, the number of street and neglected children is swelling. In majority of the cases neglected children have become street children. So there is interconnection between street and neglected children.

It is most appropriate to mention that UNICEF (1986) has suggested that the term street children should refer to, "children who on the streets of urban areas, without reference to the time they spend". Most of the street and neglected children spend their large amount of time in the street frequently because of low returns on their labour. In them most of them work like petty hawkers, shoes shine boys, and scavengers of raw material or even thieves and street prostitutes. By the nature of their work and life, they are normally on their own and largely un-protected by adults.

Street and neglected children:

The present study defined the street children as "those who are abandoned or come out from families temporarily or permanently, mostly



in urban areas and make the street as their living for a variety of reasons which include a way of life, giving belief from family dissatisfactions, a way to strengthen association ships". The way to enjoy without compulsions etc.

Street children and the categories:

United Kingdom committee for UNICEF provides the basis for categorization of street children into three types. They are: The children on the street, children of the street, Abandoned children.

The children on the street:

By far the largest of the three categories and consists primarily of working children who still have family connection of a more or less regular nature. Their focus in life is still the home. A very few attend school, most returns home at the end of each working day and most will have sense of belonging to the local community in which their home is situated. They are children of the street.

Children of the street:

The second group is smaller but more complex, children in this group see the street as their home and it is there that they seek shelter, food and a sense of family among companions. Family exists but the remote and their former is visited in frequently. They are children of the street.

Abandoned children:

This third group may appear to form part of the second group and daily activities are practically indistinguishable. However, by virtue of living served all ties with a biological family they are entirely on their own, not just for material but also for psychological survival. They are also children of the street.

Shroff (1988) has classified the street children into two categories;



1. There are children on the street that leaves with their families, though they work on the streets, they often attend school and have the presence of their family to support them.

2. There are children who live on streets with the street as their homes. It is there that they seek shelter, food and a sense of belonging among their companions. A majority of them have no ties with their families, even if they do have sometimes, their report and contracts or visits to or from the family are rare. They are entirely on their own for their economic and psychological survival. Usually these children are runaways from homes. They can be further classified in two groups:

- a) Children who runaways from unpleasant or traumatic home environment. They have family problems that they are unable to resolve. They have experienced conflicts, which go beyond their tolerance level.
- b) Children who runaway from home taste the exciting experience of a glamorized city life.

Radha Krishna Murthy (1996) further categorized the street children into two types i.e,

- 1) Children with continues contact with their families.
- 2) Child with occasional contacts with their families.

In the light of the above classifications the present study classified into five types; they are include, Runway but no contact with the family, runway but occasional contact with family, runway but regular contact with the family and orphan (abandoned).

Neglected children:

Child neglect is defined as "the failure of a person responsible for a child's care and up bringing to safeguard the child's emotional and physical health and general well being" and "the persistent failure to meet a child's basic physical and/or psychological needs resulting in serious impairment of health and/or development". Child neglect is the failure to provide basic



physical health care, supervision, nutrition, emotional, nurturing, education or safe housing. Society generally believes there are necessary behaviors a care giver must provide a child in order for the child to develop.

Neglect is notoriously difficult to define as there are no clear, cross-cultural standards for desirable for minimally adequate child rearing practice. While neglect generally refers to the absence of parental care and the chronic failure to meet children's basic needs, defining these needs has not been straightforward. Neglected may occur during pregnancy as a result of maternal substance abuse. Once a child is born, neglect may involve a parent or caregiver failing to provide adequate food, clothing and shelter. Family size can contribute to child neglect. If the family cannot provide for the children, children can suffer neglect. Family history can play a role in parent's neglectful behavior. If parents were neglected as children meaning they learned neglectful from their own parents, they often internalize and believe those behaviors to be the "norm" which results in neglecting their own children. Neglectful behavior is most often woman. The higher proportion of female reported for neglect may reflect the social attitude that mothers is responsible for meeting the needs of their children.

There are various types of child neglect. Physical neglect refers to the failure to provide a child with basic necessities of life such as food and clothing. Educational/development neglect is the failure to provide a child with experiences for necessary growth and development, such as not sending a child to school or giving him or her an education, whereas emotional neglect is failing to provide emotional support such as emotional security and encouragement. Medical neglect is when care givers do not meet children's basic health care needs.

Magnitude of the problem of street and neglected children:

The condition in modern societies, irrespective of their economic achievements contributing for the phenomenon of the street and neglected children, the process of family disintegration, breakdown in marital



harmony massive emigration, decay of human values, parental mental and health problems, substance use, domestic violence, unemployment and poverty are factors which increase the likelihood of street and neglected children. The estimates on the street and neglected children with reference to the statistical figure either in terms of absolute numbers or in proportions are found difficult.

According to UNICEF estimate the street and neglected children in Latin American and Caribbean (up to 18 years) probably accedes 50 million in countries like Brazil, Colombia and Mexico. WHO is also estimated that around 20-30 million of street and neglected children are found in Asian continent, around 10 million in African continent and around 20 million in most industrialized countries at the world level.

The realization about the problem of street and neglected children in India was quite late, although the problem is linked with the problem of child labour, which was identified long back. In Indian context the estimates on the street and neglected children as per HUMAN DEVELOPMENT REPORT of UNDP (1993) indicates that the problem is alarming. It is estimated that around 1 lakh each street and neglected children are found in the cities of Kolkata, New Delhi and Mumbai. For further UNICEF (1994) estimated that around 4,20,000 street and neglected children are found in major cities of India such as Kanpur, Kolkata, Mumbai, Bangalore and Hyderabad. In 2008, the U.S State and local child protective services received 3.3 million reports of children being abused or neglected. 71 percent of the children were classified as victims of child neglected. Researcher has conducted an empirical study in the city of Visakhapatnam by taking a sample of one hundred and fifty street and neglected children.

Profile of the area under study:

Visakhapatnam district is one of the north eastern coastal districts of Andhra Pradesh and it lies between $17^{\circ}-15^{\prime}$ and $18^{\circ}-32^{\prime}$ northern latitude and $83^{\circ}-54^{\prime}$ and $83^{\circ}-30^{\prime}$ in eastern longitude. It is bounded on the north



partly by the Orissa state and partly by Vizianagaram district, on the south by East Godavari district, on the west by Orissa state and east by Bay of Bengal. According to 2011 census report the actual population of the Visakhapatnam is 14, 35,099. It is the second largest city in the state of Andhra Pradesh and the third largest city on the east coast of India after Kolkata and Chennai.

Historical Aspects Background of Visakhapatnam

Inscriptions indicate that the District was originally a part of Kalinga Kingdom subsequently conquered by the Eastern Chalukyas in the 7th century A.D. who ruled over it with their Head Quarters at Vengi. Coming to etymology of the name Vishakhapatnam tradition has it that some centuries ago a King of Andhra Dynasty encamped on the site of the present Head Quarters Town of Visakhapatnam on his pilgrimage to Banaras and being pleased with the place, had built a shrine in honour of his family deity called Visakeswara to the south of Lawsons Bay from which the district has derived its name as Visakheshwarapuram which subsequently changed to Visakhapatnam.

There are fifty centers in Visakhapatnam city where street and neglected children are found. Among fifty centers researcher has randomly selected fifteen centers for the present study, they are: fishing harbor, R.K beach, poorna market, relliveedhi, jagadamba junction, Railway station, RTC complex, kotha road, kurupam market, old post office, kailasagiri, simhachalam, malkapuram, gajuwaka and industrial estate.

Data analysis:

In first instance, researcher asked about the general information of the respondents. An overwhelming majority i.e., 89.9 percent of the street and neglected children belongs to the category of male; where as 10.1 percent are female. Regarding the age majority i.e., 70 percent of the respondents are 12 years old and above, where as 30 percent are below 12 years age group. When comes to the religion an overwhelming majority i.e., 90.5



percent of the street and neglected children are Hindus, followed by 3.3 percent Christians, 3 percent Muslims and 0.2 percent are from other religious background. The other question asked by the researcher was about the caste more than half i.e., 55.3 percentage of the respondents said that they belongs to backward class, followed by 21.1 percent forward caste and 2.3 percent are from scheduled tribes category. The next question asked to the street and a neglected child was about their educational qualifications. 41.7 percent of the respondents said that they have studies up to primary education, whereas 19.9 percent of the respondents have upper primary education followed by 12 percent higher secondary education. Further the researcher asked about the nativity of the respondents. More than half i.e., 69.2 percent of the street and neglected children said that their native place is Visakhapatnam city, whereas 29.4 percent of the respondents said that they are from surrounding rural areas of Visakhapatnam urban, while 1.4 percent are from tribal areas.

The next question asked to the respondents was about the duration of the time from which they have left their houses. 44.3 percent of the street and neglected children said that they are on street for less than one month duration, whereas 21.1 percent of the respondents are on the street from few months, followed by 15.6 percent from one year, 9.3 percent for few years and 10.7 percent for many years. Researcher asked the street and neglected children the reasons to come to the street. Nearly half (50 percent) of the respondents said that due to friends influence they have come to the street, contrary to this 35.4 percent of the respondents expressed the view that they have come to the street, because of deprivation of basic needs, remaining 14.6 percent did not mention any specific reasons.

The next question asked to the respondents was about the type of work which they are doing more than i.e., 53.7 percent of the respondents said that they are doing the rag picking, where as 9.5 percent of the respondents said that are working in garages, followed by 8.8 percent railway cleaners, 7.9 percent beggars, 7.7 percent tea parlour boys, 6.3



percent market coolies, 5.3 percent servant maids 0.6 percent shoes shiners and 0.2 percent prostitution etc. Immediately the other question posed to the street and neglected children was about their monthly income, more than half i.e., 52.1 percent of the respondent said that they are earning Rs.600/- per month, where as 31.5 percent of the respondents said that they are earning Rs.800/- per month and the remaining 16.4 percent of the children are earning Rs.1000/- per month.

Researcher enquired about the social life of the street and neglected children. More than half i.e. 51 percent of the respondents said that they are spending their time with friends, followed by 20.2 percent watching movies, 18.1 percent involved in gambling and 10.8 percent with alcohol and drugs. Further the next question asked to them was where they are consuming their food, 48.1d percent said that they are consuming there food in way side parlours, followed by 27.9 percent at pavements and platforms, 20 percent of the children at homes and 4 percent at non-governmental organizations.

Researcher has tried to know about the knowledge of street and neglected children regarding non-governmental organizations. Majority i.e. 78.3 percent of the respondents said that they did not have any knowledge about non-governmental organizations, whereas 21.7 percent of the children have awareness about non-governmental organizations.

Finding of the study:

Majority of the street and neglected children belongs to the category of male. They are in 12 years and above age group. Majority of them are Hindus. It is interesting to note that majority of the street and neglected children belong to the reserved category (back ward class and scheduled caste). Regarding the education majority of them have primary and upper primary educational qualifications. Further it is noticed that majority of the street and neglected children are non-migrant and belongs to the Visakhapatnam city. It is observed that majority of them are on the street



for less than one month duration and they have come to street because of friends influence. It is interesting to note that majority of them are rag pickers, and they are earning Rs.600/- per month. Regarding their social life, majority of them are spending their time with friends, and they are consuming their food at way side parlours. It is surprising to know that an overwhelming majority of street children did not have knowledge about non-governmental organizations. Majority of the street and neglected children mentioned the reasons to become street and neglected children are lack of love, care and affection and proper guidance, in these situations they were neglected and ill-treated.

To improve their conditions:

It is essential to provide necessary support and assistance for reinstatement with their families, where it is possible. Day and night shelters should be created at different important places for these children. There is need to empower the street and neglected children with acceptance and confidence protect their rights as children. Help the children to develop as respective and productive citizens. They should be providing with all the facilities for their creativity. Counseling services should be conducted regarding physical, educational, emotional and psychological problems. Police should be oriented with professional knowledge and skills in dealing with street and neglected children. In addition to that there should be proper police patrols and beats are organized and the police treat that the children with a humanistic concern to place the street and neglected children in proper places. It is important to help and support the street and neglected children by organizing self-help projects run by the children for collective action.

Conclusion:

In conclusion we can say that it is not mere enough to give birth to the children but it is essential on the part of the part of the parents to show proper care, love and affection towards them. Because today's children are



the citizens of tomorrow, if they are not moulded properly they will become a threat to the society. Parents and teachers should be role models to the children. It is also essential on the part of the parents and teachers to observe the movements of the children from time to time. Because there is an old saying that "tell me about your friend and I will tell what type of person you are", friends and environmental influence will be there upon the children. So when the children are going in a wrong track, it is the responsibility of the parents and teachers to correct their behavior and bring them back to the normal track. Unorganized sectors are also encouraging these streets and neglected children by paying minimum wages to them getting more services from them in order to meet their personal benefits. Government has to adopt strict measures to control the activities of such people.

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CRIMINAL TRIBES OF THE NORTHERN COASTAL ANDHRA DURING THE BRITISH RULE AND THEIR SETTLEMENTS AND RECLAMATION-A HISTORICAL PERSPECTIVE

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The erstwhile Northern Coastal Andhra of the Madras Presidency included the districts of Ganjam, Jeypore, Vizagapatam, Godavari, Kistna, Guntur and Nellore.¹ At present, districts of Ganjam and Jeypore are parts of Odisha state and the remaining districts are in the present Andhra Pradesh state.² The geographical areas of this region consist of the delta, uplands and agency tracts. A chain of Eastern Ghats run parallel to the Northern coast and these Ghats are home to dense tropical forests.³ Most of this region is covered with the agency tracts and a number of tribal's inhabited these forests and largely depended on the forest resources. With the advent of the British and their economic policies had severely affected the living standards of these tribal communities. This had affected their sustainable livelihood and most of them had adopted criminal activities for survival. They were many recorded minor incidents of petty crimes and criminal activities.

Under the Madras Police Act of 1859 crime records had provided a number of reported crimes mostly committed by professional and habitual criminals who were mostly nomadic tribes. In *Mofussil* system, crime and criminals classification was introduced by Inspector General of Police, Hamilton, to maintain a regular record of professional crime and criminals.⁴ The police stations maintained all the records related to the crimes and the criminal history of individuals and localities in their concerned jurisdictions.⁵ The police took action of such offences such as dacoity under sections 395, 396, 399, 402, robbery under sections 392,393,394,397,398, house-breaking are dealt under sections 449 to 452,454,455,457 to 460, of the Indian Penal



Code.⁶ Cattle theft offenders were punished under the section 215 of the Indian Penal Code.⁷

The British had notified certain tribes and termed them as criminal tribes as they were addicted to systematic committing of non-bailable offences.⁸ The Criminal Tribes Act XXVII of 1871 was enacted and implemented in North India and later it was extended to Bengal. In 1911, the Act was amended and introduced in the Madras Presidency and the Criminal Tribes Act of 1911 came into existence in all the districts of the Madras Presidency. The Act went through several amendments and the final amendment was made in 1924 for improving the surveillance over these tribes.⁹ The Criminal Tribes Act VI of 1924 was repealed in 1949 and was replaced with the Habitual Offenders Act 1952 by Government of India.

The main objective of the Criminal Tribes Act was to safeguard the rights of society against anti-social influence and its secondary aim was the reformation of the criminal tribes.¹⁰ With the view to reduce organized crime and to bring the various castes habitually addicted to crime under control was the main provision in this Act.¹¹ Under Section 20 of the Act the registration, surveillance and control of certain criminal tribes and eunuchs was extended to the districts of the Northern coastal districts of Andhra. Under the Sections 24-26 of this Act the names and residences of all eunuchs were also registered, as they were suspected of kidnapping and for committing offences under the Indian Penal Code, Section 377.¹² The Government took the finger prints of registered members and they had to report themselves at fixed intervals to a police officer, this was to restrict their movements to a particular area.¹³ As the Northern Coastal Andhra contained vast agency tracts, many habitual criminal tribes' occupation was crime and earned their livelihood by committing crimes.

In 1913, the nomadic tribes the *Yerukulas*, *Yenadis* and others tribes of the Northern Coastal districts of Andhra were brought under this Act. The motive for these tribes to commit crimes were lack of property, vagrancy, wanderlust, lack of stability and general purpose in life,



restlessness and aimlessness. The criminal tribes had committed many offences both organized and unorganized.¹⁴ Highway robberies, dacoity, house breaking, cattle theft was widely prevalent form of crime in this region and this offence was mostly committed by the members of the criminal tribes. The tribes *Dombus* of Jeypore district, *Jogulas* and *Annaboyinapally Malas* were famous for cattle theft for the sake of skins and for consumption.¹⁵

Classification of the criminal tribes

The criminal tribes were classified into two types, settled and wandering, the settled earn their livelihood by agriculture labour and involved in petty theft cases.¹⁶ The wandering tribes moved in gangs and their livelihood was hunting and by crimes such as theft, burglary, dacoity and various forms of cheating.¹⁷

These habitual criminals committed many non-bailable offenses and the police registered them and their movements were restricted¹⁸ to a particular area under Section 12 and also subject them to discipline.¹⁹ The registered member whoever violated the rules of this act were punished with rigorous imprisonment for a term of one year for first conviction and on second conviction they were punished with imprisonment of two years. If they were convicted for more than three times they were liable for the punishment of whipping and transportation for life. Under the Indian Penal Code if the registered member committed any crime, he was convicted with rigorous imprisonment not less than seven years.²⁰ The Government had instructed the police and the headmen of the villages for proper surveillance for identifying the criminal community who are addicted to committing of non-bailable offences. Registration of such members was done by a first class Magistrate or by District Magistrate.

In the Northern Coastal Andhra certain tribes were declared as criminals under section 3 of the Criminal Tribes Act and the provisions under section 10 (1) (a) and (b) were applied to the tribes *Donga Lambadis*



and *Donga Yanadis*.²¹ Under sections 11 and 16, specified members of the criminal tribes were restricted in their movement. The most troublesome criminal tribes were the *Donga Lambadis*, *Donga Yanadis*,²² *Donga Dasaries*, *Donga Yerukalas*, *Dommaras*, *Donga Woddars*, *Jogulas*, *Donga Yanadis*, etc., and they were registered under this Act.²³ The *Yanadis* were a criminal tribe declared under the Act during the years 1913, 1915, 1917 and 1929 as members of the tribes residing in most of the villages in the plains have been committing offences. *Donga Yanadis* were expert housebreakers, robbers and dacoits but their gangs were small, unstable and wandering and the villagers dread and detest them.²⁴ They were a bunch of determined characters and who were prepared to resist arrest and retaliate by fresh crime with increased ferocity when any of their friends were put into jail.²⁵ *Donga lambadis* tribes were mostly seen in the areas of Guntur, Nellore and Kistna districts and they had committed a number of organized crimes. The *Dandasis* tribes were declared as criminal tribes under section 3 of the Criminal Tribes Act. Some of the registered members of *Dandasis* tribes resided in the old Vizagapatnam district, in the areas of Chicacole and Tekkali circles of the old Ganjam district and Paderu, Rogalu and Gangaraju Madgole stations of the Jeypore police district. On the formation of the new Orissa province some of these tribal areas came under the Orissa providence.²⁶ In the year 1937, *Dandasis* and other tribes of Vizagapatam district were transferred from Ganjam and Jeypore police district under the section 3 and 10 of the Criminal Tribes Act.²⁷ Under section 3 of the Act, the Oriya *Domas* and *Audiniya Dombsin* of the Agency portions of the old Padwa taluk were registered. The *Ghasi Dombs*, *Dandasis* and *Donga Yanadies* in the plain portions of Chicacole and Tekkali police circles and Mundapottas in Tekkali police circle and the tribes in the parts of Vizagapatam district were specified as criminal tribes.²⁸ The tribe *Nakkalas* were registered in the year 1913 and they had committed a number of house breaking thefts. The tribes *Telaga Pamulas* were registered in 1917 who were professional thieves, burglars, dacoits and jewel snatchers. The *Anipe-malas* in Kottapeta station limits were known for burglary were



registered. The tribe *Dommaras* wandered in groups, performed acrobats and snake-charming. The men depended more on crime to maintain themselves and they committed dacoity, robbery, burglary and theft. There were number of registered members in Rajanagaram and Polavaram and some of the tribal members lived by working as agricultural labourers, rear and sell pigs and make mats, etc. The tribes *Reddikis* belong to a sub-sect of *Kapus* of the Vizagapatam district were declared as criminal tribe. They have acquired a bad name for their *rowdyism* and riotous behavior in Cocanada and their disregard of law and order. Many of them were convicted for various crimes including robbery, dacoity, housebreaking and theft.²⁹ *Yerukalas* were also registered under this Act and they were convicted for minor crimes of house breaking.³⁰ This region was subjected to incursions of gangs of *Dommaras* from the Hyderabad state. The introduction of this Act has resulted in a considerable decrease in crimes against property as will be seen from the following figures, in the year 1924 the crimes against property was 1530 and after nearly ten years, in the year 1932 the number of crimes was 1371.³¹ The better registration and surveillance of these tribes had resulted in crime control.

The Madras Registration of Habitual offenders Act XXX of 1943 was enacted for the fresh registrations of the habitual criminals tribes. The restriction under section 10 (1) (a) of the Act were imposed to curb the criminal propensity of the active members. Those who conducted themselves properly and proved worthy of the concession temporary exemption was granted and sometimes removed from the registers. The *Audiniya Dombs* of Jeypore district, *Yanadis* of Nellore district were registered under section 3 and 10 of the Criminal Tribal Act and under section 11 the movements of *Telaga Pamulas* were restricted to the plains of Ganjam, Vizagapatam and East Godavari districts and they were thus prevented from entering the Agency tracts.³² The criminal tribes who were convicted were transferred to settlements for the unexpired periods of their sentences for good conduct.³³ The registered members who led honest lives or were too old or too weak to



commit crime the restrictions imposed under section 10(1) (a) was relaxed.³⁴ A number of such criminal tribes were registered, re-registered and removed in the districts of the Northern coastal Andhra.

Criminal Tribes Settlements and Reclamation

The Settlements and Reformatory measures were undertaken by the British government in 1908.³⁵ With subsequent amendments to the Act, punitive penalties were increased and fingerprinting of all members was made compulsory.³⁶ The Criminal Investigation Department had administered common standards and forms for the notification, registration and restrictions of criminal tribes. Initially, the reformatory settlements were under the Salvation Army, missionaries and some private organizations and later the British government took over.³⁷ The reformatory settlements in the Northern coastal Andhra were under the supervision of the Deputy Inspector-General of Police and the District Superintendents.³⁸ An Inspector of Police was appointed to establish communal panchayats among the members of the tribes. The communal panchayat system was successful in most of the settlements especially among the *Dandasis* and the *Pano panchyats* in *Gumsur Udayagiri* circle of Ganjam district.³⁹ Many of the tribes were settled in villages under the police watch to ensure that no registered member of the tribe was absent without notice.

There was Stuartpuram settlement and Sitanagaram Settlement in Guntur, Bitragunta Settlement, Bitragunta Reformatory and Chintaladevi Settlement in Nellore.⁴⁰ A Criminal Settlement at Kalichedu and Kavali were opened in the year 1913 and was extended to Allur and Bitragunta. In the year 1918 the Kalichedu Settlement was abolished. The Stuartpuram settlement in Guntur was managed by the Salvation Army and the rest of the settlements by the government. A new settlement was opened at Chintaladevi in Nellore for the *Kanjar bhats* as there was an increase in the population of these settlements. Certain members *Donga Woddars* were restricted to Sitanagaram settlement, *Donga Dasaris* were restricted to Siddhapuram, Aziznagar and Sitanagaram settlements, *Donga Yerukalas*



were restricted to Siddhapuram, Stuartpuram and Sitanagaram settlements, *Nattam Korachas* were restricted to Sitanagaram settlements and *Donga Yanadis* were restricted to Sitanagaram settlements under section 3 of the Act and subjected to the provisions of the Section 10(1) (a) and (b) of the Act.⁴¹ The reformatory settlements worked satisfactorily under the administration of the Commissioner of Labour.

Welfare measures

Under welfare measures, new houses, and land for cultivation and opportunities for alternative livelihood was arranged for many of these settlers and others made a livelihood out of charcoal burning and marketing of their produce.⁴² Agriculture was the main occupation of the settlers in the Sitanagaram settlements and *Yanadi* colonies, bull carts and seeds were supplied free and money advances were given by the Agriculture Department. The industries like chapli-making, weaving, stone quarrying and manufacture of matches, etc., were carried on in these settlements and the *Yanadis* took to charcoal making which was remunerative. There was a growing band of young men in the Bitragunta settlement who disliked for agricultural labour and to avoid them from committing crime an alternative employment was provided in industrial and non-agricultural areas such as cottage industries.⁴³ The reclamation of the *Dandasis* of Ganjam district, the Rajah of Bobbili donated Rs.100 and granted lands through the District Superintendent of Police in the year 1929.⁴⁴ Not only government but some private individuals also encouraged for the rehabilitation of these tribes. The health of these settlers was taken care by the Rural Medical Officers and anti-malaria operations were undertaken.⁴⁵

The registered members along with families were placed in these Settlements and separate reformatory settlements for tribal boys from age 4 to 18 years, away from their parents. The boys and girls were given education, mid-day meal and books for free of cost and trained in technical fields. The Commissioner of Labour granted them with books, clothes and mid-day meals to encourage the attendance of school going children.⁴⁶



These colonies were reported to be settling down happily and many of these were reformed from their previous criminal lives.⁴⁷ As preventive measure the registered criminal tribes were provided with Reformatories, Settlements and also assisted them in lawful occupation.

Holding in Abeyance System : The system of Holding in Abeyance was introduced in under rule 10, section 10 (1) (a) According to this scheme, the criminal tribe members who were not particularly dangerous were exempted from reporting on conditions, if not, they had to report twice every night at the police station. This system enabled the police to concentrate their attention on the really bad criminals and it had worked satisfactorily through their regular inspections.⁴⁸ The criminal tribe members were made to realize that when they show a tendency to reform and they were encouraged by being given freedom from reporting. The application of the abeyance system had yielded beneficial results.⁴⁹ Once a tribe was officially notified, its members had no recourse to repeal such notices under the judicial system.⁵⁰ Their movements were monitored through a system of compulsory registration and passes, which specified where the holders could travel and reside, and district magistrates had maintained records of all such members. In 1946, surveillance over wandering gangs was removed, but had no noticeable effect on the control of such gangs or on the state of crime.⁵¹ There was a marked increase in crime in the year 1947 due to unemployment and abrogation of the Criminal Tribes Act.⁵² In the year 1947, the Government had repealed the Act and fresh registrations were made under the Habitual Offenders Act. The restrictions imposed on members of the tribes were also considerably relaxed,⁵³ except section 3 of the Madras Restriction of Habitual Offenders Act.

Conclusion: The habitual criminals' tribes were a part of the society, their welfare and protection was considered under the Criminal Tribes Act. In the Northern Coastal Andhra during the British rule, many wandering gangs were registered and kept under police surveillance, restricted their



movement to prevent the crimes committed by them and there was considerable decrease in crimes. The criminal tribes were confined in the Settlements and reformatories in various places arranged for them to reform. These special settlements were managed initially by private individuals later by the British government. Discipline, periodic inspections and panchyat system proved beneficial. Most of the criminal tribes of these settlements had left committing crimes and were settled. The Habitual Offenders Act of 1943 was introduced for better reformatory and penal needs, which repealed the Criminal Tribes Act after India's Independence.

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THE IMPACT OF RETAIL IN THE GROWTH OF INDIAN ECONOMY AND CHALLENGES

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Introduction

Retail industry in India is gaining momentum and significance day for day with crores of rupees being pumped in and many big players and men penetrating into the retail business. Which has till recently been the domain of the small retailer. Retail industry is the largest provider of employment in India and contributes significantly to the GDP of India. With the backdrop of sea changes that are being taken place in retail trade every day.

Scope of retailing

The world retail is derived from the French word retailer meaning to cut a piece off to break bulk in simple terms; it implies a first-hand transaction with the customer. Retailing can be defined as the buying and selling of goods and services. It can also be defined as the timely delivery of goods and services demanded by consumers at prices that are competitive and affordable.

Today retailing intermediaries the challenge is whether they can adapt to the changing relation in a way that ensures their relevance and in this property they must identify a value adding role for themselves in the new landscape of producer.

Retailing involves a direct interface with the customer and the coordination of business activities from end to end- right from the concept or design stage of a product or offering, to its delivery and post-delivery



service to the customer. The industry has contributed to the economic growth of many countries and is undoubtedly one of the fastest changing and dynamic industries in the world today. In India the vast middle class and its almost untapped retail industry are the key attractive forces for global retail giants wanting to enter into newer markets, which in turn will help the India Retail Industry to grow faster.

Indian retail is expected to grow 25 per cent annually. Modern retail in India could be worth US\$ 175-200 billion by 2016. The Food Retail Industry in India dominates the shopping basket. The Mobile phone Retail Industry in India is already a US\$ 16.7 billion business, growing at over 20 per cent per year. The future of the India Retail Industry looks promising with the growing of the market, with the government policies becoming more favorable and the emerging technologies facilitating operations.

TYPES OF RETAIL OPERATIONS:

Retail operations enable a store to function smoothly without any hindrances. The significant types of retail operations consist of:

Department store

- Specialty store
- Discount/Mass Merchandisers
- Warehouse/Wholesale clubs
- Factory outlet

Retail Management System targets small and midsize retailers seeking to automate their stores. The package runs on personal computers to manage a range of store operations and customer marketing tasks, including point of sale; operations; inventory control and tracking; pricing; sales and promotions; customer management and marketing; employee management; customized reports; and information security.

RETAILING SCENARIO- GLOBAL VIEW:

Change is a part of life and relating is no expiations of the world are is the large private industry and majority of top companies of the world

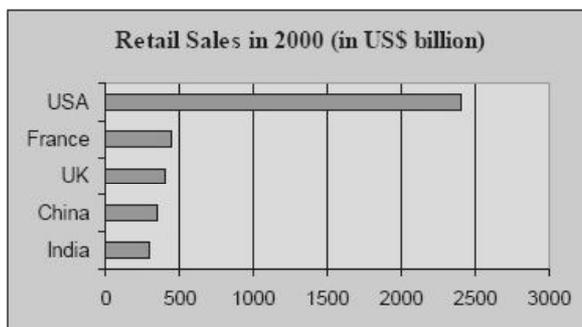


are engaged in this industry. Retailing communication 10% world work force industry every living individual as an inputs customer. Retailing is overall to be more lucrative and hassle from to setup. Harder of maney numbers innovations are shopsticated technologies are being proceeded into the industry regulatory. The retail industry is undergoing repaired changes globally. Retailing in more developed countries is a big business and better organized than what in India. According to a report published by McKinsey & Co. along with the Confederation of the Indian Industry the global retail business is a worth a staggering US\$ 6.6 trillion. In the developed world, most of it is accounted for by the organized retail sector.

The service sector accounts for a large share of GDP in most developed economies. And the retail sector forms a very strong component of the service sector. In short, as long as people need to buy, retail will generate employment. Globally, retailing is a customer-centric with emphasis on innovation in products, process and services.

With total sales of US\$ 6.6 trillion, retailing is the world largest private industry, ahead of finance and engineering. Some of the world largest companies are in this sector: over 50 Fortune, 500 companies and around 25 of the Asian Top 200 firms and retailers. Wal-Mart, the world second largest retailer, has a turnover of US\$ 260 billion, almost one-third of India GDP.

Figure-1: Retail Sales in 2000



IMPACT OF RETAIL
MANAGEMENT IN THE
GROWTH OF INDIAN
ECONOMY



As many as 10% of the world billionaires are retailers. The industry accounts for over 8% of GDP in western countries, and is one of the largest employers. According to the U.S. Department of Labor, more than 22 million Americans are employed in the retailing industry in over 2 million retail stores.

Table-1: Top 10 Retailers World Wide

Rank	Retailer	Home Country
1	Wal-Mart Store, Inc.	USA
2	Carrefour Group	France
3	The Home Depot, Inc.	USA
4	The Kroger Co.	USA
5	Royal Ahold	Netherlands
6	Metro AG	Germany
7	Target Corporation	USA
8	Albertson's, Inc.	USA
9	Sears, Roebuck and Co.	USA
10	Kmart Corporation	USA

Source: Retail Forward, Inc.

RETAIL INDUSTRY IN INDIA AND GROWTH SECTOR

Indian retail industry which was traditionally dominated by small family run kirana store is undergoing attrition and served trends are emerging the past few years have seen the evolution of organized retailing traditional grocery stores have embraced the modern retailers has become very difficult. Big players and MNC are foraying into Indian retail shop which talk recently has been reigned by a tiny and small retailer with piece of investment.

Retail is India largest industry, accounting for over 10 percent of the country GDP and around eight percent of employment. Retail in India



is at the crossroads. It has emerged as one of the most dynamic and fast paced industries with several players entering the market. That said, the heavy initial investments required make break even hard to achieve and many players have not tasted success to date. However, the future is promising; the market is growing, government policies are becoming more favourable and emerging technologies are facilitating operations.

India's retail sector appears underdeveloped not only by the standards of industrialized countries but also in comparison with several other emerging markets in Asia and elsewhere. There are only 14 companies that run department stores and two with hypermarkets. While the number of businesses operating supermarkets is higher (385 in 2003), most of these had only one outlet. The number of companies with supermarket chains was less than 10.

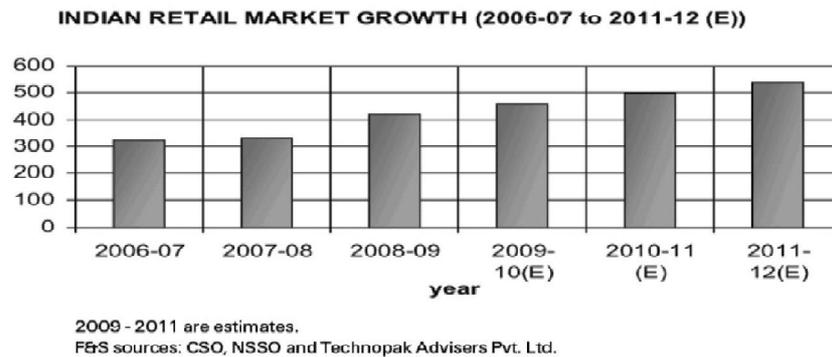
India has topped the AT Kearney's annual Global Retail Development Index (GRDI) for the third consecutive year, maintaining its position as the most attractive market for retail investment. According to the 8th Annual Global Retail Development Index (GRDI) of AT Kearney, India retail industry is the most promising emerging market for investment. In 2007, the retail trade in India had a share of 8-10% in the GDP (Gross Domestic Product) of the country. In 2009, it rose to 12%. It is also expected to reach 22% by 2010. According to a report by North bridge Capita, the India retail industry is expected to grow to US\$ 700 billion by 2010. By the same time, the organized sector will be 20% of the total market share.

The Indian retail market one of India's fastest growing industries is expected to grow from US\$ 350 billion to US\$ 427 billion by 2010. According to Euro monitor International, the Indian Retail market will grow in value terms by a total of 39.6 per cent between 2006 and 2011, averaging growth of almost 7 per cent a year.

Modern retail accounts for about 4 per cent of the total retail market in India. This share is expected to increase to about 15 -20 per cent with the



entry of a number of corporate into the segment. Modern retail formats have grown by 25-30 per cent in India in the last year and could be worth US\$ 175-200 billion by 2016, we can expect by the Indian government recently announced that FDI are allowed in the financial year 2012-13. That the reason the Indian economy as well as Indian financial system may be increasing and occupied the world market also.



RETAILING IN INDIA

- i. Total Consumer Spend in the Year 03-04 - INR 9300 billion (USD 375 billion) growing over 5% annually
- ii. Retail sales - 55% at INR 280 billion (USD 205 billion)
- iii. Organised Retail - Only 3% but growing at 30%
- iv. Organised retail to cross INR 1000 billion mark by 2010
- v. INR 200 billion investment in the pipeline
- vi. Top 6 cities account for 66% of total organized retailing.

MAJOR INDIAN RETAILERS

- i. Food & Grocery: Big Bazaar, Food Bazaar
- ii. Home Solutions: Hometown, Furniture Bazaar, Collection-i
- iii. Consumer Electronics: e-zone
- iv. Shoes: Shoe Factory
- v. Books, Music & Gifts: Depot



-
- VI Health & Beauty Care: Star, Sitara
 - VII E-tailing: Futurebazaar.com
 - VIII Entertainment: Bowling Co.

RETAIL OPPORTUNITY IN INDIA

Role of government: As in other countries, government policy can and should play an important role in modernizing the unorganized sector and improve its competitiveness. But question is what should be exact role of government. Should it go for policies for protection of traditional retailers by restricting organized retail or encourage organized retail to reap benefits.

India's economy witnessed a GDP growth rate of 7.4% during the fiscal year 2009-10 and is further expected to grow at c. 8.5% in 2010-11. With the boom of the service sector and increased industrial output, the growth pace has spiraled in the last decade. This has set a sustainable platform for consumerism and rising per capita spend leading to an inclusive growth. Growing disposable income has led to increasing consumer aspiration, with easy access to consumer finance lending a source to achieve these aspirations and desires. The middle class today accounts for c. 47 percent of the total households in the country, which has rapidly grown over the last decade and is expected to have a similar trend over the coming years. The Indian consumer today is exposed to a large variety of products from where they pick and choose till they get the right product at the right price.

The Indian retail environment has been witnessing several changes on the demand side due to increased per capital income, changing lifestyle and increased product availability. In developed markets, there has been a power shift with power moving from manufactures towards the retailers. The strategies used by retailers to wrest power include the development of retailers own brands and the introduction of slotting allowances which necessitate payments by manufactures to retailers for providing shelf space for new products. The recent increased power of retailers has led to the



introduction of new tactics by manufactures such as every day low pricing, partnership with retailers and increased.

THE FUTURE OF RETAIL INDUSTRY

The retail industry in India is currently growing at a great pace and is expected to go up to US\$ 833 billion by the year 2013. It is further expected to reach US\$ 1.3 trillion by the year 2018 at a CAGR of 10%. As the country has got a high growth rates, the consumer spending has also gone up and is also expected to go up further in the future. In the last four year, the consumer spending in India climbed up to 75%. As a result, the India retail industry is expected to grow further in the future days. By the year 2013, the organized sector is also expected to grow at a CAGR of 40%.

Recent emerging changes in Indian retail:

Experimentation with formats: Biggest challenge for organized retailing to create a “customer-pull” environment that increases the amount of impulse shopping. Research shows that the chances of senses dictating sales are up to 10-15%. Retail chains like Music World, Baristas, Pyramid and Globus are laying major emphasis & investing heavily in store design.

Addressing long waiting times with point of activities

Companies can make the checkout lines exciting. They can go beyond placing magazines and candies to provide meaningful activities. For example, State Bank of India branches they introduced for green channel system just go and withdraw your money without any slips that is just take away in just “2 or 3minutes” which offered to credit card and debt card customer’s. account if she/he waited more than 5 minutes. This activity may help to position the firm as an efficient company offering convenience to busy customers.

Established Quality of Service

Customers have an expectation of what service they will receive. Companies that define their level of service quality that they can realistically satisfy can better monitor their customers’ satisfaction.



Growth in income

Value added goods sales, Food and apparel retailing key drivers of growth. Organized retailing in India has been largely an urban phenomenon with affluent classes and growing number of double-income households

To become a truly flourishing industry, retailing needs to cross the following hurdles:

- i. Automatic approval is not allowed for foreign investment in retail.
- ii. Regulations restricting real estate purchases, and cumbersome local laws.
- iii. Taxation, which favours small retail businesses.
- iv. Absence of developed supply chain and integrated IT management.
- v. Lack of trained work force.
- vi. Low skill level for retailing management.
- vii. Lack of Retailing Courses and study options
- viii. Intrinsic complexity of retailing – rapid price changes, constant threat of product obsolescence and low margins.

Challenges in FDI flows:

It has one hand there has been a strong objection for the unrestricted flow of FDI in the retail trading by an uncontrollable number of both domestic as well as foreign corporate retail giants, to the contrary, the critics of unrestrained FDI have always fiercely retorted by highlighting the adverse impact, the FDI in the retail trading will have on the unorganized retail trade, which is the source of employment to an enormous amount of the population of India.

1. The antagonists of FDI in retail sector oppose the same on various grounds, like the entry of large global retailers such as Wal-Mart would kill local shops.



2. Millions of jobs, since the unorganized retail sector employs huge percentage of Indian population after the agriculture sector.
3. That the global retailers would conspire and exercise monopolistic power to raise prices and monopolistic power to reduce the prices received by the suppliers.
4. It would lead to asymmetrical growth in cities, causing discontent and social tension elsewhere.

The consumers and the suppliers would lose, while the profit margins of such retail chains would go up. Many trading associations, political parties and industrial associations have argued against FDI in retailing due to various reasons. It is generally argued that the Indian retailers have yet to strengthen their position. The existing retailing scenario is characterized by the presence of a large number of fragmented family owned businesses, so they would not be able to survive the competition from global players.

Indian retailers have argued that since lending rates are much higher in India, Indian Retail industry especially small retailers, are at a disadvantageous on their position.

- Compared to that foreign retailers who have access to International funds at lower interest rates.
- High cost of borrowing forces the domestic players to charge higher prices for the products.
- Another argument against FDI is that FDI in retail trade would not attract large inflows of foreign investment since very little investment is required to conduct retail business.
- Goods are bought on credit and sales are made on cash basis

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IMPACT OF SUPERSTITIONS ON WOMEN IN GENDER BIASED SOCIETY

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INTRODUCTION

As the communication revolution is sinking the world to become a 'global village' more and more, globalization is a phenomenon that is becoming more ubiquitous in all parts of the world and in all spheres of an individual's life. It is coercing people to think globally. It is in this context that the importance of thought processes and belief patterns emerges and the values, attitudes, interests, beliefs are undergoing tremendous change. From the surface, it seems as though globalization has no significant impact on families and individuals and that our lives are 'same as in the past', or 'unchanged' in most circumstances. But, the effect of globalization, computerization, and modernization affect each and every individual globally and if the positive effects of globalization are to be achieved people should think in a rational way. The irrational beliefs are to be discarded from our belief system because human beings-especially their thought process- plays a significant role in the prevalence of globalization. Irrational and superstitious belief patterns will only act as a hindrance to the positive effects of globalization. If people are not prepared to think beyond their irrational belief patterns, then the concept of globalization would be a herculean task. The question is, whether the effect of globalization has brought about changes in the belief pattern of the women, particularly in their superstitious beliefs. Has globalization discarded the superstitious beliefs among women, especially in a superstitions ridden society of India?

Women in India have silently maintained the performance and stability of society's cultural institutions, living a life of roles and doing



their duty as daughters, wives and mothers. But the fullness of their persons has never been allowed to break through these bounded roles. Educationists are of the opinion that mother is the first educator of the child. Therefore it is very necessary that a mother is imbued with good qualities and acts as a guide. Thus the education of women is of great importance in our national and social life. It is the duty of the society and the government to provide adequate facilities for the education of women. Because if we educate a girl, we educate the whole family. A Chinese proverb says, "If you wish to plan for a year, plant wheat, if you wish to plant for 10 years, grow trees, if you wish to plan for 100 years educate your women. A truly educated mother can very easily retrieve the minds of her children from fears, prejudices and superstition in which they may be entangled. She can train a child's mind and keep him away from undesirable company and wrong notions which will go a long way in the nation building. Also, the role of women outside home is becoming an important aspect of the social and economic life of the country. Science and Technology has brought a complete revolution in thoughts and attitudes of individuals. It is felt need that Indian women have to come forward and to play a great role in the development of scientific thinking and scientific disposition in solving the problems of life. Napoleon said, "Give me an educate mother, I shall promise you the birth of a civilized nation. By educating the women we can educate the whole nation, because a country can never rise without the contribution of 50% of its population." Women wrought with superstitious beliefs are a catastrophe not only to themselves but to the entire nation.

A superstition is anything that people believe that is based on myth, magic, or irrational thoughts. They are beliefs that are steeped in lore or tradition, and it is usually difficult to pinpoint the exact origin. Superstitions may involve animals, graveyards, ghosts, inanimate objects, or even other people. Superstition is an attitude, or attitudes, individually held by people which relate their existence to the general order of the cosmos but which are not based upon empirical evidence nor incorporated within the



institutionalized belief systems of a society as defined by leading representatives of these systems at any given time (Jarvis, 1980). Most superstitions start in fact, and then become distorted over years and years of use. Others are formed from religious beliefs. For example, a popular superstition, that it is bad luck to walk under a ladder, came from Christian religion. The ladder makes a triangle with the wall and ground, representing the Holy Trinity. Walking through the triangle, under the ladder, meant that you were in league with the devil, and might lead the other villagers to condemn you as a witch. Superstition is a belief, half-belief or a practice for which there appears to be no rational substance. People, who are into it, claim to have certain knowledge or evidence based on their philosophical scientific or religious convictions. Superstition can be defined as the irrational belief in the existence of unseen forces (frequently thought of as evil spirits) controlling people's fates or the outcomes of events, usually with negative effects, unless particular actions are taken to prevent the ill effects or to produce the desired good effects; this may involve a person's behaviors and actions, avoidance of actions, places, etc., or the use of amulets, etc.

Even in this post-modern, post enlightenment civilization, superstition is still alive. In cities like New York, London, Shanghai, Mumbai, one can find thousands of palm readers, tarot-card readers, astrologers and now surprisingly professional associations and certification programmes are picking up the trend. Predictions have become a multi-million dollar business. Fear of the unknown, inability to control or predict future have significantly influenced the rational thinking and beliefs of the society. The core concept of superstition in India is sprung with the objective to protect from evil. Though some of them have a logical reasoning, most appear unsubstantiated and absurd.

For instance, in a shocking incident, a daily wage labourer named Afizuddin Ali married his teenage daughter and made her pregnant, citing "divine sanction" at Kashiajhora village in Jalpaiguri district of West Bengal recently.



A rickshaw puller in Chennai committed suicide so that his eyes could be used to restore vision to his blind brother. Tragically it was found out after his death that his eyes could anyway not have been used on account of medical reasons.

A woman psychiatrist killed her elder son in order to use his blood for transfusion into the body of her younger son so that the latter could become as intelligent as his [now dead] brother. The father who looked on at the horrendous and bizarre operation was a doctor himself. All this was done at the behest of a swamiji

Education plays an important role and it has been using as weapon to remove the barriers, people thought that would conquer superstition. The wave of globalization computerization and modernization is supposed to sweep superstition. However the removal of deep rooted beliefs is a Herculean task for education. No matter how many enthusiasts try, any number times, still "superstitions" remain one of the least successfully tackled problems which the modern India faces. The irrational beliefs should be discarded from the belief systems of the people as their thought process plays a significant role in the development of the nation, in this process the socialization of the society help the removal of evil though from the minds of the people.

Indian constitution provides variety of safeguards to protect women interest in India. Article 51-A (h) of the Indian Constitution clearly states that "It shall be the duty of every citizen of India to develop the scientific temper, humanism and the spirit of enquiry and reform". (Assam times – May 4th 2009). But has this been ever taken into account by any organization or any individual? The Indian Cinema, Television, the Print media keep harping on the triumph of superstition, ghosts and astrological predictions against the credibility and rational that science offers. The TRP readings circulation and the clear cut material benefits override the process of the ignorant masses.



Gender Bias in Superstition:

Gender is a common term where as gender discrimination is meant only for women, because females are the only victims of gender discrimination. Gender discrimination is not biologically determined but it is determined by socially and the discrimination can be changed by the proper and perpetuate efforts. Denial of equality, rights and opportunity and suppression in any form on the basis of gender is gender discrimination.

Females are nearly 50 percent of the total population but their representation in public life is very low. Recognizing women's right and believing their ability are essential for women's empowerment and development. "There is a difference between gender and usage of superstitious behaviour with women more likely than man to utilize superstitious beliefs and behaviours" (Burhamann and Zaugg, 1981) men and women have been found to differ on emphasis of "appearance", rituals, with women emphasizing these more (Burmamann etal, 1982). Hence the victimization of women because of superstitions in India is more. Some of the gender-based superstitious practices that victimize women in India are:

Preference for the Male Child:

In every house hold in India, a son is preferred to a daughter. The practice of son preference emerged with the shift from subsistence agriculture, which was primarily controlled by women, to settled agriculture, which is primarily controlled by men. The desire for a son sometimes becomes an obsession. This practice denies the girl child good health, education, recreation, economic opportunity and the right to choose her partner, violating her rights under articles 2, 6, 12, 19, 24, 27 and 28 of the Convention on the Rights of the Child. Even now, while education, science and culture have taken big strides, the craving for a male child in the people has not changed. This sort of propensity is strong even with middle class and the poor and they feel that giving birth to the female child



is a curse on their family or is a bad omen. Hindus believe that a man's soul will not attain peace if he does not have a son to perform the required obsequies and other rituals following it for him. His is an important sphere where a woman cannot slip into man's shoes. (Prithvi Nath Tikop, 1985). Son preference refers to a whole range of values and attitudes which are manifested in many different practices, the common feature of which is a preference for the male child, often with concomitant daughter neglect. It may mean that a female child is disadvantaged from birth; it may determine the quality and quantity of parental care and the extent of investment in her development; and it may lead to acute discrimination, particularly in settings where resources are scarce. Although neglect is the rule, in extreme cases son preference may lead to selective abortion or female infanticide.

In many societies, the family lineage is carried on by male children. The preservation of the family name is guaranteed through the son(s). Except in a few countries (e.g. Ethiopia), a girl takes her husband's family name, dropping that of her own parents. The fear of losing a name prompts families to wish to have a son. Some men marry a second or a third wife to be sure of having a male child.

Superstition Regarding Pre-Destined Marriage:

It is often said that "marriages are made in Heaven". But this does not sound very true. Marriages are patiently and sometimes painfully contrived on earth. Two parties agree on an alliance and two people agree to live together and enrich each other's lives: The key to success in that is a sincere spirit of tolerance; of give and take from either side but not fate (Marriage – The Indian Way – Benjamin Disraeli).

The blind belief in predestined marriage victimizes women in gender biased society. Woman is asked to accept husband of her parents' choice, submit to her husband's authority unconditionally even if he ill-treats her and resign to her condition as a virtuous women (a pativratha). A girl child is oriented from her childhood to surrender to the male



authority in the house. The rituals performed by the young girls are exclusively for a perfect husband. Every woman from such societies superstitiously follows the rituals and if she fails to get the perfect one she compromises blaming it on her fate rather than questioning the belief.

Early marriage and miseries

Early marriage is another serious problem which some girls face, as opposed to boys, especially in rural India. The practice of forcing girls into marriage at the age of 11, 12 or 13, after which they must start producing children, is prevalent. The principal reasons for this practice are the girls' virginity and the bride-price. Young girls are less likely to have had sexual contact and thus are believed to be virgins upon marriage; it is believed that this condition raises the family status. In some cases, virginity is verified by female relatives before the marriage. Girls hailing from poor communities where early marriages occur are also victims of son preferential treatment and will probably be malnourished, and consequently have stunted physical growth.

Lack of basic knowledge of human bodily functions can lead to illogical conclusions when illness sets in, or especially when a mother or her infant dies. Surrounded by myths and superstition, what may be a simple mishap can be explained in much more sinister terms as the product of evil spirits or bad omens.

In most of the rural areas in many pockets of the developing world have disproportionately fewer health centres and clinics, trained midwives, nurses and doctors. To a large extent of rural dwellers, health treatment must be obtained from traditional birth attendants. Most of such attendants have no formal training in health practices but acquire their skills via apprenticeship. These are skills passed down through generations of women. By observing a given situation, the attendant learns which remedy to use for which illness, or how to perform different kinds of delivery. If the situation changes, they try to adapt their knowledge and remedies and



hope that it works. If things go wrong, however, supernatural explanations are given and the untrained- non-professional attendant is never held responsible.

Hapless Widow

A widow in gender biased society is the greatest victim of superstitions. Unlike most of the western societies widow in Indian society is considered unlucky and bad omen. Superstitious beliefs leave her devoid of ornamentation, basic comforts, property and in certain very traditional societies even food and shelter. They are denied every opportunity to better their lives. Very few widows have seen a better day thanks to the reformers and their call for remarriages. A widow is more vulnerable to the blind beliefs than a widower. The issue of a hapless widow in a superstition ridden society still remains to be addressed.

Female Genital Mutilation (FGM)

Traditional cultural practices reflect values and beliefs held by members of a community for periods often spanning generations. Every social grouping in the world has specific traditional cultural practices and beliefs, some of which are beneficial to all members, while others are harmful to a specific group, such as women. These harmful traditional practices include female genital mutilation (FGM); forced feeding of women; early marriage; the various taboos or practices which prevent women from controlling their own fertility; nutritional taboos and traditional birth practices; son preference and its implications for the status of the girl child; female infanticide; early pregnancy; and dowry price. Despite their harmful nature and the Female genital mutilation (FGM), or female circumcision as it is sometimes erroneously referred to, involves surgical removal of parts or all of the most sensitive female genital organs. It is an age-old practice which is perpetuated in many communities around the world simply because it is customary. FGM forms an important part of the rites of passage ceremony for some communities, marking the coming of age of the female



child. It is believed that, by mutilating the female's genital organs, her sexuality will be controlled; but above all it is to ensure a woman's virginity before marriage and chastity thereafter. In fact, FGM imposes on women and the girl child a catalogue of health complications and untold psychological problems. The practice of FGM violates, among other international human rights laws, the right of the child to the "enjoyment of the highest attainable standard of health", as laid down in article 24 (paras. 1 and 3) of the Convention on the Rights of the Child.

A bride's misery

In India a bride often has to pay a heavy price if immediately after her marriage the death of her husband or any other member of her husband's family occurs. She is subjected to torture, taunts and tribulation for the whole of her life. These superstitious practices undoubtedly bring about negative impact on the progress and development of society as well as individual.

Other Superstitions

Bhuta or Demon Worship is popular in many regions; they worship the evil spirits with ritual performances. In India people started believing all these mainly because of poverty in the society and village heads used / misused their power and peoples belief and superstition

for their own benefit. Faith in evil spirits is not virtuous. This kind of fear is not conducive to spiritual development. This fear will cause mental and physical illness to the people. Woman once again is highly victimized even here there are more cases of witch burning rather than the wizard (K.Chinnappa Gowda, 2005).

Conclusion:

Though the image of the Indian women emerged like an avalanche which lay frozen and static, and static, still women should be determined braving the rough world, she should come out of this beliefs and



superstitions and add to the family's prosperity contributing to social activates and participate actively in the development of the country in order to achieve the prosperity of the society and successful process of globalization a woman has to be educated and empowered economically and socially. When governments and social organizations along with communities strive for unbiased and superstition free society, surely a woman will not be a victim but a victor. The following statement sums up the role challenges of a woman in a gender biased society.

"The Brave new world of Indian women referred to here is a vibrant world, a world full of challenges, perhaps hurdles, a rough and tough world, a world of flux but a world full of hopes and optimism". (Yashoda Bhat, 1995).

Empowerment of women is anchored in providing them suitable education, which gives them ability to think on their own. This in turn will result in the habit of understanding the cause-effect relation behind all happenings, so that she would be able to examine every custom, tradition and ritual and decide on her own what she wants to accept or reject and carry out her decision without fear. In order to remove all gender disparities it is essential that women stop considering themselves lesser beings and instead make all efforts to develop their intelligence and other potentials. There should not be any discrimination in the treatment of boys and girls in the home. This will avoid development of egoism in the boys and inferiority in the girls.

Women should have their own independent identities and not considered as somebody's wife or daughter or some such relation. Women ought to pay as much attention to their own health as they pay to the health of their husbands, children and other members of their family. Proper nutrition, cleanliness, timely inoculation and vaccination, necessary medicines and enough rest are important for the whole family including the women. All of us should condemn the spread of superstition and abuse of women's image that is carried on by the media-newspapers, television,



films, etc. One must remember that it is not impossible to do this even individually. It is important that scientific outlook is inculcated in the children to develop their rationality and constructive attitudes, which will help them, form a fearless and courageous society devoid of any exploitation. Women, as said rightly by Eleanor Roosevelt must "Remember, no one can make you feel inferior without your consent."

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A STUDY ON CONSUMER'S PERCEPTIONS AND AWARENESS TOWARDS CONSUMER RIGHTS

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Introduction

Today Consumers want value for money, a product or service that would meet reasonable expectations should be safe in use and full disclosure of the product specification. These expectations are termed as 'Consumer Rights'. 15 March is observed as the World Consumers' Day. All the economic activities are linked with consumers, and they are a pivotal role. From the Latin term 'Consumo' means 'eat up completely' this can be understandably led to the present word of the 'consumer'. The individual person who buys or uses goods and services is a consumer. A consumer is any person, business, firm or governmental unit that chooses goods and services, spends money on them, and uses these goods and services primarily to satisfy their own wants. In general the consumers form the largest economic group in any economy. Government, industries and the consumers are playing an important role in the process of development of any country. In this process Government provides the capital resources, industries are utilize the capital for producing the goods and services and the consumers purchase this goods and services by paying money for their value in the market

The necessity of enlightenment of consumers as a group cannot be overlooked in India, and it is already well recognized all over the globe. Modern technology and sophisticated gadgets in the markets and different types of marketing strategies have not only open a wide range of choice for the consumers but also it created consumer vulnerable to set of problems with changes in the market/business. To protect the consumers, this is an



urgent necessity to enlight and motivates the consumers with regard to quality and quantity of the products and services. In other words the consumers should be empowered with respect to their rights as consumers. The consumers should be set with sound knowledge, and then only it enables to save from different types of malpractices on the part of traders and producers. At present the consumer movement in India is in its infancy. Majority of the people are not even aware of consumerism as a movement closely connected with the protection of their interest. Various constitutional provisions have been made by government to protect the consumers. Until and unless the consumers avail of these supplies, the protection of consumer becomes unavoidable. There is a great need to make them aware of their rights and responsibilities. The harsh truth that only government organizations and departments and their employees were not in fault for weak projection and implementation of consumer awareness & protection but the negligence of consumer was equally responsible for the current condition. The rural areas were the primary victims of mal-trade practices and that there was a difference between the awareness of people in developed countries as well as in countries of third world. The Consumer Protection is required to give relief to the hapless consumers in India. Kautilya who had even so long ago, he imposed on the king the duty of preventing malpractices by business. It is further informed the spectators that before independence, there was no specific legislation regarding consumer affairs but after independence they enacted a landmark legislation called the Consumer Protection Act, 1986 to deliver justice to the consumers through the District Forum, State Forum and National Forum. There is need to pay special attention to the rural population, Problems in reach the rural consumer, like, difficult access to adequate print media and Internet, illiteracy, low degree of consumer organization in the countryside and absence of trained multiplications of consumer information; Objectives of consumer information and education in the countryside; activities needed in consumer information.



Perhaps of insufficient consumer knowledge, consumers are victims of continuous exploitation and fraud. This is because consumers do not know the ways and means of facing them confidently. Therefore, the objectives of the study were to evaluate consumer perception and awareness towards consumer rights and other relevant issues.

REVIEW OF LITERATURE

This paper addresses the lack of knowledge about awareness of consumer protection in India, especially amongst disadvantaged consumers. Literature shows that there is a high correlation between the level of economic development and the awareness of consumer rights. The more developed a country is, the more aware its people will be in terms of their consumer rights. The less developed a country is, the lower the level of consumer rights awareness consumers will have. Consumers, like any other citizens of a country, have a right to be protected by the law. Private and nongovernmental organizations and the consumer councils should ensure that the interests and rights of consumers are well protected.

Customer satisfaction requires understanding the buyers' requirements and developing a total organizational commitment to meeting these needs. Management must build an organizational culture committed to understanding and meeting the needs of customers (Cravens, 1991).

So far we know, a large number of research studies, articles relating to various aspects of consumers awareness towards consumer rights have been published home and abroad. However, critical reviews of some of the important research studies/articles have been made in this study. Odwin and Badrie (2008) tried to conclude perception and awareness of food safety practices of consumers in Trinidad and Barbados. This study identified many gaps improper food safety practices. Boodhu et al (2008) find out the consumer perception and awareness of safe food preparation practices in Trinidad. The study identified critical points in safe food preparation practices for effective public health education. Moreover, Bhattacharjee and



Sheel(2001) considered that to reveal the multidimensional ways by which consumers are deceived and deprived against established rights. They attempted to focus on some of the organizations to oversee the matter and some policy measures have been suggested to improve the situation. Rahman (1994) expressed the history of the consumer movement and the legal foundations for consumer protection in the society. Ali (1984) observed the present situation and practices distressing the consumer interest in Bangladesh by theoretically. Consumers of today are being exploited by many unscrupulous businessmen and business organizations. Though their exist Consumer courts at National, State and District level in different parts of the country, majority of the Indian population are unaware of its existence and functions. As consumer courts are non- profit organizations, running with service motive. Government also gives least priority to them. Consumer Courts are far from the reach of common men in terms of delayed judgments, legal expenses, inability to meet the pressure from the opposite side with company lawyers drawn from Supreme Court and Bar councils.

India is one of the biggest rural consumer markets in the world. Indian markets have been witnessing several changes following on towards globalization, liberalization and privatization and a large scale entry of multinational company is a major outcome of new economic order.

Through the reference from various published research articles regarding consumer protection awareness among rural consumer, a consumer are vital values of man, they are not depends of producer or seller, the producer and seller depends only a consumer, the consumer are the boss of business and the producer or business man is the server of the consumer. Now a days, the most of the consumer watching television, hearing radio, reading news paper and magazines. Even though Television attracted by various programme, in this programme many advertisement appearing on, radio, newspaper and magazines etc. Some time, they are mishear, they are burden with problem of choosing the product because more than one product some utility with less information.



Objectives of the study:

1. To gauge the consumer protection awareness level among the consumers.
2. To study the awareness level of consumer about various standards.
3. To identify various sources of information for creating consumer awareness.
4. To study the influence of socio-economic factors on consumer protection awareness.

Research Methodology and design:

This study attempts to know the consumer protection awareness among the consumers of Ananthapur district in Andhra Pradesh by collecting primary data. The represents details are spelt out in the sampling procedure. A research design specifies the methods and procedure for conducting a research work. It is over – all operational pattern of framework of the investigation that stipulates what information is to be collected from which source and by that procedure. It may be noted that there are several ways of studying and handing a research problem. The present study falls under the category of study as the problem nature is to determining the relationship among the different variables, the major strength of survey research is its wide scope and ability to collect detailed information from a sample of large population. Interview schedule was distributed for collecting information from the respondents.

Sampling Procedure

Though the present study aims to analyze the consumer protection awareness among consumers in Ananthapur district, the researcher has adopted random sampling method. Hence the total sample sized worked out to 150.



Data Collection

Interview schedule was personally administered by the investigator to collect data. The purpose of the study and the importance of their genuineness in answering were explained. Data collection was started only after establishing personal rapport with the sample respondents. Respondents were asked to fill the schedule for understanding and to ensure correct information.

In order to study the stated objectives both primary and secondary data were collected

Data collection and Analysis:

Primary data were collected through structured schedule. This was used to collect information from the rural respondents regarding their awareness level of consumer legal rights.

The primary and secondary data collected were analyzed to test the hypothesis. The independent variables identified were socio economic factors such as, income, education, age, and gender. The collected data were analyzed using appropriate statistical tools. The details of statistical are given in the succeeding paragraphs. The tools used to analyze the data were measures of frequency, mean, standard deviation, and percentages.



ANALYSIS AND INTERPRETATION

Table:1.Profile of the Sample Respondents:

S.No.	Demographics	F	%
1	Gender		
	Male	109	72.67
	Female	41	27.33
2	Age in Years		
	Below 25	28	18.67
	26-35	48	32.00
	36-45	51	34.00
	Above 45	23	15.33
3	Marital Status		
	Married	85	56.67
	Unmarried	57	38.00
	Other	8	5.33
4	Monthly Income		
	Up to 10,000	34	22.67
	10,001 to 15,000	51	34.00
	15,001 to 20,000	44	29.33
	Above 20,000	21	14.00
5	Educational Status		
	Undergraduates	33	22.00
	Graduates	52	34.67
	Postgraduates	44	29.33
	Others	21	14.00
6	Employment Status		
	Self-Employed	43	28.67
	Service-Related Work	56	37.33
	Professional	34	22.67
	Others	17	11.33

Source:Primary data



Table 1 shows that among the 150 respondents, 73% were male and 27% female. Further age wise, 19% were in the age group of below 25 years, 32% in the age group of 26 to 35, 34% the age group of 36 to 45 and 15% in the age group of 45 years above. As for marital status, 57% were married, 38% were single and only 5% consisted of others. The survey shows that 23% of the respondents come under income group of below Rs.10,000, 34% are in the group of Rs. 10,001 to 15,000, 29% lie between Rs.15,001 to 20,000 and only 14% in the group of above Rs.20,000. Similarly the education level shows that 22% are undergraduates, 35% graduates, 29% post-graduates and 14% others. Further in employment status, 29% are self employed, 37% are engaged in service related work, 23% are professionals and 11% in other jobs. In this study an attempt was made to find out the consumer awareness and their rights in the study area of Ananathapur.

Table - 2: Respondents views on consumer legal law awareness

Statement	Mean	Standard deviation
Adulteration of food stuff	2.550	1.392
Adulteration of drugs	2.766	1.432
Short weight of measures	2.230	1.336
False weights	3.344	1.265
Misuse of weights of measures	2.782	1.424
Using stones for weights	2.315	1.668
Using hand made balances	2.834	1.191
Using deceitful advertisement	3.214	1.746
Using deceitful packaging	2.243	1.485
Without giving weighted contents	2.647	1.322

Source: Primary data

In the concept of consumerism consumer protection is a key. Consumers have the rights in the business or economic activities to ask the manufacturers/ traders/sellers towards their purchased products and services. This study intention is to know the consumer awareness towards the consumer protection. All the sample respondents are asked to rate their awareness level of consumer protection. Their ratings are displayed in the (table-2). This study schedule developed with a ten statements regarding



to the consumer protection awareness with five point scale and their opinions are grouped, calculated the mean and standard deviation.

From the above table the mean value it is observed, the respondents are experienced that the advertisement has not educated consumer rights and they also worried about of false weights. But the respondents in the study area are unfamiliar with their rights regarding adulteration, misuse of weights and measures. Packaging is also one big problem for the respondents. Respondents are felt that they are getting deceitful packaging. Using store for weights, using handmade balance and adulteration of food are the protection laws are not much aware of the respondents. It is found that the respondents are somewhat aware of law on protection of false weights. Advertisements are exaggerated the product quality and quantity also. It is understand that the consumers are less aware of consumer legal law in our society.

Table 2: Sources for consumer protection awareness

Sources of consumer protection	Opinion	Frequency	Percentage
Television	Yes	92	61.33
	No	58	38.67
Radio	Yes	79	52.67
	No	71	47.33
Newspaper	Yes	96	64.00
	No	54	36.00
Journal	Yes	61	40.67
	No	89	59.33
Magazine	Yes	74	49.33
	No	76	50.67
Outdoor Advertisement	Yes	83	55.33
	No	67	44.67

Source: Primary data

From the above table.3 explain the role of which mass media for creating consumer legal law about product standard in the business. The sample respondents in this study are asked to view their opinion, how they are get the information regarding the product standard. Majority of the respondent's got some information of consumer protection through



newspaper (64%) followed by Television (61.33%) and outreach advertisement (55.33%). Magazine and Journal are the media least commonly used sources of information. Radio is played a moderate role of creating consumer interest. It is found that most of the consumer they came to aware of consumer protection they newspaper and Radio. It is a fact that the rural and urban consumers are highly favored to listening Radio programme. In every village and urban centers there is a tea shop, in the tea shop, most of them assembled every morning and go through the newspaper and then they passed the message to others. On the basis the rural and urban consumers have the awareness of consumer legal law. Hence, they are given higher priority to Radio and newspaper.

Consumers who know about the different standards, they were look for and asked about the standard of those products. Standardization mark is a mark or symbol given to a product, which meets certain standards with respect to the quality in terms of material used, methods of manufacturing, labeling, packaging and performance. Some Symbols showing the Standars are explained as follow.



- FPO-Food products order - Look for FPO marks on the containers of fruit products like-jam, jelly, pickles, fruit juices, sauce, soft drinks, etc.
- **ISI**-ISI mark on baby food, mineral water, electrical and cooking gas appliances, pressure cookers, cement, steel, etc. This guarantees quality of every batch in production process (use of components, testing standard of product, in-process checks, and qualified technical personnel).



- **AGMARK**- AGMARK can be found on agricultural, horticultural, forestry and livestock products. Look for AGMARK on:- cereals, pulses, spices, honey, pulses, rice, wheat, flour, edible oil, ghee, butter.
- **HALLMARK**-look for “HALLMARK” on gold products. It indicates that the jewellery conforms to the marked fineness of gold content.
- **ECOMARK 1991**-Every consumer product we buy has an impact on the environment. It is important to know which ones have less impact to improve the quality of the environment and to encourage sustainable management of resources.

Table 4: Awareness of consumer legal law technology

Legal laws	Opinion	Frequency	Percentage
Agmark	Yes	96	64.0
	No	54	36.0
BIS	Yes	78	52.0
	No	72	48.0
Halmark	Yes	82	54.7
	No	68	45.3
916 KDM	Yes	93	62.0
	No	57	38.0
CT	Yes	69	46.0
	No	81	54.0
Star	Yes	61	40.7
	No	89	59.3
ISI	Yes	98	65.3
	No	52	34.7
Sanforized	Yes	58	38.7
	No	92	61.3
Merconized	Yes	63	42.0
	No	87	58.0
FPO	Yes	56	37.3
	No	94	62.7

Source: Primary data

Legal laws Opinion Frequency Percentage

The customers' awareness level regarding to various terminologies is observed in the table-3. The data showed that 64 percent of the respondents aware of Agmark terminology and 52 percent of them aware of BIS terminology. 54.7 percent and 62. percent of respondents are aware



of Halmark and 916KDM terminology. Few of the respondents that is, only 46 percent and 40.7 aware of CT and Star terminology. Nearly 65 percent of the respondents know about the ISI standard terminology. But, very few of the respondents 38.7, 42, and 37.3 percent aware on sanforized, mercerized and FPO respectively. It is observed that the respondents are somewhat aware of the popular terminology likes Agmark, ISI, 916KDM, and CT. But, the few respondents were know about the other terminology like sanforized, mercerized, BIS and star. It is understand that the rural consumers are having some level of awareness when they purchase gold and food. Hence, they have awareness of gold item terminology and food item terminology. But, they are not having awareness on steel related terminology, electrical goods terminology.

Findings, Recommendation and Conclusion

On the basis of research study objectives the researcher applied a appropriate statistical tools to know the awareness level of consumer protection among the rural consumers. From the analysis the researcher found the important findings of the study. In this study presented a finding of the study, recommendation to the policy makers and conclusion also drawn. The awareness of legal law on adulteration of food stuff is low among the respondents. The awareness of legal action for adulteration of drugs is moderate level among the rural respondents. Awareness of legal law for misuse of weight, using handmade balance for weight, less quantity in the package is very low. Rural respondents are felt that the advertisements are deceitful. Apart from that packages are also deceitful. Most of the respondents are expressed that the mass media like TV, Radio and Newspaper are the most important sources for creating consumer protection awareness. Whereas Journals and Magazine are the least sources among the rural respondents for making consumer protection awareness. Moreover, outdoor advertisements are also having the some impact on consumer protection awareness. There is a significant difference of opinion towards consumer protection legal law on the basis of respondent's age. Young age



respondents are having more level of awareness on legal law of adulation of food and drug then others. And they also felt that the advertisement and packaging are dishonest. Middle age respondents are having moderate level of awareness towards the legal law of misuse of weights. But, old age people are having less awareness on consumer protection law. When comparing the male and female, male are having comparatively high level of awareness than female.

Recommendation

It may be recommended that Mass Media and educational institutions need play an effective role in consumer awakening and imparting information regarding organizations working for the consumer's interest in their area. It is extremely very important to encourage volunteers; who are courageous, audacious and fort rights, concerned in consumer protection movement. The government should undertake steps to create a facilitative mechanism with the following objectives:

1. Promote General Awareness of the rights of the consumer by encouraging consumer education and supplying information.
2. Publish periodical and product specific booklets, pamphlets, cassettes, CDs, slides, documentary films and other devices of mass communication for promoting consumer awareness in English and regional languages, highlighting the problem in specified areas like real estate, public utilities, non-banking financial agencies etc.
3. Inform to the business community on its ethical and legal obligations to maintain quality of the products or services and to be transparent in dealing with consumers.
4. Support the consumer activities to make stronger the existing institutional set up of consumer disputes redressal by acting as a facilitator between consumer and the organization.
5. Reading the available legal remedies, analyze and propose new measures for the efficient and better consumer protection.



6. Bring together the consumer, traders and policy makers to exchange information of mutual interest for better coordination. Bring together the NGO's/Consumer activities operating in different areas and equip them with suitable and required information and knowledge to enable them to act as nodal agents of change in rural areas.
7. Manage and conduct seminars, workshops and group discussions and thus provide a platform for tattered discussion of the issues and evolve suitable corrective action.
8. Synchronize programmes organized by Central and State Governments, State Legal Aid Authorities, Academic Institutes, National and International Consumer Organizations.
9. Work together with national level organizations like NISIET, NIRD, ASCI etc. to explore possible association and arrange awareness programmes for their clientele and take on research projects.
10. Organize a database enabling the consumer retrieve the required information in a less expensive and quick way. Set up a website to publish information, news including judgments, articles, on product analysis and related matters for the guidance of consumers to have informed choice of product services, redressal agencies and mechanisms.

Conclusion

The present study focused to know the awareness level of consumer towards Consumer protection. In order to study the research objective, research total has been developed by the research. Schedule has been considered as research tool for the study. It has been surveyed among the 150 respondents from ananthapur district. The collected data are coded and analyzed with appropriate statistical tools. The findings gave a might into the extent of consumer lack of awareness of many facts that are of much relevance for their own welfare. Rural respondents are lacking with their rights and responsibility. They should be educated and trained towards



their own welfare. There is an urgent and increasing necessity to educate and motivate the consumer to be aware of the quality of the products, and also the possible deficiencies in the services of the growing sector of public utilities. In short, the consumer should be empowered with respect to his rights as a consumer. He should be equipped to be vigilant with a discerning eye so as to be able to protect himself from any wrongful act on the part of the trader. In order to be able to position the consumer in such a state, there is every need to evolve legal remedies and to provide reliable and exhaustive information, which he can access without much effort and expense. Thus there has been a continuous call and effort on the part of every citizen to become aware of their rights as a consumer. The schemes of legal services and the consumer organizations in this regard are indeed the right and fixed steps which will be a forerunner to a conducive marketing environment.

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RABINDRANATH TAGORE'S VISION OF RELIGION AND EDUCATION: A PHILOSOPHICAL ANALYSIS

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Introduction:

“Education is the one that plays a certain integrative role within its culture and in this sense a good education will formally be the same in every culture.” Education is a lifelong process and an individual goes on increasing his store of experience. Through contact with the environment, he receives some education in one form or another. Education is a social process, which is concerned with how the student develops as an individual and in-group relations. Its objective is to prepare the individual for participation in society, and it serves as a vehicle by which the culture of the group can be transmitted and perpetuated. Education is preparation for life. Education is experience. The word education has sometimes been used in a very broad sense to designate the totality of influences that nature or other men are able to exercise on our intelligence or on our will. Tagore's early education did not help him relate himself to India's cultural tradition or social life. He developed a system of education, which would result in the synthesis of the mind and the heart. He believed that personality of the children should be exposed to Nature to receive nourishment. The children should be in close and constant contact with Nature to sustain them emotionally and spiritually. Education is a continuous process and takes place where there is a meeting of the minds of the teacher and the students. For Tagore, the teacher is a preceptor whose living example is more important and influential than his learning or scholarship. Santiniketan and ViswaBharati embody Tagore's vision as an educationist. In Tagore's philosophy of education, the aesthetic development of the senses was as important as the intellectual.



Tagore's religion is not a body of written doctrines or theological principles; rather it is something that is inseparable from one's core. He admits that he cannot define it, but he says that the aim of religion is neither idle tranquillity nor the enjoyment of languid beauty. Somehow his mind initially remained coldly aloof, absolutely uninfluenced by any religion whatsoever. When he was eighteen, a sudden spring breeze of religious experience for the first time came to his life and passed away leaving in his memory a direct message of spiritual reality.

Education for Creative Self-Expression

Accordingly to Tagore the essential relationship between man and nature is not one of conflict and conquest but of understanding, reconciliation, and harmony, nature being a means of establishing, fruitful contact with the Real or the Absolute. This truth therefore informs his theory as well as educational practice.

Tagore's educational philosophy was based on Naturalism, Humanism and internationalism. He felt fullness of experience as the central theme of education and mere acquisition of knowledge or information never appealed to his comprehensive genius. Education to be real must be of the whole man, of his emotions and senses as much as of his intellect. Education should be related to society.

According to Tagore, there are three sources of knowledge:

- Nature
- Life
- The Teacher

Education through Nature was his objective

Education in nature is knowledge through direct experience. Such knowledge is not only first hand but is also accurate and vivid. The direct experience stimulates more observation, experimentation and reasoning, while knowledge from books is second hand, dull and is passively



assimilated. Because of the children having sensitive receptivity, sub-consciously they learn many things from nature.

Besides the physical and intellectual development of children by education in nature, they have the education in sympathy. "The highest education is that which does not merely give us information but makes our life in harmony with existence. Thus harmony is possible through the realization of our kinship with all the forces and phenomena of the universe."

According to Tagore, human being is of the greatest worth. It is through man that values and virtues of life are realized. A civilization should be judged by the value it has attached man and not by the inventions, it has to its credit. Where the worth of man is not properly recognized, that civilization is sure to decay. This love of man stimulated him to raise the dignity of man by education in a natural environment and in giving him freedom to think, act and communicate. He wanted every human being to be a creative genius pointing out the grievous faulting of modern civilization, Tagore said, "Invention, construction, organization, are spreading fast along the high road of history. But the creative genius of man is everyday losing its dignity". Human improvement, he said, "comes from within and not from without."

Dr.Sarvepalli Radhakrishnan says "Tagore's idealism is a true child of India's own past and his philosophy is Indian both in origin and development."

Although not dedicated to education as his sole passion, Rabindranath Tagore stands out as an educationalist of rare brilliance. Knighted by King George V. "Asia's first Nobel Laureate, Tagore was born into a prominent family known for its multicultural socio-religions influence in 19th century Bengal, which certainly provided the foundation for his education approach. He had thirteen siblings who became mathematicians, journalists, novelists, musicians, artists. His cousins, who shared the same family mansion, were leaders in theatre, science and the new art movement.



In the growth of Indian education, the masterminds of India will remain outstanding namely Rabindranath Tagore unlike most of the western educationalists they were not only theorists but also practitioners. The thoughts and practices are formed in Santiniketan.

Western religious beliefs by Tagore :

Tagore seems to believe in what is known in Western metaphysics as the degrees of reality. Although it is not fare to equate his ideas with the British Idealists, more or less like them, he also speaks of degrees in the realm of creation. his creation clearly expresses the forms of gradation. All the aspects of creation are not equal. Some of the aspects are inferior compared to others. In his poetic fashion, Tagore compares the different aspects of creation with the various strings of a musical instrument, and says that some strings are of inferior tone and some of superior tone. He invariably describes man as the golden string of the divine instrument, that is, creation. This sort of description creates the impression that whatever forms the universe contains are graded according to their resemblances to reality.

Many of the scholars seem to be in agreement in saying that Tagore believes in the degrees of reality. The Supreme has been conceived as the unity of manifold. The most frequently used analogy for this is that of music. Music comprehends diverse notes but each note in itself cannot be called music. Similarly, God is everything, but we cannot say everything is God. God is everything but everything is not God. God has many strings in his sitar, some are made of iron, other of copper and yet others are made of gold. God plays a beautiful music out of these strings.

This makes clear that Tagore does believe in the fact of gradation. He believes that some aspects of the world are superior and some inferior. On many occasions Tagore talks about the superiority of human being over other aspects of creation. For example, the worm is superior to the cold, the animal is superior to the worm, and human being is superior to them all. Tagore, at



times, describes human being as the golden string of God's sitar. It is on account of their superiority that human beings resemble their creator in many respects and are able to organise their affairs consciously.

However, it must be borne in mind that the question of the degrees of reality would be relevant to the realm of creation only and not to the realm of the Supreme. The Supreme is one and therefore, the question of something being less or more in it does not arise. It is only in the realm of creation that something appears to be more akin to the reality proper and something as less similar to it. Thus, it is in the context of real than another creation that we can talk of any kind of gradation or of something being more.

The Nature of Religious God:

Tagore asserts that the Supreme has to be a person. He tries his best to show that this would, in no way, imply any limitation or imperfection on the part of God. In order to substantiate his viewpoint, he quotes from the Upanishads and the Vedas, which, according to him, give due credence to the personality of God.

He says Reality can be regarded as "personality acting upon personalities through incessant manifestations." He also says, "Reality is the expression of personality, like a poem, like a work of art." This does not mean, however, the divine personality is exactly similar to human personality. Tagore asserts the similarity between the two and yet feels that there is a difference. Divine personality stands for the highest and the best that humanity strives for but does not attain. Tagore believes that personality does not necessarily imply finitude. Personality is a limitation only, if it is by conception a limited personality. If personality itself is thought of as the supreme—as infinite the question of its limitation does not arise. The notion of God as an impersonal entity does not appeal to him. Tagore feels that a Brahmana, who stares at people with frozen eyes, regardless of their selfless devotion and silent suffering, does not appeal to our religious instinct. He feels



that God has to be brought nearer to man. One can take interest in God only when He is humanised. What is the use of worshipping a God, who has no feeling at all?

God is Love and Love is God

Although this assertion seems to be similar to the Christian assertion of God as love, the fact is that for Tagore this statement is not so much Christian as Vaishnava. The emphasis given here is not so much on service or compassion but on "devotion" and "surrender." Metaphysically, both the Christian and the Vaishnava thinkers may ultimately mean the same thing when they say "God is love." But Tagore speaks about an emotional realisation of oneness which will lead to an extension of consciousness beyond the narrow limits of the self.⁶³ Therefore, the statement "God is love" means that God is the ultimate hope and source of strength to human being. God becomes a being with whom an emotional relationship can be established and through whom life can derive sustenance and solace.

It is on account of this emphasis that the world itself is seen as "creation out of joy." If God is love, participation in His creation is participation in His loving act. That is how, creation itself becomes an act of joy and the feeling of the "burden of existence" is redeemed to a very great extent.

The Lord of Life:

Jivan-Devata or the Lord of life is an intense personal naming of God, who transcends the poet's self. In his philosophy, God in some way or the other has been humanised. Humanisation of God does not just mean that God is God of humanity, but also it means that it is the God in human being. Describing God in himself, he calls God his Jivan-Devata.

As Jivan-Devata is the divine present in the human being, they are identical. However, this relation is not one of complete and unqualified identity, because Jivan-Devata is God in human being. Tagore perceives no



inconsistency in this relation of identity-in-difference, because it is possible to comprehend such a relation even in ordinary experience, as for example, in the experience of love. Thus, though Jivan-Devata is God in human being, God cannot be called merely Jivan-Devata. For Tagore the Infinite Being seeks expression through the human ideal.

Jivan-Devata is not exactly God, but rather his own higher self—not the universal consciousness, but a special centre of that consciousness. When man comes into contact with the Infinite Being, he discovers there the source of his creativity. This inner principle of creativity is called Jivan-Devata or the Lord of my life by Tagore.

The Real God :

In metaphysics, there is a distinction drawn between God and the Absolute. Tagore does not make any distinction of this kind. He uses the terms "the Absolute" and "God" interchangeably. Tagore addresses God by various names, such as "The Universal Man," "The Supreme Man," "The Supreme Spirit," "The Infinite Personality." He does away with the distinction between "Absolute" and "God." This distinction, according to him, does not have any objective basis, but is rooted in the varying attitudes of different men. As a philosopher, he does not discard the absolutistic view. Like the Vaishnavas, he maintains in the Upanishadic strain that the finites are created by the Infinite out of His own endless joy and love.

Although he appears to be assimilating both theism and absolutism, the theistic side gets the upper hand in his thinking. He is much more concerned with God and takes the Absolute as His secondary aspect. God has two aspects—personal and impersonal. The Absolute is the impersonal aspect of God.

So Tagore's God is not a featureless, attributeless, impersonal unity but a person essentially related to human being as lover to the beloved. Most Indian thinkers take God as the empirical, ephemeral and finite aspect of



the Absolute. But Tagore conceives God as a person and as the concrete ideal of human life, and its aspirations. The reason behind accepting a personal God is that a human being cannot grasp a reality which is unapproachable. People can take interest in the Absolute only when it is realised in human experience, only when it is humanised.

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PSYCHOLOGICAL GUIDANCE FOR PROBLEMATIC STUDENTS

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Psychological Guidance is the process of helping a person with his adjustment problems. The problem of adjustment arises every day in the life of an individual. The environment is in a state of constant fluxes. The individual is changing every moment. The harmony between the two is changing every moment. Psychological Guidance is not direction. It is not the imposition of one person's point-of-view upon another. It is not making decisions for an individual which he should make for himself. It is not carrying the burden of another's life. Rather, Psychological guidance is assistance made available by competent counselor to an individual of any age to help him direct his own life, develop his own point of view, make his own decisions and carry his own burden – Bingham.

Psychological Guidance Involves a Two fold process

The process of developing in the individual an understanding of his own conditions his assets and liabilities, his strength and weakness, and process of assisting the individual to understand and ascertain the demands and influences of his environment and the opportunities offered by his environment Psychological Guidance. Further, involves the process of helping to relate the two types of data – the facts one's self and the facts about one's environment and to work out an appropriate course of action.

Psychology contributes to the development of the teacher by providing him with a set of concepts and principles that will enable him not only to understand human behaviour, but also to study human behaviour in a more critical way. Psychology helps the teacher to know about the common aspects among his students like perception, learning, memory and so on, we



also learn the way in which thinking and reasoning process take place; then there is the problem of motivation and incentive and the way in which emotions and personality help or retard the process of perception, learning, retention, thinking and so on. Secondly, Psychology will help the teacher to Know something about the unique aspect of each individual. Each pupil is unique in himself. He has got his own weakness and his own strengths.

Thirdly, there is the basic problem of social behaviour school is a society in which the pupils react in different ways. Each pupil comes form a small social group, vizag., family and neighbourhood and goes on into a larger community. So, the teacher has to know not only the problems relating to another person's behaviour but also the problems relating to crowd behaviour and audience behaviour.

The important task of education is not merely to communicate information and help the pupil to master a number of facts but to make him learn, so that the becomes resourceful in meeting his problems and solving them, so that the he can function effectively as a nature individual in a changing society. The above factors are achieved by educational psychology as it s aim is to develop and apply Psychological principles so that there is better teaching and better learning.

Need for Psychological Guidance for problematic Students

The child is like a plant posited in the social soil of the community. He draws nourishment of various sorts by spread in roots, as it were in the social soil. These roots are the relationship or connections which he establishes with others member of the family or the community at large and by analogy, the more roots or the relations and the more harmoniously they are established the more abundant the nourishment will the child draw in the thrive and blossom. Just as'the plant required the satisfaction of its needs for air, water, minerals, sunshine and protection against adverse weather conditions so also the child request the satisfaction of the various needs for his healthy and full growth. There are various physical and fundamental psychological needs on the



psychological side, the child needs food, water, air, rest and change and on the mental side are the needs for security, affection, freedom, play, creative contribution satisfaction of curiosity, thirst for knowledge and understanding.

There are some basic problematic areas in a Childs life which need psychological guidance which would help him to grow normally to his full stature.

1. Personality and Behaviour problems
2. Dull or Deficient children
3. Backward children
4. Delinquent children
5. Aggression among children
6. Obstinate children
7. Shyness in children and
8. Fear and Anxiety among children

1. Personality and Behaviour problems

Problems like Shyness, numerousness, anxiety - stats, insomnia, stammering and the like can be named as personality problems, where as aggressive behaviour, stubbornness, limper tantrums and various forms of delinquent behaviour fall into behavioural problems. It is worthwhile to devote sometime and attention to the understanding of the etiology of the genesis of some of the importan^problems of both these categories to enlighten parents, teachers or educationists and all those who have the care of children as their charge.

2. Dull or Deficient children

Some children are born dull or mentally deficient and they are some times categorized as imbeciles and morons. For such children Psychological



guidance should be in the form of patience, for bearing and sympathetic besides technical skills and training for educating the retarded.

3. Backward children

Backward children can be dull, normal or even superior in intelligence. They may present Certain personality or behaviour — problems like stay away from school run away from home, commit certain anti-social acts like stealing, cheating, gambling etc., some may become aggressive or with drawn and nervous or anxiety-sadden. Backwardness, generally, in daily life or specific in school subjects, may be caused by congenital dullness or by certain environmental factors in the process of growth. These factors can be physical economic, emotional or social in nature.

4. Delinquent children

Children, those who commit anti-social “Criminal” acts like theft, gambling, violence, cheating wandering, truancy, intoxication, pick pocketing and so on sometimes it is said that delinquents are mentally deficient. Lambroso, thought that delinquents had defective physique and defective intelligence later also Psychologists in America and elsewhere pointed out that delinquents were feeble — minded but more recent studies do not support such view; some recent studies assert that though the delinquent are not mental defectives they are as a group rather dull. Proper psychological guidance to such children in the form proper custody, maintenance education and training would shape them into useful grown -ups in the society.

5. Aggression among children

There can be two forms of the expression of aggression. Aggression is expressed on things, objects or people in the external world by doing some harm or damage to them and the other form is if the individual does not express his anger on others, his aggression turns on himself and this called masochistic or internalized form of aggression, in this form the child may do some injury to this own self and may even commit suicide. This aggression is because of some hindrance experienced by the individual in the normal flow of his life. For



such people Psychological guidance should be given in the form of love, affection and security to the suffering and they should be engaged in some useful work all the time. Efforts have to b*e made to remove the factors which are the causes for the aggression and to give the child a new start and a new orientation in life.

6. Obstinate children

Some what akin to aggression are the symptoms of obstinacy in certain children who present in a course of action regarded as undersible by others, such as refusing to obey or talk back in the face of parents or teachers, being rebellious, argumentative, impudent and rule. To such children Psychological guidance should be in the form companionship and guiding the child in a friendly manner.

7. Shyness in children

Ordinarily parents and teaches consider, disorderliness, naughtiness or other forms of overt disturbing behaviour as something bad, whereas submissiveness, quietness, obedience and shyness in children are considered to be praise worthy. But from the Psychological point of View, it is the shy child or the withdrawing child who may be quite submissive orderly and obedient who is not well. Under dominating condition the child is suppressed and he does not develop sufficient ego — strength or confidence in himself and become docile and shy. In such cases psychological guidance should be in the from of proper. Explanation and reasoning of the situations. Which would enable the child to free himself from the shyness.

8. Fear and Anxiety among children

The next problem which we quite often come across in students is that to fear of imaginary things or phobias of such students develop from the earlier days a reclusive, timid and fearful attitude. Such a fearful attitude in many cases is also developed by unfortunate fearful circumstances and this does incalculable harm to their development as well as achievement in life. Some students possess illbalanced autonomic nervous and endocrine systems and in



such cases it is easier for the child to develop symptoms of anxiety. The precipitating causes, however, may be failure in examinations, loss of near and dear ones, separation from home or loss of job. All such factors disturb the mental balance or equilibrium of the individual leading to the systems indicating anxiety. In such cases, Psychological guidance should be in the form of cordial relationship between the students suffering and the parents and teachers, who should understand, hear their problems with patience and solve them tactfully.

Conclusion

Psychological Guidance is helping the students to plan their own actions wisely, in the full light of all the facts that can be mastered about themselves and about the world in which they will work and live there is a simple, by very practical definition of psychological guidance as "Helping John to see through himself in order to see himself through" i.e., helping an individual to understand his own self first and next the outside environment around him.

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POSITION OF VIGOR IN WOMEN AND CHILDREN - ANDHRA PRADESH AND TAMIL NADU

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Introduction:

National Family Health Survey (1992-93 and 1998-99) include questions on mortality and morbidity on both the Household Questionnaire and the Women's Questionnaire. The Household Questionnaire has questions on individuals in the household suffering from asthma, tuberculosis, jaundice, and malaria, plus questions on deaths occurring to usual residents of the households during the past two years. The Woman's Questionnaire collects information on the survival status of all births and the age of children who died. The Woman's Questionnaire also contains questions on child immunization coverage and sources; vitamin A supplementation for children; prevalence of acute respiratory infection, fever and diarrhoea among children and the treatment of these illnesses; and mothers' knowledge of oral rehydration therapy.

The information on child health and health care practices was collected from mothers for children born since 1st January 1995 in NFHS-2. If a woman had more than two live births during the three years preceding the survey, the information was collected for only the two recent births. The information on child health presented in this chapter pertains to children born during the three years preceding the survey.

Health status of women and children is measured in terms of Crude Death Rate and Age - Specific Death Rate, Infant and Child Mortality Rate, morbidity rate, child immunization, Vitamin-A supplementation, child morbidity and treatment and AIDS awareness. A comparison is made with



the state of Tamil Nadu, which is considered as a demographically more developed State.

Crude Death Rates and Age-Specific Death Rates:

Age specific death rates and crude death rates from NFHS-1, NFHS-2 and Sample Registration System (SRS) for the usual resident (Dejure) population of Andhra Pradesh and Tamil Nadu. The SRS death rates are based on deaths to the usual resident population in 1997. The NFHS-1 and NFHS-2 death rates are based on the average annual number of deaths occurring to usual residents of household during the two years period preceding the survey (i.e., 1990-91 for NFHS-1 and 1996-97 for NFHS-2).

In Andhra Pradesh estimated Crude Death Rate (CDR) is accounted for 10.7 deaths per 1000 population based on NFHS-2 data compared with 8.3 from the SRS data. In Tamil Nadu annual CDR is reported as 9.7 in NFHS-1, 10.7 in NFHS-2 compared to 8.0 in SRS data. In both the states, the CDR estimated from NFHS is noticeably higher when compared to SRS estimate. In respect of NFHS-2 age specific death rates are also higher than the SRS rates for most of the broad age groups, while those rates are not similar in Tamil Nadu.

Socio-Economic Differentials in infant and Child Mortality:

The probability of dying in early childhood is higher in some population groups than in others. The differentials in neonatal, post neonatal, infant, child and under five mortality rates for the 10 years period preceding the survey. Education plays a vital role in declining infant mortality rates in Andhra Pradesh as well as in Tamil Nadu. Education of mother's increases the infant mortality rate declines sharply in both the states. In Andhra Pradesh, the infant mortality rate declines significantly from 82 deaths per 1000 live births for illiterate mothers to 49 deaths per 1000 live births for mothers who have completed high school education and it has declined from 64 to 25 in Tamil Nadu respectively. The infant mortality rate the deaths per 1000 live births is very low in Tamil Nadu



compared to Andhra Pradesh. Similarly, the table clearly shows that the other mortality indicators except for the neonatal mortality in Andhra Pradesh the mortality rates per 1000 live births are significantly lower for children whose mothers have completed high school than for children of illiterate and literate mothers in both the states.

Morbidity:

NFHS-2 collected data on asthma, tuberculosis, and medical treatment of tuberculosis, jaundice and malaria from the sample households. The household head or other knowledgeable adult in the household reported morbidity for all household members and no effort was made to do clinical tests for any of the disease conditions.

Asthma:

Asthma is a chronic respiratory disease characterized by sudden attacks of laboured breathing, chest constrictions and coughing. There has been a rapid increase in asthma cases in recent years in many parts of the world. In Andhra Pradesh and in Tamil Nadu each 4 per cent and 1.5 per cent of the population was reported to be suffering from asthma at the time of NFHS-2. There are large differences by age, with the prevalence of asthma increasing from 2405 per 100,000 at age 0-14 to 13,558 at age 60 and above in Andhra Pradesh and it increased from 365 to 4,470 respectively in Tamil Nadu. The prevalence of asthma is significantly higher among males (4498 per 100,000) than among females (4081 per 100,000) in Andhra Pradesh. The similar observation is also reported in Tamil Nadu. The prevalence of asthma is considerably lower in Tamil Nadu compared to Andhra Pradesh.

Tuberculosis:

Tuberculosis, which is also resurgent worldwide, is an infectious disease that affects the lungs and to the body tissues. Tuberculosis of the lungs, the most commonly known form is characterized by coughing mucus and sputum, fever, weight loss and chest pain. According to NFHS-2, the



overall prevalence of tuberculosis in Andhra Pradesh is 592 per 100,000 population and it is 479 per 100,000 population in Tamil Nadu. It shows that Tamil Nadu had a low prevalence of tuberculosis than that of Andhra Pradesh. The prevalence of tuberculosis increases rapidly with age. The prevalence of tuberculosis is considerably higher at age 60 and above (1676 per 100,000) than among those age 15-59 (701 per 100,000) in Andhra Pradesh. Tamil Nadu also reported higher rate of prevalence of tuberculosis at higher age but it is significantly low in Tamil Nadu than in Andhra Pradesh. The tuberculosis prevalence rate is more among males than females in both the states, probable causes for the higher prevalence of tuberculosis among males than females are that men are more likely to come in contact with people who suffer from active tuberculosis than women and smoking is more among men than women.

Medically treated tuberculosis is expected to give a more reliable measure of the prevalence of active tuberculosis than the measure based on all reported cases considered in the preceding paragraph. The prevalence of medically treated tuberculosis is lower (446 and 424 per 100,000 population in Andhra Pradesh and Tamil Nadu) than the prevalence based on all reported cases (592 and 479 per 100,000 in Andhra Pradesh and in Tamil Nadu). In both the states differentials in the prevalence of medically treated tuberculosis by age and sex are similar to differentials in the prevalence of all reported cases.

Jaundice:

Jaundice is a disease characterized by yellowish discolouration of the eyes and skin, fever, liver enlargement and abdominal pain. NFHS-2 collected information from the respondents if any of the members of the household had suffered from jaundice at any time during the 12 months preceding the survey. In Andhra Pradesh and Tamil Nadu each 1571 and 1142 persons per 100,000 populations were reported to have suffered from jaundice during the last 12 months. Among Males 25 per cent in Andhra Pradesh and 42 per cent in Tamil Nadu have suffered from jaundice than



females. Jaundice is the only condition measured that decreases with age. In Andhra Pradesh the prevalence of jaundice is as high as for the age group 0-14 (2442 per 100,000) followed by the age groups 15-59 (1217 per 100,000) and 60 years and above (606 per 100,000) while these figures for Tamil Nadu were accounted for 2077, 832 and 311 per 100,000 population in the age groups of 0-14, 15-59 and 60 years and above.

Malaria:

Malaria is characterized by recurrent high fever with shivering. NFHS-2 asked household respondents whether any member of their household had suffered from malaria any time during the three months preceding the survey. In Andhra Pradesh, 4851 persons and 380 persons per 100,000 populations were reported to have suffered from malaria during the three months preceding the survey. In both the states the prevalence of malaria increases with age, from 3641 per 100,000 population age at 0-14 to 5753 per 100,000 population age at 60 and above in Andhra Pradesh and in Tamil Nadu it has increased from 226 to 563 per 100,000 population in their respective age groups. The prevalence of all the diseases in Tamil Nadu was less compared to Andhra Pradesh.

Child Immunization:

The vaccination of children against six serious but preventable diseases (tuberculosis, diphtheria, pertussis, tetanus, poliomyelitis and measles) has been a cornerstone of the child health care system in India. As part of the National Health Policy, the National Immunization Programme is being implemented on a priority basis. The Expanded Programme on Immunization (EPI) was initiated by the Government of India in 1978 with the objective of reducing morbidity, mortality and disabilities from these six diseases by making free vaccination services easily available to all eligible children. Immunization against poliomyelitis was introduced in 1979-80, and tetanus toxoid for school children was added in 1980-81. Immunization against tuberculosis (BCG) was brought under



the EPI in 1981-82. The latest addition to the programme was vaccination against measles in 1985-86 (Ministry of Health and Family Welfare 1991).

The Universal Immunization Programme (UIP) was introduced in 1985-86, to cover at least 85 per cent of all infants against the six vaccine preventable diseases by 1990 and the target now is to achieve 100 per cent immunization coverage. Pulse Polio Immunization Campaigns began in December 1995 as part of a major national effort to eliminate polio. The standard immunization schedule developed for the child immunization programme specifies the age at which each vaccine is to be administered, the number of doses to be given and the route of vaccination (intramuscular, oral or subcutaneous). Vaccinations received by infants and the children are usually recorded on a vaccination card that is issued for the child.

According to the immunization schedule, all primary vaccinations, including measles should be completed by the time a child is 12 months old. For measles vaccination, however, which is supposed to be given when the child is nine months old, the gap is wider. Only 10 per cent in Andhra Pradesh and in Tamil Nadu 80 percent of children received vaccination against measles after their first birthday. Overall, the coverage of vaccination is far ahead in Tamil Nadu than in Andhra Pradesh.

Information was elicited on the prevalence and treatment of Acute Respiratory Infection (ARI), fever and Diarrhoea. Mothers of children less than three years old were asked if their children suffered from cough, fever, or diarrhoea during the two weeks preceding the survey and if so, the type of treatment given.

Acute Respiratory Infection (ARI):

Acute Respiratory Infection, primarily pneumonia is a major cause of illness among infants and children and the leading cause of childhood mortality throughout the world (Murray and Lopez, 1996). Early diagnosis and treatment with antibiotics can prevent a large proportion of ARI pneumonia deaths. In Andhra Pradesh as well as in Tamil Nadu, ARI was



somewhat more common among boys than girls and it is more prevalent among children 6-23 months of age. ARI was lower among higher birth order among children whose mothers have at least completed high school, among Muslim children scheduled caste children, and in Andhra Pradesh. In Tamil Nadu, ARI was considerably lower among fourth and higher birth order, children whose mothers have completed high school, children from Hindu, Children from other backward classes and in households with a high standard of living. ARI was more prevalent among children in Andhra Pradesh compared to Children in Tamil Nadu. More than 69 per cent in Andhra Pradesh and in Tamil Nadu 83 per cent of children received advice or treatment from a health facility or health provider when ill with ARI. Andhra Pradesh is lagging behind Tamil Nadu in case of children received advice or treatment from a health facility or health provider when ill with ARI.

Fever:

Fever is the most common of the three conditions examined in Andhra Pradesh and Tamil Nadu each with 29 per cent and 22 per cent of children suffering from fever during the two weeks preceding the survey. In Andhra Pradesh as well as in Tamil Nadu, the prevalence of fever is higher among children age 6-11 months than among children of other ages. The prevalence fever is higher among third birth order (35 per cent), children from mothers who completed middle school (38 per cent). The prevalence of fever among Muslim children (33 per cent), other backward classes (29 per cent), households with a medium standard of living (33 per cent), use of well water (34 per cent) and straining of cloth (31 per cent) in Andhra Pradesh. However, the differentials in the prevalence of fever by background characteristics are generally small in Tamil Nadu.

Diarrhoea:

Diarrhoea is the second most important killer of children under age five world wide, following acute respiratory infection. Deaths from acute



diarrhoea are most often caused by dehydration due to loss of water and electrolytes. Nearly all dehydration-related deaths can be prevented by prompt administration of rehydration solutions. Because deaths from diarrhoea are a significant proportion of all child deaths, the Government of India has launched the Oral Rehydration Therapy Programme as one of its priority activities for child survival. One major goal of this programme is to increase among others and communities about the causes and treatment of diarrhoea. Oral Rehydration Salt (ORS) packets are made widely available and mothers are taught how to use them. NFHS-2 asked mothers of children born during the past three years a series of questions about episodes of diarrhoea, suffered by their children in the two weeks before the survey, including questions on feeding practices during diarrhoea and treatment of diarrhoea and about their knowledge and use of ORS.

HIV / AIDS:

Acquired Immune Deficiency Syndrome (AIDS) is an illness caused by the HIV virus, which weakens the immune system and leads to death through secondary infections such as tuberculosis or pneumonia. The virus is generally transmitted through sexual contact, through the placenta of HIV-infected women to their unborn children, or through contact with contaminated needles (injections) or blood. HIV and AIDS prevalence in India have been on the rise for more than a decade and have reached alarming proportions in recent years. The Government of India established a National AIDS Control Organization (NACO) under the Ministry of Health and Family Welfare in 1989 to deal with the epidemic. Since then there have been various efforts to prevent HIV transmission, such as public health education through the media and the activities of many Non-Governmental Organizations (NGOs).

NFHS-2 included a set of questions on knowledge of AIDS and AIDS prevention. Ever-married women age 15-49 were first asked if they had ever heard of an illness called AIDS. Respondents who had heard of AIDS were asked further question about their sources of information on AIDS,



whether they believe that AIDS is preventable and if so, what precautions, if any, a person can take to avoid infection.

Knowledge of AIDS:

The percentage of ever-married women who have heard about AIDS and who received information from specific sources by selected background characteristics. The percentage of women who have heard about AIDS is considerably higher in Tamil Nadu than in Andhra Pradesh. Fifty five per cent of women in Andhra Pradesh and 87 per cent of women in Tamil Nadu have heard of AIDS.

There are substantial differentials by women's characteristics in both the states. Knowledge of AIDS is higher among women age 15-24 (57 per cent) and 25-34 (57 per cent) than among older women age 35-49(52 per cent) in Andhra Pradesh whereas in Tamil Nadu the percentages are 92, 90 and 83 in the respective age groups. Knowledge of AIDS is about 96 per cent in Andhra Pradesh and cent per cent knowledge of AIDS in Tamil Nadu for women who have completed at least a high school education and 87 per cent in Andhra Pradesh and 99 per cent in Tamil Nadu for women from households with a high standard of living. Even among illiterate women and women from households with low standard of living more than one-third in Andhra Pradesh and more than three fourths in Tamil Nadu have heard about AIDS, indicating the high level of awareness in Tamil Nadu than in Andhra Pradesh.

Knowledge of AIDS is higher among Christian and Muslim Women than among Hindu women and also higher among Scheduled Castes women in Andhra Pradesh. Women from Muslim and Christian than among Hindu women and also women from other backward classes have acquired higher knowledge about AIDS in Tamil Nadu. Media exposure shows a strong positive relationship with knowledge of AIDS in both the states. In Andhra Pradesh 92 per cent of women who read news papers or magazines at least once a week know about AIDS compared with 21 per



cent of women who are not regularly exposed to any media, whereas in Tamil Nadu 99 per cent of women who read news papers or magazines weekly have had knowledge about AIDS compared with 67 per cent for women who are not regularly exposed to any media.

Sources of Knowledge about AIDS:

As part of the AIDS prevention programme, the Government of India has been using mass media, especially electronic media, extensively to create awareness among the general public about AIDS and its prevention. Andhra Pradesh and Tamil Nadu, television is the most important source of information about AIDS among ever-married women. In Andhra Pradesh, 74 per cent of women report that television is the main source of information about AIDS, followed by friends and relatives (41 per cent), radio (34 percent) news papers or magazines (16 per cent), cinema (15 per cent), posters or hoardings (7 per cent) and received information about AIDS from a health worker is only 3 per cent. In Tamil Nadu, 75 per cent of women report that television is the most important source of information received about AIDS followed by radio (52 per cent), friends and relatives (51 per cent), news papers or magazines (19 per cent), posters or hoardings (14 per cent) and Cinema (12 per cent). Only 3 per cent of women report that they received information about AIDS from a health worker.

Knowledge of Ways to Avoid AIDS:

Respondents who have heard of AIDS were asked if a person can do anything to avoid becoming infected. Those who reported that something could be done were asked what a person could do to avoid AIDS. The percentage of ever-married women who know of no way to avoid AIDS and the percentages who report that AIDS can be avoided in specific ways

Among women who report that something can be done to prevent AIDS, avoiding injections or using clean needles (38 per cent), having only



one sex partner (32 percent), avoiding sex with commercial sex workers and avoiding blood transfusions (21 per cent) are the most commonly mentioned way of avoiding AIDS in Andhra Pradesh and the most commonly mentioned ways of avoiding AIDS in Tamil Nadu are having only one sex partner (75 per cent) followed by avoiding sex with commercial sex workers (38 per cent), avoiding injections using clean needles (29 per cent), and avoiding blood transfusions (23 per cent). The use of condoms as a way of avoiding AIDS is accounted for 16 per cent in Andhra Pradesh whereas it is only 11 per cent in Tamil Nadu. The level of education and the household standard of living are positively associated with women mentioning every way of avoiding AIDS. Muslim women in Andhra Pradesh and Christian women in Tamil Nadu are the most knowledgeable about specific ways of avoiding AIDS. Both knowledge of AIDS and knowledge of ways to avoid infection are very high among women in Tamil Nadu compared to Andhra Pradesh. The use of condom as a way of avoiding AIDS is very low among women in both the states. This implies that the AIDS prevention awareness programme in Andhra Pradesh as well as in Tamil Nadu should increase efforts to educate people about condom use as a way to avoid infection.

Conclusion :

Health status of women and children are measured in terms of mortality and morbidity rates and patterns. Mortality rates as well morbidity rates are lower in Tamil Nadu than that of Andhra Pradesh. The universal immunization programme is more successfully implemented in Tamil Nadu than in Andhra Pradesh. As presented in terms of coverage of immunization against six preventable disease and Vitamin A supplementation. Diarrhoea is the killer disease among children it is influenced more by unsafe drinking water and unhygienic food preparation and poor environmental sanitation. In Andhra Pradesh 40 per cent of children of less than 3 years of age suffered from diarrhoea during the two weeks preceding the survey when compared 27 per cent in Tamil Nadu.



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EDUCATION FOR PEACE IN INDIA: SOCIAL, CULTURAL AND UNIVERSAL VALUES

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Education is the key to uniting nations, bringing human beings closely together. In many parts of the world, civil society suffers because of situations of violent conflicts and war. It is important to recognize the crucial role of education in contributing to building a culture of peace and condemning instances in which education is undermined in order to attack democracy and tolerance.

Education is an important tool in combating poverty, in promoting peace, social justice, human rights, democracy, cultural diversity and environmental awareness. Education for peace implies an active concept of peace through values, life skills and knowledge in a spirit of equality, respect, empathy, understanding and mutual appreciation among individuals, groups and nations.

A culture of peace must take root in the classroom from an early age. It must continue to be reflected in the curricula at secondary and tertiary levels. However, the skills for peace and non-violence can only be learned and perfected through practice. It is believed that establishing lasting peace is the work of education. The search for everlasting peace and harmony has been mankind's biggest quest since time immemorial.

Peace education is currently considered to be both a philosophy and a process involving skills, including listening, reflection, problem-solving, cooperation and conflict resolution. The process involves empowering with the skills, attitudes and knowledge to create a safe world and build a sustainable environment. The philosophy teaches nonviolence, love, compassion and reverence for all life. Peace education confronts indirectly



the forms of violence that dominate society by teaching about its causes and providing knowledge of alternatives. (Harris & Morrison, 2003)¹

All over the world, a great deal of emphasis is currently being placed upon peace education, as the quest for peace necessitates extensive knowledge and unfailing assiduity. The widespread interest in preparing individuals for peace on earth makes us resort to the teaching-learning process. The inevitability of this emphasis upon education for peace has arisen not only from the need to educate the public opinion of the scourges of war, its prodigality or the danger of total annihilation etc, but also from the necessity to promote understanding, acceptance and friendship among all peoples and nations, and to strengthen respect for human rights and fundamental freedoms.

In trying to conceptualize peace education, it is useful at the outset to acknowledge its complexity and multidimensionality. The complex and multiple meanings, goals and purposes of peace education are rooted in the great variety of sources of inspiration, role-models and practices located in specific historical, social, cultural, economic and political contexts.

The lack of conceptualization within the current framework of peace education has been noted by a number of writers. Salomon's words are highly relevant:

What is peace education? What is the core of peace education, its defining attributes? What, if anything, distinguishes its most prototypical instantiations from other, similar fields? ...Numerous programs are called "peace education", ranging from violence reduction in schools to learning about war and peace, and from democratic education to the cultivation of self-esteem. Subsuming all of these under the super ordinate category of peace education tends to blur important distinctions, such as between the kind of peace education that is carried out in areas of conflict, such as northern Ireland, and programs designed for more peaceful regions. Similarly, too wide a category tends to lump together programs designed



to cultivate universal peaceful outlook with programs aimed at promoting a peaceful disposition toward a particular group, race or nation to replace collective sentiments of hatred, discrimination, and hostility. (P-6)2

The trend of peace education is also manifested in UNESCO's 1998 declaration on the occasion of World Teacher's Day. Teachers are presented as peace builders who shape the future within a positivistic conflict-resolution orientation:

Building the foundations for peace is as much a challenge for teachers as it is for those who sign peace treaties. Conflict resolution and the implementation of peace settlements feature regularly in the news, but today on World Teachers' Day, we should ask ourselves how much such peace efforts would achieve without the unheralded contribution of the world's 50 million peace teachers? Day after day and year after year, teachers build the very fabric of peace. They transmit the knowledge, values and attitudes, the skills and behavior which ensure that peace is not just the absence of conflict but becomes a way of life for all, putting into daily practice the concept that social justice is essential to universal and lasting peace.³

Peace education within the multicultural discourse emphasizes diversity as a precondition for peace, in contrast to the concept of reproducing shared values and a homogeneous kind of reflection towards universal solidarity and responsibility as analyzed by liberal peace educators and most of the theorists of civil education. Rennebohm-Franz's statements are paradigmatic in this context:

With multiple versions of ways of coming to know our world as well as multiple versions of presenting and sharing understandings, we begin to weave an educational tapestry that reveals the complexities, diversities, commonalties, and interconnectedness of many human experiences. Understanding multiple versions is the beginning of learning how to weave a global multicultural peace tapestry rich in many colors,



textures, and styles. (p.266)4

India being a multicultural country should practice some ethical norms to respect habits, customs and attitudes towards each other. India should further practice certain behavior which can help to draw life and express:

- . Respect for life and for the dignity and human rights of individuals.
- . Rejection of violence.
- . Recognition of equal rights for men and women.
- . Upholding of the principles of democracy, freedom, justice, solidarity, tolerance, the acceptance of differences, and
- . understanding between nations and countries and between ethnic, religious, cultural and social groups.

Peace education can be considered at different levels:

- 1) Individual or self-development level,
- 2) School or community level,
- 3) National level, and
- 4) Global level.

There are many important self-development needs in children that are not sufficiently addressed to in the process of schooling. One of the important felt needs is building an effective, integrated personality in the child with positive self-esteem.

To live peacefully, an individual has to have many skills, like those related to affirmation, positive thinking, empathetic listening and communication, assertive behavior, decision-making and critical thinking, etc. School should help children to develop such skills so that they are empowered as individuals in the society.



At the school level, the predominant need is to have a peaceful climate, i.e. a peace culture. In such a culture, children will naturally absorb the spirit of peace. There is a popular saying that peace has to be caught rather than be taught. Initiating a peaceful culture in school should start from within the staff, by developing attitudes and behavior of appreciation, co-operation, belongingness, trust and spirit of learning. By way of developing a friendly and mutually respectful teacher-pupil relationship, a peace culture will bloom naturally in the school. To ensure it, the school has to introduce a living system of peace values, norms and practices into the daily life of the school. It would be necessary to change the teacher-centered classroom approach to child-centered learning. When there is active and participative learning in the classroom using interesting teaching and learning methods in a friendly and lively atmosphere marked by creative expressions of potentials and self-discipline, peace will emerge naturally. Teachers have to identify effective strategies and practices that could transform the school into a place of harmony.

At the national level, a school has to focus on the citizenship education needs of the nation or the country. This aspect of citizenship education is an integral part of peace education. Education is entrusted to produce good and productive citizens to the nation. In this regard, learning and understanding the current socio-political and economic problems and issues is also important. Students as future citizens need to develop healthy and realistic perspectives to view problems in the society. The Fundamental Duties (Article 51A) enshrined in the Indian Constitution exhorts, among others, all Indian citizens to:

- a) To promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic and regional or sectional diversities; to renounce practices derogatory to the dignity of women;
- b) To value and preserve the rich heritage of our composite culture;
- c) To protect and improve the natural environment including forests, lakes,



reserves, wildlife and to have compassion for living creatures;

d) To safeguard public property and abjure violence.

Coming to the global level needs, it is important to recall the fact that the ultimate purpose of education is to produce a world citizen. No country can live in isolation any more. Children have to develop a sensible worldview. The need here is to broaden the world vision. With this objective in mind, the school can select current issues; generate discussions and debates on world issues to raise the global awareness in the students. Some such issues are:

- Commonality and diversity of human cultures
- Population
- Destruction of the ecosystem/pollution
- Gender issue
- Racism
- World poverty
- Problem of war/terrorism
- Trading relationship
- World cultures
- Animal rights/animals threatened by extinction

Baldo and Fumiss (1998)⁵ argue that peace education is most effective when the skills of peace and conflict resolution are learned actively and are modeled by the school environment in which pupils are taught. Of course, teachers (and school administrators) are the crucial actors for taking the responsibility of achieving these values. Teachers must be able to foster positive social interactions among children, and establish and maintain positive collaborative relationships with families and the larger community to support students' learning and well-being (ACEI, 1997).⁶ That is why



teachers should be prepared with universal values, such as freedom, justice, human rights, gender equality, tolerance, and respect for the right to live. They should also develop an understanding of peace and a desire for an internalized peaceful culture (Deveci, Yilmaz, Kardag, 2008).⁷

Deutsch (1993)⁸ argues that families and schools are the two most important institutions that influence children's concepts of hate and love. He argues that a cooperative learning environment, conflict management initiatives, the constructive use of controversy, and establishment of resolution dispute centers in schools will enhance a constructive relationship which will ultimately help prepare children to live in a peaceful world.

Peace is often equated with the absence of violence. To Gandhiji, exploitation was the most familiar and practical form of violence on an individual by the state, a group, another individual, or by machines; on women by men; and on one nation by another. Peace mandates the practice of values such as love, truth, justice, equality, tolerance, harmony, humility, togetherness, and self-control. Self-suffering, if need be, is to be preferred to inflicting violence on others. Gandhiji's concept of peace includes:

- 1) The absence of tensions, conflicts, and all forms of violence including terrorism and war. Peace implies the capacity to live together in harmony. This calls for non-violent ways of resolving conflicts. Diversity occasions conflicts but conflicts do not have to eventuate into violence.
- 2) The creation of non-violent social systems, i.e., a society free from structural violence. The duty to practice justice: social, economic, cultural, and political. Hunger is systemic violence.
- 3) The absence of exploitation and injustice of every kind.
- 4) International cooperation and understanding. This involves the creation of a just world order, marked by a willingness to share the earth's resources to meet the needs of all. That is, the need to shift from greed to need.



5) Ecological balance and conservation. The adoption of lifestyles conducive to the wholeness of creation.

6) Peace of mind, or the psycho-spiritual dimension of peace. The National Curriculum Framework for School Education (2000), echoing the National Policy on Education (1986), lamented the "erosion of the essential social, moral and spiritual values and an increase in cynicism at all levels." Against this backdrop, the framework advanced a plea to integrate value education into the curriculum. Stating that what was required, however "is not religious education but education about religions, their basics, the values inherent therein and also a comparative study of the philosophy of all religions." The framework prescribed an integrative approach. Value education and education about religions should be "judiciously integrated with all subjects of study".

The shift of focus, over the decades, from religious and moral education to education for peace, via value education, parallels the shifting sense and sensitivities in the larger context of education. Remedies point to maladies. The acceptance of education for peace as a necessary ingredient of holistic education in the western context was driven by deepening anxieties about the rise and spread of violence. A similar pattern is obtained in our context as well.

For students, teachers are role-models. Therefore, teachers play a role, unwittingly, in propagating violence if they are not oriented to peace. As the saying goes, "What I teach is what I know and what I educate is what I am." A teacher's prime responsibility is to help students become good human beings, motivated to fulfill their true potential not only for their own benefit but also for the betterment of the society as a whole. It is for this reason that a teacher is compared to a gardener who plants seeds of knowledge and good values, waters them with care and kindness, and removes weeds of ignorance.

The methods of teaching should be creative, child-centered, largely



experiential, and participatory. These include creation of appropriate learning experiences, discussion, debates, presentation, and group and cooperative projects, depending on students' maturity levels and the subject content. The teacher and school may devise other context-specific strategies to develop among students a sense of openness and comprehension about diverse cultures, histories, and fundamental shared values.

There is ample scope in the syllabi of various subject areas for teaching students the importance of adopting peaceful means of resolving disagreements and conflicts and eschewing violence; and teachers need to take full advantage of this. Some examples of teaching-learning activities where children should be asked to do are:

- . Demonstrate the many ways in which one can show respect to elders at home and in school. How do we show respect while asking for things, listening, or talking? (Environmental Studies/Language).
- . Express the meaning of the word 'cooperation' in different ways (Language/Philosophy).
- . Describe how anger destroys peace (Social Science/Language).
- . Identify the changes we need to bring about, if we are to have a peaceful world. These changes include changes in respect of one's own feelings and values (Social Science).
- . Write a story on tolerance, sensitivity to others, etc. Collect newspaper chippings, magazines, articles on different themes and create a wall magazine (Language/Mass Communication).
- . Collect the works of relatively lesser known people who have contributed to the welfare of others and analyse their qualities (Social Science).

Further through curriculum teachers can help to inculcate various peace values to create a peaceful nation and universe. Some of them can be listed as:

Peace Values for Personality Formation: Love, Truth, Purity—both



physical and mental (think, speak, and do what is right), Beauty and harmony—appreciating the unity in diversity of people and nature, A spirit of appreciation (gratitude), A sense of responsibility, Ahimsa, Humility—the willingness to be corrected and the courage to accept one's mistakes, A spirit of service, Positive thinking and optimism.

Peace Values and Shared Spirituality: Aspiring to inner-peace, by developing inner Resources, Freedom of thought, conscience, and belief, Freedom of religious practice, Mutual respect for the religious observances of others, Equality of treatment of all religion by the state.

Peace Values, vis-à-vis, Indian History and Culture: Positive and negative understanding of peace, Integrative vision, Gandhiji's idea and practice of peace. Peace Values, Human Rights, and Democracy: Dignity, Equality, Justice, Protection of the Rights of all peoples, Freedom of speech and expression.

Peace Values and Globalisation: Peace in the global context, Peace movements and initiatives, Ecological concerns—caring for nature and sustainable development, Liberalisation, Globalisation and Privatisation—their implications for peace, Globalisation and democracy, Peace, development and social justice, Peace and sexuality, Generation gap, Drug and alcohol abuse, HIV/AIDS, Terrorism.

In tracing the recent development of peace education, we begin to see that in the past it had been an integral part of education at all times and in all cultures. Every culture regards peace as a noble ideal to attain. However with the advent of Western secularism at the beginning of the 20th century through the guise of a positivist scientific outlook to education, moral and human values including peace were slowly discouraged away from school curricula. Under the ideal of value-free positivist and reductionist knowledge the whole education was viewed narrowly as teaching facts of various subjects.

However, in spite of such materialistic views, the thinking of such



humanists like Rousseau, Henry Thoreau, Tolstoy and Maria Montessori kept the sense of education alive. With the witness of the horrors of the First and Second World Wars there was a reawakening to the need of developing the humanistic side of education at least among a few educationists. Maria Montessori's vision of education provides a meaningful sound basis for peace education. She looked at education as a tool for building World Peace. To her peace is the guiding principle of man and nature. Any attempt to deviate from the principle will only bring about destruction.

To live in the true sense we need peace in every way. It provides the atmosphere, space and nourishment essential to grow towards human perfection. However, we have to frankly accept the fact that we still lack a great deal of understanding of what peace really is. Hence there is considerable negligence and confusion in the field. Practically people tend to define peace according to their own preferred perspectives. Thus the main objective of peace education is to sensitize the learners towards the problems arising on the Globe and to play a positive and effective role.

Gandhi's peace-education approach offers possibilities for conflict resolution when contradictions become exacerbated and individuals, groups, or nations are on the brink of overt violence. Gandhi's own life is replete with illustrations of how he was able to intervene through listening, sympathizing, engaging in dialogue, fasting, being willing to suffer, and other forms of nonviolent intervention and resistance in order to defuse very tense, violent situations. Peace education can teach us how to empathize with what the other is feeling, change our language, and practice nonviolent interventions that can break escalating causal cycles of violence that are about to explode.

As Gandhi has devoted much time and made efforts to bring radically different model of peace education with emphasis on character building and moral and spiritual development, peace education must focus on psychological awareness and an analysis of how we constitute and must



recondition ego-driven selfishness and greed and defense mechanisms responding to fear and insecurity, hatred, aggression, and other violent intentions and inner states of consciousness. This is why peace education must focus on the political, cultural, social, economic, linguistic, religious, and other aspects of overall socialization that contribute to, tolerate, and justify violence, oppression, exploitation, and war.

Finally if everyone really understands the meaning of our National Anthem, our Pledge, feel patriotic songs such as Sare Jahan Se Accha Hindustan Hamara, Aay Mere Watan Ke Logo Zara Yaad Karo Kurban, all will understand and realize the meaning of peace in true sense. There won't be any Godra riots or issue of Babri Masjid in future in our country. India being a multicultural, multiethnic, multilinguistic county should strive and be role model of Peace in world. As India is known for its Unity in Diversity, it's the duty of every Indian to maintain this culture for a life long run.

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THE BODY AND AESTHETICS: A MEDIUM OF EXPRESSIONS

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Human Body has many different aspects to it. It can be conceived as a medical body, a gendered body or even an aesthetic body. Of all these detailed conceptions, this paper explores the conception of the human body from the Aesthetics point of view. 'Aesthetics' as a branch of philosophy primarily deals with human imagination. Human beings have the ability to express themselves creatively through a work of art and what is expressed is 'the ideas of feeling'¹ that they possess. Now, the two key words of 'Projection' and 'Expression' are centrally important in any work of art both of which execute or present feelings. By 'feelings' is meant all the ideas and emotions in a human being that can be expressed creatively as 'artistic symbolization'.² In this case, 'symbolization' is feelings itself that can be created as an image or an imagined emotion. However, it is not the actual emotions of an artist (a dancer or an actor) but that of the character that is being portrayed by him.

The work of art has a great potential as it is a *created reality*, something which is imagined and goes beyond the limitations of materiality. This imaginative re-creation of the *quality of life* by an artist is cannot be expressed through ordinary or syntactical language alone. Susanne Langer maintained that this power of imaginative re-creation by an artist is *symbolic* in nature. It is a symbol of creativity, a symbol of imagination. That is to say, an image that has been created by an artist which is abstracted from the sphere of the materiality is projected as a symbol of feelings or emotions that an artist expresses in his work of art.³

This brings us to the clear cut distinction between the 'material of art' and the 'medium of art'. The materials of art are the tools of creation,



the instruments that an artist uses to execute his imagination. Whereas, the medium of art is the imaginative creation that an artist projects. The medium is the power of creativity such that the materiality transforms itself into a creative reality. Thereby, the material of art is aesthetically transformed into the 'medium of expression' by an artist.

Now, as an artist projects and expresses the idea of feeling he creates, here it is important to explain the key word of 'Projection'. By referring to Langer's view, the nature of projection is that of an operative principle which is applied by an artist while creating a work of art. As the imaginative re-creation of an image by an artist is *symbolic* in nature, this symbol is in the nature of a projection that is, it is something that projects itself as standing out, drawing our attention to it. It is a 'principle of presentation' of the creativity so abstracted which is projected and can be perceived.⁴ In Langer's words:

'... symbol itself [is] a projection of what it symbolizes ... art may be said to be a projection of the artist's idea into some perceptible form, the expressive object he creates is called a projection of life, mood, emotion or whatever he makes it express.'⁵

So it can be said that the work of art is a symbolic projection of an imagination of an artist that is portrayed creatively in his work. Even what is 'expressed' itself is a 'presentation of an idea' which is created. However, this created reality is neither a deception nor a delusion but an image or an appearance that is created by an artist. As the work of art is created, there is an illusion which is also created. But the illusion is not the materiality as placed in a particular pattern rather it is about what is actually portrayed and projected in an artist's work- a virtual image, an appearance.⁶

Body: As Aesthetically Transformed

Regarding the conception of body from the aesthetic point of view, the oldest or most primary form of art is that of 'Dance'. Since according to Langer 'a work of art is an expressive form created for our perception



through . . . imagination, and . . . [expression of] feeling'⁷, let us note how dance can be explored and how the body can be aesthetically transformed using this form of art. A dancer- through his material body- expresses and creates an illusion, an image of the character that he performs if it has a story. But also in pure dance where there is no story as such but only a piece of music is played, the body in its totality while performing creates patterns as a whole to be viewed aesthetically. Of the illusion that has been created by the dancer, it is his actions, his movements, his *gesture* that is his imaginative re-creation, a symbol of creativity and a symbol of imagination. It is a 'vital movement' that expresses and projects feelings and emotions which also serves a 'symbol of will'.⁸ As Langer emphasised that it is the virtual gesture of a dancer that creates the appearance of an imagined reality which is 'always motivated by the semblance of an expressive movement'.⁹

In the art of dancing when an artist performs, although his feelings, emotions are expressed through his material body, i.e., his hands, foot work etc., the dance itself goes beyond the materiality of the body and transcends itself into the 'medium of expressions'. In such an art work, the 'material of art' is the body itself of the dancer and the 'medium of art' is the dance. The latter, i.e., the dance expresses the feelings that the dancer projects creatively. This leads to the transcendence of the material body into an aesthetically imagined re-created body. The point to note is that in such a creative experience, the material body is not negated but is rather transformed (in a different way) into an imagined body which is aesthetically created. So dance itself is an expressive form that transcends the material into the 'medium of expressions'. In Langer's words:

'the dancer's actual gestures are used to create a semblance of self-expression, and are thereby transformed into virtual spontaneous movement, or virtual gesture. The emotion in which such gesture begins is virtual, a dance element, that turns the whole movement into dance- gesture.'¹⁰



Conclusion

Thus, on the whole, an artist has the potential to create an imagined reality which has the capacity to go beyond the limitations of physical materiality and transforms itself into a 'medium of expressions'. Such is the power of a work of art which expresses the emotive life of human beings in the form of an appearance. As Langer maintained that an artistic creation, his work is like a metaphor wherein the feeling is projected as a quality; the creativity or imagination of an artist expresses the life of feelings and emotions.¹¹ And in terms of the conception of body and aesthetics, it is the material body which transforms itself creatively into an imagined body, into a 'medium of expressions'. Hence, it can be said that the material body is aesthetically transformed.

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ROLE OF CORPORATE SOCIAL RESPONSIBILITY IN INDIA

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Indian companies are now expected to discharge their stakeholder responsibilities and societal obligations, along with their shareholder-wealth maximisation goal.

Nearly all leading corporates in India are involved in corporate social responsibility (CSR) programmes in areas like education, health, livelihood creation, skill development, and empowerment of weaker sections of the society. Notable efforts have come from the Tata Group, Infosys, Bharti Enterprises, ITC Welcome group, Indian Oil Corporation among others.

The 2010 list of Forbes Asia's '48 Heroes of Philanthropy' contains four Indians. The 2009 list also featured four Indians. India has been named among the top ten Asian countries paying increasing importance towards corporate social responsibility (CSR) disclosure norms. India was ranked fourth in the list, according to social enterprise CSR Asia's Asian Sustainability Ranking (ASR), released in October 2009.

According to a study undertaken by an industry body in June 2009, which studied the CSR activities of 300 corporate houses, corporate India has spread its CSR activities across 20 states and Union territories, with Maharashtra gaining the most from them. About 36 per cent of the CSR activities are concentrated in the state, followed by about 12 per cent in Gujarat, 10 per cent in Delhi and 9 per cent in Tamil Nadu.

The companies have on an aggregate, identified 26 different themes for their CSR initiatives. Of these 26 schemes, community welfare tops the



list, followed by education, the environment, health, as well as rural development.

Further, according to a study by financial paper, The Economic Times, donations by listed companies grew 8 per cent during the fiscal ended March 2009. The study of disclosures made by companies showed that 760 companies donated US\$ 170 million in FY09, up from US\$ 156 million in the year-ago period. As many as 108 companies donated over US\$ 216,199, up 20 per cent over the previous year.

Although corporate India is involved in CSR activities, the central government is working on a framework for quantifying the CSR initiatives of companies to promote them further. According to Minister for Corporate Affairs, Mr Salman Khurshid, one of the ways to attract companies towards CSR work is to develop a system of CSR credits, similar to the system of carbon credits which are given to companies for green initiatives.

Moreover, in 2009, the government made it mandatory for all public sector oil companies to spend 2 per cent of their net profits on corporate social responsibility.

Besides the private sector, the government is also ensuring that the public sector companies participate actively in CSR initiatives. The Department of Public Enterprises (DPE) has prepared guidelines for central public sector enterprises to take up important corporate social responsibility projects to be funded by 2-5 per cent of the company's net profits.

CORPORATE SOCIAL RESPONSIBILITY INITIATIVES, GREEN MEASURES

India Inc has joined hands to fine-tune all its activities falling under CSR. For this, it has set up a global platform to showcase all the work done by Indian firms. Confederation of Indian Industry (CII) and the TVS Group collaborated to form the CII-TVS Centre of Excellence for Responsive Corporate Citizenship in 2007. It provides consultancy services and technical assistance on social development and CSR.



According to a National Geographic survey which studied 17,000 consumers in 17 countries, Indians are the most eco-friendly consumers in the world. India topped the Consumer Greendex, where consumers were asked about energy use and conservation, transportation choices, food sources, the relative use of green products versus traditional products, attitudes towards the environment and sustainability and knowledge of environmental issues.

- Reliance Industries and two Tata Group firms—Tata Motors and Tata Steel—are the country's most admired companies for their corporate social responsibility initiatives, according to a Nielsen survey released in May 2009.
- As part of its Corporate Service Corps (CSC) programme, IBM has joined hands with the Tribal Development Department of Gujarat for a development project aimed at upliftment of tribals in the Sasan area of Gir forest.
- The financial services sector is going green in a steady manner. With an eye on preserving energy, companies have started easing the carbon footprint in their offices. The year 2009 witnessed initiatives including application of renewable energy technologies, moving to paperless operations and recognition of environmental standards. Efforts by companies such as HSBC India, Max New York Life and Standard Chartered Bank have ensured that the green movement has kept its momentum by asking their customers to shift to e-statements and e-receipts.
- State-owned Navratna company, Coal India Ltd (CIL) will invest US\$ 67.5 million in 2010-11 on social and environmental causes.
- Public sector aluminium company NALCO has contributed US\$ 3.23 million for development work in Orissa's Koraput district as part of its Corporate Social Responsibility (CSR).



INDIA'S HUMAN RESOURCE

Over the last decade, India's vast manpower has played an instrumental role in its economic success story. Several corporate bigwigs are now thinking of ways of building the skill sets of their employees.

Moreover, as the global economy recovers from recession and Indian companies expand in the US and European markets, India Inc is grooming global managers who can effortlessly connect with diverse geographies and fuel opportunities for growth. Indian companies are shifting their young managers abroad to handle diversity at an early stage and help create a reserve of globally competent people. The Tatas, Aditya Birla Group, Essar Group, Infosys and mid-cap firms like Glenmark Pharmaceuticals and S Kumars Nationwide (SKNL) are among companies that nurture global talent.

Not only is India Inc grooming global managers, but companies from across the globe are scouting the country for quality talent to fill positions across geographies. India is fast gaining the distinction of becoming one of the world's largest talent incubators.

Recruitment companies, such as Europe, Africa, Asia-Pacific, Middle East and the rest of the South Asian Association for Regional Cooperation (SAARC) region are expected to import talent from India across profiles and domains, in significant numbers. According to industry estimates, close to 100 top level executive (CXO) positions and 30,000 middle-to junior-level hirings, across profiles and domains are expected during 2010, and these numbers are expected to go up in the coming years.

A survey by global HR services firm, Hewitt Associates, released in March 2010, said that a majority of Indian companies, particularly those in infrastructure and energy sectors, were planning to hire in a big way this year. About 93.4 per cent of the firms surveyed were expected to hire this year. Firms in sectors like telecom, oil and gas and infrastructure were likely to recruit the most, across lateral and entry levels.



As per a new survey by Manpower Inc, released in June 2010, India's job market is likely to return to pre-slowdown days in the third quarter of this fiscal. India's hiring outlook is most optimistic among 36 nations, with a net employment outlook of 42 per cent. The hiring is expected to be strongest in the mining and construction industries, with 46 per cent of the respondents planning to recruit in the next quarter.

Manufacturing too is set to recruit in a big way with about 44 per cent of employers indicating their plans to do so.

CASE STUDIES

NIKE'S CSR & SIALKOT CHILD LABOUR

Nike is a recognized entrepreneurial organization, and Phil Knight, the founder, is known as an entrepreneur who changed the sports apparel industry. As the mass media brought child labour in soccer ball making to the attention of the world, the heroic entrepreneur story was in jeopardy. Nike's branding of itself as heroic adventurer needed a facelift. Nike, and its apologists, therefore branded its CSR initiative as a form of Third World mother and child-emancipation. This served to return the romantically heroic entrepreneurial face to Nike and Phil Knight. We will review, briefly, how the controversy emerged, and then trace the responses of various parties involved.

The Child Labour Crisis. On April 6, 1995, CBS aired at prime time a short documentary on the soccer ball industry in Sialkot 'Children at work' (CBS transcripts, 1995). The CBS story forcefully brought to the fore the unsettling irony of poor children at work so rich American kids could play. The CBS story was picked up by the other mass media both in the US and abroad. The result was an international media firestorm, doling out a blitz of moral penalties to the global soccer ball industry for being found in bed with child labour.

Our next point is controversial. We believe that, from the villager's point of view, (and studies conducted within Pakistan), that the stories



being framed about widespread child labour exploitation were grossly exaggerated. Specifically, in 1995, the *Human Rights Commission of Pakistan* published a comprehensive report challenging the veracity of allegations being made about the soccer ball industry. Such reports agreed that wages were exploitative, but refuted the main charges leveled by the media: the prevalence of bonded child labour, work place beatings of children, children working predominately in unsafe workshops for long hours, and differential wages for children and adults. Children were actually working part-time, earning the same rates as adults, in the comforts of their homes with their families who were all jointly stitching the soccer balls.

The problem, from a narrative perspective, is that once a story (even one with inaccurate or exaggerated claims) is treated as gospel, it is very difficult to reverse the effect of a media firestorm. The media did not consult the village-workers, and letting them voice their side of the story, nor did the media wait for more rigorous and systematic study, before demanding change. Momentum builds legitimacy to just go with the more popularized version of the story (without counterstory consideration). A snowball spin effect ensured. For example, on June 28, 1996, with official endorsement of the US Department of Labor and prominent politicians (e.g., Joseph P. Kennedy II), a campaign was launched to bring an immediate end to child labour in Sialkot's soccer ball industry. The campaign came to be known as the '*Foul Ball Campaign*' coordinated by the International Labor Rights Fund (ILRF) (a Washington based labour advocacy group) in cooperation with a network of labour, consumer, religious, sports, and child advocacy groups (US Department of Labor, 2003).

Nike Responds? Nike's initial response to the crisis is difficult to trace given contradictory statements issued by it on this matter, at various points in time. For example, from a written deposition to the US Department of Labor hearings held on June 28, 1996, Nike seems to have begun sourcing production of soccer balls in Sialkot in 1995 (US Department of Labor, 1996). The deposition states that after they began soccer ball production in



Sialkot (i.e., perhaps in the Fall of 1995), Nike 'implemented more steps to protect worker rights than companies that have operated in the country for decades' (cited in *ibid*). The deposition goes on to state that at Nike's insistence its supplier (Saga Sports) began to ensure child-free production by establishing stitching centres that could be easily monitored, unlike homes in disparate villages, to ensure that no children were involved in the production.

The story given by Phil Knight, the founder of Nike, gives a different version. Knight, speaking to the National Press Club on April 12, 1998, said:

In 1994 Jack Beecraft (ph) of our Singapore office flew into Sialkot, Pakistan to check out the first ever Nike soccer ball order. What he found was conditions that were not acceptable. What he found was the conditions that did not meet Nike's code of conduct, and were not controllable, because essentially for 50 years the Pakistan soccer ball industry had been made up of a process in which the ball uppers were sent out into a cottage industry into — with very little controls on who the upper were sewn by, and they in fact, were sewn by children, old people, blind people, under all kinds of bad conditions. Basically seeing this he said that is not acceptable under the way we do business, and he and Mr. Sufi (ph) got together in Beverton, Oregon three months later to hack out a different way of making soccer balls in Pakistan. (cited in Federal Document Clearing House, 1998).

Phil Knight's version would tend to indicate that the response began as early as 1994. However, on another occasion, at roughly the same time he gave the above speech, Phil Knight seems to have shown little concern over work-age issues. In 1996 in Nike, thus, suggesting that Knight was not making a one-off statement but articulating a long-held attitude in Nike. For example, when confronted in 1996 with evidence that children were involved in the making of Nike soccer balls, Nike spokeswoman, Donna Gibbs, defended the company saying "it's an ages old practice [and] the process of change is going to take time. Too often, well-intentioned human



rights groups can cause dramatic negative effects if they scare companies into stopping production and the kids are thrown out on the street.” (cited in Schanberg, 1996: 42). In that same interview, she had acknowledged that her company had not implemented, till that point, its stated goal of child labour free soccer ball production. Given that Nike did not contest this account of their corporate behaviour by Schanberg, this seems to suggest that such views were indeed articulated and the quotes were not taken out of context. Also, in other places Gibbs expressed Nike’s gradual approach to the child labour issue by stating that the problem is a large one, in her words, “Child labour is really an epidemic in Pakistan” (Denby, 1997), which by implication would mean that a substantial expense of time would be needed to address it, reflecting a position that was already expressed explicitly in Schanberg’s interview.

We tend to get three different stories from these Nike sources, suggesting that if we were to find additional accounts of Nike’s own response to the child labour crisis, we would perhaps also find more different stories of Nike’s response to this crisis. Based on the texts, at hand, dating Nike’s response seem to be range from anywhere from 1994, predating the media-crisis, to around Fall 1995, a few months after its outbreak. Also, as can be seen, accounts differ on the urgency felt by Nike in tackling this matter, with Phil Knight’s and Department of Labor versions indicating that when the company became aware, it changed course immediately while the Gibbs version indicates that the course reversal was a gradual one.

All the accounts do agree, however, on one count. None of them contain any evidence to suggest that Nike provided any material assistance to its supplier, Saga Sportsas the latter went through the costly process of building child-free stitching centres with health dispensaries and other such worker facilities.

The Sialkot Child Labour Project. Nike moved through its industry associations (e.g., World Federation of Sporting Goods Industry [WFSGI]) to stave off consumer pressure by enacting an industry-wide solution to



the child labour problem. On February 14, 1997 at the SuperShow (one of the two annual international trade fairs of the sporting goods industry) in Atlanta (Georgia) the global soccer ball industry unveiled at a press conference its 'final solution' to the child labour crisis that had been plaguing it for almost two years. The industry announced 'The Atlanta Agreement' which stated that a project, the Sialkot Child Labour Elimination Project, would be jointly established by the Sialkot Chamber of Commerce and Industry (SCCI), the United Nations Children's Fund (UNICEF), and the International Labour Organization (ILO) to phase out children from Pakistan's soccer ball industry in the next 18 months. The US Department of Labor would be its main donor.

At that press conference, Nike's industry association representatives claimed the high moral ground stating that this CSR initiative reflected industry's own unswerving commitment to ethical business practices. Stephen Rubin, WFSGI President, in his speech, made the following remarks: The soccer community has asked for reassurance that child labour has no place in producing the soccer balls used in neighbourhood sandlots or national stadiums. This new partnership is an unprecedented response to that concern.

For the first time ever – in any industry, in any part of the world – local manufacturers, global brands and internationally respected children's organizations have agreed to work together to address child labour in a responsible manner (cited in PR Newswire, 1997).

The Sialkot Child Labour Elimination Project announced at that press conference began to be implemented in October 1997 (ILO 1997). Child labour was to be phased out by shifting the stitching of balls, the activity in which children were involved, to monitor-able stitching centres (ibid). The stitching centres are factories or workshops that, unlike village homes, could be more readily accessed by ILO monitors in order to verify that no children were involved in stitching soccer balls. The project also incorporated a social protection program. Its purpose was to take care of the displaced child



stitchers and their affected families by creating alternative income opportunities, largely through micro- credit schemes and vocational training (e.g., tailoring) (Crawford 2001). Education of children was to be provided either by enrolling them in government schools or setting up one to three room education centres where they would be educated up to grade 5 on a few hours a day basis (Save the Children 2000; ILO-IPEC 1999; Bunyad Literacy Community Council 1998).

Two years later, Nike and the soccer ball industry announced mission accomplished when US President Bill Clinton gave it the following ringing endorsement:

Let me cite just one example of the success being achieved, the work being done to eliminate child labor from the soccer ball industry in Pakistan. Two years ago, thousands of children under the age of 14 worked for 50 companies stitching soccer balls full-time. The industry, the ILO and UNICEF joined together to remove children from the production of soccer balls and give them a chance to go to school, and to monitor the results.

Today, the work has been taken up by women in 80 poor villages in Pakistan, giving them new employment and their families new stabilities. Meanwhile, the children have started to go to school, so that they come of age, they will be able to do better jobs raising the standard of living of their families, their villages and their nation. I thank all who were involved in this endeavour and ask others to follow their lead. (Clinton, 1999).

Clinton's speech sums up the CSR storytelling spun by Nike and its industry associations. Child labour was identified by the media and industry took action to remove it. Others should 'follow their lead'.

In sum, Nike Corporation (and the Atlanta Program organizations) came off as caring and responsible entrepreneurs providing schooling to Third World children and jobs for their mothers. Nike's CSR initiative was to spin the controversy, branding themselves, as mother and child emancipators. This rescued the romanticized and heroic entrepreneurial



face of Nike's branding from the media firestorm. Next, we reanalyze the sides of the story presented, from a postcolonial perspective. We turn next to our analysis of the implementation of the Sialkot Child Labour Elimination Project.

JOHNSON & JOHNSON AND TYLENOL

Crisis need not strike a company purely as a result of its own negligence or misadventure. Often, a situation is created which cannot be blamed on the company - but the company finds out pretty quickly that it takes a huge amount of blame if it fumbles the ball in its response.

One of the classic tales of how a company can get it right is that of Johnson & Johnson, and the company's response to the Tylenol poisoning.

In 1982, Johnson & Johnson's Tylenol medication commanded 35 per cent of the US over-the-counter analgesic market - representing something like 15 per cent of the company's profits.

Unfortunately, at that point one individual succeeded in lacing the drug with cyanide. Seven people died as a result, and a widespread panic ensued about how widespread the contamination might be.

By the end of the episode, everyone knew that Tylenol was associated with the scare. The company's market value fell by \$1bn as a result.

When the same situation happened in 1986, the company had learned its lessons well. It acted quickly - ordering that Tylenol should be recalled from every outlet - not just those in the state where it had been tampered with. Not only that, but the company decided the product would not be re-established on the shelves until something had been done to provide better product protection.

As a result, Johnson & Johnson developed the tamperproof packaging that would make it much more difficult for a similar incident to occur in future.



Cost and benefit

The cost was a high one. In addition to the impact on the company's share price when the crisis first hit, the lost production and destroyed goods as a result of the recall were considerable.

However, the company won praise for its quick and appropriate action. Having sidestepped the position others have found themselves in - of having been slow to act in the face of consumer concern - they achieved the status of consumer champion.

Within five months of the disaster, the company had recovered 70% of its market share for the drug - and the fact this went on to improve over time showed that the company had succeeded in preserving the long term value of the brand. Companies such as Perrier, who had been criticised for less adept handling of a crisis, found their reputation damaged for as long as five years after an incident.

In fact, there is some evidence that it was rewarded by consumers who were so reassured by the steps taken that they switched from other painkillers to Tylenol.

The features that made Johnson & Johnson's handling of the crisis a success included the following:

- They acted quickly, with complete openness about what had happened, and immediately sought to remove any source of danger based on the worst case scenario - not waiting for evidence to see whether the contamination might be more widespread
- Having acted quickly, they then sought to ensure that measures were taken which would prevent as far as possible a recurrence of the problem
- They showed themselves to be prepared to bear the short term cost in the name of consumer safety. That more than anything else established a basis for trust with their customers.



CONCLUSION

CSR, due to social activities, much attention is given. It enables political and business people to acquire the targeted result quickly. It has become the tool for future prospects of different groups that facilitates receiving the fame in near future.

In underdeveloped and developed countries the growth of CSR has been widespread in recent times. Despite of the controversies, the political elite of the world are continually raising the issue of CSR stating the important implications for economic activities although they fail themselves. They are selling the policies for popularity. A study by Hertz (2001 cited Crane and Matten 2007) and Smith (1990 cited Crane and Matten 1997) argued that there is more power in individual choice as a consumer than in their choice in the ballot box and consumption choices are for “purchase votes” in the public control of corporations.

Emerging markets like India have drawn the attention of large MNCs for the potential of market growth. These markets are untapped and give entirely new domain for operations. However many MNCs also take the markets for granted and exploit the laxity in the norms of operations to their advantage. The lack of concern for the local community, the consumers and the environment by these corporations has created large scale public debate and action. It is important in this context to understand that the sustainable business growth is associated with care for the community and markets the corporations operate in. The negative publicity caused by the actions of MNCs has led to suspicion about their operations in the general public in these markets.

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HEALTH CARE PROBLEMS LAW & ETHICS IN INDIA

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Interduction:

India is one of the developing countries in the world with high prevalence of malnutrition and under nutrition with poor health and sanitary conditions. In spite of the best efforts made by the Government of India over last five and half decades the mortality and morbidity levels are very high. Health is an important factor for efficient manpower it helps to also improving the overall socio-economic conditions of the country. It is a subject closer to everybody's heart. Improvement of one's health and health one's family is a universal aspiration. It has been recognized as a right of every citizen in the country. The development of health and health care system dependent on the laws of the country.

Law plays a crucial role in improving health of a country. The legal system of a country is part of its social system cultural characteristics of that society, it is in this context familiarity with law and its processes becomes essential to every citizen¹.

Health is the most precious thing is human life. Hence it is true that nothing is more fundamental to life than good health and wellbeing transitionally speaking. Health implies the mere absence of an ascertainable disease or infirmity. Accordingly to W.H.O. health is a state of complete physical, mental and social well being using².

The health in its present connotation, is the outcome of the interaction between the individual and his environment. Ranganth Misra J. Says. A healthy body is the very foundation for all human activities³.



Constitutional provisions relating to Health:

The Indian constitution may compel official action to protect and preserve health by recognizing the fundamental right to health. Such recognition of the right to health may be expressed in a direct form by enunciating a right to health. Measures for the protection of health do not remain in the discretionary sphere of the state. They are brought within the fold of mandatory functions of the state. The constitution gives certain directives to the state to follow in its policies and programmes. These principles of state policy have been recognized to be sacrosanct as the fundamental rights.

Under the Indian constitution the subject of public health is entered under the state list. Both the central and state Government can legislate on any subject under the concurrent list but in case of conflict the central law prevails. The Government engages in the work of public health through three separate branches legislative executive and judicial. The constitution provides a system of checks and balances where no single branch of Government can act without some degree of oversight and control by another. Separation of powers is essential to public health, for each branch of Government possesses a unique constitutional authority (a) legislatures create health policy and allocate the resources necessary to effectuate it (b) executive agencies implement health policy, promulgate health regulations and enforce regulatory standards and (c) courts interpret law and resolve legal disputes may be criminal civil and consumer. The principles of natural justice is a direct corollary to the principles of rule of law.

Right life is recognized as a fundamental right in the constitution (Article 21) and this right has been quoted in various judgments as a basis for preventing avoidable disease producing conditions and to protect health and life. The directive principles of the Indian Constitution include Article 47, Duty of the state to raise the level of nutrition and the standard of living and to improve health. In case of Paschim Banga Khet Mazdoor Samity and others Vs. State of West Bengal and another⁴. The Supreme



Court of India ruled that in a welfare state the primary duty of the Government is to secure the welfare of the people. Providing adequate medical facilities for the people is an essential part of obligations undertaken by the Government in a welfare state. Article 21 imposes an obligation on the state to safeguard the right to life of every person. The Government Hospitals run by the state and the Medical Officers employed therein are duty bound to extend medical assistance for preserving human life.

Health and Human Rights :- The Health for all movement launched in 1977 was based on the recognition of the close linkage between health, Human Rights and Social development. The right to basic health care is recognized internationally as a human right and India is a signatory to the International covenant on Economic Social and Cultural Rights which states in its Article 12. The states parties to the present covenant recognize the right of every one to the enjoyment of the highest attainable standard of physical and mental health. The steps to be taken shall include those necessary for the creation of condition which would assure to all medical service and medical attention in the event of sickness. Reference can be made to other similar international conventions, where the Government of India has committed itself to providing various services and conditions related to the right to health i.e., in 1978 Alma Ata declaration of health for all by 2000 A.D. The National Human Rights commission has also concerned itself with the issue of public health and human rights with one of the areas of discussion being access to health care.

Health Care Systems in India : Health care covers not merely medical care but also all aspects of preventive care too. Health care at its essential care is widely recognized to be a public good. Its demand and supply cannot therefore be left to be regulated solely by the invisible hand of the market nor can it be established on considerations of utility maximizing conduct alone. All successful systems seek a balance of public expenditure, private funding and equitable risk sharing and supporting public policies to enhance health of populations including vulnerable segments.



One important tool for the successful implementation of comprehensive primary health care in countries is legislation to support the various strategies already used or advocated. At present the primary health care movement is essentially driver by the good will of individual countries and global community. If it were rooted in legislation it would acquire the necessary sustainability. There is a need for a legal frame-work to support primary health care. The starting point of such a legal framework is the recognition that health care is a human right. Legislation can support primary health care both as an approach to health developed and through the implementation of the content of primary health care programmes according to the eight essential elements of comprehensive care. Health education, food and nutrition, water and sanitation, maternal and child care and family planning, immunization, prevention and control of locally endemic diseases, treatment of diseases and injuries and the provisions of essential drugs.

Improving health care in today's world calls not only for new medical techniques but also for new human relations. Modern health care systems can only function when physicians and patients behave as partner. Health systems in many countries are now a days in considerable disarray, trying to people with increasing demands in an environment of poverty, growing inequity and budget constraints and with the implications of a market economy and Globalization. The rising cost of health care has been a through problem for Government in practically every count.

Public health systems are conceptually distinct from medical services and their key goal is to reduce a populations exposure to discase through food safety and other health regulations, vector control and health education. Thus the role is preventive rather than curative as for as diseases are concerned. These services are largely invisible to the public typically people become aware of the need for them when a problem develops. All other public health and environmental sanitation services are supposed to be the exclusive responsibility of states. However the centre exercises a



great degree of power through fiscal control. Using its financial and political leverage the control Government can persuade the states to work towards specific health objectives and priorities while providing the necessary technical support itself.

Role of Law in Public Health : The role of law in public health, is to 'assure the conditions for people to be healthy'. These conditions including a variety of educational, economic, social and environmental factors that are necessary for good health.

Law can make an attempt to provide for the creation and maintenance of conditions in which health measures may be promoted or maintained, or at least impediments to health may be removed. Eg. Legal provisions dealing with environmental pollution, public nuisance and preventing the spread of certain diseases. Also, the law can take care of institutions and personnel engaged in health care, so that they function with the maximum efficiency. This is the main objective of legislation that regulates the medical (and allied professions) and health care facilities. It is eminently the function of the law to prescribe the principles upon which failure by a health care person to discharge his or her duties properly may be visited with appropriate legal sanctions. A pretty large portion of the law of medical negligence is concerned with this aspect. Further the law has also to take note of the fact that ill-health (physical or mental) may give rise to certain problems where the interests of a person other than the ill person are involved. Further a certain type of regulatory approach becomes necessary in relation to substances, preparations and techniques used in health care.

Health right related to various vulnerable groups of the population and in special situations :

The establishment of any system of rights is relevant only if it benefits the most vulnerable or deprived group of the population, and addresses the needs of people facing situations where their basic rights are likely to be denied i.e.,



- a) Women's right to health care including provisions of services related to both reproductive and non-reproductive health problems specific to women and appropriate general health services for women.
- b) Children Right to health care with a focus on nutritional supplementation, control of infections diseases in Childhood and reduction in infant and child mortality.
- c) Health Right of HIV/AIDS affected persons, including facilities for defection, counseling non-discriminatory treatment and acces to (ART) antiretroviral medicine.
- d) Right to mental health care with a focus on strengthening primary mental health care, non- discriminatory quality treatment and community based rehabilitation systems.
- e) Right to health care for unorganized workers who lack effective health care coverage and face a range of occupational hazards with a clear liability on employers.
- f) Right to health care for urban deprived communities including putting in place urban primary health care systems effective referral mechanisms.
- g) Health Right conflict situations where due to communal or other forms of violence persons from particular communities may be denied access to basis health services.
- h) Health rights of communities facing displacement or involuntary resettlement depriving them of their customary environment and livelihood, and placing them in often hostile new surrounding which may include threats to health and poorer access to health care.

This list may be further expanded to include the elderly, disabled persons migrants and other categories of vulnerable people. Any system of health rights would need to explicitly address the special health needs of such groups, which would require provisions of special services and forms of protection against discrimination.



Public Health Code of Ethics: Nearly 2,500 years ago Hippocrates, the founding father of medicine, articulated enduring ethical principles that he felt should define the healing profession. These principles embodied in the Hippocratic oath are to remind the medical professional of their prime duty to patients to teach and to preserve doctor patient relationship together with preaching against the taking of human life even in the name of mercy Hippocrates invoked the celestial vow that states as "With purity and with holiness".

The Hippocratic case of medical ethics declares notions of duty honour and integrity that are all part of the professionalism that needs to be exhibited. The ethical duties by which the medical professionals are bound beneficence, non-maleficence, fidelity, patient autonomy and distributive justice are not to be taken in isolation⁵. Add to that the ethics of working in a managed care environment, interactions with the pharmaceutical industry and the commission of medical errors human experimentation and the new study of agencies. In this context the code of medical Ethics 1972 as laid down by the medical council of India is enumerative of the various instances where upon the medical professionals is required to exhibit ethical conduct. The prime object of medical profession has been identified as being to render service to humanity.

Proposed steps of the fundamental right to Health Care:

- a) Making the right to health care a legally enforceable entitlement by legal enactment. Right to health care is a compulsory right it is added in fundamental rights in constitutions prevention is better than cure so the Government take new measures for preventing diseases.
- b) A National Health Policy with a detailed plan and timetable for realization of the core right to health care.
- c) Providing basic health services to all communities and persons, focusing on equity so as to improve the health status of poor and neglected communities and regions.



- d) Adopting a comprehensive strategy based on a gender perspective so as to overcome inequalities in women's access to health facilities.
- e) Developing essential public health infrastructure required for health care: investing sufficient resources in health and allocating these funds in a cost effective and fair manner.
- f) Making reproductive health and family planning information and services available to all persons and compels without any form of coercion.
- g) Implementing an essential drug policy etc.,

Conclusion:

We need to move towards the medium term objective of establishing health care as fundamental rights in the Indian Constitution. This would be a prolonged and challenging process and would involve political mobilization and influencing public and political opinion on a large scale, besides formulating an appropriate bill based on legal inputs. This would need to be complemented by state level legislations and effective strengthening of a public health system. Putting in place effective monitoring mechanisms, and widespread public awareness about the entitlements would be essential for this right to become operational in any meaningful form. One conception of the minimum content of the fundamental right to health care is outlined in the accompanying box.

Health has been always given a law priority status in the nations political and social agenda. With the increasing privatization of the health care services in the country. The state is slowly abdicating its responsibility to provide health care to the people. India has one of the most privatized health systems in the world denying the poor access to even basic health care (NHP 2002 in principles).

Failure on the part of a Government Hospital to provide timely medical treatment to persons in need of such treatment results in a violation of this right to life guarantee under Article 21.



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A LITERATURE REVIEW OF THE NEED OF ENGLISH LITERATURE IN ENGINEERING & TECHNOLOGY

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Introduction

Previous research in the field of engineering showed that English language is of paramount importance in the academic and professional lives of the engineering student (Basturkman, 1998; Pendergrass et al., 2001; Pritchard & Nasr, 2004, Joseba, 2005 Sidek et al., 2006; Hui, 2007; Venkatraman & Prema, 2007). For example, Pendergrass et al. (2001) point out that English is an essential tool in the engineering education and, therefore, "integrating English into engineering, science and math courses is an effective way to improve the performance of engineering students in oral and written communication" (p.1).

However, at Pune University its engineering students have been described as low-competent in the English language (Al-Tamimi & Munir Shuib, 2008). Al-Tamimi and Munir Shuib's views were based on preliminary interviews with some English language teachers at PUNE UNIVERSITY and some petroleum students and graduates, from the Faculty of Petroleum and Engineering (FPE) at PUNE UNIVERSITY, in which they opined that the petroleum students faced a lot of difficulties in using the language. As a result of their poor performance in English, most of the petroleum graduates have been rejected when applying to work at the oil companies. In this regard, the former Indian Minister of Oil and Minerals Mr. Khaled Bahah stated that applicants, who graduated from the FPE, always found it difficult to join the oil companies because of their language problems and therefore advised these graduates to improve their English skills to increase their opportunities in getting the job (http://www.mom.gov.ye/ar/news_53.htm).



There are many factors that might cause the students' low proficiency in English. One might be attributed to engineering students' motivation towards the English language. This is because learners' motivation has been widely accepted as a key factor which influences the rate and success of second/foreign language learning (McDonough, 1983; Ellis, 1994). McDonough (1983, p.142) states that "motivation of the students is one of the most important factors influencing their success or failure in learning the language". Another factor is learners' attitudes. This is because an ESL/EFL learner's motivation in language learning is affected by his/her attitudes towards learning the language. The relation between motivation and attitudes has been considered a prime concern in language learning research. Gardner and Lambert (1972, p.3) state that "his [the learner] motivation to learn is thought to be determined by his attitudes towards the other group in particular and by his orientation towards the learning task itself". In addition, Lifrieri (2005, p.14) assert that "attitudes are necessary but insufficient indirect conditions for linguistic attainment. Only when paired up with motivation proper do attitudinal tendencies relate to the levels of student engagement in language learning, and to attainment". All in all, a better understanding of students' motivation and attitudes may assist ESL/EFL curriculum and instruction designers to devise language teaching programs that generate the attitudes and motivation most conducive to the production of more successful ESL/EFL learners (Gardner & Lambert, 1972; Midraj, 1998; 2003). Additionally, it can help material writers create and teachers select activities and tasks that tap students' motivation and attitudes (Midraj et al., 2008).

Given the importance of identifying learners' motivation and attitudes towards learning the English language, this paper reports a study which had been conducted to investigate engineering students' motivation and attitudes towards the English language. Besides the significant role of learners' motivation and attitudes in the learning process, the lack in the literature regarding studies on engineering students' motivation and attitudes



in the Arab World has been another motive to conduct the present study.

More importantly, in the Indian EFL context, the only related study which has been carried out among Indian undergraduates was that of Al-Quyadi (2002) who looked at Sana'a University English majors' motivation and attitudes towards learning English. However, to the best of the researchers' knowledge, no study has been conducted to investigate language learning motivation and attitudes of Indian English for Specific Purposes (ESP) learners in general and PUNE UNIVERSITY ESP learners in particular. As these types of learners might have their specific motives and attitudes towards learning English, the present investigation would contribute to understand such issues with regard to engineering students at PUNE UNIVERSITY, India. This could also serve as a reference for instructors and syllabus designers at PUNE UNIVERSITY to improve the situation of English language teaching with respect to students' motivation and attitudes.

Objectives of the Study

This study aims at investigating engineering students' motivation and attitudes towards learning the English language. The objectives are as follows:

- To determine which of the three types of motivation (instrumental, integrative and personal) could be the primary source of engineering students' motivation towards learning the English language.
- To determine the type of attitude that engineering students have towards learning the English language.

Methodology

This study was conducted to identify engineering students' motivational and attitudinal orientations in learning the English language. To achieve this objective, two research tools were used namely, questionnaire and interviews. This type of design, that uses different research methods to



investigate the same issue, is called a *triangulation mixed method design* (Creswell, 2002). The need for triangulation arises from the ethical need to confirm the validity and reliability of the process (Tellis, 1997). In addition, using multiple methods in a research design would also help to “give a fuller picture and address many different aspects of phenomena” (Silverman, 2000, p.50).

Limitations of the Study

There were a number of limitations to the present study which should be highlighted so as to avoid any overgeneralizations and misinterpretations of the results. First, due to financial and time concerns, the present study was confined to 81 engineering students in the academic year 2006-2007 at the FPE at PUNE UNIVERSITY. Although the minimum sample size recommended by many researchers (Cohen et al., 2006) is thirty subjects, the findings might be a reflective of the motivation and attitudes of those participated in this study. Second, all the participated subjects (n=81) were males as there were no female students in the department. Therefore, the generalisation from the findings should be made with caution. Finally, the pedagogical implications of this study are limited to those which can be based on the participants’ responses.

Results

This section is divided into two main sub-sections: the students’ motivation to learn English and their attitudes toward the English language. In presenting the results in each sub-section, data obtained from both the questionnaire and interviews were used.

Students’ attitudes toward learning English

Concerning the students’ English language attitudes, on the other hand, interesting findings were obtained. With regard to their attitudes towards the social value of English, the findings reveal that whilst most of the students responded positively to the idea that “*the development of our country is possible mainly by educated people who know English well*”, the



majority of them responded negatively to *“the use of English in government and business offices helps in getting things done easily”*.

It is not surprising that the students agreed that English language is very important to the development of the country. This is because, they might be aware of the international role English language has been playing on the world arena as the language of technology and science (Al-Haq & Smadi, 1996, Al-Issa, 2002; Zughoul, 2003), business, banking, industry and commerce, transportation, tourism, international diplomacy, advertising (Enyedi & Medgyes, 1996; Zughoul, 2003), communication (Strevens, 1992; Fonzari, 1999; Pakir, 1999; Hasman, 2000; Zughoul, 2003), telecommunication, mass communication and the Internet (Strevens, 1992; Pakir, 1999; Zughoul, 2003). Zughoul (2003), for example, states that despite the hegemonic and imperialistic nature of English, it is still badly needed in the Arab world for the purposes of communicating with the world, education, acquisition of technology and development at large. With regard to the Indian context, Bose (1999) points out that Indian businessmen need English to advertise their goods and transact business in the international market, if they are importing and exporting goods. As industrialists they need English in order to promote their business in the international market, to do business partnership with international companies, to recruit men and women from non-Arabic speaking countries and supervise their work.

On the other hand, most of the students, in the present study, had negative attitudes toward the importance of using the English language in government and business offices might be a reflection of the rare use of English in these places as Arabic is the dominant language in the Indian context.

In regards to the students' attitudes towards the educational status of English, the results revealed that besides supporting the idea that English should be the medium of instruction in the secondary schools and at least some subjects like Physics and Chemistry should be taught in English, they



were of the view that the teaching of English should start as early as the first grade in the Indian schools. Such results revealed that engineering students wished to see English as a medium of instruction in Indian primary and secondary schools. This might stem from the students' needs, particularly in scientific sections like engineering, to be equipped with a good level in English prior to entering higher education. For example, one student during the interview clearly admitted that because they finished secondary schooling with poor level in both language and communication skills they failed to cope with the academic requirements at the university.

For their attitudes toward the Western culture, the students' findings revealed that more than half of them showed their interest in the culture of the English speaking World as represented by English-language films. A possible interpretation of these findings might be the result of social tendencies affected by globalization. As Zughoul (2003) noted, in the Arab World in particular, the imposed Western (American) cultural influence as represented in all its forms like fashion, music, culture of the young, fast food, entertainment, businesses transactions, internet cafes, television and Western ways of living is noticeable in every Arab urban center. On the other hand, another interpretation of the current results might be attributed to the students' desires to know and understand the culture of the West but not to fully integrate in that culture. The latter reason might be more acceptable and applicable as results from the interviews showed that the majority of the students rejected to learn the language to be a part of the culture of the English speaking World i.e. to be bicultural. In addition, some of them explained that they wished to learn about the western culture so as to broaden their horizon and familiarize them with that culture. Moreover, most of these engineering students, if not all, would like to join the oil companies, in India, after graduation in which a lot of employers in these companies are from the West. As such, one student averred that it is a must to understand the culture of those people to facilitate communication for example.



Finally, concerning their orientation towards the English language, the students' responses indicated that almost all of them showed their willingness to express themselves as fluent English speakers. This is an indication of the engineering students' great desires to grasp the English language and be able to express themselves as native English speakers. Such feelings might result from their needs to function effectively at their academic domains and more importantly to be qualified enough to join the oil companies in which the sole criterion for employment and promotion is the proficiency in the English language.

Conclusion

This study aimed to investigate the engineering students' motivation and attitudes toward learning the English language. For the students' motivation, the results showed that instrumental motivation was the primary source of the engineering students' motivation toward learning the English language. Personal reasons were also regarded as important motives to the students. However, in regards to the integrative reasons, the results provided evidence that learning English to be part of the culture of its people had the least impact in students' English language motivation.

In reference to the students' attitudes, the findings revealed that the students have positive attitudes toward, 1) the use of English in the Indian social context, 2) the use of English in the Indian educational context, 3) the English language and 4) the culture of the English speaking world as represented by English-language films.

The study findings can be used as a beginning point for providing some pedagogical implications that should be taken into consideration by both English instructors and syllabus designers at the PED at PUNE UNIVERSITY. The implications are as follow:

- The study showed that engineering students are instrumentally motivated. Therefore, English language courses should be designed to fulfil this purpose. In other words, engineering students should



take English courses which enable them to function effectively at both their academic and occupational settings.

- As these students have greater desires to learn the English language for both utilitarian and academic reasons, therefore, both English for Occupational Purposes (EOP) and English for Academic Purposes (EAP) should be implemented. This means that the current GE course is seen as not appropriate to equip these students with the potential level and type of language skills. Stated another way, as the students' motivation is "domain-specific" (Mori, 2002, p.32) and not culturally or integratively oriented, this might be a clear indication for the inappropriateness of the GE course.
- To match the instrumental role of the language, engineering students opined that they would like to attend training courses. However, as the time allocated for the current English language course is only one year, it might not be enough to help the students be proficient in the language. As such, the duration and number of the courses should be increased so that English is an essential course (s) at the FPE.
- As an employment requirement, an understanding of the western culture has been emphasised by some of the students. As a result, a component in the students' English language course should be tailored to meet these prerequisites.
- In light of the findings, policy makers at the Ministry of Education in India should direct their attention to the students' voices to change the current policy in the Indian primary and secondary schools to be an English-oriented system. At least English should be the medium of instruction in those scientific sections in secondary schooling to enable the students to function successfully in university education.



To sum up, the current study had been conducted to identify engineering students' motivation and attitudes toward the English language. The findings indicated that the students have certain reasons for learning the language and hold significant attitudes toward the use of English language that should be considered by English instructors and syllabus designers at the PED at PUNE UNIVERSITY in preparing their materials, curriculum and teaching methods. In addition, the students' positive attitudes towards the educational status of English in Indian schools could be used to inform policy makers at the Ministry of Education in India to revise the current policy in the Indian primary and secondary schools to be English-oriented system.

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ROLE OF E-BANKING & ITS IMPACT ON SERVICE QUALITY (A Study of Commercial Banks in Odisha)

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1. INTRODUCTION

The banking industry has been undergoing changes since the mid 1990s in the form of innovative use of information technology and development in electronic commerce (Kalakota and Whinston, 1996). The study presents a broad overview of the current state of the banking industry in Odisha. It then goes on to identify, how the introduction of new innovative technology through IT sector is resisting for changes. How the customers are deriving more & more benefits through the new technology adopted by banking sectors enhancing the good service quality. The increasing competition, whether for profit and nonprofit purposes, is forcing the business sectors to pay much and more attention to satisfying customers (Management library, 2008). IT has created transformation in banking structure, business process, work culture and human resource development. Now all most all the banks have started with the concept of multi- channels, like ATMs, credit cards, debit cards, telephone/mobile banking, internet banking, call centers, etc. Hence, technology became a key differentiator for the banks than their competitors in the financial market.

2. RELATED WORK

Arora (2003) highlighted the significance of bank transformation technology has a definitive role in facilitating transactions in the banking sector and the impact of technology implementation has resulted in the introduction of new products and services by various banks in India. Sandhu (2003) the paper analyzes the impact of IT and particularly e-delivery channels on the performance of Indian banking system. The role of information technology and customer retention affects the changes in



business and levels of service quality (Wilkie 1990:85). Burr (1996) describes E- banking as an electronic connection between bank and customer to prepare, manage and control financial transactions. E-service quality is defined as overall customer assessment and judgment of e-service delivery in the virtual marketplace (Santos, 2003). The Rangarajan Committee Report (1989) highlighted that computerization must be looked upon as a means to improve customer service and efficiency and that the banks' workforce should realize that mechanization would lead to growth and employment expansion (Bide 1997). Subsequently, Narasimham Committee (1992), while highlighting the problems faced by Indian public sector banks, also stressed the need for greater measure of computerization in banks. The committee observed that modern banking involves a great deal of processing of mass of information. As a whole, customers' motivation to use E-banking services comes from a number of factors: freedom of time and space, speed, convenience, 24 hours a day availability and price incentives (Mattila, Karjaluo & Pento, 2002). On the Internet, the comparison between different service offerings is much easier and switching costs are lower, which makes it easier for customers to change service providers (Santos, 2003). The economy of most developing countries is cash driven; meaning that monetary transactions are basically made through the exchange of bank notes and coins for goods and services. However, this trend is now giving way to a modern and sophisticated payment system where the currency and notes are converted to data, which are in turn transmitted through the telephone lines and satellite transponders. This is as a result of rapid technological progress and development in the financial market (Ozuru et al. 2010; Johnson, 2005).

3. ROLE OF E-BANKING IN ODISHA

Orissa's economy is predominantly agrarian and rural-oriented. Prevalence of acute and persistent poverty had characterized the economy of Odisha in the past. The state has a fairly well spread structure of banks with one branch of commercial bank for around 17 thousand people on an



average. In spite of this, many people in the rural areas do not have access to the banking system and lack proper awareness of the banking products. The bank branches also face the same set of problems in expanding their outreach to include this chunk of the rural population. Odisha has invested enormous funds in order to increase the number of online channels and to establish the needed infrastructure. In the beginning of 90's due to the distortions in Indian economy, RBI introduced reforms in the financial and banking sector so as to promote rapid economic growth and development with stability through the process of Liberalization, Privatization and Globalization (LPG). During the post reform era especially after the period of banking liberalization new private sector and foreign banks emerged - equipped with the latest technology. So, now a day's all most all the banks have started with the concept of multi- channels, like ATMs, credit cards, debit cards, telephone/ mobile banking, internet banking, call centers, etc. with a large preference for core banking system through internet from where the whole banking operation can be controlled by saving cost and manpower on the one hand and enhancing the fast & quality effective service on the other hand to the customers. The second banking sector reforms gave much more importance to the modernization and technology up gradation than any other field. The IT Act of 1999 started the speedy process of e-banking i.e. the delivery of bank's services to the customers at their office or home by using electronic technology. Bank managers we interviewed during the course of the study are keenly aware that in today's market what they firmly believe that the success in the future rest on delivering excellent service to customers determining the performance of the banks for which they need higher & developed E-banking system at the hands of this huge technological revolution,

4. E-BANKING AND CUSTOMERS' SATISFACTION

Businesses need to attract and establish a customer market and would need to retain it through satisfaction. That is the key to its business performance (Johnson et al.,2000). According to Hagel and Hewlin (1997)



the Internet banking became very attractive to customers and lots of banks because the technology is being accepted by them and they can now understand and have information about the complex products. Nowadays banks are also facing a lot of competition and need a high market share and provide better services to its customers so that they can attract the new customers and old customers do not try to leave them. In a study conducted by Colgate (1997), he has found out that customer service is the most important factor that influences satisfaction rates or levels. The increased use of online banking services has many advantages for both customers and banks. For customers, E-banking services allow them to have better overview of their banking business and help them to manage their banking transactions more conveniently and fast. Additionally, customers who use Internet banking prove to be involved in more banking transactions, which is beneficial for the banks themselves. Moreover, through the Internet, the bank productivity increases as well, as the distribution and production of their services become more efficient (Swedish Bankers' Association, 2005). One of the reasons for the increase importance of e-services quality is that over the Internet, it is much easier for customers to compare different service offerings than through traditional channels (Santos, 2003). Thus, customers of online services expect equal or higher levels of service quality than the customers of traditional services (Santos, 2003). Robinson (2000) believes that the supply of E-Banking System (EBS) enables banks to establish and extend their relationship with the customers.

5. OBJECTIVES

The present study aims to explore

- How many people prefer E-banking and why.
- The major factors responsible for internet banking based on respondents' perception on various internet applications.



6. RESEARCH METHODOLOGY

The methodology is based on a set of questionnaire developed in order to gather the data, which consists of two parts i.e. the first one is dealing with the demographic profile of respondents and the second one gives a clear picture of the internet banking attitude of each financial customer of the bank (respondents).

7. DATA COLLECTION

The study employs primary data as well as the secondary data. Primary data has been collected from those persons who are having their accounts in any commercial bank within Odisha, by filling up a well structured questionnaire and through direct personal interview with the bank customers. In the questionnaire, various internet banking applications were included from previous research.

Secondary data is collected from different published sources like, the banking journals, magazines, bank's website and some old research findings.

8. SAMPLING

The sample population used for this study consists of any person having the account in the commercial banks within Odisha. The total sample is consisting of 220 respondents. Out of 220, some people refused to take part in this research as they show a negative interest in such a topic. So, our calculation is mainly based on 200 respondents

9. LIMITATIONS

1. The study is limited to the commercial banks within Odisha. So the findings may not be applicable to other countries.
2. The study is limited to the bank customers and further restricted towards the Internet Banking users in order to identify that if their expectations are mainly based on E- Banking Services in Odisha commercial banking context.
3. Due to time and cost factor the no of sample is restricted within 220.



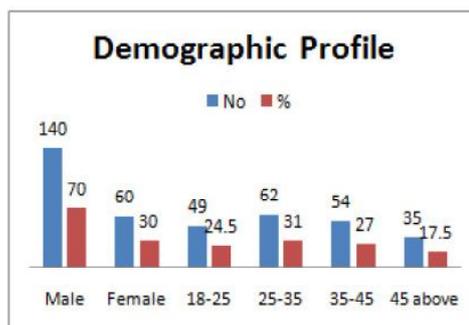
10. ANALYSIS AND INTERPRETATION OF DATA

Our calculation is mainly based on 200 respondents as some people refused to take part in survey.

Table I: Demographic Profile

Demographic Profile	No	Percentage (%)
Gender		
Male	140	70
Female	60	30
Age		
18-25	49	24.5
25-35	62	31
35-45	54	27
45 above	35	17.5

Fig I



It is clear from the above Table I and chart that out of total 200 respondents, so far as their gender distribution is concerned, 70% are male and 30% are female. Most of the respondents (31%) belong to the age group of 25-35 years.

Table II: Occupational Distribution

Respondents' Category	No	Percentage (%)
Professional	61	30.5
Self Employed	48	24
Student	56	28
House hold	35	17.5
Total	200	100

Fig II



The above table no II, depicts that out of total 200 respondents, 30.5% are professionals, 24% are self employed, 28% are studying and 17.5% are house hold respectively.

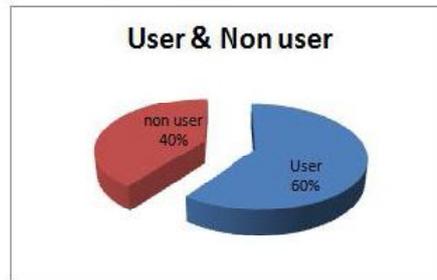
The table III, below reflects that the respondents' classification based on user and non user criteria. Out of total respondents' 120 respondents (60%) are internet banking users and 80 customers (40%) are non users.



Table III: E- Banking User & Non user

Respondents	No	Percentage (%)
User	120	60
Non user	80	40
Total	200	100

Fig III



Now the following table no IV describes why most of the customers prefer internet banking and some do not use it. A majority of people in our survey use EBS for the reasons of convenience. Main reasons for using E-Banking are: convenience, easy availability anywhere anytime and saving of time.

Among the internet banking users, 6.66% prefer it for less cost, where as 16.66% are using it due to less time consumption as they don't have to waste their valuable time by standing in line & waiting for a long transaction. About 5.83% like it for the easy operation. Again 12.5% respondents adopting it due to the fast and speedy transaction but 25% use it for its easy accessibility from anywhere at any time. Moreover 33.33% use it for its almost all facility.

But those who are not using EBS, provide the reasons like, lack of knowledge of current technologies (57.5%), lack of confidence in the use of technology due to the cyber fraud (12.5%), security concern lack of knowledge (23.75%), slow internet (6.25%) and 7.5% don't use it for all the causes.

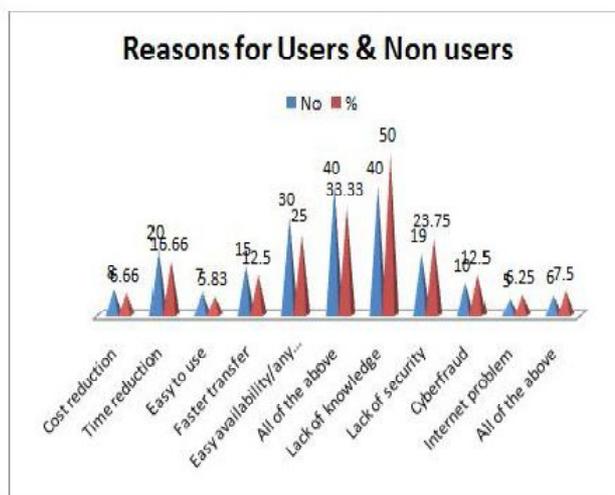
But at the same time all the users and nonusers of internet banking are in strongly in favor of the view that due to the introduction of information technology, there is an improvement in the efficiency of the banking service delivery along with the banking performance also.



Table IV

Reasons for User /Nonuser	No	%
User		
Cost reduction	8	6.66
Time reduction	20	16.66
Easy to use	7	5.83
Faster transfer	15	12.5
Easy availability/any time any where banking facility	30	25
All of the above	40	33.33
Non user		
Lack of knowledge	40	50
Lack of security	19	23.75
Cyber fraud	10	12.5
Internet problem	5	6.25
All of the above	6	7.5

Fig IV



11.CONCLUSION

Out of total respondents more than 50 % agree with the view that internet banking is convenient and flexible ways of banking having various transaction related benefits. Thus, IT is playing a pivotal role in improving the banking service quality provided to the customers in a competitive environment. Banking sector is growing very fast due to the introduction of Information Technology in the form of E-banking (like ATMs, on-line banking, Tele-banking, Mobile banking etc.) in order to give a better service quality. Thus, Providing E-Banking is increasingly becoming a “need to have” rather than a “nice to have” service.

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पुनर्भूतौ नास्तिकनयनिराकृतिः

निबन्धकः-सेख-साविर-आलिः

अध्यापकः संस्कृतसंकाये पश्चिमवङ्गराज्यविश्वविद्यालये

पुनर्भूतौ इत्यत्र सप्तमी विषयाधिकरण इति पुनर्भूतिविषयकं यत्रास्तिकमतं तस्यात्र निराकृतिरित्यर्थः । यद्यपि निराकृतिग्रन्थयोर्भेदः सुतरां तथापि निरुक्तनिराकृतेरत्र बन्धे गुम्फितत्वादनयोः प्रतिपाद्यप्रतिपादकभावलक्षणसम्बन्ध इति ग्रन्थेऽपि तदुपचारेण तन्नामधेयता नासंगतेति प्रत्येतव्यम् । ननु असति संशये प्रयोजने च न लेशतोऽपि विचारस्य प्रवृत्तिरिति अत्रापि तेन तेन भाव्यम् । तद्भाषितं न्यायसूत्रभाष्ये - “नानुपलब्धे न निर्णीते न्यायः प्रवर्तते । किं तर्हि ? संशयितेऽर्थे ” इति चेत् । अत्रोच्यते सत्यम् । नास्तिकानां चार्वाकाणां सौगताहृतानां च पुनर्भूतितत्त्वसिद्धान्ता दर्शनप्रस्थानसंकायसिद्धा अपि तेषां बलाबलत्वे क्वेति तथात्वे च तदीयराद्धान्ताङ्गीकारपद्धतिः सामीचीन्यमेति न वेति संशये सत्येव सत्येव च तादृशसंशीतिशातनप्रयोजने न्यायोऽत्र सुतरामेव प्रवर्तत इति नानुपपत्तिः ।

का चेयं पुनर्भूतिः ? पुनरित्यभ्यासवचनम् । भूतिश्च जनिः । पुनरित्यभ्यासवचनात् प्रागपि जनिरासीदिति गम्यते । तेन जननादनन्तरं विना मरणं पुनर्जननं भवितुं नार्हतीति जननं ततः मरणं ततोऽपि जननमित्येव पुनर्भूतिरित्युच्यते । तथाच “पुनरुत्पत्तिः प्रेत्यभावः” (१/१/१९) इति सूत्रस्य वृत्तौ विश्वनाथन्यायपञ्चाननमहाभागैरुदीरितं - “प्रेत्य भावः जननं प्रेत्यभावः । तत्र पुनरित्यनेनाभ्यासकथनात् प्रागुत्पत्तिस्ततो मरणं तत उत्पत्तिरिति प्रेत्यभावोऽयमनादिरपवर्गान्तः, एतज् ज्ञानं च वैराग्य उपयुज्यते । तेन प्रेत्य इति न व्यर्थम् ” इति ।

लोकायतमतम् - लोकायता हि प्रत्यक्षैकवादिनो घटादेः प्रत्यक्षवेद्यस्य नाकादेस्तदवेद्यस्य यथाक्रममस्तित्वनास्तित्व उररीकुर्वाणा देहमपि प्रत्यक्षवेद्यं सदिति स्वीकुर्वाणा अपि चक्षुरादीनामगोचरः कोऽयमात्मेति जिज्ञासमानाश्चैतन्यवतो देहस्यैव साक्षात्कारविषयत्वात् आत्मत्वं तदतिरिक्त आत्मा गगनकुसुमायितश्चेत्युरीचक्रुः । स चाप्यात्मा देहानित्यत्वात् अनित्य एव क्षित्यादिभूतसमवायतस्तदुत्पत्तेः । न च क्षित्यादिभूतानां प्रत्येकमचेतनत्वात् कथं देहे चैतन्यमुपजायते इति वाच्यम् , किण्वादेः क्वापि मदशक्तिसत्त्वाभावेऽपि तत्समुदितायां सुरायां मदशक्तिमत्त्वदर्शनवत् एव देहादिषु तत्सम्भवात् । एतेन च देहनाशे एव आत्मनाश इति स्थितावात्मनः देहातिरिक्तस्याभावादेव कृतकर्मफलभोगादेः पुतिकुष्माण्डायितत्त्वापत्तिः । किं चात्र श्रुतिरपि प्रमाणम् - “विज्ञानघन एवैतेभ्यो भूतेभ्यः समुत्थाय तान्येवानुविनश्यति न



प्रेत्य संज्ञास्ति” (बृ० २/४/१२) तद्व्याख्यायां च सर्वदर्शनसंग्रहबीजाङ्कुरटीकायामाटीकितं “विज्ञानघनः चैतन्यरूपोऽर्थः । न प्रेत्येति । मरणान्तरं किमपि ज्ञानं न भवतीत्यर्थः । अस्तीति” ।

तदेतन्न पेशलम् । दूषणगणग्राससम्भवात् । तथाहि प्रथमतः यत्तावद्भूतचैतन्यतत्त्वं सोदाहरणमुपस्थापितं तन्नोपपद्यते । न हि कारणावृत्तिधर्मस्य कार्येषु कथमपि उपलम्भोऽस्ति । यद्यपि निमित्तकारणे वर्तमानस्य धर्मस्य कार्येषूपलम्भो न दृश्यते, तथाप्युपादानकारणगतानां गुणानां कार्येषु संक्रान्तिरस्त्येव । चार्वाकैश्च क्षित्यादिभूतसकलमुपादानकारणमेवेत्येषितव्यमिष्यते च । तथाच सर्वदर्शनसंग्रहवचः - “तत्र पृथिव्यादीनि भूतानि चत्वारि तत्त्वानि । तेभ्य एव देहाकारपरिणतेभ्यः किण्वादिभ्यो मदशक्तिवच्चैतन्यमुपजायते तेषु विनष्टेषु सत्सु स्वयं विनश्यति” इति । अस्माकमेतच्चोद्यं यत् किण्वादिषु साक्षान्मदशक्तिमत्ता नास्त्येवेति सत्यं किन्तुपादानान्तरं तत्राप्येषितव्यम् । ओदनोऽपि निर्गन्धोऽपि दिनपञ्चकं तस्य स्थितौ वायवीयसंयोगवशादेव तत्रापि दुर्गन्ध उपजायते । एवमेवोदने गन्धाभावेऽपि गन्धोत्पत्तिरिति तत्राप्योदने तादृशगन्धस्यासत्त्वे उपादानान्तरं तत्रापि उररीकर्तव्यं यतः गन्धोत्पादो दृश्यते फलबललभ्यं ह्येतदुपादानम् । तेनैव न्यायेन तत्रापि किण्वादावेव क्वापि मदशक्तिरासीदिति स्वीकरणीयं फलदर्शनात्त एव तद्धेतोरनुमानात् । तथाच निर्दृष्टान्तस्तेषां भूतचैतन्यवादः ।

द्वितीयतः - तुष्यतुदुर्जनन्यायेनाङ्गीकृतेऽपि देहातिरिक्त आत्मनि संकटशतं समापतेदिति तद्भिन्ना देहातिरिक्त आत्माऽङ्गीकर्तव्य एव । तथाहि , कलेवरतो भिन्नत्वेनात्मनोऽनङ्गीकारे इह कृतस्याभुक्तस्य च कर्मणो भोगः कस्य स्यात् ? सद्योजातस्य च पूर्वं तन्मतेऽभावात् कथमेवं जन्मदुःखं भुज्यत इति कृतहानाकृताभ्यागमदोषो दुर्वारः स्यात् । न च कृतस्य कर्मणो मास्तु फलभोग इति वाच्यम् । लोके हि केषाञ्चित् कर्मणां फलभोगदर्शनादभुक्तकर्मणामपि फलकल्पना ज्यायस्येव । ज्ञाततथ्यत एवाज्ञाततथ्यस्यानुमानं समैरेव लोकपरीक्षकैः समादृतम् । न तु तद्विपरीतम् । न ह्यज्ञातार्थतो ज्ञातार्थं प्रत्युपायनं केषामपि शेमुषीमातामभिमत्तम् । तथैव रीत्या लोके हि कृतकर्मणः फलभोगः प्रत्यक्षीकृत एव । तद्बलादेवाभुक्तकर्मणां फलवत्त्वमप्यनुमीयत इति कृतहानाकृताभ्यागमदोषश्चार्वाकैर्लोकायतिकैः कथमप्यपलपितुं न शक्यः । तथापि यद्युच्यते केषाञ्चित् कर्मणां सफलत्वं केषाञ्चन च निष्फलत्वमिति । तत्रापि केषां कर्मणां फलवत्त्वं केषां न तथेति विनियामकेन केनापि भाव्यम् । यथा सकामकर्मणां फलवत्त्वं न तु निष्कामकर्मणामिति दार्शनिकान्तराणां समयस्तद्वत् । चार्वाकैश्च सकामानामपि केषाञ्चन फलवत्त्वं केषाञ्चन च तदभाववत्त्वं स्वीक्रियत इत्युभयोरेव समत्वात् का च विनिगमनेति प्रश्नस्य तादवस्थाच्चार्वाकचोद्यं नास्वाद्यतामियात् ।



तृतीयतः - देहस्यात्मत्वेऽङ्गीकृते देहावयवानां प्रत्येकं वावयविनो देहस्य वाऽत्मत्वमित्युभयथैव प्रश्नवाणस्य दुःशमनीयत्वादुपेक्ष्यस्तावच्चार्याकपक्षः । तथाहि नाद्य एकस्मिन्नेव नानात्मनां समवाये सुन्दोपसुन्दन्यायेन कार्यविहतिरेव स्यात् । नान्त्योप्यङ्गस्यैकस्य कस्यचन च्छेदे प्राक्तनदेहस्यातथात्वादात्मनाश एषितव्यः । स चानुभवविरुद्ध इति लोकायतमतं दूषणपाषाणप्रोथितं स्यात् ।

चतुर्थतः - न च “गौरोऽहं जानामी” ति प्रतीतिबलाद्गौरत्वादिधर्मस्य शरीरनिष्ठत्वात् शरीरमेवात्मेतीतोऽपि सुवचमिति वाच्यम् । शरीरस्य तथात्वे स्मृत्यनुपपत्तेः । तथाच न्यायकुसुमाञ्जलावावेदितं -

“नान्यदृष्टं स्मरत्यन्यो नैकं भूतमपक्रमात् ।

वासनासंक्रमो नास्ति न च गत्यन्तरं स्थिरे।।” (१/१५) इति ।

स्यादेतत् । आस्तिकानां नास्तिकानामपि वा स्वस्वतन्त्रे जन्मान्तरसत्त्वे विवादाभावेऽपि जन्मान्तराङ्गीकारे मार्गतो (पद्धतितः) भेदोऽस्ति न वा? यदि तावदुच्यते जन्मान्तरसत्त्वे यथाभेदमतिस्तेषां तथैव तदङ्गीकारमार्गोऽप्यभेद एवेति, तदावितथ्यहानिः स्यात्, स्याच्च प्रतितन्त्रसिद्धान्तसामर्थ्यापलापप्रसङ्गः । अयमाशयो यत्, यद्युच्येत ताथागतगौतमादिदर्शनतन्त्रे उभयत्रैव जन्मान्तरसत्त्ववत् जन्मान्तराङ्गीकारमार्गोऽप्यभिन्न एव तथात्वे वस्तुस्वरूपानङ्गीकृतिरापद्येत । न हि जन्मान्तरसत्त्वे मतैक्येऽपि तदङ्गीकारमार्गोऽपि अभिन्न एवेति दृष्टपूर्वमेवेति तस्य भूतार्थस्यानङ्गीकारप्रसङ्गः । अतश्चोद्यमस्त्येव मार्गभेद इति । यदि चोच्यते कतिपयेषां सिद्धान्तानां दर्शनप्रस्थानभेदेऽप्यभेद एवात्मनित्यत्वादिसिद्धान्तवत्, एवमेव जन्मान्तराङ्गीकारमार्गोऽप्यभिन्न एवास्त्विति ।

मैवं वोचः । एतत् सत्यं ह्यात्मनित्यत्वादिसिद्धान्तवत् कतिपयेषामेव सिद्धान्तानामभेदः, न हि समेषामेव सिद्धान्तानामिति तावकमिव मामकमपि मतम् । किन्तु वयं जन्मान्तरसत्त्वसिद्धान्तस्यैवैक्यमुररीकुर्महे न तु जन्मान्तराङ्गीकारमार्गभेद-सिद्धान्तस्यापि । ननु कतिपयेषां सिद्धान्तानां दर्शनप्रस्थानभेदेऽप्यभेदः कतिपयेषां च भेदोऽपीति नियमानुसारं जन्मान्तरमार्गविषय एवैक्यमस्तु विषयान्तरे च सिद्धान्तभेदो भवत्विति चेन्न । प्रतितन्त्रसिद्धान्तसामर्थ्यानुसंधात् तदेतस्याक्षेपस्य गगनमुष्टिहननायितत्वात् । तथाहि तात्पर्यं यत् बौद्धादेः क्षणभङ्गादिसिद्धान्तस्वीकारात् तत्सिद्धान्तबलादेव तेषां जन्मान्तराङ्गीकारमार्गो यथा स्याद् गौतमादितन्त्रे स्वीकृतात्मनित्यत्वानुसारं जन्मान्तराङ्गीकारमार्गोऽन्यथा प्रभावितः स्यादेवेति तत्त्वम् ।



स्यादेतत् । तर्हि कीदृग्भेदो जन्मान्तराङ्गीकारमार्गेषु नास्तिकदर्शनप्रस्थानयोरिति प्रश्नः सुतरामुदेति किञ्च तत्र तत्र नास्तिकमतयोः कतरो ग्राह्यस्त्यज्यौ वोभाविति प्रश्नः सुतरामत्र समुदियात् ।

सत्यम् । इदानीं तर्ह्येतद्वाच्यं यद् बौद्धादिमते यद्यपि जन्मान्तरमङ्गीकृतं तथापि तेषां क्षणिकत्ववादमूलं तदपि तत्त्वमिदानीमपि विवेच्यम् । तथाहि क्षणभङ्गवादिनां ताथागतानां गतौ प्रत्येकं पदार्थः प्रतिक्षणं भिद्यत इति कर्म येन क्षणेनानुष्ठितं तत्कर्मफलं तदुत्तरक्षणेन भोक्तव्यमिति कृतहानाकृताभ्यागमदोषस्य दुर्वारत्वम् । अपि च प्रतिक्षणं पदार्थानां भेदात् प्रत्येकं पदार्थ एव नूतनः प्रत्येकं पदार्थस्यैकवारमेवोत्पत्तिर्विनाशश्च सकृदेवेति जन्मान्तरशब्दो नान्वर्थ्यं प्रतिपद्यते । सति हि जन्मद्वितये जन्मान्तरमिति शक्यव्यपदेशं स्यात् । तथाचायं व्यपदेशोऽत्र दर्शने सुदुर्लभ एव स्यादिति । यदि च सन्ततिभेदेऽपि सन्तागतमेकत्वमिष्यते तैः (१) तथात्वे ऽस्माकमयं प्रश्नो यत् , स चापि सन्तानः क्षणभेदेऽप्यभिन्नो भिन्नो वा? नाद्यश्चोद्यः क्षणभङ्गभङ्गापत्तेः । गान्त्यो गन्ताव्यः, कृतहानाकृताभ्यागमादिदोषस्य तादवस्थ्यात् ।

किञ्च सत्त्वानुमेयं क्षणिकत्वं किं क्षणस्थायित्वरूपम् आहोस्वित् क्षणादूर्ध्वमभावरूपम् ? नाद्यः नित्यस्याप्यर्थस्य क्षणिकत्वापत्तेः । नान्त्यः , यत्र यत्र क्षणादूर्ध्वमभावः तत्र तत्र क्षणिकत्वमिति प्रतिबन्धस्यासिद्धेः । तथाहि क्षणादूर्ध्वं घटादिक्षणस्याभावो न घटादिक्षणनिष्ठः , भवन्मते तदानीं घटादिक्षणस्य नष्टत्वेन तस्याधारत्वाभावात् । अतो भवतामभिमतस्य क्षणिकत्वस्य घटादिक्षणनिष्ठत्वेऽपि क्षणादूर्ध्वमभावस्य न तन्निष्ठत्वमिति प्रतिबन्धासिद्धिः । तथाच प्रमेयकमलमार्तण्डेऽपि आकलितम् - " प्रथमपक्षे सिद्धसाद्यता, नित्यस्याप्यर्थस्य क्षणावस्थित्यभ्युपगमात् । --- -- अथ क्षणादूर्ध्वमभावः साध्यते तत्र; अभावेन सह प्रतिबन्धासिद्धेः" इति । अतः क्षणभङ्गवादमूलप्ररूढस्य जन्मान्तरवादमहीरूहस्यापि क्षणेनैव भङ्गुरत्वमापद्यते तन्मूलस्यैवोत्पाटितत्वात् ।

१। तदुक्तं सर्वदर्शनसंग्रहे - ' यस्मिन्नेवसन्तान आहिता कर्मवासना ।

फलं तत्रैव बध्नाति कार्पासे रक्तता यथा ॥

कुसुमे बीजपुर्यादेर्यल्लाक्षाद्यवसिच्यते ।

शक्तिराधीयते तत्र काचित्तां किं न पश्यसि ॥" इति ।



जैननये जीवाजीवपुण्यपापास्रवसंवरबन्धनिर्जरमुक्तिरूपाणि तत्त्वानि नवविधानि। एतेषु पुण्यस्य संवरेऽन्तर्गतिः पापस्यास्रवेऽन्तर्भाव इति मते सप्तविधानि तत्त्वानि। एतेषां च तत्त्वानां श्रद्धापूरःसरं मोहराहित्येन सम्यग् ज्ञानेन पुंसां चारित्र्ययोग्यता युज्यते। तदुक्तम् - “एतानि तत्र तत्त्वानि यः श्रद्धते स्थिराशयः।

सम्यक्त्वज्ञानयोगेन तस्य चारित्र्ययोग्यता।।” इति।

एवं सति पापकर्मतो विरतौ मोक्षः सम्पद्यते। तथाच जैनैः सम्यग्ज्ञानश्रद्धाचारित्र्याणि त्रीणि एतानि रत्नत्रयपदभाजि भवन्ति। तथाच सर्वदर्शनसंग्रहे संगृहीतम् -

“सम्यग्दर्शनज्ञानचारित्र्याणि मोक्षमार्गः” इति। तत्त्वार्थवार्तिके चोदितम् - “ यथा परस्परविलक्षणवर्तिस्नेहानलार्थानां बाह्याभ्यन्तरपरिणामकारणापादितसंयोगपर्यायाणां समुदायो भवत्येकः प्रदीपो न त्रयस्तथा परस्परविलक्षणसम्यग्दर्शनादित्रयसमुदाये भवत्येको मोक्षमार्गो न त्रय” इति। एतच्च यावन्न घटते तावदेव जन्मप्रवाहः।

अत्रोच्यते सत्यम् । एतेषामपि दर्शनप्रस्थाने जन्मान्तरं कर्मफलभूतमङ्गीकृतमिति न्याय्यम् । किन्तु दिगम्बरैः स्त्रीणां मोक्षो निराकृत इति यदुक्तं तत्कथं युक्ततां याति? जिनदत्तसूरिणा जैनमतं यदुपस्थापितं तत्सर्वदर्शनसंग्रहे संगृहीतम् । तथाहि तत्रोक्तम् -

“भुङ्क्ते न केवली न स्त्री मोक्षमेति दिगम्बरः।

प्राहुरेषामयं भेदो महाश्वेताम्बरैः सह।।” इति।

अस्य च व्याख्यायां सर्वदर्शनसंग्रहदर्शनबीजाङ्कुरटीकायामाटीकितम् - “केवली पूर्वोक्तकेवलज्ञानवान् भोजनरहितः। किञ्चास्मिन् दिगम्बरमते स्त्रीणां मोक्षो नास्ति। तासां तु पुंजन्मग्रहणोत्तरं मोक्षः इति” इति।

तथाच प्रमेयकमलमार्तण्डेऽपि आहतम् - सचेलसंयमत्वाच्च नासौ तद्धेतुर्गृहस्थसंयमवत् । न चायमसिद्धो हेतुः , न हि स्त्रीणां निर्वस्त्रः संयमो दृष्टः प्रवचनप्रतिपादितो वा । न च प्रवचनाभावेऽपि मोक्षसुखाकाङ्क्षया तासां वस्त्रत्यागो युक्तः , अर्हत्प्रणीतागमोल्लङ्घनेन मिथ्यात्वाराधनाप्राप्तेः । यदि नृणामचेलोऽसौ तद्धेतुः स्त्रीणां तु सचेलः , तर्हि कारणभेदान्मुक्तेरप्यनुषज्येत भेदः स्वर्गादिवत् । देशसंयमिनश्चैवं मुक्तिः प्रसज्यते। तथाच लिङ्गग्रहणमनर्थकम् । सचेलसंयमस्तु मुक्तिहेतुरिति कुतोऽवगतम् ? स्वागमाच्चेत् , न। अस्यास्मान् प्रत्यागमाभासत्वाद्भवतो यज्ञानुष्ठानागमवत् “ इति।



अत्रैव विवादोऽस्माकं यद् , यदुक्तं स्त्रीणां न मोक्ष इति , कथं तद्युज्यते? स्त्रीणां मुक्तिर्विना पुंजन्मग्रहणेन स्यादिति वा कथं युज्यते? न तत्रास्माकं प्रश्नः केवलानां पुंदेहमात्रेणैव मुक्तिरथवा पुंमनुजनुदेहेनैवेति? नाद्यः कल्पः कल्पस्तथात्वे पुंसां तिर्यग्योनीनामपि मुक्तिसम्भवापत्तेः। नान्त्यः पक्षश्च कक्षीकार्यः , स्त्रीमनुष्याणां न मुक्तिः किन्तु पुंमनुष्याणामेवेति पक्षपाते प्रमाणाभावात् । किञ्च मुक्तिः किं वैराग्यप्रकर्षात् सेत्स्यति आहोस्वित् परिधानापरिग्रहादिव्यापारात्? आद्ये नास्मद्राद्धान्तविरोधः। अस्माकमपि मते वैराग्यप्रकर्षात् मोक्षो घटते किल । तत्र च परिधानादिपरिग्रहस्यानियतत्वात् तद्भावाभावेऽपि वैराग्यस्य तु नियतत्वात् । नान्त्यः व्यभिचारदर्शनात् । सत्यपि परिधानपरिग्रहे वैराग्यदर्शनात् । अनर्घपरिधानपरिहितेनापि उपोषितुं शक्यत्वात् । एतत् सत्यं बाह्यिकं वैराग्यमान्तरवैराग्यजनने उपयोगि। किन्तु बाह्यिकवैराग्यदर्शनमात्रेणैव निरासक्तचित्तोऽयं पुरुष इत्यपि न भाव्यमिति सर्वथा प्रागुक्तयुक्तिः नार्थवती ।

स्यादेतत् । श्वेताम्बराणां तु न तथा मतिरिति तेषामेव जन्मान्तरतत्त्वं याथार्थं यात्विति चेत्? अत्रेदं प्रतिविधीयते यदाहंतीनां क्षणभङ्गिनां बौद्धानामिव जीवस्य मध्यमपरिमाणत्वं शरीरपरिमाणत्वमङ्गीकृतेषु तेषु प्रधानतत्त्वेषु अन्यतमम्। तदनङ्गीकारे तु जन्मान्तरतत्त्वं तेषां नाक्षतं तिष्ठेत्। तथाहि योगी हि स्वयोगसिद्धिवशात् प्रारब्धकर्मणां भोगसम्पत्तये युगपदेव नैकान् कायानङ्गीकरोति। एवं कायानामेतानां कदम्बः कायव्यूह इत्यभिधीयते। इदानीं जीवस्य शरीरपरिमाणत्वे तु युगपदेवानेकेषु शरीरेषु एकस्य जीवस्यावस्थानं न स्यात् । तथात्वे एकस्मिन्नेव शरीरे चैत्रादिर्जीवात्मा तिष्ठेदन्यत्र शरीरे कस्य भोग इति प्रश्नः स्यात् । यदि चोच्यते एक एव जीवात्मा भागशः प्रतिशरीरं वर्तमानस्तादृशं भोगं निष्पादयतीति तथात्वे एकस्यैव जीवस्य सखण्डतापत्तिः स्यात् । जीवशकलभेदाच्च जीवविच्छेदः स्यात् । एतच्च केवलं विभुत्वस्वीकारेणैव चारितार्थं भजते ।

न चैतेन जन्मान्तरतत्त्वं कथंकारं दूषणपङ्कनिमग्नतामेतीति शङ्क्यम् । तादृशदूषणगणग्रासस्याग्रे वक्ष्यमाणत्वात् । तथाहि एकस्यैव जीवात्मनः पिपीलिकादिशरीरपरिहारपुरःसरमन्यत्र जन्मनि स्वस्वकर्मफलानुसारमङ्गीकृते एतदपि अङ्गीकर्तव्यं यत् पिपीलिकादिशरीरावच्छिन्नात्मनः पिपीलिकादिशरीरपरिमाणानुकूलत्वात् गजादिशरीरावच्छिन्नजीवात्मनो गजादिशरीरपरिमाणानुकूलत्वात्तयोश्च परस्परं भेदात् जीवात्मभेदोऽप्यङ्गीकर्तव्यः। तेन चैकस्यैव जीवात्मनः शरीरपरिहारपुरःसरशरीरान्तरपरिग्रहरूपं जन्मान्तरं नाङ्गीकर्तव्यम् , कृतहानाकृताभ्यागमदोषस्य च दुर्वारत्वापत्तेः ।



न च प्रपासादाद्यनुसारेण प्रदीपप्रभावयवानां संकोचविकासवदेकस्यैव जीवात्मनः पिपीलिकागजादिबहुशरीरपरिग्रहः संकोचविकासाभ्यां सम्भवतीति जन्मान्तरं निर्दुष्टतयैव सेत्स्यतीति वाच्यम् । संकोचविकासादिधर्मस्य विकारत्वेनात्मनोऽपि सविकारत्वादनित्यत्वापत्त्या कृतहानाकृताभ्यागमदोषस्य घट्टकुटीप्रभातायितत्वात् ।

किञ्चानेकान्तवादाङ्गीकारे आत्मनो नित्यत्वानित्यत्वोभयाङ्गीकारश्चापद्यते । तथात्वेऽपि पुनर्नित्यत्वाभावकोटौ कृतहानाकृताभ्यागमादिदोषस्यापत्तिः । यदि चोच्यते यत् , सर्वो हि घटादिः पदार्थः स्वकीयैर्द्रव्यक्षेत्रकालभावैरस्ति परकीयैर्नास्तीति , पुण्यग्रामे वसन्तर्तो पार्थिवस्य श्यामस्य घटस्य द्रव्यतः पार्थिवत्वेन क्षेत्रतः पुण्यग्रामस्थत्वेन कालतो वासन्तिकत्वेन भावतश्च श्यामत्वेन विद्यमानत्वेऽपि द्रव्यत आप्यत्वेन, क्षेत्रतः काश्यावस्थितत्वेन कालतः शैशिरत्वेन भावतो रक्तत्वेन परकीयैर्द्रव्यादिभिस्तस्यैव घटस्यासत्त्वादेवमेवात्मा भावतो नित्यत्वेनास्त्यनित्यत्वेन नास्तीति वाच्यमनेकान्तवादवादिभिः । तथात्वे त्वस्माभिरेतद्वक्तव्यमात्मनि नित्यत्वमनित्यत्वाभाव इति धर्मद्वयं युगपदस्तीति यद्धि आर्हतीनामनेकान्तवादत्वेनाभिप्रेतम् । तथात्वे तु न विशेषो दर्शनान्तरतः । तथात्वे तयोरविरुद्धयोर्धर्मयोरेकस्मिन्नेव सत्त्वं न केषामप्यनभिप्रेतम् । नैयायिकैरपि शाखाद्यवच्छेदेनैकस्मिन्नेव वृक्षे कपिसंयोगतदभावावङ्गीक्रियेते । नानेकान्तवाद आर्हतीनां प्रतिपाद्यविशेषो राद्धान्तविशेषः प्रतितन्त्रसिद्धान्तविशेषो वा स्यादिति । तेन नैयायिकादितो निश्चयेनास्ति कश्चन भेद इत्यङ्गीकर्तव्यम् । न चैकस्मिन्नेव धर्मिणि विरुद्धधर्मद्वयमङ्गीकर्तव्यमिति वाच्यम् । तथात्वे बौद्धादिवत् क्षणभङ्गवादाङ्गीकारापत्तेः । तथात्वे च जिनयानयायिनां क्षणभङ्गभङ्गाब्जभृङ्गाणां

“ कृतप्रणाशाकृतकर्मभोगभवप्रमोक्षस्मृतिभङ्गदोषान् ।

उपेक्ष्य साक्षात् क्षणभङ्गमिच्छन्नहो महासाहसिकः परोऽसौ ” ॥

इति वीतरागस्तुतिवचनस्य (१८) वैयर्थ्यापत्तेः । तेन च सदसदुभयवादिभिर्जनैर्धर्मो विरुद्धधर्माध्यस्ततया अविरुद्धधर्माध्यस्ततया वा अनेकान्तस्वरूप इत्येकतरापि पक्षोऽशक्यनिर्णयः । “यद्यप्येकस्मिन् वृक्षेऽग्रावच्छेदेन कपिसंयोगो न मूलावच्छेदेनेति संयोगस्य सत्त्वमसत्त्वं च युगपदेव नैयायिकादिभिरपि स्वीक्रियत इति विशेषः । किञ्च कपिसंयोगस्यावच्छेदकं वृक्षाग्रं किमवच्छेदेन वर्तते । मूलाभावावच्छेदेन चेत् स किमवच्छेदेनेत्यनवरथायामन्त्यासिद्धौ सर्वासिद्धेराद्यः कपिसंयोग एव निरवच्छिन्नो नैयायिकैरपि स्वीकार्यः स्यादिति”



इत्यभ्यङ्करकृतदर्शनाङ्कुरटीकामनुसृत्य यदि चोच्यत आर्हतीनां दर्शनान्तरप्रस्थानतोऽपेक्षया विशेष इष्यत इति तथात्वेऽस्माकं प्रतिविधानमेतद्यत् तुल्यतया जैनमतेऽप्यनवस्थादोष आपादयितुं शक्यते। तथाहि मृण्मयघटादिः सन्नपि असन् । यदि चोच्यते किमवच्छेदेन सन्निति, तैर्वाच्यम् पार्थिवत्वेन सन्निति। पार्थिवत्वं पुनः किमवच्छेदेन ? यदि चोच्यत आप्यत्वाभावाच्छेदेन। तदपि किमवच्छेदेनेत्यनवस्थायामन्त्यासिद्धौ सर्वासिद्धिः । एतेनार्हतीनामाक्षेपो गगनमुष्टिहननायितामेति ।

अपि च वाच्यम् , तादृश्येव दूषणी या च मूलक्षयक्षतिकरी। तथाचोक्तम् न्यायमञ्जर्याम् - “मूलक्षतिकरीमाहुरनवस्थां हि दूषणम्” तथाच प्रकृते नैयायिकमते आर्हतीभिर्दर्शिता अनवस्था न दोषाय मूलक्षयकरीत्वाभावात् । एतेन च दर्शनान्तरप्रस्थानत आर्हतीनामनेकान्तवादो न विशेषं श्लिष्यतीति प्रागुक्तदोष एव प्रसरतितरामिति जैनमतं जन्मान्तरविषयकं भर्त्सितं भवति, प्रधानमल्लनिर्वहणन्यायेन जीवात्मनः शरीरानुरूपपरिमाणवत्त्वतिरस्कारपुरस्कारेण। तथाच सर्वदर्शनसंग्रहे रामानुजदर्शन आवेदितम् - “तथा जीवस्य देहानुरूपपरिमाणत्वाङ्गीकारे योगबलादनेकदेहपरिग्राहकयोगिशरीरेषु प्रतिशरीरं जीवविच्छेदः प्रसज्येत। मनुजशरीरपरिमाणो जीवो मतङ्गजदेहं कृत्स्नं प्रवेष्टुं न प्रभवेत् । किञ्च गजादिशरीरं परित्यज्य पिपीलिकाशरीरं विशतः प्राचीनशरीरसंनिवेशविनाशोऽपि प्राप्नुयात् । न च यथा प्रदीपप्रभाविशेषः प्रपाप्रासादाद्युदरवर्तिसंकोचनविकाशवांस्तथा जीवोऽपि मनुजमतङ्गजादिशरीरेषु स्यादित्येषितव्यम् । प्रदीपवदेव सविकारत्वेनानित्यत्वप्राप्तौ कृतप्रणाशाकृताभ्यागमप्रसङ्गात् । एवं प्रधानमल्लनिर्वहणन्यायेन जीवपदार्थदूषणाभिधानदिशान्यत्रापि दूषणमुत्प्रेक्षणीयम्” इति।

अतश्चेदं चोद्यं यल्लोकायता कायतोऽतिरिक्तमात्मानमन्यमाना यथा भर्त्सनभस्मतां गतास्तथैव कलेवरव्यतिरिक्तत्वेनात्मानमातिष्ठमाना अपि क्षणभङ्गित्वेनाङ्गीकुर्वाणा कालुष्यकुलिशपातावारोधपराहताः प्राप्तास्तथैव चार्हता अपि नित्यमप्यात्मानं मध्यमपरिमाणवन्तमुररीकुर्वाणा दूषणवाणवेधनवन्तो जगुः। अतो कलेवरातिरिक्तत्वेन नित्यत्वेन विभुत्वेन चात्माऽङ्गीकर्तव्यो येन प्रागुक्तदूषणपाषाणपातनं स्थगनं सम्यगियादिति न्यायवेदान्तादिप्रस्थाननये पेयतोये वगाह्यं सुतरामेवेति शम्।



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ANALYSIS OF PARALLEL GENETIC ALGORITHM FOR SOLVING CRYPT-ARITHMETIC PROBLEMS

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INTRODUCTION

Cryptarithm is a genre of mathematical puzzle in which the digits are replaced by symbols or letters of the alphabet. Cryptarithmic is the method of creating and solving cryptarithms. The world's best known Cryptarithmic puzzle is undoubtedly the puzzle shown in Figure 1. This was first introduced by H.E. Dudeney and was first published in the July 1924 issue of Strand Magazine associated with the story of a Kidnapper's ransom demand. Modernization, by introducing computers and the Internet, is making quite an impact on Cryptarithmic and it has already become a standard AI problem because it characterizes a number of important problems in computer science arena.[1] A rule based searching technique can provide the solution in minimum time.

Solving Cryptarithm

Solving a cryptarithm by hand usually involves a mix of deductions and exhaustive tests of possibilities[8]. For instance, the following sequence of deductions solves Dudeney's.

Crypt arithmetic puzzle for Figure 1 (columns are numbered from right to left):

$$\begin{array}{r} \text{TWO} \\ + \text{TWO} \\ \hline \text{FOUR} \end{array}$$

FIGURE 1: CRYPTARITHMETIC PUZZLE



From column 4, $F = 1$ since it is the only carry-over possible from the sum of two single digit numbers in column 3.

To produce a carry from column 3 $T + T$ is at least 9, so T is 8 or 9, so $T + T = 10$ with 1 carry. So T must be 8.

If $T = 8$ then $T + T = 10$, $8 + 8 = 16$, with 1 carry, So $O = 6$.

If there were no carry from column 2 to column 3, then $W + W = U \pmod{10}$, and $W = W + 1$, so $W + 1 + W = W \pmod{10}$, so $W > 5$.

If $W = 4$, then $W + W = 8$ But $T = 8$, so it is not possible.

So W must be 3, then $W + W = 6$, But There is carry form column 1, because $O = 6$. So $W + W + 1 = U$, i.e. $3 + 3 + 1 = 7$, So U must be 7 and $R = 2$.

The use of modular arithmetic often helps. For example, use of mod-10 arithmetic allows the columns of an addition problem to be treated as simultaneous equations, while the use of mod-2 arithmetic allows inferences based on the parity of the variables.

Why Parallel Genetic algorithm

Parallel Genetic Algorithm (PGA) that improves over Genetic Algorithm (GA) for finding better schedules with less time by parallelizing the GA algorithms to run on a cluster. A hybrid parallel algorithm is also developed to further improve the search ability of PGA by combining PGA with the technique of Simulated Annealing (SA).[3] The main benefits that arise from multithreading are: better program structure and efficient use of multiple processors. For every algorithm that we want to execute in multiple threads, first we have to identify independent parts and assign to each a thread. One or more threads can be assigned to each genetic operator (selection, crossover and mutation). Additionally, we can assign a thread for user interface, a thread for parameter control, a thread for results comparison with other methods (e.g. we can implement a completely random search mechanism and compare its results with the genetic algorithm), etc.



```
Simple Parallel Genetic Algorithm: {  
  initialize population;  
  create thread for tournament selection and crossover;  
  create thread for mutation;  
  wait while termination criterion is not reached;  
  delete all threads; }  
Thread for mutation  
  forever{  
    choose randomly one individual and mutate it; }  
Thread for tournament selection and crossover  
  forever{  
    choose randomly three individuals;
```

Genetic operators as independent parts of GA

The parallel steady-state genetic algorithm with tournament bad individual selection was implemented. In this implementation[4] the genetic algorithm consists of two threads: one performs tournament selection and crossover and the other mutation.

An Evolutionary Algorithm will search for solutions in shortest time but the performance will also reflect the toughness of the problem. A parallel genetic algorithm has been developed to dynamically schedule heterogeneous tasks to heterogeneous processors in a distributed environment. The proposed algorithm uses multiple processors with centralized control for scheduling. Tasks are taken as batches and are scheduled to minimize the execution time and balance the loads of the processors.



Related Work

In this puzzle, arithmetic operations are simple and of base ten, but are ciphered into letters. The task is to decipher them. A simple way to solve such problems is by means of depth first search (DFS) algorithm which has a big search space even for quite small problems. This paper is about to enhance the solution presented on an existing paper by applying a parallelization approach on it. The paper also implemented this algorithm using java and showed that the algorithm reaches a solution faster and in a smaller number of iterations than similar algorithms [5].

Discussion is related a simple Cryptarithmic problem solution in stepwise mode - Cryptarithmic is a CSP problem in which letters are substituted by digits such that each letter represents a unique digit, and the actual problem is to find a proper sequence of digits assigned to different letters satisfying the conditions of the arithmetic operation. What is a Cryptarithmic problem? It is a mathematical puzzle in which each letter represents a digit (for example, if $X=3$, then $XX=33$). The object is to find the value of each letter. No two letters represent the same digit (If $X=3$, Y cannot be 3). And the first letter cannot be 0 (Given the value ZW , Z cannot be 0). They can be quite challenging, often involving many steps. Here's an example, illustrating how to solve them:

F must be 1. This is an addition problem; the sum of two three digit numbers can't be more than 1,000, and F

$$\begin{array}{r} \text{TWO} \\ + \text{TWO} \\ \hline \text{FOUR} \end{array}$$

can't be 0 according to the rules since it's the first letter. So now we have:



$$\begin{array}{r} \text{TWO} \\ + \text{TWO} \\ \hline \text{1OUR} \end{array}$$

$$\begin{array}{r} 836 \\ + 836 \\ \hline 1672 \end{array}$$

Now in the column TTO, $T + T = 10$. T must be 8 (if there is no 1 carried over from the column WWU) or 9. O must be 6 (if $T = 8$ and there is a 1 carried). So, $T+T=10$ if $T = 8$ then $8 + 8 = 10$, So $O = 6$, with carry 1. Now I have $T = 8$ and $O = 6$.

$$\begin{array}{r} 8WO \\ + 8WO \\ \hline 16UR \end{array}$$

similarly in column OOR, we have O. If $O=6$ then there is 1 carry from column OOR to WWU. i.e $O+O=1R$. So R must be 2.

The problem is solved! These are quite tricky and require some thinking, but are lots of fun. Now we'll take turns posting problems. When a problem is solved, we may post another problem.

$$\begin{array}{r} 8W6 \\ + 8W6 \\ \hline 16U2 \end{array}$$

Now only one column remain that is WWU, no there is one carry from OOR. So $W+W+1=U$ and no carry carried from WWU to TTO. So we must be less than 4. If $W=3$, then $3 + 3 + 1 = 7$.

Results Tested

We tested the algorithm on different instances of Cryptarithmic problems and compared the results with DFS algorithm. [7]



Variable number	Average Time (ms)
5	962
6	1139
7	2840
8	5053
9	10667

TABLE 1: RUNTIME RESULT OF DIFFERENT PROBLEM SIZES BY USING PGA

Various instances of different variable numbers solved 1000 times and the average time for each problem size has been tested. The results of this experiment are shown in Table 2.

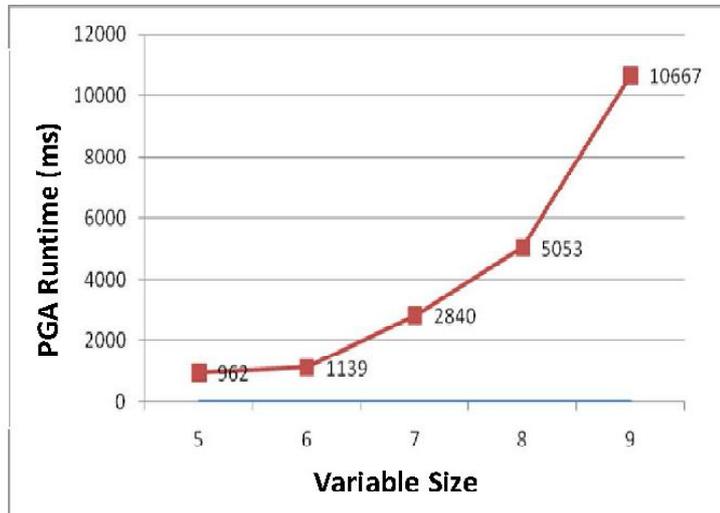


FIGURE 2 : PGA RUNTIME VS. VARIABLE SIZE

Variable number	Average Time (ms)
5	95904
6	89910
7	659340
8	2846151
9	1873125

TABLE 1: RUNTIME RESULT OF DIFFERENT PROBLEM SIZES BY USING DFS.

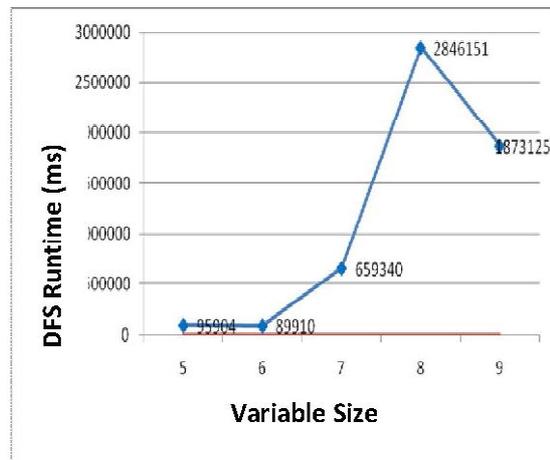


FIGURE 3 : DFS RUNTIME VS. VARIABLE SIZE

Conclusion

In Cryptarithmic puzzle, the arithmetic operations are simple and of base 10, but are ciphered into letters. The task is to decipher them. Here we concentrated on solving Cryptarithmic problems in an efficient way. Parallel implementations of Genetic Algorithms are very performable to solve large scale problems. The use of parallel genetic algorithm showed that we can even find the result of large instances of this problem within an acceptable time. The proposed algorithm uses multiple processors with centralized control for scheduling. Tasks are taken as batches and are scheduled to minimize the execution time and balance the load among of the processors. A scheduling algorithm has been developed to schedule heterogeneous tasks onto heterogeneous processors on a distributed environment.



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ROLE OF ARMY IN RURAL DEVELOPMENT AND PEACE BUILDING IN JAMMU AND KASHMIR

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Introduction

Jammu and Kashmir is one of the most sparsely populated states in India whose majority of the population is rural in character and is spread over 22 districts. There are as many as 6652 villages and 68 urban areas besides 7 urban agglomerations in J&K. The total geographical area of the state is 2, 222, 36 sq. Kms. Jammu and Kashmir is faced with an insurgency waged from across the border by Pakistan since past 24 years. It has not only impacted almost entire population of the region but it has also resulted in loss of employment of hundreds and thousands of its inhabitants. The remoteness and isolation of most of its areas has resulted in its further isolation from major markets posing developmental challenges to the state. As such, Jammu and Kashmir has always been characterized as a relatively backward economic region and the two decade long militancy has further slowed down its growth.

In the wake of eruption of armed insurgency in Jammu and Kashmir 24 years ago, the army was called in with the objective to contain violence and curb terrorism in the violence-hit state. However besides fighting the war on terror being waged from across the border by Pakistan in the name of Kashmir, the Indian army has also been working for the development of rural areas in the state which were badly in need to attention. Through its initiatives for rural development in the state, it has been trying to bring peace and normalcy into the lives of the people of the state.



Conflict and rural development in Jammu and Kashmir

The insurgency started in Jammu and Kashmir in 1989. The initial few years were quite bad for the entire population of the state especially those in Kashmir valley and all of its districts. The three major sectors – health, education and tourism - were badly hit by the violence as the terrorists came down heavily on the infrastructure especially in the rural areas. Hundreds of schools were burnt down or damaged by the terrorists besides the hospitals and other government institutions. In many cases, the perpetrators of violence and bloodshed took shelter in various government buildings especially in rural J&K. The sparsely populated rural areas in the Himalayas of Jammu and Kashmir in the inaccessible mountainous terrain coupled with the fear of gun were virtually neglected by the government in the past 24 years of violence.

The urban areas were still better as the forces had easy access in these parts and could take timely action to counter anti-insurgents but the rural areas of J&K took a big hit and because of this, the governmental agencies were hesitant in going to the remote areas for education, health and other infrastructure and developmental activities. Thus, what the region witnessed over the years was neglect and lack of development of rural areas in J&K. Rural infrastructure suffered massive damages in Kashmir and other rural areas of the state. Realizing the lack of rural development in the state and fully aware of its potential as an extended arm for peace and development, the Indian Army launched its developmental activities with the objective to harmonize the aspirations of the people.

Army's role in reconstruction in rural areas and rural development

The primary challenge of development in rural India is the skills deficit of the local population. Education and vocational training help villagers earn a sustainable livelihood. The civil administration in J&K was unable to cope with the aspirations of the people of this remote and inaccessible state because of the prevailing security situation and poor



communication links and infrastructure. As the government was unable to meet the essential needs of the population, the deployed Indian Army units located in far flung inaccessible areas took various rural developmental initiatives for the underprivileged and poor populace of border villages by meeting their basic aspirations in life. Various rural developmental projects in the fields of education, community development, vocational training, comprehensive health care, adult literacy, enhancement of agricultural output, assistance in electrification and establishment of communication networks, adoption of villages for integrated development, employment generation and women empowerment etc were started as a part of Operation Sadbhavana which means "Goodwill". These community projects aimed at the development of the people of this area besides focusing on their lives, skill building, acquiring knowledge and to have access to resources needed for a decent standard of living.

Rural Infrastructure Development

The massive destruction of infrastructure by terrorists and anti-national elements demanded government agencies to take up developmental projects for the reconstruction of damaged buildings etc. but the civil administration and the employees were not willing to go and work in these militancy-infested areas. Hence the army stepped in and undertook a number of small and large infrastructure projects under Op Sadbhavana to ameliorate the condition of the local population in affected areas including construction of small foot bridges and tracks to improve connectivity in rural areas, construction of bus stop shelters, utility toilets and renovation of rural government schools, micro hydel projects, play fields and stadia, water supply schemes including those using perennial water sources, provision of water storage facilities, water filtration schemes, digging bore wells and installation of hand pumps, storage tanks etc which helped the rural population. Electrification projects like distribution of solar lights, solar lanterns, solar cookers, solar street lights, step up transformers



and generators for uninterrupted power supply transformed the rural societies in J&K.

Community development projects

With the objective to help the rural communities who had already suffered much on the hands of terrorists in all these years, several community development projects were initiated in Kashmir which included construction of seven stadia at Bandipore, Ganderbal, Kulgam, Budgam and Shopian. The request for this was made by the state which aimed at boost and reviving sports activities in Kashmir. These stadia with a seating capacity from 5000 to 7000 have facilities for simultaneous conduct of a number of sports activities and games.

For the rural communities several army goodwill and public schools have been opened up. Health care, animal husbandry, development and care of livestock are done during massively popular health and veterinary camps. In these far flung areas where rural health setup also suffered massive damages, the army medical and veterinary aid and awareness health camps witnessed huge population congregating for their health checkups and related problems. Numerous other community development and healthcare projects have helped in mitigating the hardships of the rural masses.

Women, youth empowerment and skill development

Women are the silent victims of violence who are directly and indirectly affected by it. J&K has a huge population of widows. These are half widows too whose husbands have simply disappeared over the years and they have no clue about their whereabouts. One of the major areas of focus of army in rural Jammu and Kashmir has been towards women empowerment and welfare activities. Special emphasis has been laid to create vocational training centers where local women are taught traditional skills / crafts etc. Adult literacy classes are organized for illiterate women to teach them basic reading and writing skills. Skill development training



like operating of computers,, knitting, tailoring, candle making, bag making, carpets / basket weaving, jam and sauce production, horticulture, fashion designing etc are taught. The whole aim is to make the local women become self sufficient and financially independent. Communication skills, personality development workshops, mobile repair training and other skills training as mechanics, machine operators, poultry farming, animal husbandry, compounders, tourist guides, mountaineers, sportsmen etc have been conducted at various Vocational Training Centres (VTCs) for the unemployed youth to make them self employed and integrate in to the local economy and thus contribute to the process of conflict transformation and peace building in J&K. Besides, from time to time, awareness is being provided to these youth about various job opportunities, competitions and eligibility criteria for jobs. Competent trainers and counselors train the youth and assist them to develop skills for seeking jobs and availing employment opportunities on their own merit in government and private sector.

The army has spent a huge amount in the past years under Operation Sadbhavna in J&K. The details of fund allocated for 'Op Sadbhavna' since 1998/99 are as under:-

- 1998-1999 - Rs. 4 Crores
- 1999-2000 - Rs. 4 Crores
- 2000-2001 - Rs. 8.4 Crores
- 2001-2002 - Rs. 10 Crores
- 2002-2003 - Rs. 11 Crores
- 2003-2004 - Rs. 14 Crores
- 2004-2005 - Rs. 41 Crores
- 2005-2006 - Rs. 55.92 Crores

Conclusion

The work undertaken by the army in rural areas of Jammu and Kashmir in the past many years clearly indicates that the role of army in rural development and peace building in Jammu and Kashmir is immense and it



has succeeded in improving the quality of life of populace and win their hearts and minds.

The inputs from rural areas of J&K suggest that its rural initiatives have been found to have an extremely positive impact on the minds of the local population. The programmes under 'Op Sadbhavana' have been widely acclaimed and have helped in mitigating the hardships of rural masses. The numerous community development projects undertaken by the Army have not only helped in generation of employment and transformed many lives but have also yielded tremendous results in improving the quality of life of the rural populace and have provided major benefits to the locals of the State by contributing to the local economy and generating employment opportunities for rural people.

As the state of Jammu and Kashmir has returned back to normalcy, the projects undertaken by the Army supplement the efforts of the state government in providing basic services and improving the quality of life of people in remote rural areas of the State. What is further required is need assessment in rural areas in collaboration with the government and then initiate further projects in rural J&K improving quality of infrastructure further and then engaging civil society to add a sense of belonging and ownership of such rural development projects. This can further help in development and rebuilding in J&K

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IMPACT OF COPING SKILLS TRAINING AMONG HIV INFECTED CHILDREN

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Introduction

HIV infected children are generally vulnerable than other children, (Nyamukapa and Constance (2008). Various reviews shows that HIV infected children have psychological, social, behavioral and physical problems. The children affected and infected with HIV are reported to have lower degree of self esteem than, children are not having HIV (Yas Nilofer Farroqi & Marina Intezar, (2009).

HIV infected children's needs are much more, when compared with non affected children because they have good health and adequate facilities and also getting better care and support from their family and peer. So their emotional, economic, psychological needs are satisfied. Where as in the case of HIV infected children, the case is different, even though they may be getting all the material needs, their emotional and psychological needs are unmet. Therefore they need some special skills to cope with those challenges. This study presume that coping skills training help the children to change their attitude, develop their skills and help them to modify their behavior in a positive way in order to cope with their unhappy moments.

Coping skills training is based on social cognitive theory, which proposes that individuals can actively influence many areas of their lives, particularly coping and health behaviours (Bandura, 1977). A major



principle of this approach is that practicing and rehearsing a new behaviour, such as learning how to cope successfully with a problem situation, can enhance self-efficacy and promote positive behaviours (Marlott & Gordon, 1985). The objective of coping skills training is to enhance competence by retraining non-constructive coping styles and behaviours into more positive behaviours. There is evidence supporting the potential effectiveness of coping skills training to promote positive health outcomes in children with various illness or disabilities. A study, targeted to analyze the effects of a coping skills training program for school age children (8-13 years old), those who were infected by HIV/AIDS. A report of the preliminary short-term efficacy indicated that children and parents who received Coping Skills Training showed promising trends for more adaptive family functioning and greater life satisfaction than those in group education (Ambrosino et al., 2008). Such results support the potential application of coping skills training in the developmental phase of 8-13 year olds. From the review of literature it's clear that coping skills training plays a significant role in promoting the wellbeing of the HIV infected children. Hence the primary focus of the study is to find out the impact of coping skills training among the HIV/AIDS infected Children

Methodology

The present study focuses on impact of coping skills training among HIV infected children. In this study, the researcher firstly gathered the demographic background of the respondents, problems faced by the HIV infected children, and their current innate coping levels. Next, the researcher conducted an intervention through a Coping Skills Training program based on the needs that had emerged from the pre-test. At the same time the researcher wants to assess the impact of the intervention programme on the coping level of the HIV infected children. An experimental design has been followed by the investigator.



Sampling frame

Universe of the study consisted of around 100 students, only those students between the age group of ten to thirteen years were included in the study, while rests of the students were excluded. From among those included 40 children, twenty were selected for the intervention through systematic random sampling process. Every second number from the sample was the system adopted by the researcher.

Methods of data collection and procedures

Selection of a suitable tool is one of vital importance in every research study. Tools are employed to gather new facts or to explore new fields. For the purpose of the study, the investigator prepared a checklist. The main focus of the checklist was to identify the stress level and coping strategies of HIV infected children. The questionnaire was divided in to two dimensions such as; emotional and behavioral aspect, consisting of around thirty nine questions and this checklist was again used for the post test.

The three phases adopted for the research are as follows:-

The First Phase

Pre test was done in the first phase, where the researcher adopted the interview schedule to explore the problems of the HIV infected children. Along with it a checklist was used to assess the current coping skills of the respondents.

Second Phase

A training intervention package was continuously given for ten days based on the module developed by National Aids Control Organization [NACO]. Coping skills training was given for a total of 20 hours (2 hours per day, totally 10 days). Training methods adopted were brain storming, storytelling, drawing, games, personal assignment, role play, video clips, audio programmes, demonstration, discussions and projective techniques such as dream analysis and painting.



Third Phase

After the coping skills training program, in order to evaluate the impact of the training, a 45 day gap was given before administering the check list to understand the coping skills level of the respondents.

Collected data was classified, tabulated and the analysis of the same was done with the help of Statistical Package of Social Science.

Result and discussion

Table 1
Distribution of respondents by age

Age	Frequency	Percentage (%)
10	1	5.3
11	6	31.6
12	9	47.4
13	3	15.8
Total	19	100.0

The above table shows the respondents of the study based on the age. It shows that majority of the respondent belongs to age of 12 (47.4%), 31.6% of the respondents are age of 11, 15.8% of the respondents are age of 13, and only the 5.3% respondents are age of 10.

Table 2
Distribution of respondents by sex

Sex	Frequency	Percentage (%)
Male	11	57.9
Female	8	42.1
Total	19	100



Table 2 shows the distribution of the samples taken for the present study by gender. This sample consists of 57.9% of male and 42.1% of female HIV infected children. Gender differences do exist in attitude and behaviour as it is a matter of social construction

Table 3
Distribution of respondents pre and post result on Affective coping level

Affective coping level					
Pre-evaluation			Pos-evaluation		
Valid	Frequency	Percentage	Valid	Frequency	Percentage
Low	12	63.2%	Low	0	.0%
Medium	7	36.8%	Medium	0	.0%
High	0	.0%	High	19	100.0%
Total	19	100.0%	Total	19	100.0%

Above table indicates the pre and post result of the respondent's affective level of coping. It represents the significant differences in before and after intervention. The pretest shows that 63.2% of the respondents have affective coping level were low and 36.8% have medium I. Posttest shows 100.0% of the respondents have affective coping level is high.

Table 4
Distribution of respondents pre and post result on Expression of feelings

Pre-evaluation			Post-evaluation		
Expression of feelings	Frequency	Percentage	Expression of feelings	Frequency	Percentage
Shout	13	68.4%	Shout	0	.0%
Break things	2	10.5%	Break things	4	21.1%
Cry by myself	3	15.8%	Cry by myself	0	.0%
Share about it others	1	5.3%	Share about it others	15	78.9%
Total	19	100.0%	Total	19	100.0%

Table no 4 shows the pre and post result of the respondents behavioral coping strategies on expression of feelings. Pretest presents, before the intervention 68.4% of the respondents likes to shout others if they get angry. Posttest indicate that 78.9% of the respondents like to share their feelings to others instead of shouting. Table shows significant changes in the pre and posttest.



Table 5
Distribution of respondents pre and post result on Degree of reactions

Pre-evaluation			Post-evaluation		
Degree of reaction	Frequency	Percentage	Degree of reaction	Frequency	Percentage
Very high	13	68.4%	Very high	0	.0%
Average	6	31.6%	Average	0	.0%
Low	0	.0%	Low	12	63.2%
Do not react	0	.0%	Do not react	7	36.8%
Total	19	100.0%	Total	19	100.0%

Above table indicates distribution of respondent's pre and post based on degree of reactions. Pretest shows 68.4% of the respondents agreed that they were very strong and violent in reactions. Posttest presents 63.2% of the respondents have low in degree of reaction and 36.8% have do not react at all. These shows there are significant changes in pre and post evaluation.

Table 6
Distribution of respondents pre and post result on their Expression of happiness

Pre-evaluation			Post-evaluation		
Expression of happiness	Frequency	Percentage	Expression of happiness	Frequency	Percentage
Shout	6	31.6%	Shout	0	.0%
Scream	2	10.5%	Scream	2	10.5%
Silent	1	5.3%	Silent	1	5.3%
Clap	10	52.6%	Clap	16	84.2%
Total	19	100.0%	Total	19	100.0%

Table 6 explains the pre and post test result of respondents based on their expression of happiness. Pre evaluation presents 52.6% of the respondents like to express their happiness through clap, 31.6% of the respondents express their happiness by shouting, and 10.5% likes to scream. Posttest indicates 84.2% of the respondents like to convey their happiness through clap and 10.5% of respondents like to scream. These shows great differences in pre and post test.



Table 7
Distribution of respondents pre and post result on their reaction with friend during play time

Pre-evaluation			Post- evaluation		
Reaction to friend	Frequenc y	Percentag e	Reaction to friend	Frequenc y	Percentag e
Shout him	17	89.5%	Shout him	0	.0%
Beat him	0	.0%	Beat him	0	.0%
Avoid him	1	5.3%	Avoid him	0	.0%
Try to help him	1	5.3%	Try to help him	19	100.0%
Total	19	100.0%	Total	19	100.0%

Above table explains distribution of respondents pre and post result on their reaction to friend during play time. Pre result says 89.5% of the respondents were reacted when some mistakes happens in their friend during play time as shouting them, 5.35% suggested that try to avoid that friend, and other 5.3% of the respondents were try to help that friend . Post test shows 100.0% of the respondents like to react with that same situation as try to help that friend.

Table 8
Distribution of respondent pre and post result on use of coping Strategies in sorrowful moments

Pre-evaluation			Post- evaluation		
Coping with sorrow	Frequency	Percentag e	Coping with sorrow	Frequenc y	Percentag e
Scold others	17	89.5%	Scold others	0	.0%
I cry by myself	0	.0%	I cry by myself	0	.0%
I sit alone	1	5.3%	I sit alone	1	5.3%
I share about it others	1	5.3%	I share about it others	18	94.7%
Total	19	100.0%	Total	19	100.0%

Table No 8 explains that distribution of respondent's pre and post result on use of coping strategies in sorrowful moments. Pre test shows 89.5% of the respondents agreed that they used to scold others, 5.3% of the respondents sit alone, and other 5.3% of them liked to share about it to others. Post test presents, 94.7% of the respondents like to share about it to others and 5.3% like to sit alone in their sorrowful moments. This table indicates there are significant changes in pre and post evaluation.



Table 9
Distribution of respondents pre and post result on Degree of Cognitive Behavioural practice

Degree of Cognitive behavioural practice of respondents					
Pre-evaluation			Pos-evaluation		
Valid	Frequency	Percentage	Valid	Frequency	Percentage
Low	3	15.8%	Low	0	.0%
Mild	11	57.9%	Mild	0	.0%
Moderate	4	21.1%	Moderate	1	5.3%
High	1	5.3%	High	18	94.7%
Total	19	100.0%	Total	19	100.0%

Above table explains distribution of the respondents based on the pre and post results on their behavioural level of coping. From the table, pre result shows that 57.9% of the respondents have mild level of coping skills and 21.1% have moderate level. Post result shows there are vast changes in respondent's behaviour. That is 94.7% of the respondents have high level of coping. It clearly explains that a significant change in the behavioural coping level of the respondents exists.

Findings

Analysis of the data indicated that there were significant differences, between pre and post test responses of the respondents.

- There is drastic change in the level of coping skills, among HIV infected children after the intervention
- Negative defense mechanism reduced after the intervention that is, significant changes in expressions of feelings shout, breaking things, and cry by them were found from the pre and post evaluation.
- The degree of reaction while they are disturbed as a drastic change from 68.4% (very high), to 36.8% (do not react) after the intervention.



- There is a significant change in the expression of happiness due to the intervention of coping skills training children reported from 52.6% to 84.2%.
- Coping skills training had a great impact on equipping the children with coping strategies with sorrowful moments 5.3% of the children responded sharing with the friends as a coping strategy in the pre- evaluation had significant changes in post evaluation with 94.7%.

Recommendations and Suggestions

Based on the results and implication of the study the investigator would like to give the following suggestions:

- There is a need for developing life skills training among HIV infected children. Hence the school or an institution have to conduct life skills training or integrate life skills based education in curriculum for enhancing and improving their coping skills as well as other social and thinking skills.
- Institution should enhance strategies for promoting their developmental task of the children.
- Teachers should have specific focus on developing the positive coping skills strategies among these children.
- The living environment, should be created with care, concern, affection and value based.
- Constant counseling and coaching process should be the part of their school system.
- Caregivers and parents should bring these children with moral values from the childhood itself, which plays a vital role in moulding their character.



- Community – based programme could reduce stigmatization and discrimination against the HIV infected children.

Conclusion

The present study on Impact of coping skills training among HIV infected children indicates that there is widespread needs and concern among them. Moreover this study found that there are drastic changes in level of coping among HIV infected children, and also it shows that it is very important to impart life skills education or long term training programme as a part of their curriculum for the overall development of the HIV infected children to deal with challenges in their daily lives with more confidence.

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ADMINISTRATIVE ROLE OF INDIGENOUS INSTITUTIONS: THE CASE OF GAMO GOFA ZONE, ETHIOPIA

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1. Introduction

The focus of this study is on indigenous knowledge as it is a key element of the social capital of the poor, assisting them in their struggle to improve their livelihoods. For example, farmers have used organic fertilizers to increase soil fertility in parts of Asia and Africa for centuries; similarly, local healers have used medicinal plants in India and Tanzania to treat common human and animal diseases. Many local organizations, institutions, and communities have a wealth of knowledge of Indigenous Knowledge practices. However, these practices are not disseminated effectively because community-based organizations lack the capacity to capture, document, validate and share them.¹

The indigenous (alternatively can be called as traditional) institutions as well as practices were and are important social phenomena in maintaining and controlling the interaction of the respective society. Such services must be investigated at different levels as in family, community, national, regional, and even at international stages though it is beyond the scope of this paper. A nation and organization including social workers whose aim focused on the development of society have a greater responsibility to think about such institutions as well as practices in different areas in different contexts.



Background of the Study Area

Ethiopia has been divided into nine ethnically-based and politically autonomous regional states (kililoch) and two chartered cities (astedader akababiwoch) and hierarchically structured as kilil, zone, woreda and at the last point kebele., the Gamo Gofa Zone (Administrative Region) is located in Ethiopia's Southwest and stretched in the area of around 81,000 sq.Km. It is one of the zones in the Southern Nation, Nationality and Peoples Regional state or kilil (SNNPRs). The area lies somewhat 500 k.m south of Addis Ababa (capital city of Ethiopia) and 200 k.m north of the Kenya border. Astronomically, the area is located from 5°57" to 6°71" North latitude and 36°37" to 37°37" East longitude.

The Gamo Gofa community comprises of seventeen present political units (woredas) of which two are urban cities and the rest fifteen are rural. The total population is to be 1,900,000 of which 49.8% are males and 50.2% are females (CSA 2007). Since 92% of the population of Gamo lives in rural areas the dominant economic activities practiced by the people are agriculture, which is the combination of crop cultivation and animal rearing. Crop cultivation is mainly based on small size of farm with traditional farming means of "xoyle" (hand tools) and "Oxen" ploughing. Some of the crops in Gamo Gofa areas are enset (false banana), barely, banana, cotton, apples, teff, maize and others. Breeding of animals, fishing, production of crocodile as well as weaving are also another major economic activities in the area.

2. Methodology

As the research area of indigenous practices and institutions is related to socio-economic problems as well as solutions of the community, it is better to follow the methods of descriptive, explanatory and applied research. That is concerned with conditions or relationships that exists, practices



that prevail, beliefs, points of view or attitudes that are held, processes that are going on, trends that are developing, and in doing so and tries to solve specific problems of practice, policy and their integration.

Therefore, the researcher is compelled to draw representative sample of the general cultural beliefs of the community through selecting or picking up those who best meet the purpose. Secondly, in order to gather data for the study the researcher has to develop appropriate and reliable instruments. Hence it is better to use information sources and various data gathering tools. So, for the purpose of this paper, the researcher intends to use the following procedures and tools with reasons for selecting it.

Primary Data: Using this source makes the study reliable, accurate and factual as its originality in nature. As the researcher is interested to learn and shall share the knowledge of Gammo community to others; he prepared questionnaire for experts, local elders, local elected officials (Halleqa or Dana) and others, which supports him to obtain original and actual information.

Besides this, to make the research actionable the researcher makes open communication and interaction of interviews with the concerned zonal authority and local chiefs. In addition, he intended to conduct discussion by a panel on two or three best selected areas of Chenchu and Mirab Abaya woredas with local peoples in Doko as well as Gidicho through the collaboration of concerned bodies. Moreover, because of his eagerness to conduct research on traditional knowledge related issue, and cultures of his community, he intended to use observation of the situation through physically presenting the area plus describing it through video and tape recorder.

Secondary Data: The researcher has already gathered and going to gather during his research in order to make comparative analysis such as



traditional practices with focus on administrative role, laws of environment, literatures related reviews like Books, Magazines, Articles, newspapers, report, public records , statistics, etc.

Finally, the researcher is hopeful due to his origin from rural family in the study area and his previous long work experience in Gammu areas, which will helps him to get the necessary cooperation and information from concerned bodies, elders, local chiefs and other local communities.

3. Discussions and Findings

It is obvious that the indigenous institutions and practices have been played multiple roles in social service, social development, social organization as well as interaction among individuals, groups, communities, nations and nationalities. In Gamo Highland society, such traditional institutions and practices play a great administrative role in maintaining order and peace morally as well as legally; strengthening mutual aid; sharing experience; shaping youngsters; encouraging individuals to be hard worker and more productive and the like. Some of such institutions which exercised administrative roles in the Gamo society are locally named as I'dir, duulata, and duboosha which are discussed in detail here under.

I'DIR

I'dir is a voluntary and purposeful grouping of people living in a geographically limited area usually a village, that is, to help each other particularly during illness and death. The members had obligation to contribute money, material as well as effort in case of caring sick individual to health center, and to participate in the funeral ceremonies. As most of the indigenous institutions, Idir is initially founded informally among ancient rural people of Ethiopia, and ²gradually became formal association in both rural as well as urban areas to fulfill the aforementioned major objectives and others. In Gamo Gofa area too, Idir stil has both moral as well as legal/



political authority in controlling the social interaction and social service. For instance, if a person is not participating regularly, he/she will be punished, and finally can be discharged from membership. In maintaining social order and security, it is stronger than the other institutions experienced in the research area. That is why today the government authorities using I'dir as one of the instruments to implement policies and even control the people.

Therefore, let us see the general characteristics of I'dir including its meaning, types, historical development, debate as well as involvement in development issues.

According to Alula P. (1998), I'dir have become ubiquitous throughout much of Ethiopia, leading to the assumption that they are an ancient institution with deep rural roots, as funeral associations as well as cooperation during illness. The major transformations of I'dir, their formalisation, writing of rules and formulation of statutes, their registration, and functional specialization, and the development of sub-types were occurred in rural areas though they were highly developed and structuralized later in urban contexts in early 20th century as a result of urbanization, migration, and monetization of the national economy.

Regarding the term I'dir, 1920s was a turning point to transform its nature from informal rural custom to formal one which began to be supported by literature. The dictionary meaning of the term I'dir referred to: in the sense of "custom or usage" i.e. habit (D'Abbadie 1881:565); "decision, sanction" (Baeteman 1929: 620); and sibsäba tsinu dänb meaning "rules approved by meetings", and iddirtäña meaning 'One who belongs to a member of an i'dir' (dictionary of Dästa Täkläwäld 1970:909). The meanings mentioned in the comprehensive dictionary by Kane (1990:1304) can be divided into three; namely: 1) Local Custom,



Habit and Practices; 2) Burial Society and Mutual Aid Society; and 3)Sanction.

It would seem, therefore, that the term has evolved from a general reference to custom, to one relating to decisions and sanctions, and then to refer specifically to funeral associations which has become the dominant meaning. The evidence proves that the term did exist in Amharic at the end of the 19th century, but that it was only in the 1920s that the idea emerged about it being related to group decisions and sanctions, and that the current usage to refer primarily to an organization essentially concerned with modern sense of funerals probably only emerged in the post 1940s³

Additionally as Alula (2008) discussed in his recent work, I'dir have become such a widespread institution throughout much of Ethiopia, that it is commonly assumed that they are an age-old type of association with deep roots in rural areas of Gamo too. Popular opinion and the view of most writers concur in assuming that the i'dir is an institution built on traditional forms of cooperation existing in rural areas throughout Ethiopia. There are a range of forms of mutual assistance in rural areas throughout the country and an extensive literature on traditional forms of cooperation in production, distribution and exchange in rural areas.

However, there is little conclusive evidence that any of the existing rural institutions are the basis for i'dir associations and this assumption does not consider the nature of the institutions involved nor the differing rural and urban contexts. It is clear that in all parts of Ethiopia, indeed throughout the world, there are cultural ways in which burial is performed. Various institutions are involved in defining how burial is carried out in each society. However, I'dir are not simply funerary institutions with rules of conduct but rather voluntary associations with organizational structures, monetary contributions and written records.



As discussed by different authors, I'dir include, for example, credit associations (iqub), social and religious associations in the Christian tradition (mähabär, eriqi afelalagi committee etc.), agricultural labour groups (dabo/dago), happiness wxpressing group (sarg'e) and some types of dispute resolution institutions (šhimiglinna) (Alemayehu 1968, Korten 1972, Fecadu 1974, Dejene 1997, and Getinet 2000). A comparison of these institutions reveals that i'dir are the most widespread type and sometimes transcends divides of gender, generation, wealth, education, religion and ethnicity (Pankhurst 1998, 2008). Iddir have been hailed as the type of customary organization that contributes most to national integration (Fekadu 1974) and the most democratic and egalitarian indigenous grassroots institution (Dejene 1993a, 1998).

Rules about how the news of death is imparted, how the deceased are prepared for burial, how graves are dug and the burial ceremony carried out, the appropriate forms and periods of mourning and who is involved in what ways are common facets of mourning customs. Burial everywhere requires cooperation: neighbours, kin, friends, community members, colleagues, people of the same social group, religion, ethnic group, clan, may be involved in different ways, in assisting the family of the deceased, helping with preparing and carrying the corpse, digging graves, preparing shelters for guests, bringing food, and consoling and supporting the bereaved. People belong by birth as in most rural institutions often based on kinship or residence, willingness to become a member and deliberate voluntary choice are crucial characteristics of iddir (Ottaway 1976: 359).

Membership requires the payment of contributions and abiding by rules, the non-compliance with which involves sanctions, and could theoretically lead to ostracism. One of the most fundamental transformations that occurred within i'dir in Gamo Gofa, as in other parts of Ethiopia, was the collecting of regular cash contributions from members prior to any death.



This differentiated i'dir even more significantly from rural mutual help and funerary institutions, which tend to deal with death or misfortune on a case by case basis at the time of the unfortunate event.

As such I'dirs are a form of association set up by groups of individuals within communities on a voluntary basis, and a sub-type of local organizations which are prevalent form of social capital worldwide. There has been much literature on the role of indigenous organization in development worldwide (Blunt and Warren 1996), and in particular in the African context of the preconditions for the formations of associations (Hamer 1981), their relations with the State (Bratton 1989, 1990), and the role of association life in African cities.

Some authors, especially those who emphasize the links with traditional rural institutions suggest that iddir are uniquely Ethiopian (Dejene 1997). However, parallels with the studies of West African urbanization (Little 1965, Meillassoux 1968) have been noted (Alemayehu 1969, Koehn and Koehn 1975). Similar institutions include Engozi societies in Uganda (Walford and Olikira 1997), home town associations in Nigerian towns (McNulty and Lawrence 1996) and voluntary levy schemes at a village level (Abota) in Guinea Bissau that are traditional communal funds with which villagers organize social events (such as funerals and parties) (Chabot et al. 1991). In South Africa burial societies also seem to have emerged in a context of labour migration to town (Verhoef 2002). In Zaire there have been attempts to build health care on community organisations (Noterman et al. 1995). Insurance mechanisms for funerals exist across the developing world (Rutherford 2001) discussed in Pankhurst, Alula, 2004. However, the extent to which similar institutions in other African countries focus on burial were established by migrants and have a voluntary formalized and lasting structure deserves further study.



In any case even if there are parallels with other countries, there is no evidence of borrowing or influence and it would seem rather the processes relating to urbanization and monetisation of the economy were broadly similar, but that the particular way in which iddir emerged was particular to the Ethiopian context. The only example of a specific comparison between i'dir in Ethiopia and funeral associations in Tanzania, shows that the burial societies in Ethiopia have a much longer history, greater endurance, and are larger groups with asset holdings, whereas those in Tanzania are much smaller, short-lived, without substantial assets but offering more insurance (Dercon et al. 2006, De Weerd et al. 2007).

Regarding the typology and functions of I'dir, Alula P. (2008) discussed that, from the time of the first article on i'dir in 1958 the attempts to classify i'dir have become more sophisticated, and new types and functions have emerged and become more important. Endreas and Pankhurst noted the existence of three different types of i'dir based on: community, ethnicity and work place. Dejene (1994) identified five types of I'dir, by adding two more categories based on: friendship and family. Fekete (1998) identified generally ten types, by observing five more categories based on: gender (women's i'dir), age (youth i'dir), religion (church or mosque based believers' i'dir), displacement (i'dir of displaced or returnees), and squatter settlement.

As identified in the field work while discussing with key informants in two woredas including administrators, women affair officer, professionals of health and agriculture as well as traditional elders almost unanimously suggested that, excluding inadequate contributions, the responses concerning functions of I'dir can be classified into four broad areas. These are:



- 1) Needs of the Association
- 2) Social Assistance
- 3) Community Involvement and
- 4) Contributions to Development.

Interestingly the largest category is social assistance, including medical expenditures, payment for funerals, for orphans, the aged, house destruction, and reward for long services, and memorial statue accounting. None of the i'dir mentioned in-kind contributions of food showing that the contributions are entirely in cash. However, there were a few mentions of contributions by households of tents and utensils. Three quarters of i'dir in the 2003 study have asked for additional payments. The most common reasons mentioned by almost a quarter of the i'dir, was that the monthly contribution was inadequate.

The second factor was medical expenditures representing almost one fifth of responses. This was followed by development activities representing 12 percent. Other reasons were for transportation, for burial and for orphans (7 percent each). Less common reasons mentioned in more than one case included to help in case of house destruction, fire accident, purchasing equipment, for wedding expenses, to help poor aged persons, for church construction, to purchase a tent, in response to government calling, to construct a health centre, for memorial statues, to help evicted people and for school construction.

One of the most fundamental transformations that occurred within i'dir in Ethiopia was the collecting of regular cash contributions from members prior to any death. This differentiated i'dir even more significantly from rural mutual help and funerary institutions, which tend to deal with death or misfortune on a case by case basis at the time of the unfortunate event. On the other hand, a more formal or bureaucratic aspect of i'dir is



the use of writing and the existence of lists of members, written bylaws, regular meetings, fines for non attendance, differentiated rules about amounts of money given to the bereaved, periodically elected executive committee members exercising specialized responsibilities, and equipment held by the group. This give i'dir a corporate or group identity as an organisation that go beyond institutional customary rules. These characteristics of iddir suggest that, they are likely to have emerged in rural communities and developed highly in a context of urbanisation, monetisation, literacy and possibly also a context of formalisation related to notions of modernisation (De Weerd et al, 2007; pp. 157-76.).

Duulatha and Duboosha of Gamo Community

Duulatha (literally means, assembly) is a kind of traditional institution among Gamo society which held to discuss and decide on the problems in the village. This type of assembly is held purposefully when there are social problems and violences with in a certain community at a certain time. Unlike I'dir which is common in almost all parts of Ethiopia, dulata is typical among Gamo people. Although the people of this community constitutes as one group of Gamo people they have been traditionally administered in different small political units called Dere. Each political unit is politically autonomous and governed by their elected officials called 'Haleqa' or 'maaga' or 'Daana', with its hereditary king/ ka'o. In regard to this, Jacques (1994) described as that the Gamo mountain in southern Ethiopia were divided into forty-odd small territories or autonomous political units governed by their elected officials (the Haleqas), assemblies (Duulatha) and hereditary king (ka'o). ka'o - is the title given for the king. Each Gamo has its own king, and is held the first hierarchical position as well as constituted the physical representation of the whole territory of each Gamo dere. The decision given by him is final. Haleqa/ Daana/ maaga - are also the title given to the line of authority in the



Gamo Highlands. Both have equal status, power and function, but the only difference is nomenclature which are used differently in different Gamo deres. For example, areas such as Chench, Daramalo and Kamba call it 'Haleqa'; areas such as Bonke and Arbaminch zuria call as maaga; and Boreda and Dita use it as Dana. In most cases the title is not passed in line with hereditary succession because they are elected officials by assembly based on his good economic status and braveness, and approved by the king. They were also representative of the general assembly called Dere duulatha. There are three kinds of duulata in the Gamo society; locally named as Dabo duulatha, Heera (Gutha) duulatha and Dere duulatha. Dabo, literally mean blood or clan relatives, whose assembly is called Dabo dulata. This dulata held mainly to discuss issues concerning the respective relatives or clan such as resolving conflict within and among family, and among individuals; taking sanction over those who breach the rule and refused to accept dulata decisions; deciding the amount of money and material to support a family who has marriage ceremony, and a family whose husband/wife/children died recently as well as to celebrate holidays. Gutha duulatha is an assembly of elders from neighborhood clans or subdivisions of various families of a village whose discussions and decisions maintain social order as well as cooperation among those neighborhood communities. Because of its effective control of violation of rules and normal practices, the current political government of Ethiopia uses Gutha organization with slight modification called I'dir, which is, of course, only on the neighborhood basis rather than clan. They solve many of the difficulties, but if there are still unsolved problem(s), the Gutha duulatha refers the issue to the next third and largest level, named as 'Dere Duulatha'. The third level, 'Dere Dulata', is the assembly of the whole community members led by jointly political leaders and older people. It is the highest traditional institution held at a respected place called 'community forum' for the purpose to decide on the community matters.



In this third general assembly most crucial as well as broader decisions are discussed and debated, for example, cutting tree from the protected forest area. This face to face confrontation of all members of larger community with the public has its own effect on the identification of the true offender because it is to be recalled that there is a strong believe within the community that lying and denying in front of the community will result in severe and evil consequence on the offender and his/her family. Thus, most likely the offender will confess himself. If there are some unsolved issues at this level, it should be transferred to the complete control of political government like police, court and so on. The three levels of duulatha in the research area able to maintain order and peace by examining the case, and solve many of the social problems and penalize the offender. Today even, the government institutions like court and police recognize the effectiveness of their decision at lower level. The reason that the researcher be interested to discuss duulatha is that, these traditional institutions as well as their practices able to maintain social order, cultural heritage, natural resource, cooperation and development among Gamo communities for a long period of time .

According to the religious beliefs of Gamo community, everything including disease, epidemics is caused due to breach of taboo, which call to them 'Gome'. Olmstead (1973) described it as, the people to the Gamo highland believe that misfortunes are caused by the breach of rules of taboo (Gome). Thus taboo is believed to be happening due to an unfortunate accident, condition or event, or it is a transgression that resulted from going far beyond the limits of what is morally or culturally acceptable. Halak'a Shagre Shano and Ak'a Endale Tilbe/ the elders in Doko/ describes it that, it is psychological fear or beliefs by people where someone do wrong act which is contrary to the rules /woga/. Therefore, it touches up on all aspects of Gamo life; includes cognitive categories, economic behavior, and social



and political aspects. It is any act, which is forbidden by the God, Ghost and devil, and may be understood as sinful act. In the community the following acts are considered as taboo.

- Ø Homicide, stealing, lying, premarital sex
- Ø Disrespect and disobedience of elders
- Ø To expand into other's plot of land.
- Ø Parents having a child out of wedlock and rearing this child in mothers, father's house.
- Ø Making sexual intercourse between blood relationship.
- Ø Cutting trees, killing any diversity of life, grazing and cultivating land, which are culturally protected and respected without the acknowledgement of community and spiritual leader..

If someone breaches this rule by doing wrong act, he/she shall be stricken by evil phenomena such as disease, epidemics death, drought, etc, which will come due to anger by God or devil or Ghost. And such state of taboo only will be end where sacrifices are delivered. I really appreciate this religious belief because of strong and true faith, and I suggested that this belief is somewhat the same to the Biblical rule of mosaic. Today this religious belief is going to disappear due to challenge of religious as well as political or modernization ignorance, but it is possible to re facilitate and promote because in some areas of Gamo community particularly EEZO (qoqo) of chench and Coye Guge of Dramalo it still strongly practiced.

As I have mentioned previously, every doing of wrong act which is contrary to the rule of custom/culture assumed to be taboo in Gamo community. This customary law or rules, which are assumed to be the oral code and used to resolve the breach of taboo is called "seera" or "Dere



woga". By and large "Dere woga" is the traditional rule of Gamo society not only restricted to resolve the breach of taboo, but also extended to settle contentious disputes between individuals, districts, territories; and the Gamo territories with other neighbors includes Wolaita, Konso, Gardula, Gofa, Gedeo, Amaro and Dawuro, which are geographically and culturally associated with Gamo. It is customary rule which orally transferred from generation to generation. There are certain procedures of rules and sanction, which are in line with the system of "Dere woga". The procedures of identification and apprehension of wrong act includes through Duulatha, through the system of chaaqo (oath), and through the system of confession due breaching of taboo.

As rule of maintaining order and peace in the Gamo people, the way of dispute settlement procedure can be ended with punishments or sanctions on wrong doers based on the type and degree of performed activities. Because all communities in their respective village have an oath like agreements locally named as chaaqo. Hence there are various types of sanctions imposed against the wrong doers. Among others; Reparation of damage, compensation, expulsion from locality, isolation and death penalty are the major ones. In the community reparation of damage is a deeply rooted and widely accepted form of sanction. The wrong doer is ordered by the cultural chiefs or the general assembly to make good for the damage he caused on the victim. In most cases the damage is paid in kind in the form of sheep, cattle and crops. For example, the one who cut trees from the community protected areas or from the worshipping forests is ordered to pay seven sheep or one ox.

The other important type of sanction is 'Zuma Genthos' means expulsion. This is a penalty imposed on persons who commit serious offences like homicide and arson. In the case of homicide, the one who commit the offence shall be expelled from the locality of the community to some other



remote area. This is done to prevent the act of revenge from the relatives of the victim and to maintain peace and order with in society. The offender is allowed to come back only after his relatives have formally asked for reconciliation with the victim's relatives. In the presence of community seniors and traditional chiefs the reconciliation will be conducted. The places where reconciliation held are respected and preserved by community which has ecological advantage today.

Concerning the present status of customary practices, as I have revealed in previous sections that, in most parts of the study areas the practices are now disappearing and extinction, but not at all. According to my observation and discussion with communities elder, women and younger, cultural and spiritual practices still exists in the highland areas of Bonke, Arbaminch Zuria, Daramalo, Dita and Chench. Whereas areas such as Boreda, Kamba, Kucha and Mirab Abaya, almost most of the practices are disappeared. Furthermore, the practice of conflict resolution between districts as well as Gamo community with others are also still exist. Most of conflicts which are occurred in relation to boundary, communal lands and worshipping places are still resolved by those traditional institutions in now time.

Unlike duulatha, duboosha is informal traditional practice held randomly for experience sharing as well as relaxation. As the key informants in the FGD unanimously suggested that, there is the older and younger male members of the community assembled mostly during evening or rest time and chat each other , by which the old aged ones transfer experiences as well as social norms. For instance, if somebody violate social norm, it is understood that an individual did not attend duboosha, and strongly advised to go to duboosha place repeatedly.

Additionally the active participants of duboosha are respected and elected mostly as political, social as well as religious leaders . Eventhough



duboosha is the informal and free assembly in every village of the Gamo Society, it excluded females to participate in the discussion, and thus criticised from the gender perspective.

4. Conclusion

As considerable authors in the field argued that, indigenous institutions as well as their practices had been used as source of modern knowledge and can bring long lasting solution for the problems within social interaction. In Gamo Gofa too, the indigenous institutions such as I'dir, duulatha and duboosha played an effective role in the administration of that society. They able to maintain veracity, cooperation, sanction as reconciliation among that community morally, legally and even politically. Their effective control also reflected in the maintenance and preservation of forests in assembly and belief places which have really ecological advantage.

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DOMESTIC VIOLENCE AND GENDER-SOCIALIZATION: UNFOLDING THE MYTH OF FAMILY SAFETY

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Introduction:

“Domestic violence is a very pervasive, serious social malady and a major health problem. It bluntly, strips women of their most basic human rights, the right to safety in their homes and community and, carried to the extreme; it may kill” (Pillai.2001:965).The simplest meaning that can be attributed to the term domestic violence is violence within domestic sphere, i.e. family. Domestic violence occurs within the four walls of family and generally by those who are related through blood, intimacy and law. Family, the basic unit of society is considered to be the safest place where love, affection and care surround lives. Domestic violence counters this very idea of family as heaven and abode of love and breaks the myth around family safety. In family it is expected that love should bind its members to each other; but sadly in reality the picture is different. Instead of love there operates power hierarchy and dominance; intimate relationships have become violent relationships. Domestic violence is in most cases violence perpetrated by men against women who are in position of trust and intimacy. “No doubt there are some women who physically and/or emotionally dominate their male partners but there is no evidence that this is a common situation” (Mullender: 1996:12). Women’s violence against men constitutes a very less amount of domestic violence. Perpetrator may



either be father, brother, son, step-father, husband, brother-in-law, uncle, relatives, boy-friend, and any male member.

Domestic violence is not a new phenomenon. It has been there in society from very early times. Due to high value attached to the sacrosanct nature of family domestic violence against women has been put behind the curtain and private nature of family kept these out of purview of legislation. Thus women's sufferings have been kept inside and under family-honour and they suffered in silence (Misra:2007). Patriarchy gives little space to women and lesser importance to their human rights. Women don't get due status as human being, neither their rights nor violation of the same. So, when women are murdered, assaulted, sexually abused, threatened, and humiliated within their own homes it 'does not seem to be considered unusual or uncommon' (Roberts:1990:55). Socialization process taught women to suffer silently. Due to socio-cultural sanctions and justifications domestic violence is not given due importance and its increasing day by day in a rapid pace.

Domestic violence is one of the most prevalent and hidden form of violence against women and girls. Domestic violence is a pervasive problem in society which cuts across racial, cultural, class, religious, regional boundaries (Kapoor:2002). It takes many forms and types. The various forms of domestic violence do not follow any order in occurrence. Perpetrator may use one type at one time and another type in the next moment, or may use in a combined way. Moreover, these forms can't be put in a hierarchical order of severity; we can't say one type is less harmful than the other. All types of domestic violence harm in different ways and have different impacts on victims.



Domestic Violence as Gender Violence:

Gender refers to the array of socially constructed roles, traits, attitudes, behaviours, values, responsibilities, relative power, status and influence ascribed to male and female humans on a differential basis. Gender ascriptions (masculinity/femininity) are not biological, but learned. They are changeable over time, contested and vary widely within and across cultures. Gender refers not simply to women and/or men, but to the relationships between and among them, and to the social structures and mechanisms which affect our everyday lives. Gender identities condition the way human beings are perceived, and how they are expected to think and act. Women and men are made, not born. Gender makes identification of human being by the roles they play or expected to play in society, not by their biological features. Gender, is totally a socially constructed concept regulating thoughts, attitudes, behaviour, and activities of human beings and ascribing values to them.

Gender based violence refers to violence that targets individuals based on their gender. CEDAW defines gender-based violence as “violence that is directed against woman because she is a woman or that affects women disproportionately.” Gender violence can also be defined as violence involving men and women, in which the female is usually the victim and which arises from unequal power relations between men and women (Harne:2008:17). The concept ‘gender violence’ identifies it as a problem with roots in women’s subordinate gender status in all cultures, and is reflected in the beliefs, norms, morals, laws and social institutions that legitimise and normalise it, and, in so doing, perpetuate this violence. The pattern of occurrence of domestic violence where perpetrators are overwhelmingly men and its victims mostly women and children, has led to its recognition as a form of gender violence (Harne:2008). Domestic



violence, as gender based violence reflects insecure and degraded status of its victims. It violates victim's basic human rights.

There have been various researches on family violence. Most of the research results have established one common thing along with various others and that is in a gendered patriarchal society women are always put in lower status and maximum incidents of domestic violence occurs against women. Women do become violence but women's violence is frequently defensive, retaliatory or self defence or resistance. This established the gender based nature of domestic violence.

When we say domestic violence is gender based we need to identify the gendered elements that have effect on the relationships and structure of family. How socially attributed norms and expectations of feminine and masculine roles have influenced the whole social environment within which domestic violence occurs is necessary to analyse. Gendered social environment affects both men and women, but in different way which makes the whole process of domestic violence, perpetration and outcome worthy of analysis. This analysis of gendered nature of domestic violence needs and forces to look into the process of gender-socialization.

Gender Socialization: Causal Factor of Domestic Violence:

Socialization as a process of interaction enables individuals to acquire skills the needed for survival in society. Socialization establishes the link between individual and society to survive, support and maintain existing ongoing social structure. Human beings are born without any culture. Culture has to be inculcated into them to make them able to live and adjust in society, and this is done by their earlier generation, for example parents, teachers and other seniors who are already socially and culturally adapted.



This transportation of culture by one generation and acquiring by other is called socialization. Through socialization one learns norms, values, rules, culture, language, tradition etc of society and plays the expected role accordingly. Socialization penetrates into society by creating individuals that society requires. Socialization enables society to reproduce itself and it runs smoothly when people conform to the existing norm.

Socialization while training up individuals, inculcates gender norms into them. Gender socialization contains specific messages and ways concerning the nature of female or male in society. It teaches feminine and masculine values and expects them to behave in that way. Society expects men and female to behave in different and appropriate way for respective sexes. Gender Socialization is the shaping of individual behavior and perceptions in such a way that the individual conforms to the socially prescribed expectations for males and females. According to different culture the appropriate roles for male and female varies and so the process of socialization. According to the cultural demands values and behaviours are ascribed to roles of male and female in particular society. Gender socialization is the tendency for boys and girls to be socialized differently. Boys are raised to conform to the male gender role, and girls are raised to conform to the female gender or role. Due to the process of socialization women are considered to be calm, cool, shy, polite, weak, caring, loving, nurturing, and tolerant. Same way men are considered as bold, strong, confident, dominant, aggressive, violent and protective. Gender socialization thus transforms biological difference between sexes into social inequalities between men and women, which is the root cause of sufferings of women in every aspects of life.

Domestic violence as gender based is not free from effects of socialization. Domestic violence is a result of the socialisation process and



it reflects the impact of gender socialization; how boys are brought up and how they are taught to think and behave in relation to women; and also how women should react and behave within expected limitations. The environments in which men are socialised have very significant impact on their behaviour towards women. Agents of socialization play important role in the process of treating women with respect or perpetrating violence against them. Family, educational institutions, peer group etc are agents of socialization and among all these, family is the most important because earliest initiation of gender socialization begins in family with birth of a child, sometimes even before birth.

Family as agent of socialization:

Domestic violence and female socialization are very much interlinked. Female socialization can be regarded as one of the causal factors of domestic violence. It is because the process of female socialization which inculcates feminine values into girls are guided by traditional family values related to family honour and prestige, indirectly teaches women to uphold value, honour of family even at the cost of life by carrying out roles of obedient daughters, dutiful wives and sacrificing mothers (Pandey:1959). Female socialization teaches girls to be modest, dependant, calm which ultimately resulted in silent surrender of women before strong, aggressive and violent behaviour of men. Silence around domestic violence is expected but not protest. While women protest against domestic violence, refuse to tolerate harassment it looks odd to society and is not considered as feminine behaviour. On the other hand if she suffers silently keeping family privacy it would be glorified as appropriate feminine behaviour.

In patriarchy high value is attached to son and it leads to degradation of female status. Women's position and status are always calculated in



relation to her role and whenever there is an improvement it is in relation to men, like when she gives birth to a male child her status goes up in family. That is why we see the prevalence of blessing like may u be the mother of hundred sons. But we never heard the opposite in case of male. It is due to the high value attached to male child in society. Again when at marriage it is said like that we are sending your doli, may only your arthi comes out of your husband's house. This forces women to stay and tolerate all forms of tortures within home but not to come out of the alliance.

Socialization process also justifies violent and aggressive behaviour of men against women. Thus gender socialization contributes towards victimization of women in family by ensuring women's acceptance of inferior and vulnerable status. It neutralizes the hierarchy.

Domestic Violence, Gender-Socialization and Family:

Domestic violence happens against women in domestic spheres clearly contradicts with the very idea of family as safe heaven. Family as the basic unit of society is considered as the abode of love, affection care and security. Family is considered as sacrosanct social institution and due to high value attached to it its 'affairs' are mainly regarded as private and left out of public scrutiny. This private nature of family posed as barrier towards the recognition of unequal gender relation and violence against women (Misra:2007). Due to privacy issue oppression and violence against women that occur in family remain hidden and family was glorified as the above of love and affection.

Family as agent of socialization play important role in female socialization to accept inferior status and justifying male dominance. Socialization by family contributes towards prevalence and occurrence of domestic violence within four walls of home and we can see its effects on



women in each and every role they play in family. Expression of domestic violence breaks the myth about family's non-violence. The myths about family will be clearer after an analysis of women's role in family and various forms of domestic violence women face in each role.

Domestic violence manifests itself in many forms in the lives of women from before birth till the end of life. Women face domestic violence in every stage of life. Malvika Karlekar (1998) has rightly commented that "at every stage there is discrimination and violence, particularly against girl children and later women within the household, either natal or conjugal" (1741). The various forms of domestic violence women face in family are:

As a Daughter and Sister in Natal Home:

Foeticide and Infanticide: As an unborn fetus and infant daughter, women face this form of domestic violence. In societies where a higher value is placed on sons, discrimination towards female children takes extreme forms such as sex-selective abortions and female infanticide. This act of violence takes place before the birth of the girl child. Technologies like amniocentesis and ultrasound was invented to detect the foetal abnormalities, yet in India these technologies are used to determine the sex of the fetus. Sex determination tests are used widely to eliminate a girl child in the womb itself. This type of violence violates the right to life of the baby and the right to body of the mother who is forced to abort her baby.

Inequality in Household: After infancy daughter of family face unequal treatment in family. Girl child are the most neglected in Indian society. They are always deprived of the minimum facilities for livelihood like food, medical care, education etc. The male children will carry out the name of



the family and is believed to support the old parents and provide for them when he grows up. Therefore, the male child is preferred and female child is considered as a liability. Many parents are socialised to undervalue or reject their female children. Sunita Kishor (1995) found that "a critical manifestation" of discrimination against girl children" is the under-allocation of medicine and food" (Karlekar.1998:1745). The patriarchal belief and the son-preference among parents lead to pre-birth sex-determination and abortion of the female fetus and if they born they have to face discrimination in every step of life. So United Nation International Children's Emergency Fund (UNICEF) goes on to say that most of the female foetuses that survive, "birth is the only equal opportunity they will ever get" (Segal.1999: 220).

Child Marriage: Another form of domestic violence a daughter faces in family. A girl child is twice vulnerable for being a child and a girl. Discrimination, which starts before birth, continues as they grow up. Their psychological economic physical dependence on the family makes them vulnerable to violence. Girls are considered as a liability. So parents who support child marriage feel that it is better to marry their daughter off as soon as possible and be free of her responsibility. Child marriage will result in unwanted and early pregnancies and affect the health of the mother. Early widowhood is another serious consequence of child marriage.

Child Sexual Abuse: Incest or the sexual abuse of children and adolescents within the family is one of the invisible forms of violence. It is kept hidden because very often the perpetrator is either a father, brother, stepfather, grandfather, uncle, or another close male relative in a position of trust. The right of the child is sacrificed in order to protect the name of the family and that of the adult perpetrator (Virani:2000). The high value attached to family



shrouds violation of girl child in family and upholds family sacrosanct nature.

As Wife, Daughter-in-law in Marital Home:

Dowry Harassment and Bride Burning: After marriage a girl comes to her husband's family to start anew life. But this new life too is not free from violence. As bride she comes to her new home with her unequal share of natal property called as dowry. The simple philosophy behind the custom of giving dowry is to help the newly married couple to start a new life without any difficulty and for that some necessary things are given to them from the girl's family. Sometimes dowry can be seen as the compensation for the girl for not getting parental property. But with time the concept of dowry totally changed and from voluntary gifts to the bride it became demand of huge property and money. To get the demands fulfilled domestic violence is inflicted upon the bride. The family of the girl fulfils the demands of dowry made by the marital home to save the marriage of their daughter. But every time it is not possible for everyone to fulfil the demand of extended dowry and when the parents of the bride fail to give or reject to fulfil the demands the bride is tortured physically and psychologically. The bride is beaten up, tortured for getting dowry and the sometimes burnt to death. Dowry becomes one of the important factors that lead to negligence to female child and sex-selective abortion by the poor parents to avoid dowry demands (Phadke.2003; Kishwar.2008). Dowry related violence linked with disinheritance of girls from natal property and also to sex-selective abortion.

Wife-Battering: This form of domestic violence is widely practiced. It refers to abuse of a woman by her husband. Wife-battering occurs in home which is supposed to be the safest place and by the 'most intimate' person i.e.



husband. Wife battering has impact on both physical and psychological health of the victim (Jackson.2007).

"Cycle of Violence" theory by Lenore Walker's explains this form of violence. According to Walker year, the cycle of violence is characterized by three distinct phases which are repeated over and over again in the abusive relationship. The first stage in the cycle of violence is tension building. During the tension-building stage, the victim is often subjected to less serious nonviolent forms of abuse, such as threats and insults. The second stage in the cycle of violence is acute battering. The acute-battering stage is marked by uncontrolled physical aggression, which may be extremely violent in nature. It is during the acute battering stage that victims are most likely to sustain injuries ranging from bruises, cuts, broken bones, disfigurement, and miscarriage to loss of life. This is the most violent stage. In the third stage that is called the honeymoon stage the abuser is apologetic as well as attentive to the victim. The abuser may shower the victim with gifts, compliments, and sincere promises that it will never happen again. Because of this third stage women stays in an abusive relation. If after severe battering the wife wants to leave the husband he will do everything to convince her and assure her not to repeat all those. Husband's apology and promises make the wife believe that things will not happen again. So she stays. However this does not lasts for long. Again in very short time the husband starts abusing his wife for very any reason and thus the cycle keeps going on (Jackson:2007;Subadra:1999).

"The psycho-social theory of learned helplessness focuses on the factors which reinforce battered women's victimisation. According to this theory, battered women operate from a premise of 'helplessness' which further serves to only aid passivity and a fatal acceptance of the exploitative situation" (Subadra: 1999.ws-29). Walker used "learned helplessness" to



explain why battered women do not leave their abusers. According to him who are repeatedly exposed to painful stimuli over which they have no control and from which there is no apparent escape, respond with the classic symptoms of learned helplessness (Ewing:1990:582-83). When woman after repeated beating could not escape that situation for various reasons like where to go, financial security, children's care and others, she stops trying to escape and stays with the violent husband.

Marital Rape: A wife apart from battering also has to face marital rape, another form of domestic violence. Sexual abuse and rape by an intimate partner is not considered a crime in most countries. "Forced sex may not be considered a crime in marriage" (Frieze:1983:533). Forced sex is not seen as rape if the woman is married to, or cohabiting with, the perpetrator. The assumption is that once a woman enters into a contract of marriage, the husband has the right to unlimited sexual access to his wife. She can't say no to sex or else husband will get offended and that's not the duty of a good wife. In India, despite demands from feminists to criminalize rape within there has yet been no amendment in law to include rape within marriage, except the wife is below 16 years of age (Karlekar:2006). This provision of '16 years' which justifies rape within marriage as normal, does not consider that the wife even if she is 16 years old she is not legally eligible for marriage. Thus by denying marital rape the girls are violated two times. Serving the excessive sexual demands of the husband is considered to be the duty of Indian wives. So in such a culture it is not so easy to recognize rape in marriage as a crime.

As Elderly Personality and Widow:

Elderly Abuse: The elder abuse can be explained as the harm to an elder person caused by someone in a position of trust, who may have control



over the victim. This abuse may include financial exploitation, physical assault, psychological abuse, neglect to provide necessary care and others. Elderly widowed women are more vulnerable. Sometimes they are forced into prostitution by the marital relatives or sexually violated (Karlekar:1998).

Widow Torture: Starting at womb women's lives are in danger even at last stage of their lives. Widowhood, child marriage and sati are very closely connected forms of violence against women. Child marriage results in number of widows who are not allowed to remarry as widow-remarriage is not sanctioned by society. Being widow they either have to sit in the funeral pyre and become sati or live a life full of misery abstaining from public ceremonies. Widows are generally economically dependent upon their relatives which make them vulnerable to violence by the family members. Sometimes they are forced into prostitution by the marital relatives or sexually violated (Karlekar:1998). "Widows are at high risk of sexual abuse; they are particularly vulnerable to sexual harassment and sexual violence from men and boys who are associated or related to their late husband" (Foluso:2011:140). Young widows are sexually harassed for being female and being widow. The widows also have to face property related violence as they are considered as unwanted shareholder of the ancestral property. Verbal abuse, scolding or giving bad remarks in the presence of others, ill-treatment are common forms of emotional abuse of widows. Sometimes they are accused of being responsible for the death of the husband (Sandys:2011).

Conclusion: Realization of Reality:

Thus here we can see the some of the forms that domestic violence that takes place with the family. Occurrence of violence within family reflects the violent side of family which remains hidden under the myth of family



as safe heaven. In every step of life women face violence, inferiority status, secondary treatment in family, by members of family for whom women sacrifices whole throughout life. Family trains up women for secondary status and sacrificing role in starting of their lives which finally results in shaping the identities of women as culmination of all feminine virtues leading to continuation of power hierarchy and discrimination, and silent assurance from women for their exploitation. We can sum up by quoting that 'standing in sharp contrast to the picture of the family as the source of love, sympathy, understanding and unlimited support is the realization that the family is also a source of assaults, violence and murder' (Mishra:2007: XXX). The colourful and attractive cover of family as a harmonious and supportive institution is breaking due to increasing occurrence of violent act of varying degree in family.

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