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Dr. K.VICTOR BABU

Editor-in-Chief



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Editorial

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

We are happy to inform you that IJMER got the high Impact Factor 2.735, Index Copernicus Value 5.16 and IJMER is listed and indexed in 34 popular indexed organizations in the world. This academic achievement of IJMER is only author's contribution in the past issues. I hope this journey of IJMER more benefit to future academic world.

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

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

My personal thanks to one and all.

(Dr. Victor Babu Koppula)



MEANING OF *SENI PRASI* IN LEARNING PROCESS AT "PESRAMAN" IN THE OLD BALI ERA

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A. INTRODUCTION

Education in the Old Bali era was discriminative in nature; the royal families (the noble families) were supposed to undergo the learning process in the form of "pesraman". It was an institution where the royal children learned knowledge from "Rsi" (teachers) and was usually located far from the urban noise. A "Rsi" was a priest coming from a noble family who was highly good at religious knowledge, government, medicine and agriculture and had the authority to teach. The learning model implemented in the "pesraman" by the "Rsi" used several supporting tools as the learning media. The learning tool in the forms of characters and pictures were made of palm leaves and was well-known as "seni prasi".

B. Meaning of "Seni Prasi"

"Seni Prasi" is classified under the cluster of fine arts. It was unique as it was applied on the palm leaves using the charcoal of 'kemiri' (a type of fruit). It was in the form of classical pictures completed with short texts written using the Balinese characters. It was predicted that "seni prasi" had been in existence and had developed in the era of the Old Bali kingdom. According to Agastia (1994), as quoted by Suardana, the Balinese literary art developed in the end of the 15th century. Then it was widely used in the 16th century, when Dalem Gelgel governed Klungkung (Suardana, 2001: 27). A number of sources stated that the highest development of "seni prasi"

was in the era of the government of *Dalem Waturenggong* at Gelgel, Klungkung.

“Seni prasi” was part of “the great soul” or, in Sankrit, it was referred to as *cipta*. The word *prasi* is derived from the word *amarasi*, meaning *ngerajah* or painting. “Prasi” was *rerajahan* which was full of meaning and messages. Visually, it might also be referred to as story telling pictures written on the palm leaves in the form of scratched illusions using a type of knife referred to as “pengrupak”. What was scratched using the “pengrupak” was then polished with the charcoal of “kemiri” (a type of fruit) mixed with coconut oil as the color and narrated particular themes (concepts). What was polished on the palm leaves would cause the pictures, which were conceptualized, to appear. Initially, “seni prasi” was functioned to record the royal family tree, the knowledge of government, agriculture, Hinduism, medicine and “kemoksaan” (freedom from reincarnation) which were supposed to be sacred. This was frequently used by the “Rsi” in the learning process at “pesraman”.

The “seni prasi” was visualized in the forms of painting and pictures with the text written in Sanskrit language using the Balinese characters; therefore, it was frequently referred to as the art of *prasi* painting. In “Dasar-dasar Kesenian Bali” (the Foundation of Balinese Art), which was written by I Gusti Bagus Sugriwa, it was stated that the word “seni” was derived from the Sanskrit word “sani”, meaning worshipping, service, donation, request, or a honest search as defined in “seni prasi”. Similarly, Hebert Read (1962) stated that an art creation was created through several stages as a process of observation, composition, and objectification. Thus, art is a human imagination and thought which is concretely visualized and enjoyed by the five senses (Gie, 2004: 60-63).



Historically, the art of *prasi* painting is one of the Balinese traditional fine arts which has developed from one generation to generation. Such an inheritance from our ancestors has high values of aesthetics and prosperity, and has its own characteristics. Physically, 'seni prasi' is made up of narrative texts and pictures of illustration. The characters used were the Balinese characters completed with the pictures whose theme was taken from the theme of the puppetry performance, folklores, and the story of 'tantri'. The themes of the stories were illustrated on the palm leaves as texts. According to Geertz (1986), the text content was interpreted based on the context of the Balinese socio-cultural life. This took place as humans are animal symbolicum screened in the network of woven meanings.

"Seni prasi" which was made up of palm leaves with illustrations of puppets in it constituted literary texts such as *kakawin*, *kidung* (spiritual hymns and so forth, as illustrated in the following pictures.

Source (Karmini, 2014)

The pictures with the theme "wayang tantri" contain the deep philosophical values of Hinduism, which are made up of three basic frameworks: they are (1) *tattwa* (religious philosophy), (2) *susila* (religious morality), and (3) ritual (religious ceremony). The three basic frameworks are the foundation of all aspects of human life in general and the Hindu followers in Bali in particular. They illustrate the nature of Gods (*Swah*), the universe or *macrocosmos* (*Bhuah*) and the nature of human beings (*Bhur*). In the text of the folktale, the guide or advice, heroism, legend, norms, ethics which refer to religious literary works such as *kidung* or *kekawin* (hymn), *parwa*, *tantric*, philosophical verse, and folklore are implied. They were written in Sanskrit language using the Old Bali characters. According to those who have learned deeply the



art of palm leaves, which are called palm leaf manuscript, the theme, pictures and stories function as the sources of religious knowledge.

C. Learning Media

The learning media refers to a series of supporting tools or complements used by the teachers or educators to communicate with the learners or students. They are called learning media, and communication is the system through which it is achieved. It is stated that media refer to forms of communication both printed and audiovisual and the tools needed. Media should be manipulated, viewed, listened to, and read. Gerlach & Ely (in Azhar Arsyad, 2009: 3) stated that media, if basically understood, include humans, material and any event which contributes to the condition allowing students to obtain skills or attitudes which establish such a condition that students are able to acquire their skills or attitudes.

The change in attitude and behavior may take place due to the interaction between new experience and the experience which has been undergone before. According to Bruner (in Azhar ARsyad, 2009: 7), there are three main levels of learning modus; they are direct experience (enactive), pictorial experience/picture (iconic), and abstract experience (symbolic). In this case, the word *learning* is intentionally used as the equivalent of the English word *instruction*. If the learning is within the context between the teachers and students in the formal class room, learning or instruction also covers the teaching and learning activity which is not physically attended by the teacher as, what is given emphasis in *instruction* is the learning process. Thus, the attempt planned to manipulate the learning sources to cause the learning process to take place in the students is what is referred to learning.

The learning media is a means of communication in the teaching and learning process, in the forms of hardware and software in order to

easily achieve the learning process and outcome effectively and efficiently. The learning media are classified based on the five of senses used, the types of message, the target, the electric tools used, whether the media is original or imitation, graphical media, the media in the form of black/white board, the media which is highlighted, the media which is listened to, the audio visual media, and the printed media. Which one is chosen and used depends on the motivation, the differences among individuals, the learning objective, the organization of the content, the preparation made before learning, emotion, participation, feedback, reinforcement, exercise and repetition, and the application.

In the Old Bali era the “*pesraman*” model teaching used pictures with texts with particular themes which can be seen and read as the media; this is what is referred to as *seni prasi*. In the learning process, *seni prasi* played a role as the media of education, as, as a visual aid, it was used to accelerate the learning process and to make the learners more easily understand what was taught. If explored more deeply, it seems that the learning media used in the Old Bali era were still used in the modern era, as illustrated by the pictures and characters used, and the learning objective. In addition, *seni prasi*, as the learning media, also played a role in forming the learners’ harmonious personalities by paying attention to what was needed by the learners in order to have intrapersonal, interpersonal, visual, spatial, musical, linguistic and logic mathematic intelligences. Apart from that, the learners were also expected to have adversative, creative, spiritual and moral, and emotional intelligences through the themes of the pictures and their narrations.

D. Cultural Transportation

“*Seni prasi*” used to be used as the learning media of Hinduism, morality, matters pertaining to the form of government, medicine, and



agriculture in the Old Bali era; however, its form and function have developed as needed by the modern era, supported by the advancement in technology and sciences. As a result, cultural transformation, namely, the commercialization of art and cultural products, which used to be only used as the learning media, could not be avoided. In the modern era they have been used to fulfill what is needed by the market. Talking about modernization, its definition is very wide. It includes the construction and development of art and culture as a whole; as a consequence, the people's occupation patterns have shifted. As an illustration, at Talibeng Village, as the center of "seni prasi", the form, function and meaning of "seni prasi" have been developed, resulting from the development of tourism industry in Bali.

As the art whose raw material is palm leaves on which the folklores such as Mahabrata, Sutasoma and Tantri are narrated in Sanskrit using the Balinese characters, it used to be only used for the interest of learning media for the royal families. The development of tourism industry has caused cultural transformation and interaction to take place so the form, function and meaning of "seni prasi" have shifted. Now its products have been in the form of interesting and market-oriented souvenirs which are certainly traded. "Seni prasi" is a cultural inheritance from the Old Bali era and a promising and potential resource in tourism; however, its identity will disappear as it will be developed as what is intended by the market. Therefore, the government in general, and the related institutions in particular, should be responsible for maintaining what is culturally inherited by our ancestors; it should not only be intended to meet what is needed by tourists. According to Ardika (in Pitana, 1997: 18), in the process of any development there are always seeds which will stain and pollute the values of art and culture. Finally, such values of art and culture will disappear.

E. Conclusions

“Seni prasi” brings the philosophical message that the concept of *tri hita karana* should be implemented. The philosophical concept of *tri hita karana* insists that there are harmonious relations among man, the nature and God. It is also stated that such relations have bound people; as a result, various activities and creativities appear as culture.

“Seni prasi”, as the “pesraman” learning media in the Old Bali era was used as the learning visual aid so that material given would be more easily understood. “Seni prasi” contained the knowledge of Hinduism, morality, matters pertaining to the form of government or constitution, medicine and culture in the form of pictures with the text written in Sanskrit using the Balinese characters.

The process of how “seni prasi” was applied was unique enough and it was the only art owned by the Balinese community. As one of the invaluable art and cultural properties, it contained pictures of classical puppet painted using scratching technique; therefore, it is also referred to as “scratched illustration”. The equipment used to draw or write on the palm leaves was what is called “pengutik/pengerupak” (a type of knife).

F. NOVELTIES

“Seni prasi” which was developing at Talibeng Village, Karangasem, was made of palm leaves on which the pictures narrating the folklores such as Mahabrata, Sutasoma, and Tantri were drawn using what is called “pengutik” (a type of knife) in Sanskrit using the Balinese characters. It used to be used as the learning media among the royal families. It was also used to record the matters related to Hinduism and morality, the matters pertaining to the form of government or constitution, medicine, agriculture, and “kesidian” (spiritual power). The themes of the pictures and texts functioned as the sources of sciences.



The progress and achievement in the development of tourism has caused "seni prasi" to shift in regard to its form, function and meaning; it has been used as interesting and commercial souvenir. If explored more deeply, there are several similarities between the learning media used in the Old Bali era and the learning media used in the modern era. The forms of pictures, narrations and objectives are the same.

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HECTOR AND KARNA: A COMPARATIVE STUDY

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Homer's Iliad and Vyasa's Mahabharata rank among the finest epic poems of the world. The epic poem has been regarded as the most noble of all poetic performances. The comparison of the above epic characters shows common properties in delineating the epic characters keeping in view their social, cultural and literary traditions.

Both Hector and Karna are great warriors and have in them many noble qualities which are enough to project them as heroes. The character of Karna evokes sympathy in us. Similarly with Homer's Hector the reader is not only pleased but is very often found sympathizing. Hector is presented as having all the heroic qualities. He is the son of Priam. Trojans rely on him. He is loved by gods as well as the Trojans. He has distinguished himself from other Trojan heroes by way of his heroic qualities.

Hector has been described as the commander of the finest detachment who fights like a lion. His strength is brought out in the following passages:

*"As Hector spoke he came out through the gateway
Running, with Alexandrus beside him, both
Resolved in battle.
Like a wind,
A sailing wind heaven may grant to oarsmen
Desperate for it at the polished oars,
When they have rowed their hearts out, far at sea
So welcome to the Trojans in their longing
These appeared" (1)*

The above passage clearly points out the bravery and heroic nature of Hector. His formidable nature as the leader of the Trojan

forces is highlighted in some of the passages devoted to the delineation of the character of Hector. Homer describes:

*He stirred them,
Rallying each man's courage. As a hunter
Would send his hounds against a lion or boar
So Hector sent his Trojans headlong in
Against the Achaeans: Hector, Priam's son,
Hard as the war-god--- now in pride and zeal
This hunter led his fighters on. (2)*

In Book-VI, Hector and Ajax are compared with lions. Homer describes the scene as:

*Now both men disengaged their spears and fell
On one another like man-eating lions
Or wild boars- no tame household creatures. (3)*

The above passage brings out the ferocity of Hector.

Karna's warrior quality is highlighted in Volume VII of Karna Parva of the Mahabharata. He is blessed with divine strength. But he is abandoned by gods at times of crisis in life and finally in the battle. Karna's ferocity is brought in the following passage;

*Patta pagalinta suryune pagidi Karnu
Dugramurthiai velugu chunnavadu
Mana radhambipdu, Madhava, maralanimmu;
Bradiki yundina subhamulu vadaya vacchu.(4)*

(Like the blazing sun in the noontide, Karna is shining. O! Madhava, turn our chariot aside now; if we survive we can enjoy the fruits of life).

Such is the comment made on Karna, and it is not a comment made by a common soldier but by his rival, the ambidextrous Arjuna.

Both Hector and Karna are subjected to mental unrest, which is the result of the deeds done by them. Both of them fight on the side of injustice. Hector knows fully well that he is fighting against the Greeks to save Paris who has eloped with Helen, the wife of Menelaus. He also



knows that he is supporting an unjust cause. But his sense of patriotism in saving the Trojans from the onslaught of the Greeks comes to the force in his thinking. The elopement does not vitiate his commitment to save the country and its people from the invasion of the Greeks. In the same manner Karna is also aware of the evil doings of the Kauravas, yet he feels it necessary to support Duryodhana all the time because it is Duryodhana who has provided him a status in the society by making him the king of Anga(A small country).

There is a marked difference in the attitudes of Hector and Karna. Hector, though supporting Paris, is not unconscious of the crime his brother has committed. He even advises him to give Helen back to the Greeks. On the other hand, Karna never advises Duryodhana to change his attitude. In addition to this, he even encourages Duryodhana to disrobe Draupadi(the wife of the Pandavas) openly in the court itself.

The lives of Hector and Karna become examples of man's eternal fight against the uncontrollable forces. As a result of their tragic flaws, they reach degradation and die miserably.

Now, I discuss the failure of Hector as well as of Karna. Both Hector and Karna commit errors. Redfield in his book Nature and culture in the Iliad; The tragedy of Hector, points to the three major errors done by Hector in the poem. Redfield says:

On each day he makes a clearly identifiable error; first, at the end of Book Eight, when he promises his army victory for the day which follows; second in Book Eighteen when he refuses to withdraw his army From the battlefield; third, in Book Twenty-Two, when he himself refuses to withdraw within the walls. Each error is made reflectively, not in the heat of combat but at a moment of repose... here is enough to observe that each error conditions its successor. (5)



The errors mentioned by Redfield are largely responsible for Hector's downfall. However, the tragic end of Hector is preordained apart from the mistakes he commits in life.

Karna is no exception. He rejects to fight on the side of the Kauravas as long as Bhishma is alive. In this connection Krishna Chaitanya, in his book A New History Of Sanskrit Literature, says:

*The aristocratic elder, Bhishma, does not like him.
Karna feels that there is in this a contempt for his low
origins and he refuses to fight as long as Bhishma
is alive. (6)*

If Karna had agreed to fight along with Bhishma, the situation would have been different. As a result of Karna's vow not to enter the battlefield as long as Bhishma is alive, the kauravas lose the battle. In this connection Dr. A. V. Subbaiah in his book Sajeeva Silpalu: Bharata Patralu, says:

*Karna has made a serious vow that he will not fight as
long as Bhishma is alive and this is a peculiar incident.
Karna has not recognized the fact that Duryodhana will
be at loss, because of his vow. (7)*

This is an inexcusable error made by Karna unknowingly. In addition to this Karna leaves Dharmaraj, Bheema, Nakula and Sahadeva unkilld, because of the promise he has made to his mother, Kunthi. This is also a grave mistake which leads, in a way, to his tragic death. If he had killed any one of the four, the situation of the war would have been otherwise. Finally, Karna does not launch the Nagastra (A divine weapon) against Arjuna for the second time. All these are the errors of Karna.

Though Hector and Karna know about their future, there is a difference in their admitting of it. Karna admits the fact that Arjuna will win in the battle whereas Hector does not admit it.



The dying Patroclus prophesies the death of Hector in the hands of Achilles. And to this Hector's reply seems to be underestimating the strength and power of his enemy:

*'Why prophesy my sudden death, Patroclus?
Who knows, Achilles, son of bright-haired Thetis,
Might be hit first; he might be killed by me' (8)*

In the above passage we find Hector deceiving himself, because of his excessive confidence.

In terms of characterization, the characters of Hector and Karna subscribe to E.M. Forster's definition of a 'round' character.

E. M. Forster in his book Aspects Of The Novel, says:

*The test of a 'round' character is whether it is capable
of surprising in a convincing way. If it never surprises,
it is 'flat'. If it does not convince, it is flat pretending to be
round.(9)*

Both Hector and Karna may be described as 'round' characters. They are full-blooded characters. They are capable enough to surprise us in a convincing way. Both Hector and Karna are pivotal characters around whom the action of the epics revolves. There is enough evidence in the two poems to describe them as 'round' characters.

Without Hector there is no meaning for the Iliad as there is no Mahabharata without Karna. With all their follies and weaknesses, Hector and Karna still remain the most lovable characters in the whole range of epic literature.

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THE ISSUES OF LAND ACCESS TO THE TRIBALS IN INDIA

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Land problem is the main issue for the ill - fate of tribes all over the country. Though many studies recognized this fact, much coverage has not been given. After independence, some social scientists have tried to take up this problem in detail, but could not succeed. Many studies on tribal economy indicates the dearth of comprehensive studies to identify the causes for the tribal unrest or discontentment. The living conditions of the tribals have not been improved. The seeds of tribals discontentment which took their roots in the colonial period continues unchecked even till today. Thus the peaceful and unrestricted life of the tribals has been disturbed by the creation of private rights over the tribal lands. The self-sustained tribal life has been hampered by the modernization which necessitated a need for exploring new raw – materials. The forest policy and the entry of non-tribals in the tribal areas have made the native tribals as foreigners in their own areas. The main source of living for the tribals is the land which has been transferred to the non-tribals. The so-called administrative steps and legal efforts to restore the lands to tribals and to improve their living conditions have miserably failed to bring the result. In this context an attempt is made in this study to examine the land problems of the tribals and wants to make an effort to find out the remedial measures.



Existing Land System in Tribal Areas:

Land system pertaining to the use of land and controlling the land has everywhere been a major factor conditioning the socio-economic and political order of the day. Land is the major source of livelihood of the vast majority and it, in an economy dominated by private property relationships, tends to concentrate in the hands of fewer and fewer. This creates an artificial scarcity of land and land hunger to a majority. Land at this stage becomes a commodity where it also becomes a source of exploitation, which necessarily results in perpetuation of inequalities among the people. It is the level of production and ownership over the means of production and the way in which the products are distributed among the different classes of a society as a whole and of the various socio-economic groups comprising in it that is of paramount importance for deciding the nature of social formation. The land concentration particularly in the hands of a few, results in structural inequalities, which would further engulf the land disparities. It is in this context of broader spectrum of land disparities that exists in the Indian society, the land problem in the tribal areas assumes much more importance. The structural changes that occur in plain areas would invariably affect the neighboring forest regions where the tribal people are living.

These changes brought by the capital penetration are, the irrigation facilities railway and communication facilities, sale and purchases of lands, creation of certain land systems like Zamindari, Ryotwari, etc. All these changes after post independence period contributed to the pauperization of the Indian peasantry. All these consequences paved the way for peasant struggles, which made the Indian state to adopt a policy of enactment of various land laws and introduction of land reforms. Simultaneously various developmental institutions came into existence in the form of credit network to counter the rural indebtedness and to reduce the role of moneylender.



For example, the small farmer development agency is one of such agency. Such changes in the post-independence period should be taken as variables of a larger agrarian scene while viewing the tribal situation, which would give logical, answer to the unresolved land alienation question in tribal areas.

The land problem for the tribal had its origin from the time where their rights to exploit the forests were withdrawn. Hence the tribal has always struggling for land, and it is for the land that the tribal has been fighting and being killed for all these years. Thus it is clear that at one stage, the tribal communities of India, has control and freedom over large parts of the country. During the period of 17th and 18th centuries there were many tribal kingdoms in central India known as, Gondwana and Bhilmal, which had Gond and Bhil Chieftains respectively. Similar was the case in Assam, Bihar and other parts. Gradually due to various structural changes within and out side the tribal systems the more advanced groups forced the tribals either to retreat to the nearest jungles or to become landless laborers. The tribals were gradually deprived of their land, the major source of their livelihood and the process became more acute by the mercerization of the economy.

In the absence of specific definite details about the tribal land ownership, by using the census data we can get an idea of the status of land holding and alienation of lands in tribal areas. According to 1961 census report 29 percent of the Scheduled tribe households had holdings less the 2.40 acres compared to 34.50 in respect of general population. The percentage of households having land holding between 2.50 and 4.90 acres was 25.60 for scheduled tribes, and 22.80 for general population. The percentage of households having 10 acres and above was 20.80 for scheduled tribes and 21.20 for general population. Thus the data reveals that the land holdings of the scheduled tribes are



smaller than those of the general population and that it indicates a trend of gradual deterioration.

According to 1971 census, there were 84.18 lakhs of cultivators and 48.32 lakhs of agricultural labourers amongst the scheduled tribe workers who constitute about nine tenths of the total working population. The National commission on backward areas development further states that the tribal community by and large had lost their lands in the state of Kerala, Karnataka and Goa where less than one-third of them were recorded as cultivators. The commission further opined in the state with large tribal areas, there is both, the command over the land and the landlessness among the tribals. Such command over the land in these regions continues to be undisturbed though many adverse forces were present in such areas. The situation gradually turned unfavorable with the process of development. In some of the advanced areas the members of the tribal families have been rendered completely landless and they may not possess even 5 to 10 percent of the total land of the area. The problem of the deteriorating land situation was also identified by the Dheber commission in 1961 and the A.O. Shilu Committee in 1969. The committee headed by P.S.Appu re-iterated the observations of the Dheber Commission and argued upon the government to take up rigorous protective measures.

In Andhra Pradesh, 9 districts viz., Srikakulam, Vizianagaram, Visakhapatnam, East Godavari, West Godavari, Khammam, Warangal, Adilabad, and Mahaboobnagar, constitute the traditional habitat of nearly 30 out of 33 tribal groups. The three tribal groups, viz., Yerukala, Yanadi and Sugali, or Lambada are mainly living in the plain areas outside the scheduled area. The tribal population which constitutes 6.31 percent of the State population can be divided into 4 categories basing on their geographical distribution, habitat, and levels of development. The strategies of development approaches and specific schemes for their accelerated development are formulated on the basis



of this categorization. Tribal Sub-plan area with the tribals living in the areas of tribal, concentration in the Scheduled village and adjoining areas, Primitive tribal groups-are those tribals living outside the Scheduled areas, Those tribals living in small pockets outside the scheduled areas, and Those tribals dispersed throughout the state.

Land is the main source of livelihood for majority of the tribals living in the sub-plan area. As many as 92 percent of the tribals of the Sub-Plan area depends upon agricultural and other allied activities. Hence, land assumes great importance in the tribal development. Due to several reasons such as lack of education, mobility and entrepreneurial skills, the tribal dependency on land has enormously increased. They developed emotional and sacred ties with the ancestral lands and territory. The tribal area which are now called scheduled areas in the state, constitute the traditional habitat of the majority of the tribals of Andhra Pradesh and the area was an inaccessible tract walled off by dense forests and hills.

The tribal communities are in occupation of this tracts and are living by practicing shifting and settled cultivation. Due to the development of communication and transport facilities and improvement of living conditions in tribal areas, the influx of land greedy non-tribals, the usurious moneylenders and traders into scheduled areas has steadily increased. In some tribal areas the unabated influx of non – tribals resulted in a radical change in a democratically composition whereby tribal became numerical minority in what was once their exclusive habitat.

The immigrant non-tribal taking advantage of ignorance, illiteracy and simplicity of the tribals devised various dubious methods in which the tribals are locked in unending cycles of borrowing and repaying. When the tribals were over burdened with backbreaking debts, the usurious moneylenders forced them to part with their lands



in lieu of their debts. The tribals who are entirely dependent upon these immigrant moneylenders for their credit needs could not extricate themselves from the strong hold of the usurious moneylenders. The lack of easy and reliable credit sources for the needs of tribals such as consumption loans, loan for social customs and traditions such as marriage, death ceremony etc., the multiplication of needs of tribals and increasing dependency of the tribals on various items brought from outside contributed to their indebtedness.

The non-tribal immigrants evolved various deceitful methods by which they grabbed the land of the tribals. Some of the following methods of transaction are noticed in the scheduled areas of the state: a) Kandagutha, b) Payida c) Thirumanam kaulu d) Tanka e) Namu etc., As a result of all these methods, large chunks of fertile lands had changed hands from tribal to non-tribal and thousands of tribals have been deprived of their ancestral lands and became agricultural labourers. According to one study, about 50 percent of the cultivable land in the scheduled area is under the occupation of non-tribal and the agricultural labourers in the sub-plan area are on the increase. For instance, in the districts of Srikakulam and West Godavari the Agricultural labourers constitute 55.65 and 51.79 percent to the total workers respectively.

A. Special Provisions for Tribes in the Indian Constitution:

The founders of the Indian Constitution were deeply conscious of the miserable conditions of the tribes who were segregated from the national main stream. The social scientists of this period also focused their attention towards the conditions of the tribes and began to discuss how best to deal with them. One school of thought led by Elwin argued to protect the aboriginals by completely isolating them from rest of India and later he shifted his stance. A second school of thought led by Ghurye opined assimilation of the tribes into national main stream



as essential. A third school believed that tribes should be integrated into the Indian society but not necessarily assimilated which means that it aims to preserve their identity. Ghurye (1963) made an elaborate discussion on the three solutions suggested for tribes problems; no change and revivalism: Isolationism and preservation; and Assimilation (1963:133–173). Dube(1968) and Vidyarthi (1968) discussed various approaches from anthropological point of view. The Government of India came to the stand that the tribe population cannot be left to lag behind and isolated. Nor the natural resources in tribe areas can be neglected. Integration of tribes into the national mainstream was considered to be the solution. The policy is to bring the tribes into the main stream in a phased manner. This policy also cautioned that the tribes should not be allowed to get exploited in this process.

The Government of India appointed a sub – committee in 1947 with Thakkar Bapa as its chairman to study the position of Excluded and Partially Excluded Areas of the erstwhile British Government. The committee made several recommendations. One of the important recommendations was that the state should bear the responsibility of the tribe people. It laid emphasis on the protection of tribe lands and prevention of exploitation by money – lenders. It also suggested certain statutory safeguards for the protection of tribes. After independence the British Policy of isolation and non – interference was replaced by a policy of integration through development. Accordingly several provisions were made in the Indian Constitution. The most important provision of the constitution is the Article 244, which provides for administration of scheduled areas in accordance with the Schedule V to the constitution and the administration of tribe areas (Assam State) under Schedule VI. Articles 5, 16, 19, 46, 244, 275, 330, 332, 335, 339 and 342 of the Indian constitution provided specific provisions for the advancement of Scheduled Castes and Scheduled Tribes.



There are reservations in educational institutions, services, political bodies, special relaxations in age, qualifications, etc. Further the provisions are allowed for the necessary funds for Tribe Development Programmes. Many special provisions were made in Schedule V to the constitution in the interests of the Tribe areas. Clause "6" of the Schedule V empowered the President of India to declare any area where there is predominant concentration of tribe people as Scheduled area. The constitution of scheduled areas has two clear objectives, to assist the tribes in enjoying their existing rights unhindered or unobstructed by others; and to develop the areas and promote economic, educational, and social progress among them. The Fifth Schedule also gave wide powers to State Governors empowering them even to modify the existing enactments and make regulations for the welfare of the Scheduled Tribes. Article 338 of the Constitution provides for instituting a Commissioner for Scheduled Castes and Scheduled Tribes with an object of submitting reports on the administration of tribe areas in general and in particular about the provision of educational and medical facilities and communications in such areas. The Commissioner's report is to be placed before the Parliament.

Under the provisions of the Art. 339 of the Constitution, the Government of India has set up the Scheduled Areas and Scheduled Tribes Commission. The commission in its report submitted in 1960–61, specified the policies to be followed towards Scheduled Tribes. The commission suggested, that the tribe should be assured that his rights in the land are safe and that the Government and Society are there to protect him; that the tribe should be made confident that no one will tamper with his way of life or his benefits and customs; and that the tribe should be made to realize that change is indispensable without which no development is possible, and the development is intended to



secure for him and his family greater opportunities of life along with the rest in the country of which he is an inseparable part.

The founding fathers of Indian Constitution laid a firm policy of tribe development by incorporating various provisions on the doctrine of “compensatory discrimination”. Consequent to the National Policy on Tribe which envisaged for protection and integration of tribes, several protective legislations were passed to provide protection and to safeguard the interests of tribes. These acts and regulations emanate from various constitutional provisions. Some of the important Central Acts are Protection of Civil Rights Act, 1955. Bonded Labour System (Abolition) Act, 1976. Child Labour (Prohibition and Regulation) Act, 1986. Forest conservancy Act, 1980, and SCs and STs (Prevention of Atrocities) Act, 1989.

A statutory presumption has been drawn, that until the contrary is proved, any immovable property situated in the agency tracts and in possession of a person who is not a member of a scheduled tribe shall be presumed to have been acquired by such a person or his predecessor through a transfer made to him by a member of a scheduled tribe. The non-tribals challenged the validity of regulation I of 1970 by filing a batch of writ petitions (No. 4609 of 1971) in the High court, Hyderabad. Their Lordships, justice K.V.L. Narsimham and justice Alladi Kuppaswami, in their judgment dated 29.04.1971 while upholding the validity of the said regulation held that the amending Regulation was not retrospective and it did not affect transfers which were made by the tribals prior to the passing of the Regulation. Further, the regulation-I of 1970 affected the transactions of the Co-operative Land Mortgage Banks, operating in the Scheduled areas, which had to stop all their transactions due to the restrictions imposed by the Regulation. These co-operative banks had by that time already advanced money to their members who were all tribals. To remove this hardship, regulation I of 1971 was passed.



Regulation I of 1971 provided for the mortgaging of any immovable property situated in the agency tracts to any co-operative society, including a land mortgage bank or to any commercial bank or any other financial institution approved by the state government on the express condition that, in the event of default, the property should be sold only to tribals or co-operative societies consisting wholly of members belonging to scheduled tribes. Further it prohibited lawyers from representing non-tribals without the permission of the Agent. Even this attempt has been hampered by several writ petitions filed by affected non-tribals. Whenever eviction notices were served on them, many non-tribals filed petitions under Article 226 of the Constitution, challenging the constitutional validity of the regulation on the ground that section 3(1) of the Regulation was in violation of the Fundamental Rights guaranteed to them under Articles 19 and 31 of the Constitution and that it was violative of the provision of the rule of law contained in Article 14 of the constitution, and as such section 3 of the Regulation was ultra virus. But the High Court of Andhra Pradesh upheld the constitutional validity of the Andhra Pradesh Scheduled Areas Land Transfer Regulation 1959. They said that it was only a reasonable restriction on the exercise of Fundamental Rights.

Thus from the above analysis it is clear that the land transfer regulations and its amendments could not stop the transfer of land from the hands of tribals to non-tribals and the regulation could not restore these lands to the tribals. The court litigation and other dubious methods adopted by non-tribals in grabbing the lands of tribals and connivance of the officials with the non-tribals are the major factor for such state of affairs in the implementation of the existing land protective regulations towards tribals in Andhra Pradesh.



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THE SHRUTI LITERATURE: THE FOCUS OF VEDIC PHILOSOPHY

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The detailed four components are the Shruti, the Smriti, the philosophy and the Vedangas. The four Veds are: Rigved, Saamved, Yajurved and Atharvaved. Each of them has four sections: The 'Samhitas', the 'Brahmanas' the 'Aranyakas' and the 'Upanishads'. The Samhitas are the hymns in praise of the different manifestations of Nature. The Brahmanas are the ritualistic texts attached to the hymns. These two parts are dated between 4000 BC and 2000 BC. The Aranyakas symbolically render a philosophical meaning to the rituals. Finally, the Upanishads, the end portion of the Veds and also known as the Vedant, dwell on the Vedant = Vedant. 'Ant' means end portion. The last two parts of the Veds are dated between 2000 BC and 400 BC.

The Brahmanas (rituals) and the Aranyakas (meaning of the rituals) but only on the Samhitas (hymns) and the Upanishads (the Vedic essence).

Broad Picture of the Vedic Texts:

Derived from the Sanskrit word 'vid' (to know), the word 'Ved' came to mean knowledge of God. Hindus believe that the Veds are God's Word divinely "revealed to some ancient sages thousands of years ago. Another Hindu belief is that the Veds were self-created and that they existed before everything else. All that one needs to do is to read the Vedic texts which by themselves are proof enough to show that both these beliefs are baseless. There are some passages in the Veds which would do no credit to God, especially if, as is generally believed, God is good.



Like the scriptures of most religions, the Veds too are bulky. There is much repetition of a single idea in different words scattered throughout the four Veds. As poetry, this kind of variation can be praiseworthy but otherwise it can be boring.

If Vinoba Bhave, a Hindu, could prevail upon the Jains to get their sects together at a conference in 1974 at New Delhi to ponder over their numerous scriptures in order to produce a single compact book, the 'Samana Suttam', acceptable to all as their unified scripture, there is no reason why the Hindu head priests, the four Shankaracharyas, cannot do and produce a single, simple, concise book encompassing the entire substance of the four Veds and the philosophical ideas expressed in the 108 Upanishads, They hold their Vedic conferences periodically but their outcome never reaches the common man. What do they discuss anyway? Do they dwell on the same themes again and again, like, for instance, the mystery of the creation of the universe, transcendence and immanence of God and His oneness, idol-worship, transmigration of the soul, or even the explicit erotic verses.

Would it not be better to preserve the original Veds for their antique value and for reference of research scholars or for those who are curious to know what exactly they contain, and make their condensed version written in simple words available to the common folk in all the Indian and foreign languages? If this simple measure is not taken, they will, for the common man, remain mere objects of unreachable wonder. Is that what the Hindu high priests want?

Male and female contributors of the Rigved:

Research scholars have discovered the names of some of the sages who contributed to the Vedic texts. These included the names of some female sages also, V.G. Rahurkar, in his monograph 'The Seers of the Rigved' gives a list of 407 'rishis' (sages). The male sages were: Agastya, Angiras, Atreya, Bharadwaj, Vasistha, Vishvamitra, etc., and



the female sages were: Apala, Indrani, Surya, Urvashi, Lopamudra, Yami... etc. The Rigved contains more than 14 verses composed by females. Reference to parts of verses Rig: I: 179; 5:28; etc show that they were authored by female sages.

Written script did not exist in the vedic times. Therefore, the Veds were not reduced to writing until several centuries later. They were passed by word of mouth from the teacher to the pupil, from one generation to the next. Inevitably, in the process, they could not have escaped some degree of mutilation. Several portions of the Veds are believed to be lost to us because they were not written down for a very long time.

Three more Veds followed the Rigved:

Saam, Yajur and Atharva. But strangely, there are verses in them "which speak of all of them emerging at the same time or even in a different order. The Rigved, considered to be the senior most, informs us: "In the course of creation of the universe, the Rigved, Saam Ved, Yajur Ved and the Atharva Ved were revealed" (Rig:10:90:9). Indeed, a few verses in the Rigved actually make a mention of Yajur Ved and Atharva Ved. This either means that all the four-Veds came into existence simultaneously or that this verse simply predicts that after Rigved, there will follow three more Veds. This is a matter for the scholars to ponder over.

The antiquity of the earliest Ved, the Rigved:

Most scholars accept 4000BC as the probable date of the Rigved. India's Lokmanya Tilak and Germany's Hermann Jacobi however, hold that the Rigved has its origin sometime between 8000 BC and 10,000 BC. Their supposition is based on some Vedic verses such as this:

"The Sun opened his eyes and sent light to the whole world, when



the light banners of Usha (Dawn) began fluttering in the east, all the paths leading to the Almighty became visible to me. O Usha Devi, who are like a modest and virtuous woman, please do let us witness many long-duration dawns before sunrise". (Rig: 7:76: 1-3).

The words 'long-duration dawns' are noteworthy. Long duration dawns are a natural phenomenon in the Arctic region only, there, the duration of the day is six months and that of the night also six months with the result that the dawns linger for long periods. Tilak and Jacobi took this as a proof of that region being the original home of the Vedic Aryans, not the traditionally accepted Caucasus region which is about 2500 km south of, it.

Editor of the Veds:

There were no alphabetic scripts in the early Vedic times, so the Veds were not written down but passed by the word of mouth from the teacher to the pupil, from one generation to the next. The credit for accurately preserving all of the 20389 extant verses which survived the onslaught of time and that too with the right phonetic accent must go to the vedic sages and the priestly class which followed them. Thereafter, Parashaarya Vyas, son of a fisher woman named Mataya-gandha, is believed to have edited them and reduced them to writing, on account of which he came to be known as Ved Vyas. It is noteworthy that he did not even belong to the priestly class!

What do the Veds Contain?

The Vedic 'samhitas' (hymns) are the spontaneous outpourings of the ancient sage-poets which culminated in the expression of a people newly-awakened to the beauty, grandeur, majesty and mystery of Nature and reflect a highly advanced civilization even in those ancient times. The worship in the early Vedic period consisted mainly of the powers of Nature such as the storm ('marut'), fire ('agni'), the Sun



('Surya'), and so on. The terrors of the heavens such as rain, lightning and thunder implied the existence of a single powerful Being in the sky whose activities were believed to have caused these. This Being was called 'Indra' the chief deity who presided over all the other deities, which, in turn, presided over different manifestations of Nature.

'Agni' (fire) too was the object of much mysticism and speculation. He was the deity of the priest who dealt with him in fire sacrifice; he was also the deity of hope who dwelt in the domestic hearth; he dwelt in the heaven in the form of lightning and on the earth in many forms. 'Agni', in fact, was here, there, and everywhere, was there only one 'Agni', or was there many 'Agnis'? Questions like these were asked in the Rigved and show the earliest signs of monism (i.e., unity of all matter and spirit) which was to bear fruit in the Upanishads which emerged a few centuries later.

The Veds cover myriad topics, material mostly but occasionally spiritual also. The material subjects cover wide ground relating to assorted matters like the heavenly bodies, seasons, dawn, zodiac signs, oceans, rivers, plants, liquor, diseases, medicine, surgery, metals of sorts, weapons of war, physical sciences, equality, justice, kings, married couples, women, family life, code of conduct, social behaviour.

The Veds also mention electricity, aeroplanes, physical sciences, mathematics, etc., to dispel some wrong notions in the minds of some die-hard orthodox Hindus who maintain that the Veds contain all knowledge—even modern sciences.

How the Veds were spread?

We do not know exactly how the veds were spread but there is some indication of it in the Rigved itself: "Those who had become sages after long sacrifice and the learned scholars proficient in the Veds sang them in different musical metres ('chhand') and thus spread them" (10:71:3).



Rigvedic verse 3:30:6 speaks of Indra spreading the 'Arya-Dharma' (Vedic religion), the true religion, after destroying the attacking enemies.

Quest for knowledge:

The Vedic Aryans were curious people. Quest for knowledge is the essential part of the vedic religion as evidenced by the hymns in the Veds. The prayer known as 'Gayatri', so called after the metre in which it was composed, is for the power of the mind that leads to the realization of the knowledge of the highest truth (Rig:3:62:10). This verse is repeated in all, the other Veds. The Brihad Aranyaka Upanishad mentions it and so does the mighty epic Mahabharat which calls Gayatri as 'Ved Mata' (Mother of the Veds) because of its stress on intelligence to gain knowledge.

The text of the Gayatri mantra is as follows: "We contemplate that adorable glory of the Deity, which is in the sky, the heavens and the earth, May he enlightens our mind, guide our thought and action to stimulate our mental power". Sun symbolizes that Deity, for, it is the Sun which leads us out of darkness (ignorance) by giving us light (knowledge). Rigvedic verse 7:32:26 asks Indra for wisdom and knowledge.

Ritual and ceremonials:

Ritual and ceremonials play an important part in the transmission of the Vedic knowledge. The Rigved speaks of four different ways in which the Vedic texts may be taught. These are: recitation, singing, speaking and ritual. Benefits of ritual are mentioned in the Rigvedic verses (8:19:1-26): "Blissful be Agni, invoked by us, blissful be the divine bounty, blissful be our rite, and blissful be our songs of praise, O gracious One!"

It is noteworthy, however, that the Rigved does not dogmatise



about ritual and declares that people may pray in their minds at anytime, anywhere, while on the move or at home or in battle and that ritual is not at all essential to prayer. It also stresses that one does not attain God by rites (Rig: 4:25:8; 8:73:3)

God is One:

God is one, who can be both transcendent as well as immanent at will. When transcendent, He is beyond and outside His Creation overseeing His handy work from somewhere in the outer space. When immanent, He is indwelling, filling every particle of his Creation (Rig: I: 164:46 & many other). The concept of 'avatar' or manifestation of God in different forms at different times which the 'Smritis' has its genesis in the concept of immanence found in the Veds.

God is male:

There is a misconception in the minds of even the Hindus that there are many gods and goddesses. The scriptures do not say so. According to several verses in the Veds, God is one and is referred to as 'HE'. Female goddesses are the later inventions of the priestly class. If God can manifest Himself as an animal or a fish, why not as a female? This argument is correct so long as one remembers that the female form is only a manifestation of the male God.

The scriptures speak of one God who has been given many names such as Brahma (the Creator), Vishnu (the Preserver) Shiv or Mahesh (the Destroyer) of His Creation. These three symbolise their power ('Shakti') to create, preserve and destroy. 'Shakti' is a Sanskrit word with female gender. This inherent 'Shakti' or power was personified by the imaginative writers of the post-vedic literature and represented as the consorts of God in His three manifestations mentioned above, and given names such as Saraswati (wife of Brahma), Lakshmi (wife of Vishnu) and Uma (wife of Shiv)



Fertile minds create symbolism like mentioned. Here is another example. That the male and the female are not complete by themselves is a fact. They are different but complement each other so that, taken together, they become complete. Shiv's representation in the form of half man and half woman ('ardhanari nateshwar') signifies this concept.

'Jeev-Atma' (individual soul), 'Param-Atma' (Ultimate Soul i.e., God), transmigration of individual soul, the philosophy of 'guna' (genes) and 'karma' (deeds)

Individual soul, after death, leaves the physical body and transmigrates to another physical body. Whether it enters a better body or an inferior body depends on two factors: 'Guna' or the genes which are inherited from the ancestors and the deeds did in life.

There is little one can do about the 'guna' but good 'karma' in this life helps. The soul goes to a superior body. Bad deeds take it to an inferior birth. If the soul goes on doing good deeds life after life, it has the power to overcome the effects of genes ('guna') of, poor quality. So it keeps on getting better bodies and eventually the time comes when the 'jeev-atma' merges with the Ultimate Soul ('Param-Atma' or God). This stage is called 'Moksha' ('Nirvan' in Buddhism and Jainism'). (Rig: :164:20-21; 29-30;38). Types of 'gunas' (genes):

The 'gunas' are the intellectual, mental and physical attributes. Taken collectively, they are of three types:

- Satvic: Pure, tranquil, chaste, virtuous, modest, honest, etc.
- Rajasic: Active, aggressive, forceful, spirited, zealous, etc.
- Tamasic: Dull, lazy, idle, inactive, slow, lethargic, etc.

Each one of us has a mixture of these types in various proportions. Usually, one or a combination of two or all three predominates. It follows, therefore, that all of us are not born equal.



Some have better brains, some better brawn, some a combination of these in different proportion, some very little of either while some to because natural abilities depend on the 'gunas' inherited from the ancestors. Training may help to some extent but there will always be persons who lead the others who obey and follow. While it is most desirable to remove the oppressive restrictions and ignorance among the unfortunate ones in the masses and throw open to them opportunities for higher life and enhance their self-respect, we should not be under the illusion that we can abolish the distinction between the genius and the fool, the able organizer and the submissive follower.

Yet, the work-based or the worth-based class distinction of the Rigvedic times degenerated into birth-based caste discrimination during the 'Smriti' period.

The Vedic concept of time:

Time is not linear but cyclic. Each great time cycle ('Maha Yug') contains four aeons ('Yug') each of which has numerous centuries. Kali-yug is the fourth yug in each aeon. The first is the Satya-yug. Its duration is four times that of the Kali-yug. During it virtue is ascendant. Then comes the Treta-Yug when virtue begins to decline. Its duration is three times that of the Kali-Yug. Next follows the Dwapar-Yug when virtue declines further. Its duration is twice that of the Kali-Yug. Finally emerges the Kali-Yug when virtue is at its lowest. It lasts for 4320 centuries. Towards its end there will be a great flood ('pralaya') which will destroy everything. Then a new cycle will begin. We are now living in Kali-Yug.

Four paths to reach God: The Veds speak of four paths ('yog') for merging with God. 'Yog' is a derivative of 'yuj' which means 'to join' the individual soul ('jeev- atma') with the Ultimate Soul ('Param-Atma'). These paths are by no means exclusive and it is quite in order to combine them for some people.



The four paths are:

- The path of devotion ('Bhakti Yog'): It is the easiest path for everybody.
- There are prayers in this path which reflect love and devotion towards God who is contemplated in the most affectionate terms as Father, Mother, Brother, Friend, and so on. It develops emotional relationship between the worshipper and God.
- The path of knowledge ('Jnan Yog'): It is realised by experience and learning and hence suitable for intellectuals. It has prayers for mental power (such as the 'Gayatri mantra'), talent and mental perfection. The Priestly class practises it.
- The path of action ('Karma Yog'): It means acceptances of our existence on the material plane. It has prayers for health, strength, long life, power and victory over evil. This 'Yog' is based on heroic outlook on life and hence better suited for the warrior ('Kshatriya') class.
- The path of mysticism ('Raj Yog'): It is the path of spiritual realization of the Almighty, both in His manifest as well as unmanifest form. It is suitable for those who have the ability and the patience to practice meditation and bachelorhood.

Stages in life:

Human life is divided into four stages ('ashrams') each of which lasts for 25 years:

- Unmarried stage: This is for acquisition of knowledge for mental and physical development.
- Householder's stage: This is for normal married life which is regarded as necessary. Sexual desire should have an open outlet.



Monastic life is discouraged because desires are more corrupting unless they have legitimate outlet through marriage and running a household.

- Retirement stage: Social bonds are to be given up gradually during this stage. The privileges and responsibilities shouldered thus far are to be passed on to the next generation which has grown up by then.
- Ascetic stage: The last 25 years of life are to be spent in the mountains or forests to meditate. The wife may, if she wishes to, accompany her husband for forest dwelling. If she is unable to do so or she does not wish to do so, she can stay back, to be cared for the younger generation.

Four goals in life:

Life is to be lived with these four goals to be achieved:

- Dharma: Life of righteousness, morality, virtue, duty and observance of law throughout the four stages in life.
- Artha: Acquisition of wealth which should be utilized according to the above mentioned principles of Dharma, during the householder's stage.
- Kaam: Sexual enjoyment which is essential for most of us during our house holder's stage of life.
- Moksha: Liberation from the cycle of birth and death (i.e., transmigration of soul) by doing good 'karma' (deeds).

In essence, these goals mean earning wealth and fulfilling our desires to do our duty (Dharma) so as to achieve spiritual freedom. Merely having wealth for fulfillment of 'kaam' (desires) while ignoring our duty will not take us to 'Moksha'



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COMPARATIVE ANALYSIS OF MUSCULOSKELETAL FITNESS OF INDIAN AND SRI LANKAN SCHOOL GIRLS

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Introduction

Musculoskeletal fitness refers to muscular strength, muscular endurance and flexibility. Musculoskeletal fitness is an important factor inability to carry out everyday tasks and enjoyable life. The earlier in life an individual becomes physically active the greater the increase in positive health benefits; however, becoming physically active at any age will benefit overall health. Improved musculoskeletal fitness is associated with an enhanced health status.

If strength, endurance and flexibility are not maintained, musculoskeletal fitness is then compromised which can significantly impact physical health and well-being. Many health benefits are associated with musculoskeletal fitness, such as reduced coronary risk factors, increased bone mineral density (reduced risk of osteoporosis), increased flexibility, improved glucose tolerance, and greater success in completion of activities of daily living (ADL).

Muscular strength is positively associated with independence and overall quality of life, and negatively associated with morbidity and potentially premature mortality. Muscular endurance is positively related to overall quality of life. Elevated muscular endurance may reduce the incidence of falling and its associated injuries. Muscular power is predictive of functional capacity, resultant disability, and potentially premature mortality. Flexibility is positively associated with



mobility and independence. Women and the aged may be susceptible to musculoskeletal impairments leading to reduced health status and thus may represent primary target groups for intervention programs. (Warburton, 2001).

AIM OF THE STUDY

The purpose of the study was to compare the musculoskeletal fitness between Indian and Sri Lankan school female Students.

METHODOLOGY

Sampling Technique: - The sampling procedure used in this study is large distribution of random population. **Selection of Subjects:** - To achieve these purpose 500 Indian female students 500 Sri Lankan female students were selected randomly from Tamil Nadu, India and Sri Lanka respectively. The age of the subjects ranged for school female students between is 14-17 years. **Selection of variable:** - Muscular strength- Bent Knee Sit ups (Johnson,1988), Muscular endurance – Push ups /Modified Push ups (Johnson,1988) and Flexibility – sit and reach. (Barrow & McGee,1989). **Statistical technique:-** The collected data were compared by Independent “t” ratio and level of significant was fixed at 0.05

The mean, standard deviation and ‘t’ value of muscular strength , muscular endurance and flexibility for Indian and Sri Lankan school female students were presented in Table I.



Table I
't' RATIO ON MUSCULOSKELETAL FITNESS (MUSCULAR STRENGTH, MUSCULAR ENDURANCE AND FLEXIBILITY) FOR INDIAN AND SRI LANKAN SCHOOL FEMALE STUDENTS

		Indian	Sri Lankan	df	t-ratio
Muscular Strength	\bar{X}	25.91	16.48	1	39.33*
	σ	3.42	4.13	998	
Muscular Endurance	\bar{X}	24.61	20.88	1	11.84*
	σ	3.20	6.28	998	
Flexibility	\bar{X}	29.29	29.27	1	0.04
	σ	6.7	7.46	998	

* Significant at 0.05 level of confidence

Table value for significance at 0.05 level with df 1 and 998 of 1.96

Table I shows the mean, standard deviation and 't' value of muscular strength, muscular endurance and flexibility for Indian and Sri Lankan school female students. The 't' value of muscular strength, muscular endurance and flexibility for Indian and Sri Lankan school female students were 39.33, 11.84 and 0.04 respectively.

The obtained 't' value of muscular strength and muscular endurance greater than the table value 1.96 required for significance at 0.05 level with 1 and 998. Hence, from the mean it was concluded that, Indian school female students were better muscular strength and muscular endurance than the Sri Lankan school female students.



However, the obtained 't' value on flexibility for Indian and Sri Lankan school female students were lesser than the table value 1.96 required for insignificance at 0.05 level with 1 and 998.

DISCUSSION

Musculoskeletal fitness is an important and inadequately appreciated component of overall health and well-being. Wellness as it applies to strength and conditioning has numerous benefits. It allows maintenance of functional independence for longer periods in older adults. It impacts the metabolic capabilities of children and adults affecting the ability to maintain an ideal body weight. **Hunt, (2003)**, summarizes the most recent recommendations for achievement and maintenance of musculoskeletal fitness for children and adults.

The strength of abdominal muscles has been shown to have a significant association with lower back pain in adults (**Nourbakhsh and Arab 2002**). Improvements in abdominal muscle strength have been shown to not only reduce low back pain but also to prevent injury recurrence in athletes (**Trainor and Trainor 2004**), and young adults (**Arokoski et al. 2001**). Low back pain is a common and costly complaint in society. Its multi factorial aetiology is not well understood, but it is assumed to involve biomechanical loading of the spine and psychosocial influences (**Keyserling 2000**). Also, overweight (**Leboeuf-Yde 2000**), smoking (**Goldberg et al. 2000**) and lack of physical exercise (**Hildebrandt et al. 2000**) may contribute to low back pain. To prospectively evaluate the influence of low abdominal strength in young people with the likelihood of developing low back pain later in life would be of special interest from a public health perspective.

Muscular endurance is the ability of an isolated muscle group to perform repeated contractions over a period of time, assuming the intensity of the activity is moderate (**Hui, et al, 2001**). Muscles have



been identified as a potential source of low back pain (LBP) **(Biering,1984, Carr,1985)** as their failure to protect passive structures from excessive loads may result in damage to these pain sensitive structures and produce pain **(Seidel,1987)**. Poor endurance of the trunk muscles may induce strain on the passive structures of the lumbar spine and eventually result in LBP **(Chok,1999)**.

There is growing evidence about the associated benefits of flexibility, including range of motion and function, improved athletic performance, reduced injury risk, prevention or reduction of post exercise soreness and improved coordination **(Pope et al. 2000)**. Some studies have shown that decreased hamstring flexibility is a risk factor for the development of patella tendinopathy and patellofemoral pain **(Witvrouw et al. 2000, 2001)**, hamstring strain injury **(Witvrouw et al. 2001)** and symptoms of muscle damage following eccentric exercise **(McHugh et al. 1999)**. Similarly, poor flexibility and subsequent injury has been established in several musculotendinous units, including the achilles tendon **(Leach et al. 1981)** and plantar fascia **(Kibler et al. 1991)**. Results from a recent longitudinal Finnish study suggest that hamstring flexibility (measured by the sit-and-reach test) was one of the best explanatory factors for adult health-related fitness for men **(Mikkelsen et al. 2006)**.

Hence the researcher concluded that, better Musculoskeletal fitness prevent the various ailment and healthy enjoyable of the human life. It has been shown to influence the prevalence and possibly the prevention of many musculoskeletal disorders such as muscle sprains, low back pain, osteoarthritis, osteoporosis, shoulder instability, and knee stability and pain. High levels of musculoskeletal fitness are associated with positive health status, and low levels of musculoskeletal fitness are associated with lower health status



Implication

- Introducing a back program in primary-school teacher education would allow integration of the concepts of prophylaxis and enhance a positive attitude toward prevention, with the merit of demedicalising LBP.
- Back education in elementary schoolchildren is efficacious up to 1 year. Implementation of early back education in the school timetable is advocated.
- Education regarding proper wearing of a backpack may impact the middle-school aged child by improving quality of life, as indicated by decrease in reports of musculoskeletal pain by participants.
- Programs involving practice and motivating strategies impart health knowledge and habits more efficiently than those restricted to the mere transmission of information.
- There is a pressing need for multidisciplinary interventions aimed at developing healthy habits to promote postural hygiene in childhood.
- The intervention's ineffectiveness might be explained by the relative short time of implementation and practical problems at the school.

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AMORPHOUS WORLD OF JAI ZHAROTIA

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One significant manner adopted by an artist to liberate the creative unconscious is to give visual form to the world of dreams and fantasy. *“Life is a myth, and there are so many questions inside you that you can't express in words, so they find an expression in art in the form of images that are imaginary. The two most important things in art are: the idea and how you put it on paper, so that the image becomes important¹,”* says poet-painter and master of many mediums, Jai Zharotia, whose biomorphic abstractions are located in this realm of imagining, where the mysterious, unseen force that lies beneath the consciousness is given a form.

Jai Zharotia was born in Delhi (a place adjacent to Haryana) in 1945, in a humble craftsman family that lived out its life with simplicity, surrounded by cattle, in a semi-rural setting. A self driven struggle and sensitive nature pushed him towards literary and artistic pursuits. His evolution as an artist was a gradual process after he trained himself in the basics of painting and acquired a Diploma in Art to be certain about his vocational choice and he reinforced his involvement by studying for another Diploma in Fine Arts. The next big thing for him was to join the College of Art, Delhi as a lecturer in Painting, in the year 1974. Working within an institutional space for most of his artistic life, helming the Painting department at the College

of Arts, New Delhi Jai taught and painted, combining his obsessive engagement with the brush with an affable studio presence. A man committed to his calling, for Jai, art was not a mean to earn a livelihood.

This quiet, unassuming man, a power-house of artistic talent, developed an aesthetic premise far removed from the ordinary, intuitively probing and pushing the limits of every genre he engaged with.² Working as a signboard painter in the mornings and attending classes in the evening, he made way through college, encountering spirited people like B.C. Sanyal, Rajesh Mehra, J. Swaminathan and Soumitra Mohan, whose work he often refers to and seeks inspiration from. The figure of Luqman Ali, for example, created by Mohan has often found his way into Jai's world, metaphorically crossing boundaries of gender and cultural identities.³ His own works were never confined to a single technique or theme and he was always working in his studio at the college for students to gain experience.

He was never sure that his works that reflect a subjective world and personal and emotional states would easily be consumed by the viewers. Walking the precarious edge between abstraction and figuration and defying the fixation and European Modernism, Jai chases the poetic and fantastic realm in his art, drawing inspiration from both miniatures and select modern art movements.



i.Meditation, Mix-Media, 35.5X35.5\", 2001.

Jai's work has a way of invading one's mental space, precisely because they materialize from that very realm. What interests him is the dynamic body as an expressive entity and its capacity convey the deepest emotions



with a mere gesture. The emblematic power of the body in its idealized form is evoked constantly, to invite the viewer to make flights of fantasy, transcending the physical limits of a world bound by gravity. *A contextual representation throws up its own code of recognition anchored in reality. In the capricious world of the creative mind where fantasy plays an important part; there are no constricting grids, no clear episteme of visual grammar.*⁴ For him the Puppeteer, Juggler and the Clown, goat etc. (*img.ii*) represents the interface of the comic and tragic forces that co-exist in our daily life. Meaning becomes fuzzier as Jai gives them the magic touch of life and enlivened objects are condemned to be free.

Jai never held his creativity a captive of logic and reason. His freedom of spirit let him move beyond their confines enabling him to conjure up the powerfully evocative and communicative images we see in his work today. He didn't want to paint only the comprehensible, but instead wanted to discover and explore the world that lies beyond the zone of logic. *The idea of duality in the iconography finds a place in all of his works. It pervades every aspect of the pieces operating between what we see and what is hidden, what stands out blatantly and what evades our attention, as well as between the different levels of consciousness. But even though an apparent structural divide exists in his paintings, they do not lack any dynamic energy. Zharotia makes sure that they go through a constant reconstruction and reinterpretation within themselves as well as within our minds.*⁵ Steeped in the visual language of modernism, his vocabulary has developed out an engagement with a much wider visual culture. One sees in his work a variety of formalist idioms, determinedly applied to avoid stylish homogeneity. *The influences are manifold, ranging from the pedagogical sketchbooks of Paul Klee*⁶ to the drawings of Picasso. But in Jai Zharotia's art these influences are more in the nature of a starting point to which he adds his own understanding and somewhere along the way, takes complete charge and maps out a fresh journey.

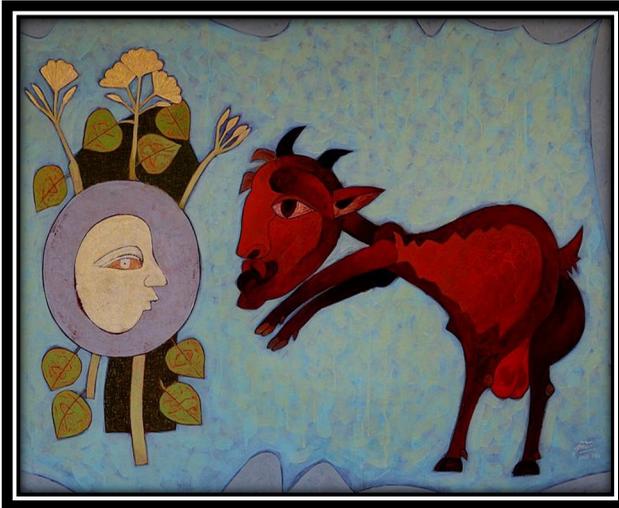
Voyage through Jai Zharotia's paintings reveal a continuous flow of their images, a male head in a silhouette and vase like vegetative visage, a paper board with a feminine face for a mast and a distorted puppet horse, a chequered dress with the moon hidden in its drapery and a flower like on a stem etc. The communication is possible because Zharotia, creative process is not limited by the restraints of logic and reason. His vision is not to paint only what can be explained and understood but to also delve into the mysterious world, beyond the



logical. *The excavation of his paintings thus becomes a fantastic journey into the world beyond the perceptible.*⁷

ii.Untitled, Acrylic on Canvas, 36X48", 2008.

The element of mystery and fantasy, that is reflected in Jai Zharotia's work where an animal can talk to a flower, (*img;iii*) paper boat to a vase, and a man to the moon. Not only talk but also acquire each others' attributes and forms. At the heart of Zharotia's art is a freedom of spirit, that allows the artist's soul to innovate experiment and evolve a visual vocabulary quite his own. This can be sent not only in the forms he has devised but also in his technique. Ideas are vitalized with a pen in his hand, but words disappear as soon as he begins to communicate through drawing. To understand his works one has to engage in a conversation with his paintings. An everyday experience is transformed by being transported into a visual representation of extended time and space. The masked figure, his important recurring motif, becomes the key to many of his paintings, embodying his shifting persona.



The brush and pen his constant companions, would give visual form to his ideas. His sketch books become our primers form which we gathered our understanding of the versatility of line work, the mischief one could do with tonal play and the wonderful thing

one could say by altering scale.⁸

iii.Untitled, Mix-Media, year (unknown)

iv.Untitled, water color on paper,13.5X17.5"



As Jai spills out an imaginative representation of life, his minimal yet marvelous water colours overthrow our sense of the familiar, sabotaging our tamed/habitual ways of seeing the world.⁹(img.iv) He is an expert portrait painter in oil with mysterious ability to

convey the deepest aspects of human character. Whether final image ends up as a ceramic or a monumental oil canvas, the source of the image can almost always be traced back to Jai's pen and ink drawings modulated with water. Visible strokes make an appeal to the tactile

senses by consciously stressing on the handmade. The creative force behind each image becomes visible and the subjectivity of the poetic imagination is revealed through the sometimes playful, sometimes threatening mysterious quality of the works. Visual elements inspired by nature are then carefully introduced and developed using a complex web of lines and tonal variations, while the original calligraphic gestures assists in keeping the work firmly grounded. The vivacity of the brush work creates fields of energy that intensify the visual sensations present in the works, bringing forth associations of pleasure rather than aggression. His mixed media painting on paper combine tempera and pencils with water colours for a transparent wash.

v. Untitled, Mix Media on paper, 17X22", 2002.



The play of light and shadow in his creations, like the subject of his works (img;v), is not confined to physical laws of light, it is playful and imaginative. Imposed on this grainy background are two principal forms,

animate/inanimate and anthropomorphic. Not content to work with a tradition code of symbols and meanings, he is subverting them to invent a visual vocabulary based on philosophy, experience and imagination.¹⁰

Jai Zharotia has inherited the nature of playing with some sort of mystery since his childhood. Either in his real life or in his paintings he is always tangling or untangling his deeper insert nature. He has a



firm belief that mystery can't be solved. Whenever he tries to solve it he becomes the integral part of it. He always becomes stranger to himself and just witness what is happening around him. He found these mysteries when it crosses the realm of human mind and enter into his subconscious state of being where he is just witnessing each of his thought originating and dissolving from an unknown source. His consciousness is not bound by any physical norms as he breathe in thoughts comes to his mind. They are boundless and progress in any direction they desire. *His struggle becomes evident with intricate textures of his images. He takes pleasure in every bit of his creation and enjoys his universe.*¹¹

Jai has often championed the use of technologically mediated forms like Printmaking and Photography, and his works have always had a close relationship to technology as a determinant of form, rather than simply a metaphor. Given the fact that his poems are deeply entwined with his life, they provide an important entry point into Jai's work, making the difficult process of a verbal deconstruction of his art easier for him.

*A sheaf of papers filled with words; words scratched out, scribbled over and transformed into fantastic shapes, mixing the verbal with the visual, or words etched into a vast empty expanse of space awash with light airy tints-Jai has always used words but not necessarily in the manner of speech as a communicative act.*¹² Words appear as forms, swallowed up by images, or else hang in the air, suspended as it were, in a state of in articulation. *If Tagore arrived at painting from poetry, Jai seems to have conducted only the journey remains as ongoing one, with no hurry to 'arrive' at a final destination.*¹³

Perhaps one of the best ways of engaging with the work of someone who has always resorted to the visual to express the impressible is to let the work speak for itself and turn instead to his life and to his process of art-making to see what that may reveal. While there have been numerous artists in India who have invested a life time



in the practice and teaching of visual arts, the range of the artistic activities of several remains unexplained and undocumented. Jai's competent skills and poetic sensibilities have combined to produce the most delightful pictorial imagery rooted in his own experiences. Jai Zharotia with his skill, hard work and dedication has set himself as role model for the coming generations of artists in Haryana.

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² Ibid; Pg.16.

³ Soumitra Mohan, *Lukman Ali Tatha Anya Kavitaen (poetry)*, Sambhavan Prakashan, Hapud, 1978.

⁴ Amit Dixit, *Alchemy of Change-works on paper by Jai Zharotia*, Delhi Art Gallery Pvt. Lt; New Delhi, 2006; Pg.14.

⁵ Art workshop by Mr. Jai Zharotia) *Talk on Understanding Modern Art"-26 feb.2011*, (<http://www.flame.edu.in/campus-buzz/events/art-workshop>,15jan.2012) 15 feb. 2012.

⁶ Paul Klee, *Pedagogical Sketchbook*, Faber, 1953.

⁷ Seema Bawa, review, <http://www.kumargallery.com/pastexhibit/iaizharotia.htm>-15jan.2012.

⁸ Amit Dixit, *The Amorphous World of Jai Zharotia", Alchemy of Change- works on paper by Jai Zharotia*, Delhi Art Gallery.Pvt. Lt. New Delhi, 2006; Pg.24.

⁹ Amit Dixit, *Alchemy of Change- works on paper by Jai Zharotia*, Delhi Art Gallery.Pvt.Lt. New Delhi, 2006; Pg.6.

¹⁰ Ajay Zharotia, *Excerpt from the series-Autobiography of Kala Yogi"*, www.ajayzharotia.com



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AGRICULTURAL CREDIT AND INDEBTEDNESS IN ANDHRA PRADESH

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Introduction:

India is an agrarian country with around 60% of its people depending directly or indirectly upon agriculture. Agriculture in India is often attributed as gambling with monsoons because of its exclusive dependency on precipitation from monsoons. The failure of these monsoons can lead to a series of drought, lack of better prices and exploitation of the farmers by middlemen, all of which have led to a series of suicides committed by farmers across India.

Farmers in India became the centre of considerable concern in the 1990s when the journalist Sainath highlighted the large number of suicides among them. A comprehensive all-India study revealed that most suicides occurred in the states of Andhra Pradesh, Maharashtra, Karnataka, Kerala and Punjab. Over 1,313 cases reported by Andhra Pradesh between 2005 and 2007. According to data of the National Crime Records Bureau (NCRB) at least 17,368 Indian farmers killed themselves in 2009. This number shows the severity of the problem of indebtedness of farmers all over the country.

Causes for the indebtedness of farmers:

Unseasonal weather changes, floods, pest attacks, failure of irrigation, shortages of electricity and unpredictable prices of the output are some of the risks that are involved in cultivation. The decline in access to institutional credit has driven more farmers exploitative by traditional moneylenders or input dealers. Repayment problems, rising input prices and volatile output prices, have been



compounded by the higher interest rates charged by these informal sources. India was transforming rapidly into a primarily urban, industrial society with industry as its main source of income. The government and society had become unconcerned about the condition of the countryside.

Institutional Credit Arrangements:

This worst situation of the indebtedness of the farmers all over the country and particularly in our state of Andhra Pradesh is a serious concern. Increase in the institutional credit to the farmers is only the solution for all these problems. The genesis of institutional involvement in the sphere of rural credit could be traced back to the enactment of the co-operative society Act-1904. The establishment of the RBI in 1935 reinforced the process of institutional development for agricultural credit. A multi agency approach comprising co-operative banks, commercial banks and RRBs has been employed to meet the growing credit needs of the farmers in the country.

Role of Cooperatives in providing Rural Credit:

There are approximately 1, 21,225 million village level Primary Agricultural Credit Societies (PACS), 371 District Central Cooperative Banks (DCCBs) with 13,327 branches and 31 State Co-operative Banks (SCBs) with 1,028 branches providing primarily short-term and medium term agricultural credit in the country. The long term co-operative structure consists of 19 State Co-operative Agriculture and Rural Development Banks (SCARDBs) and 755 Primary Co-operative Agriculture and Rural Development Banks (PCARDBs) with 1,219 branches and 689 branches respectively, which are catering to the requirement of investment credit. Besides, there are 45,957 rural and semi-urban branches of Commercial Banks, 14,462 branches of RRBs and more than 7 million micro finance institutions.

As a consequence of these measures, the credit intensity of



agriculture (ratio of agricultural credit to agricultural GDP) has increased from 12 per cent in the early 70s to 67 per cent by 2011. The share of institutional credit which was a little over seven percent in 1951 increased to manifold to 69 percent in 2010. The share of non - institutional credit during the same period has come down from about 93 percent to 30 percent.

The following table presents the details of relative share of borrowings of cultivator households from different sources during the years 1951 and 2010:

Table. 1							
Relative Share of Borrowings of Cultivator Households from different Sources (%)							
Sources	1951	1961	1971	1981	1991	2002	2010
Non Institutional of which	92.7	91.3	68.3	36.8	30.6	38.9	29.7
Money Lenders	69.7	49.2	36.1	16.1	17.5	26.8	21.9
Institutional of which	7.3	18.7	31.7	63.2	66.3	61.3	68.8
Co-operative Societies/Banks	3.3	2.6	22.0	29.8	23.6	30.2	24.9
Commercial Banks	0.9	0.6	2.4	28.8	35.2	26.3	25.1
Unspecified	-	-	-	-	3.1	-	1.5
Total	100.0	100.0	100.0	100.0	100.0	100.0	100.0

Source: Government of India, NSSO, All India Debt and Investment Survey – Various Rounds

After the initiation of economic reforms, the relative share of co-operatives has declined from about 52 percent in 1991 to 1992 to 18 percent in 2009-10. Whereas, the relative share of commercial banks



has increased from about 43 percent in 1991-92 to about 69 percent in 2009-10. Thus there has been a threefold decline in the relative share of co-operative institutional credit flow to the agriculture.

However, the relative share of Regional Rural Banks has more than doubled during the same period. The serious neglect of the health of the co-operative credit institutions has had an adverse impact on the credit flow from the co-operative credit institutions.

The following table presents the details of the institutional credit to agriculture during 1991-92 to 2009-10.

Year	Co.op. Banks	Share (%)	RRBs	Share (%)	Commercial Banks	Share (%)	Total	% Increase
1991-92	5,800	52	596	5	4,806	43	11,202	27
1992-93	9,378	62	831	5	4,960	33	15,169	35
1993-94	10,117	61	997	6	5,400	33	16,494	9
1994-95	9,406	50	1,083	6	8,255	44	18,744	14
1995-96	10,479	48	1,381	6	10,172	46	22,032	18
1996-97	11,944	45	1,684	6	12,783	48	26,411	20
1997-98	14,085	44	2,040	6	15,831	50	31,956	21
1998-99	15,916	43	2,538	7	18,441	50	46,268	15
1999-00	18,363	40	3,172	7	24,733	53	52,827	25
2000-01	20,801	39	4,219	8	27,807	53	62,045	14
2001-02	23,604	38	4,854	8	33,587	54	69,560	17
2002-03	23,716	34	6,070	9	39,774	57	69,560	12
2003-04	26,959	31	7,581	9	52,441	60	86,981	25
2004-05	31,424	25	12,404	10	81,481	65	1,25,309	44
2005-06	39,404	22	15,223	8	1,25,859	70	1,80,486	44
2006-07	33,987	24	15,170	10	1,00,999	67	1,50,156	49
2007-08	35,875	20	17,987	10	1,28,876	70	1,82,738	51
2008-09	36,165	19	19,325	10	1,32,761	71	1,88,251	53
2009-10	32,871	18	23,984	13	1,21,879	69	1,78,734	-

Source: Economic Survey for different years



Agricultural Credit in Andhra Pradesh:

There has been a large variation in the provision of agricultural credit to different regions of Andhra Pradesh. Banks generally would provide more credit to more agriculturally developed regions where intensive farming is more prevalent. True to this, banks have been channelizing a large share of their credit to the green revolution areas of Andhra Pradesh. As expected, South Coastal Andhra took the lion's share in total agricultural credit. Interestingly Hyderabad received a large amount of agricultural credit. This could be due to indirect agricultural credit, which tends to be given in urban and especially metropolitan areas. South Coastal Andhra had a share fluctuating between 44 and 41 percent. Considering that the region accounted for about 30 percent of the gross cropped area, its share in credit seems to be disproportionately high. Rayalaseema accounted for 18 to 20 percent and South Telangana between 11 and 15 percent. While the shares of these regions fluctuated somewhat, the share of North Telangana showed a clear decline, especially in view of the fact that its share in the state's gross cropped area increased in this period.

The following table presents the share of different regions in direct agricultural credit:



Table .3
Share of different Regions in Direct Agricultural Credit (%)

Year	Hyderabad	North Coastal Andhra	South Coastal Andhra	Rayalaseema	North Telangana	South Telangana
1991	3	6	44	19	15	13
1992	3	6	44	19	14	14
1993	3	6	42	19	15	15
1994	3	6	43	19	15	15
1995	4	6	44	19	13	14
1996	5	7	43	18	13	14
1997	6	7	43	18	13	14
1998	5	7	42	18	14	15
1999	5	6	44	18	13	14
2000	5	6	43	18	14	13
2001	6	6	41	18	15	14
2002	3	7	43	19	15	13
2003	4	7	43	18	15	14
2004	4	7	42	19	14	13
2005	5	7	41	21	13	13
2006	5	6	43	22	13	11
2007	7	6	43	20	13	11
2008	6	6	44	20	13	11
2009	5	6	44	19	13	13
2010	9	6	42	18	13	13

Source; Basic statistical returns, various issues, RBI

In 2010, Rayalaseema which has about 23 percent of total gross cropped area accounted for 18 percent of the credit, South Telangana with around 17 percent of gross cropped area accounted for 13 percent of the credit and North Telangana which accounted for 21 percent of gross cropped area also accounted for 13 percent of the credit. North Coastal Andhra which accounted for 9 percent of GCA accounted for around 6 percent of credit.

Since agriculture dominates lending in rural areas, a survey of CD ratios would give an idea of whether resources are being diverted away from agriculture or directed towards agriculture from other



sources of deposits. At all India level rural CD ratios are lower than the overall CD ratios, indicating a diversion of deposits from rural areas to the rest of India for credit creation. But in Andhra Pradesh the CD ratios of rural branches are very high in comparison to both the state level and country level CD ratios. Resources mobilised elsewhere are being lent in rural Andhra Pradesh. Following the general trend at all India level CD ratios of rural Andhra declined between 1991 and 2001 from 95 percent to 76 percent and increased to 112 by 2010. In contrast, rural south Telangana saw rise in credit deposit ratios between 1991 and 2001 from 110 percent to 128 percent and a decline after that to 95 percent in 2010. North coastal Andhra had the lowest rural CD ratios.

Year	1991	1996	2001	2006	2010
North Coastal Andhra (Rural)	75	65	50	63	95
South Coastal Andhra (Rural)	96	90	77	145	135
Rayalaseema	103	94	71	91	134
North Telangana	87	69	55	83	93
South Telangana	110	112	128	104	95
Andhra Pradesh (Rural)	95	86	76	104	112
Andhra Pradesh (Total)	80	79	65	81	90
India (Rural)	60	47	39	56	59
India (Total)	62	60	53.5	72	73

Source: Based on, Basic Statistical Returns, Various Issues, RBI



Initiatives taken by the Govt. of India for increasing flow of rural credit: **Agricultural Credit Policy:**

The Government of India has initiated several policy measures which lays emphasis on augmenting credit flow at the ground level through credit planning, adoption of region-specific strategies and rationalization of lending policies and procedures. These policy measures have resulted in the increase in the share of institutional credit of the rural households. Progress in regard to flow of agricultural credit is given below: (Rs. in Crores).

Year	Target	Achievement
2004-05	1,05,000	1,25,309
2005-06	1,41,000	1,80,486
2006-07	1,75,000	2,29,400
2007-08	2,25,000	2,54,658
2008-09	2,80,000	2,87,149
2009-10	3,25,000	3,84,514
2010-11	3,75,000	4,68,291
2011-12	4,75,000	5,11,029
2012-13	5,75,000	3,08,025
2013-14	7,00,000	
*As on 31 st October 2012		

Farm credit package:

Government of India in its Farm Credit Package announced in June 2004, advised banks to double credit to agriculture sector in three years, i.e., by 2006-07. In the subsequent annual budgets, Government of India announced targets for credit to agriculture to



ensure adequate credit flow to the sector. Agriculture credit flow has increased from Rs.86, 981 crores in 2003-04 to Rs. 4, 68,291 crores in 2010-11. The target for the 2011-12 was fixed at Rs.4, 75,000 crores and achievement as on 31.03.2012 is Rs. 5, 11,029 crores (as per provisional figures given by NABARD) forming more than 107 percent of the target. The target of credit flow for the year 2012-13 has been fixed at Rs. 5, 75,000 crores and achievement as on October, 2012 is Rs. 3, 08,025 crores.

Interest subvention to farmers:

Government of India announced an interest subvention scheme in 2006-07 to enable banks to provide short term credit to agriculture (crop loan) upto Rs.3 lakhs at 7 percent interest to farmers. In 2009-10, Government of India also announced an additional interest subvention of 1 percent to those farmers who repay their short term crop loans promptly and on or before due date. This was subsequently raised to 2 percent in 2010-11 and 3 percent in 2011-12 and 2012-13. Thus, farmers, who promptly repay their crop loans, are now extended loans at an effective interest rate of 4 percent p.a.

Extension of interest subvention scheme to post harvest loans:

To encourage the farmers to store their produce in warehousing against warehouse receipts, the benefit of interest subvention scheme has been extended to small and marginal farmers having Kisan Credit Cards for a further period of upto six month of post harvest season on the same rate as available to crop loan against negotiable warehouse receipt for keeping their produce in warehouses. The limit of collateral free farm loan has been increased from Rs.50, 000 to Rs.1, 00,000.



NABARD and Institutional Credit in Andhra Pradesh:

Notable development of NABARD in recent years is the introduction of Kisan Credit Card Scheme in 1998-99. The NABARD has put the credit potential for Andhra Pradesh at Rs 1.09 lakh crores for farm and non-farm sector activities under the priority sector for the financial year 2013-14. This would be 28 per cent over the current financial year's credit potential for the sector. At a Consultative Credit Seminar for the year 2013-14, NABARD officials presented a roadmap for investments in agriculture and rural development sectors in the state. This will act as the basis for preparation of the Annual Credit Plan by the State Level Bankers' Committee (SLBC) for the upcoming financial year.

Policy Measures:

The performance of agriculture has not been satisfactory since the early 1990s. It is time to focus on root causes of farmers' suicides in the state. Indebtedness of farmers should be reduced by improving institutional credit and steps should be taken to improve viability of farming. The following policy measures should be taken to save the farmers in the crisis of indebtedness:

1. The loans taken by farmers can be used for consumption purposes also. So it should be operationalised through Kisan Credit Cards. The Kisan Credit Card (KCC) is a credit delivery innovation for providing adequate and timely credit to farmers under a single window with a flexible and simplified procedure.
2. Since the credit accessibility is a major problem in rural economy, intervention of formal institutions through SHGs and other micro credit enterprises should be encouraged.
3. Non-Governmental organizations should forward to involve in activities of SHGs to regulate the private money lenders.



4. Insurance schemes may be devised to mitigate exposure to risk-yield as well as price shocks. Crop insurance will be linked with yield risk. Income insurance will address the poor returns, particularly for marginal and small farmers and also tenants.
5. Non farm employment opportunities in rural areas should be provided which save the farmers in the conditions of crop loss and other disaster situations.
6. Integrated Pest Management as an alternative is to be encouraged in a judicious mix of organic and inorganic farming. This will also require help in terms of agricultural extension, quality control and marketing.

Conclusion:

Even after decades of planned development there is not much improvement in the conditions of the farmers in our country. Hence, availability of timely, adequate and affordable credit to agriculture assumes importance. But it is clear that agriculture in AP has not received adequate credit support from formal financial sector. Suicides of hundreds of farmers in AP as a result of massive debt burden in the period of post liberalization are the evidence to the neglect of agriculture by the institutional sources of credit particularly the banking sector.

Improving the flow of agricultural credit is one of the important measures to improve the performance of our agricultural sector. This requires effort from all the three institutional segments - Commercial banks, RRBs and Cooperatives. Commercial banks need to find innovative ways of reaching out to farmer, RRBs need to leverage on their comparative advantage and Cooperatives have to improve their governance structures. As the premiere public institution in agricultural credit, NABARD's role is crucial in this regard. What NABARD does and how well it does will be a very critical factor in our



agricultural sector's performance. According to Andhra Pradesh Chief Secretary Minnie Mathew the number of small (agriculture) producers was high in the state and to aggregate the produce in order to help them is needed. Citing a recent survey, she said six out of 10 farmers in the country were ready to quit farming if they found an alternative. Therefore all the measures which will help the farmers should be given utmost importance by the Government of India and the state governments.

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EFFECTIVE PARENTING FOR CHILD'S DEVELOPMENT: NEED OF THE HOUR

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Introduction

Parents typically receive little or no training other than the casual observation of others or modeling the parenting styles they learned from their own parents. And, they are often removed from their extended families that could provide support, guidance, and respite from the stresses of raising children. Responsive behaviors in this framework promote joint engagement and reciprocity in the parent-child interaction and help a child learn to assume a more active and ultimately independent role in the learning process. As a parent we can't completely bank on a school to teach basic life skills to adolescents. Parents have a pivotal role to play in their child's educational achievements and overall development. Research suggests that there is a tangible relationship between children's performance and efforts made by parents in supporting their education. So parents play a highly influential role in the social and academic development of a child.

Because children spend a significant portion of their day at school, the educational community shares parents' interest in managing and protecting children, and teaching academic and other basic life skills, problem solving, creativity, and discipline. Discipline is a word that can make people uncomfortable because it is associated with punishment. However, the word discipline comes from the Latin



word discipline, which means “instruction” or “teaching.” It defines a relationship where the parent is the teacher and the child is the student. Effective parenting is safe, nurturing, and instructive. It is not a “hands-off” or unrestricted freedom approach that fosters a lack of respect for others or ignores the importance of persistence in work efforts. Nor is it a primarily negative or punitive approach that is emotionally, socially, or physically harmful and ineffective in handling aggressive behavior. The National Association of School Psychologists supports the use of both verbal and nonverbal discipline practices that treat children with respect and shape children’s thinking and behavior to encourage self-management, self-worth, caring for people, and other positive behaviors.

Parent’s role to support their child’s learning at home:

Demonstrating a positive attitude about education among children

What parents say and do in their daily lives highly influences the development of positive attitude in children towards learning. To a large extent, parent’s attitude towards education builds the children’s confidence as learners. Parents must show their children that they value education which has helped them to achieve a lot of success in their lives. If they act and behave as mentors, it will contribute significantly to their child’s academic success.

Over view of child’s usage of TV and Internet

Children today often spend more time watching TV, playing video games and using the Internet for unproductive activities rather than learning & academic activities. Parents need to regularly monitor how their children spend free time. They must offer children ideas about using the social media effectively for learning purposes instead of sharing jokes and photographs.



Motivating the children to read

Habit of learning not just helps in school, but it contributes to a better life as well. Importance of reading habit cannot be undermined. Reading is the key to lifelong learning.

Effective interaction with children

Parents must spend quality time with the children talking about their school, friends and play. Talking and listening to your child plays an immense role in developing their learning quotient. It is through such conversations that children pick up speaking and listening skills, which are so important for success. Children who do not spend enough time listening or interacting with their parents often have been reported to have problems in expressing themselves at a later stage.

Supporting children to learn independently

A habit to learn independently is an important quality that every child should have. Parents can help children to develop these qualities by establishing reasonable rules that they enforce consistently. They must make it clear to their children that they would be held accountable for all their activities, both within and outside home.

Promote active learning

Active learning involves children playing sports, spending time with friends, playing musical instruments or doing other extra-curricular activities. While doing these activities, they learn essential life skills. This is the training ground for them for their social life.

Social learning

Group learning helps children to grasp concepts quickly. However, thanks to the increasing number of nuclear families, increasing distances and growing safety concerns, children are unable



to develop a group or travel regularly to meet and study with their peers. This makes it hard for them to cultivate a number of essential skills. Online social learning can now effectively substitute the conventional group learning methods. There are innovative educational learning websites that help children inculcate critical thinking and problem solving skills. They provide an innovative and unique approach to learning & education which channelizes creativity and improves academic performance. Social media technologies and virtual classroom tools have contributed to the advancement of e-learning and they will continue to do so for the many years to come. Future scope of e-learning is bright and parents need to factor it in their children's education.

Developing a Trusting Relationship

Generally children feel loved and respected by their parents; they simultaneously increase their self-confidence in their independent decision-making and also are more accepting and responsive to their parent's direction. Parents form trusting relationships with their children by being predictable and mature in their own behavior. Parents also foster trust by protecting their children from harm while holding them responsible for the consequences of their own behavior (as is reasonable given their age and abilities). Children who feel safe to make mistakes can learn from them and make wiser decisions in the future. A trusting relationship is the cornerstone of both effective parental discipline and the development of self-discipline in the children.

Developing Appropriate Expectations

Its dire need that, Children need to understand their parents' expectations, and to believe that they can meet those expectations. The expectations must be appropriate for each child's age, abilities, and temperament. Children with learning, physical, or behavioral



disabilities provide additional challenges to parents who must adjust their expectations to their child's unique needs and developmental patterns.

Setting Limits

Limits need to be explicitly and regularly communicated to children and should be enforced consistently. Limits can help children feel that the world is predictable, orderly, and safe. Again, parents should consider each child's age and unique developmental factors when establishing limits, and review these limits regularly to adjust for their child's continuing maturity. The consequences for challenging limits should be clear, appropriate, and when possible, natural and logical in relation to the offense.

Offering Encouragement and Recognition

Planning, problem solving, discipline, positive action, self-restraint, and accomplishment are the basis for effective behavior management and should be abundantly encouraged and recognized by parents. Supporting these children's efforts and recognizing their positive behaviors will increase these behaviors.

Role of schools to Encourage Effective Parenting and Discipline

There are many proven ways like Peer mediation, conflict resolution, social skills training, and counseling help children to develop responsible behavior. These can be developed through regular communication with parents about these skills and by providing opportunities for parents to practice them with their children. Parents' participation can include informative meetings or printed materials sent home that inform them of the basic ideas of the programs and give the parents cues about how they can support, encourage, and incorporate the learning into home life. School psychologists can bring leadership, research, management, and coaching skills to these programs.



Consultation with Parents

School psychologists have unique opportunities to talk with parents about development and discipline. As part of the consultation, school psychologists can provide parents with behavioral and developmental expectations appropriate to the child's age and abilities. They can also provide parents with methods for problem solving, behavior management, listening skills, and encouragement and recognition. Information about school, community, Internet, and other print and media resources can also be shared, as well as referrals to other specific community programs or professional services as needed.

Parent Education Classes

The School psychologists help parents to develop positive approaches to behavior management including limit setting, use of recognition and reinforcement, giving effective directions, increasing the effectiveness and satisfaction in parent-child interactions, and using negotiation and mediation. School psychologists can also provide guidance to parents on school-related concerns such as homework, peer relationships, time management, and using report cards to evaluate progress and make plans for future accomplishments. They can also provide information and provide guidance as requested on related home management issues such as chores, allowance, dating, and employment while in school.

Conclusion

Responsive parenting, according to many descriptive studies and fewer experimental studies, is an important process for supporting young children's learning. As both normal and high-risk children benefited from responsiveness that provided affective-emotional and cognitively responsive support, the effectiveness of responsiveness seems best understood when it is defined as a broad construct. Recent evidence shows that certain responsive behaviors may provide different



types of support for children's learning and this support may vary depending on a child's developmental needs. There are many new research avenues that need to be explored and questions addressed in recent studies that require further examination. Raising emotionally healthy, self-confident, motivated, and self-disciplined children is a challenge for parents. NASP encourages school psychologists and other professionals working with children and families to help parents to develop effective parenting and discipline practices that are positive, safe, and instructive. School psychologists can help parents by supporting, developing, and implementing school and community programs that build healthy parent-child relationships and strengthen the home to enable children to become caring, responsible, and contributing members of society.

Implications

The importance of responsive parenting for young children's well-being has much policy implications. Policy and practice decision-makers need to pay particular attention to parents who are most at risk: they need use ways to facilitate change in parents' behaviors, taking into consideration factors such as parent beliefs, social support, mental health status, in order to maximize effectiveness. Synthesis of relevant research should guide new investments in parent programs and the development of research initiatives concerning responsive parenting. Developmental science is frequently not well integrated into policy or program application. Given the critically important role of early experience in brain development, policy-makers have an interest in making sure that young children's environments (e.g. home, child care) are of high enough quality to promote positive outcomes. When new investments are made in publicly funded services for children and families, there is often a greater emphasis on accountability. This should serve to encourage a greater consideration of research-based evidence that can better assure program effectiveness.



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THE CONCEPT OF *SANYASA* OR SELF-REALISATION (RENOUNCED LIFE) IN R.K. NARAYAN'S *A TIGER FOR MALGUDI*

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R.K.Narayan, Probably the most accomplished and most widely read Indian novelist writing in English today, was born on October 10, 1906 in Madras. He is one of the founding pillars of Indian Writing in English is an institution in himself. Born and brought up in a traditional South Indian family, Narayan is a true Indian both in spirit and thought. If Indian novel in English has secured a place of prestige in Indian English Literature, it is mainly the result of the sincere efforts of the leading writers like Mulk Raj Anand, R.K.Narayan and Raja Rao. Each one of them has contributed to the rich thought and technique of the form: the human centrality of Anand who brought humanism and the 'stream of consciousness technique'; Narayan who had depicted in his novels the life in a hypothetical town of Malgudi, its mediocrity, its pathos and its comedy with a rare touch of irony and compassion; and Raja Rao who has developed metaphysical novel so as to redefine man's relation with the Absolute. If Mulk Raj Anand is a novelist of the down-trodden and the have-nots, Narayan may be described as a novelist of the middle class. Like Anand, Narayan too is a class by himself. His novels present a true picture of the Indian intelligentsia confronted with the various problems of life. As William Walsh says "If Anand is the novelist as reformer, and Narayan the novelist as moral analyst, Raja Rao is the novelist as a metaphysical poet." (Walsh 31)



Narayan writes with complete objectivity, with a strange mixture of humour and irony, and an underlying sense of beauty and sadness. He successfully projects the true image of India in his novels by his meticulous re-creation of Indian landscape and realistic portrayal of Indian life and characters. In each of his works, Narayan presents the slice of life, as he sees it, with perfect sincerity and truthfulness. His one single aim is to amuse and entertain his readers by presenting before them life's little ironies, realistically and vividly. His humour is all pervasive and most varied. His humour is genial and kindly, for he accepts life as it is, with all its follies and foibles.

Varnasrama Dharma is one of the basic principles of Hinduism. It is a peculiar characteristic feature of Hinduism. The word *Varnasrama* is a combination of *Varnas* and *Asramas*. The word *Varnas* tells the meaning of social origin of the society that is the origin of four classes in a society. The word *Asramas* or Stages tells the meaning of spiritual order of life in a *Vedic* society. The four *Asramas* or Stages are *Brahmacharya*, *Grihasta*, *Vanaprastha* and *Sanyasa*. The *Varnasrama Dharma* system is progressive detachment from material enjoyment. It gives discipline to a man in the society. The ultimate goal of the *Varnasrama Dharma* system is Bliss or Self-Realisation. According to *Varnasrama Dharmas* the human life is divided into four parts – the first part is *Brahmacharya* or Bachelorhood (Student Life), the second is *Grihasta* or Householder (Married Life), the third *Vanaprastha* or Detachment (Retired Life) and the fourth part is *Sanyasa* or Self- Realisation (renounced Life).

The Renounced order, *Sanyasa*, is the last stage of life which is considered for spiritual advancement. In this stage of life, the person leaves his family in order to give up any attachment to his wife and children and develops *Vairagya* or a state of dispassion from material life. He renounces all worldly thoughts and desires, and spends the rest of his life in spiritual contemplation.



R.K.Narayan's *A Tiger for Malgudi* (1983) represents the fourth stage, that of *Sanyasa* or Self-Realisation (Renounced Life). *A Tiger for Malgudi* is mainly a story in a tiger's version. It is a fictional autobiography of a Tiger. Here the Tiger, called Raja is the protagonist and the story is set in and around Malgudi. The central characters in the novel are the Tiger and the Master. R.K.Narayan intricately draws parallels to the stages of life of man and tiger and depicts the human life through the eyes of a Tiger. Unlike other novels of R.K.Narayan, the novel is a direct flow of philosophical discourse. In this novel, he uses the *Panchtantra* technique allegorically and giving philosophical touch to an animal is a new concept in Indian English Literature. It does not mean that this is an animal story. The Tiger is, the hero, the only animal and other characters are human beings – and thus the novel acquires a unique position used by Narayan in a convincing manner.

In the Introduction of the novel Narayan "recalls the great event of Kumbha Mela which recurs every twelve years at the confluence of the three rivers, Ganga, Yamuna and Saraswati in Allahabad where he comes across a hermit with his companion a tiger. He does not hold the animal on a leash since he claims they were brothers in previous life". (Ramtake 89) *A Tiger for Malgudi* is on one hand a book of action and on the other a fable with rich symbolic overtones. R.K. Narayan in his introduction to *A Tiger for Malgudi* says:

Now, in my story the "Tiger Hermit" employs his powers to save the tiger and transform it inwardly - working on the basis that, deep within, the core of personality is the same in spite of differing appearances and categories, and with the right approach you could expect the same response from a tiger as from any normal human being (9-10).



The novel has two main strands. One – the early life of the Tiger, the other, the early life of the Master. Both the Tiger and the Master's life merge at a later point and each of them attains Self-Realisation in his own fashion. The Tiger recollects its early days as cave-dweller when in course of time. It is a magnificent creature – eleven feet from tip to tail and the terror of Malgudi. The Tiger says, “Considered myself the supreme lord of the jungle, afraid of no one, striking terror in others. It was, naturally, a time of utter wildness, violence, and unthinking cruelty inflicted on weaker creatures” (13).

He lives a carefree jungle life but soon he meets his match in the form of a tigress. At first there is opposition but soon reconciliation and the Tiger and tigress live together and a litter of cub is born. The little ones grow up gradually and there is a fine description of the Tiger as house-holder looking after his younger ones. One day the cubs go beyond safe limits and they are captured. The Tiger goes in search of the little ones and for the first time comes into close vicinity of human beings and watches them. Soon the Tiger finds an easy way out to get its food, by carrying away domesticated and defenceless animals. The Tiger has transgressed the territory to which he belongs to the jungle and enters into the human environment where in spite of his ferocity and strength he is no longer the lord. As it ruminates:

Looking back, I feel that I should not have chosen the easy path-of raiding villages. Stepping into human society was a thoughtless act. Instead of living the rest of my life majestically as an honest-to-god tiger going in and out of his cave, eating and sleeping, performing no act except what he wished, lord of the Jungle, before whom other creatures from a squirrel to a bear quaked in fear, I had let myself in for ultimate slavery. (28).

At this point the proprietor of the Grand Malgudi Circus who calls himself Captain takes interest. The Captain is very shrewd and



manages to get the information from the forest guards and has a glimpse of the Tiger returning to his cave. The trap is laid and the Tiger though cautious at first ultimately yields to temptation and is trapped. When he is trapped and for first time put in a cage he says, "The trap was narrow and I felt cribbed and cramped. I, who had lived a full and free-life – stretching myself as I pleased, or burying myself in the jungle grass - now had to keep standing as the trap on wheels was drawn along" (43).

Now the Tiger is limited to a caged life. He is taught a number of new tricks by the Captain and the Tiger had to perform all those tricks at different shows and becomes a celebrity among the other animals. Later he becomes a hero in a film and works slavishly. He enjoys freedom when he breaks through the film, shooting camp and wanders into the town. In this situation the grandeur and the elemental force of the Tiger is brought out and no one dares to approach him and there is confusion and chaos all around as the Tiger walks away. Amidst all the confusion and commotion a *Swamiji* enters, whom the Tiger refers to as My Master. The Master enters the room where the Tiger is. At first the Tiger tries to dash forward to kill him. But soon feels some strange power that the Master has over it. Raja subsequently is picked up by a holy man, the master to whom he becomes a true disciple. The Master or *Sanyasi* protects him from a terror – stricken mob and brings about a change in him. He applies powers to save the Tiger and transforms it inwardly. At this point the Master delivers a message to the Tiger which is perhaps the very central concept of the whole novel. He says:

Every creature is born with a potential store of violence. A child, even before learning to walk, with a pat of its chubby hands just crushes the life out of a tiny ant crawling near it. And as he grows all through life he maintains a vast store of aggressiveness, which will be subdued if he is civilized, or expanded in some manner that brings



retaliation. But violence cannot be everlasting. Sooner or later it has to go, if not through wisdom, definitely through decrepitude, which comes on with years, whether one wants it or not. The demon, the tormentor, or the tyrant in history, if he ever survives to experience senility, becomes helpless and dependent, lacking the strength even to swat a fly. You are now an adult, full-grown tiger, and assuming you are fifteen years old, in human terms you would be over seventy years old, and at seventy and onwards one's temper gets toned down through normal decay, and let us be grateful for it. You cannot continue your ferocity forever. You have to change (145).

The message of the Master is a summary of the stages leading to ultimate *Sanyasa* and realization of the self. The Tiger meekly obeys the Master and is led away by him into the forest. The Tiger lives as a companion of *Swamiji* for years. The next stage of the Tiger is spent in living peacefully with his Master in the forest. The Tiger now tries to learn the ultimate meaning of life as the Master keeps on preaching him about God and the infinite, the Tiger imagines it in its own context as an enormous Tiger filling the earth and the sky. The Master sees some meaning into the image of God that the Tiger has and says:

What we must not forget is that He may be everything we imagine and more. In the Bhagavad Gita He reveals himself in a mighty terrifying form which pervades the whole universe in every form of life and action. Remember also He is within every one of us and we derive our strength from Him... (158).

The Master is one who renounces everything and undergoes a complete change of personality. He has freed himself from all possessions and human ties. As M.K.Naik says "*A Tiger for Malgudi* begins as a simple and rather artless animal fable; it ends as a profound moral statement." (Naik 21) But the Tiger grows old and the Master had to find a safe place for Raja. So he took him to the zoo in the town



the Master had taught him not to harm human beings. In this situation the Master's parting words are remarkable.

Raja, old age has come on you. Beautiful old age, when faculties are dimmed one by one, so that we may be restful, very much like extinguishing lights in a home, one by one, before one goes to sleep. Listen attentively.

You may live a maximum of five years; I don't think we should risk your suffering starvation or attack from other creatures or hunters. Once they know you are old and weak, they will come for you and you are going to be alone because we are about to part. Last night I realized that the time for my attaining *Samadhi* is near at hand. I must prepare for it by releasing myself from all bondage... As a first step, I'm releasing you (174).

A totally transformed form of a human being appears in the role of the Master in *A Tiger for Malgudi*. His profound realism in spirituality is found all through since his appearance at the school. This is the *Sanyasa* stage where the Master possesses some cosmic powers and uses them to transform a Tiger. He practiced yoga and is now an enlightened soul because he left his home not out of wrath 'but out of an inner transformation.' He renounced his family and all material possessions one midnight just like '*Siddhartha*'. Jayaraj the picture-framer of Malgudi says the Master's name was Govind or Gopal. He was an active participant in the Indian Independence Movement and later on wanted to go abroad but never did. He was a successful man and lived in the posh North extension locality. One day he just vanished abandoning his wife and children. As the Master himself explains:

I was a man of the world, busy and active and living by the clock, scrutinizing my bank book, greeting and smiling at all and sundry because I was anxious to be treated as a respectable man in society. One day it seemed all wrong, a senseless repetition of activities,



where one's head always throbbed with the next plan, counting time or money or prospects – and I abruptly shed everything including (but for a bare minimum) clothes, and fled away from wife, children, home, possessions, all of which seemed intolerable. At midnight, I softly drew the bolt of our back door, opening on the sands of Sarayu behind our house at Ellamman Street, while others slept, and left very much in the manner of Siddhartha... They searched but gave up eventually, concluding that I was washed off in the Sarayu, which was in flood at that time... I trudged and tramped and wandered through jungles and mountains and valleys not caring where I went, I achieved complete anonymity, and shed purpose of every kind, never having to ask what next. And so here I am, that's all you need to know (161).

All the busy life he is leading seems senseless and abruptly leaves everything and everyone intolerably. He realised the ultimate reality of life, shed all his cravings and started living in isolation with meagre food and meditation. The essence of his teachings to the Tiger is so practical that one has certainly to arrive at such realistic thoughts. He teaches that a sense of time is not required by a renounced person. Nobody bothers about the present but worries about the past and the future and loses what is existing. The Master is not tempted by his wife's invitation because he has to undergo a lot of hardship to reach this stage of *Sanyasa* and so rejects her. By this time he has erased his name and identity from his mind completely. He says that one has to worship the Ultimate, i.e., God. He is reluctant to be called '*Swamiji*'. He has gained such a power of taming a wild animal.

The Master has obviously gone through the three stages of *Brahmacharya*, *Grihastha*, and *Vanaprastha* and has now reached the state of *Sanyasa* or Self-Realisation. Again when his wife identifies him and comes to see him in the forest and asks him to come home he says:



Listen attentively: My past does not exist for me nor a future. I live for the moment, and that awareness is enough for me. To attain this state, I have gone through much hardship; I don't have to explain all that now. I have erased from my mind my name and identity and all that it implies. It would be unthinkable to slide back. You must live your own life and leave me to live mine and end it my own way (171).

We see that the Master is one who is now preparing for the ultimate or *Siddi*. It is the mark of his attaining *Sanyasa* or Self-Realisation as is seen when he is able to communicate with the Tiger and treat it like a kindred spirit. The Master perhaps finally realized the true self, a self that is all pervading, a self that is omnipotent in its understanding and a self who is able to communicate with the Tiger. The life cycle for the Master on this earth is complete. He has the wisdom of shedding away all fear which again enables him to approach the Tiger. He has conquered anger, and tries to wipe it off as he does it successfully with the Tiger and with equal success but accompanied by a threat when he comes across some people quarreling in a village, he says "If I find you fighting again, I'll be back to stop it. Take care. You should not need a tiger to keep the peace" (156).

The Tiger also reaches the stage of *Sanyasa* or Self-Realisation of the self. Under the guidance of the Master he is able to visualize the Universal self. The Tiger transcends the emotions of fear and anger as he meekly steps into the cage to be taken to the Zoo, which offers a contrast with his being caged earlier. For the Tiger now the cage is no restriction or limitation as he has transcended the physical world. The future that the Master says the Tiger will have is perhaps the essence of transcendence. At the Zoo the Tiger is going to give pleasure to hundreds of people that would come to see it. The Tiger is in no way related or indebted to these people. It gives them pleasure by just being a Tiger and no more or no less. It is the glory of the pure self.



It is a novel that shows the transformation of a Tiger and the Master who has already reached the stage of *Sanyasa*. Detachment of the self or ego plays a major role in *Sanyasa* or Self-Realisation. The suffering is equal to a man or a beast if led by the ego. Once it is shed off like the leaves of a tree, it is free from all bondage. This realisation occurs both in the Tiger and the Master. This stage is achieved first by the Master who leads the Tiger also into it by a beautiful comparison of old age to the extinguished lights before one goes to bed. By conquering his ego, the Tiger transcends the emotions of fear and anger and becomes free from the limitations of the physical world. The Master achieved this spiritual knowledge by his own experience of self realisation whereas the Tiger is led into it by the Master with his power owned in the stage of *Sanyasa*.

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A STUDY ON GULBARGA MURALS

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INTRODUCTION

A **mural** is any piece of artwork painted or applied directly on a wall, ceiling or other large permanent surface. A distinguishing characteristic of mural painting is that the architectural elements of the given space are harmoniously incorporated into the picture.

Some wall paintings are painted on large canvases, which are then attached to the wall (e.g., with marouflage). Whether these works can be accurately called "murals" is a subject of some controversy in the art world, but the technique has been in common use since the late 19th century.^[1]

Mural paintings of India have its own importance in the global painting. In Hyderabad Karnataka region of Karnataka had given to a large contribution to the mural paintings. Through the unique feature of this region people become artist and patrons of the mural paintings.

The heritage of mural paintings has its continuation construction made this land wealthiest. This art not only draw the attention of the world but also made it alive. Mural art is not started recently it has its own history. It has changed many times. It has differently created by person to person and community to community. It has created on the basis of society, religious belief, and way of living. Each mural has its own contemporary details. It has important role that to explain about religious, political, cultural, historical aspects. Many incident had occurred but a base model never vanished. Gulbarga city also hasn't exception of this art. The houses of Gulbarga has been



reconstructed, Mud walls changed into grained wall. Now-a-days many old houses had these murals on their walls.

The purpose of murals of ancient tradition has its own stage but modern style is different for this. Formerly we have see only murals on palace, important buildings and on temples but at present we can find it on walls of playground, garden, hotel, railway station, Khadibhandar, Muslim and Science parks. It also find on house wall. These mural reforms done only Bangalore and Gulbarga.

Gulbarga is land of artists. Many activities of arts can find in this region.

SIGNIFICANCE OF MURALS

Murals are important in that they bring art into the public sphere. Due to the size, cost, and work involved in creating a mural, muralists must often be commissioned by a sponsor. Often it is the local government or a business, but many murals have been paid for with grants of patronage. For artists, their work gets a wide audience who otherwise might not set foot in an art gallery. A city benefits by the beauty of a work of art.

Murals can be a relatively effective tool of social emancipation or achieving a political goal. Murals have sometimes been created against the law, or have been commissioned by local bars and coffeeshops. Often, the visual effects are an enticement to attract public attention to social issues. State-sponsored public art expressions, particularly murals, are often used by totalitarian regimes as a tool of mass-control and propaganda. However, despite the propagandist character of that works, some of them still have an artistic value.

Murals can have a dramatic impact whether consciously or subconsciously on the attitudes of passers by, when they are added to areas where people live and work. It can also be argued that the

presence of large, public murals can add aesthetic improvement to the daily lives of residents or that of employees at a corporate venue.

MURAL PAINTINGS OF GULBARGA CITY



Fig 1: Mural painting in KaryaSoudha(Minividhan Soudha), Gulbarga

Among all building in Gulbara most attractive building is Karya soudha, it is also known as Minividhana soudha. If you enter the assembly of Karyasoudha you can find mural art over there. This mural paintings created by the artist Prof.V.G.Andani. This mural paintings gives message of sacrifices and history of education. Most of part contain red colour means it may be indicate sunlight and burden of Gulbarga. On that wall we can also find smiling face of Buddha, Mahaveeraa saints and also architecture. It also represent soul of this region people. On the left side we can find a potrait of Dr.B.R.Ambedkar, Neharu, Indira Gandhi and Mahatma Gandhi travelling and chariator who carry them. Above flying white dove and below we find University painting all this express about who situation of life.

Gulbarga has far away from all region but it has developed day by day. This is mainly due to the college of Ideal fine art institutions. In this orientation mural paintings also created and through explain about its important to the localates. In this organisation we can see three to four different style of murals. First one presto style of mural, second one is using neat acrylic sheets, third vary tyle of mural and fourth one

is Madhubani style of mural. The beginning of the eighties artist Andani has realised the requirement of different style of arts. The artist Andani had created mural for eight side of this building. It has also reflected the nature and local folk culture using blue and white colour. They try to run the majority of parts woman idol. Like this using lines painted folk Kolata group of people; between a cat ahead been tied a bell around his neck and aside there is a rat, all these gives a message a something. This is kedage(Mosaic) mural. It has consisted acrylic sheet.

Artist Chitrashekar had drawn the portrait of Andani's mural. This sheets of acrylic that student of college has arranged. This mural builtd on the middle way of cottage. This art has mixed with mosaic method.

Mural painting is a most important visual art which tells about heritage background of our culture. The wall and Tarasi are most important place to create this mural paintings. This is a example of world famous Ajantha's mural paintings.

The most important point is decorated on wall with a line and colour painting. Ancient day women were drawn rangoli using with colour, its common that day. Now that kind of rangoli draw on wall is exceptional.



Fig 2: Mural Painting in M.R.Medical College, Gulbarga.



Now, people will bring enamel paint and paintings and readymade picture to paste on wall president of M.R.Medical College and education lover Sri.Mahadevappa Rampure, idol had been constructed, this idol constructed by Dhanjaya Shilpi. Further enter into corridor there we can also find a big and attractive mural paintings which gives a message of medical field. These mural paintings and constructed by Dr.Akash.D.W and helped by former minister of Hyderabad Karnataka Dr.B.G.Javali. This mural reflects the message of medical education. This was build by cement wall using white Arcylic Colour. Acrylic colours has unique feature that is has long lasting paint and also gives positive attitude towards environment.

These figures created style of Gandhar which is one of the Indian style. This tells the extracts which begin with the Brahma Omkara and it ends of Yama. And also showed the middle it had created the development of Medical and Medicine life. After words a great doctor Shushruth rushi at first time he introduced surgery. Now-a-days a new method of using CT-Scan also created at end to relieve Yama means death, it is indispensable.

If we further move to Govt. College aside we find Virendra Patil Kalyana Mantap, inside there is idol of Virendra Patil which has 5x7 foot combine model of mural. It has combined a normal wall changed and created into eternal. This mural is represent that a musical band enters into Kalyan Mantap.

Who wants to observe a beautiful mural the best place is University of Gulbarga. Aside of Karysoudha there is a idol created by Venkatachalapati from Bangalore. This gives a message of education, Science and Sports. As same as we can also find mural which used cement and glass represent folk subject created the wall of Kannada Adhyana Department. We also find this mural in another department of Mathematics, it is based on the same subject.



We can also find mural paintings, on hotel, theatre, education institution, hotel and marriage hall. Here we can also find ancient subject to life of modern subject and traditional style of modern method. Here they created a folk style. Which attract to all. Many wall have traditonal murals of Chaina and Italy. We also find a line painting as well as various different colour painting. They also used a pieces of tiles, stone, cement and etc. Nearly these arts has 20 to 30 feet high. The rich people corporates organisation gave lot of donation to these mural. Many middle class people also donated. Some painting painted with no cost.

Dr.V.G.Andani, SS.Simpi, Rajesh Devanagaoukar, Amruth Sahu, Dr.Akash.D, Verendra Shah,Rajkumar S.K,Vikram Gokhale, Santosh Rathod etc., like these now also many people decorating murals.

City arts school gallery also exhibits mural paintings. It also become permanent exhibition of mural paintings.

CONCLUSION

Among the mural painting recorded in the mapping of the Gulbarga city there have been so many well painted in the fashion mural. Those gives a good message to the society by seeing that viewers can understood the importance of the mural painting. Now in current era the mural painting plays a important role to circulate the message from mural artist to the citizens in the attractive manner. And most important aspect of the mural painting is that attracts the concentration of the viewers. And still mural painting has to make journey to reach in all public places and to every citizens.



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SOCIO-PSYCHOLOGICAL IMPACT OF SOAP OPERAS

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INTRODUCTION

Human beings express their nature by creating and recreating an organization which guides and controls their behaviour in many ways. This organization liberates and limits the activities of men, set-up standards for them to follow and maintain. Whatever the imperfections and tyrannies it has exhibited in human histories, it is necessary condition of fulfillment of life. This organization which is responsible for fulfillment of life of every individual is called society. Man in every society has suffered from one or the other problems. Men in modern societies are also experiencing various problems and his behaviour gets affected by many things, media is one of them.

Media: Media is the plural of the word medium, means which is in-between source and receiver. Media are the vehicles or channels which are used to convey information, entertainment, news, education or promotional messages. Media includes every broadcasting and narrowcasting mediums such as newspapers, radio, television, books, billboards, magazines, pamphlets, brochures and internet.

Television: Also called AV (audio-visual) medium, television is all pervasive across the globe. It is continuously altering the debates on



society, changes the emotions, tastes, cultures and personalities in maximum possible way as compared to other mediums. Television has included all forms of social life in the ambit of its content which is represented by program formats/genres; it also has created new paradigms of life, made social change instant, information dissemination easier and quicker. The creative delivery of television content enforces receivers to replicate the actions and emotions in their activities depending on the ideology and the consumption patterns of viewers.

Television has become one of the most important mass media tools especially in recent years. *Dorr(1986)* states that TV stands out from other media as it is generally used more and can present more lifelike content than most of other media. Television habits consist of patterns of behavior determined by the amount of time and importance individuals give to watching television broadcasts and recorded videos and DVDs. Ever since the late 1940s when television first became available, social scientists have been interested in its effect on behavior. Originally seen as an entertainment for adults and older children, television in the twenty-first century is watched by all age groups, including infants.

Soap Operas: Creativity is limitless nonetheless imaginable and feasible in the world of television. The one format of program called soap operas includes all forms of creativity assorted in the dynamics of social life including interactions, relations, conflict etc. The term Soap opera was first used in 1930's for radio dramas and later was extended to TV in 1960's when soap companies sponsored the special programs targeting homemakers. Soap opera or serial drama or simply soap is a serial drama on television or radio that features related story lines dealing with the lives of multiple characters. The stories in these typically focus heavily on emotional relationships to the point of



melodrama. Sometimes referred to as telenovelas is also the kind of serial format which has the similarity of content with soap operas.

Functions of soap operas:

- 1) Soap operas inform and educate people.
- 2) These are the best means of entertainment especially for women.
- 3) Soaps give sense of pride and empowerment to women.
- 4) Soap operas can act as an agent of change in development.
- 5) It operas promote trade and industry through advertisements.
- 6) Soap operas help in the process of acculturation.
- 7) It helped in improving the status of women in society.
- 8) Soap operas have helped in the modification of behaviour of people i.e. positive or negative.
- 9) Soap operas have started to write plots and content for the programmes highlighting social issues especially injustice in society of weaker sections.
- 10) Soap operas are even promoting developmental schemes like women education, empowerment and gender equality.

Entertainment or edutainment are often part of larger communication approaches of soap operas. These approach requires an evaluation component which typically assesses attitude and behavior change among target populations. However, research on the effects of entertainment-education soap operas has been criticized lately.

Sherry (1997) reviewed twenty studies on effects of pro-social soap operas. Sherry's findings question claims on the extent of previously reported attitudinal and behavioral changes resulting from exposure to soap operas' messages. However, Sherry does not find enough evidence to dismiss the potential role of *telenovelas* (the programmes which have similarity of content forms with soap operas) for social change either. He argues that although it would be a mistake to attribute powerful effects to pro-social telenovelas, there is not "strong evidence to recommend diverting scarce resources to the soap opera strategy" (p.98).



From an empirical standpoint, the crucial problem in assessing effects of pro-social soap operas lies in the difficulties to isolate the amount of behavior change that can be attributed to exposure to a soap opera messages.

Soap operas can be distinguished by their specific narrative form. These characteristics include overlapping intrigues that are highlighted by the end of each episode and a community of characters with dynamic and complex interactions. Romantic and sexual relationships are central among the issues tackled, as are family ties. Moreover, the plot usually highlights emotional and moral conflicts.

Most significantly though, soap operas concern with the everyday lives of everyday people and their problems, big and small, it appears to be one of the main reasons why the genre "*Hum Log*" (the first soap opera on Indian television) was so popular. It represented the values, thinking and beliefs of the middle-class Indians and was tremendously popular among all sections of society. (Singhal and Rogers, 2001). The soaps that followed dealt with different issues prevalent at that time. Soaps that gained immense popularity were '*Humrahi*', '*Bunyaad*', '*Yeh jo hai Zindagi*' '*Tamas*', '*Mahabharata*', '*Ramayana*'. Telecast at the national level, they were watched by a large section of society across the country. The surveys conducted by various agencies revealed that the viewers rotated their work and leisure patterns around the timing of these soaps so as to avoid missing of any of the episodes. These soaps were telecast from Doordarshan, the public broadcasting TV channel which is available throughout the country. However, soaps gained momentum in Indian history of broadcasting when cable television came to India and soaps became a regular fare in television programming. They soon captured the attention of the viewers and these soaps took the top position in the rating scales. For a majority of viewers, soaps are a major attraction for them to watch television for 2-3 hours every day and without any



breaks. Each satellite channel approximately telecasts 10-12 soaps everyday of half hour duration and run into 100s of episodes usually for 3-4 years continuously depending on the type of story which devises soap operas into either "open soap opera" (which runs continuously without any end) or "closed soap opera" (which ends after story completes).

The popularity of soaps has become impossible to ignore. It becomes interesting to know why so many women enjoy them. Studies conducted on the influence of soap operas on viewer's attitudes indicate the growing popularity of soaps all over the world, but at the same time it is also significant to study the way the content is portrayed in these soaps, particularly in India where socio-cultural values influence the lives of individuals. Portrayal of negative content in soaps can influence the society in a negative way. Socio-cultural values are mostly depicted negatively in Telugu soap operas of Andhra Pradesh. Soaps representation of women invites a serious challenge. And this naturally, needs a reexamination of these soap operas in relation to socio-economic and cultural values.

SOCIAL IMPACTS OF MEDIA

The mass soap occupy a high proportion of our leisure time, people spend an average 25 hours per week watching television and most of this time is spend in watching soap operas. For children, watching television takes up a similar amount of time to that spent at school or with family and friends. While school, home and friends are all acknowledged as major socializing influences on children, a huge debate surrounds the possible effects of the soap operas and findings both in favour and against effects are controversial. However, in majority of cases soap operas have proven to have negative impacts on children.



The possibility of Soap operas effect is often seen to challenge individual respect and autonomy, as if a pro-effects view presumes the public to be a gullible mass, cultural dopes, vulnerable to an ideological hypodermic needle, and as if television was being proposed as the sole cause of a range of social behaviours. Such a stereotyped view of research tends to pose an equally stereotyped alternative view of creative and informed viewers making rational choices about what to see. Overview articles often describe a history of progress over the past seventy years of research which alternates between these two extremes -- first we believed in powerful effects, then came the argument for null effects, then the return to strong effects etc. -- a history whose contradictions become apparent when old research is re-read with new eyes. Contemporary media studies sometimes define itself through its rejection of the language of effects research -- criticising the laboratory experiment, the logic of causal inference, and psychological reductionism. This rejection is, I will suggest in this chapter, in part justified and in part overstated.

Some of the impacts of soap operas are:

- Broken relationships in the family are portrayed more frequently in the soap operas.
- Disrespect towards Traditional values is portrayed more in soaps.
- The female characters of soap operas are portrayed more in stereotyped gender roles.
- Frequency of anti-social activities like murder, rapes etc are very high in soap operas.

TABLE 1 : FREQUENCY OF WATCHING TELEVISION

Respondents	Always	Most often	Sometimes	Very Rare	Total	Mean
GENDER						
Male	71(18.9)	140(37.3)	134(35.7)	30(8.00)	375	2.67
Female	58(15.4)	168(44.8)	116(30.9)	33(8.80)	375	2.66



Overall	129(17.2)	308(41.0)	250(33.3)	63(8.40)	750	2.67
t-value = 0.16 (Not significant)						
AGE						
16-20	33(13.2)	92(36.8)	108(43.2)	17(6.80)	250	2.56
21-25	58(23.2)	71(28.4)	109(43.6)	12(4.80)	250	2.70
26-30	39(15.6)	145(58.0)	33(13.2)	33(13.2)	250	2.76
Overall	129(17.3)	308(41.0)	250(33.3)	63(8.40)	750	2.67
F-ratio = 0.28 (Not significant)						
EDUCATION						
Under Graduate	25(12.1)	109(52.9)	38(18.4)	34(16.5)	206	2.60
Graduate	45(15.9)	129(45.7)	99(35.1)	09(3.1)	282	2.74
Post Graduate	54(23.3)	55(23.8)	105(45.4)	17(7.3)	231	2.63
Any other	05(16.1)	15(48.3)	09(29.0)	02(6.4)	31	2.74
Overall	129(17.2)	308(41.0)	250(33.4)	63(8.40)	750	2.67
F-ratio = 0.31 (Not significant)						
INCOME						
Under 10,000	08(17.3)	21(45.6)	13(28.2)	4(8.6)	46	2.71
10,000-20,000	62(34.6)	75(41.8)	25(13.9)	17(9.4)	179	3.01
20,000-30,000	17(6.0)	138(49.4)	112(40.1)	12(4.3)	279	2.57
Above 30,000	33(29.4)	41(36.6)	21(18.7)	17(15.1)	112	2.80
Not Employed	09(6.7)	33(24.6)	79(58.9)	12(8.9)	134	2.27
Overall	129(17.2)	308(41.0)	250(33.3)	63(8.40)	750	2.67
F-ratio = 1.21* (at 1% significance level)						



SOAP OPERAS AND WOMEN

Soap operas have gained huge popularity all over the world. The target audience of as from its inception were homemakers especially women. Contemporary soap operas content are mostly dominated by family dramas and household fights. In the process of attracting more female audiences, soaps are presenting values that are different from reality. Various studies conducted on the impact of soap operas on viewer's attitudes indicate the growing popularity of soap operas all over the world but at the same time it is also important to study the way the content is portrayed in these soaps where socio-cultural values influence the lives of individuals. Portrayal of negative content in soaps can influence the social structure, social cohesion, culture, customs, interactions and family accordance and it is observed that socio-cultural values are mostly depicted negatively in soap operas.

Soap operas are part of the everyday lives of their audience. They have successfully been able to present the everyday happenings and also form a part of the cultural exchange which goes on in both the home and the work place. Fiction is inter-woven with events in the "real" world- both those directly experienced by the viewers and those which have been reported in the media. The popularity of soap-opera rests on its undemanding nature and its preoccupation with everyday concerns (*Livingstone, 1990;56*). This could perhaps be the reason responsible for its immense popularity as a genre of television programming.

In families in which the gender roles are largely traditional, television may tend to serve to reinforce such gender roles. In this way television certainly plays a role in the construction of gender roles. All viewers have several options regarding gender images to accept them, to disregard them, to interpret them in their own way; and to reject them. As John Fiske puts it (*Seiter, Borchers, Kreutzner and Warth,1989*):



'Television is not quite a do-it-yourself meaning kit but neither is it a box of ready-made meanings'. Television offers a wide range of potential role-models, both positive and negative. Many people find these models of some use to them. It is not inevitable that viewers accept television gender images without question, but many popular commentators tend to assume that they are more discriminating than ordinary mortals. Not all women, children - or even men - are passive victims of patriarchal stereotyping though there is little doubt that television presents largely traditional gender images. There is mixed evidence about the impact of such images on gender attitudes and behavior. It is difficult to isolate the role of television, since people are influenced by their whole environment, although there is fairly widespread agreement that over time television seems likely to influence people's ideas about gender roles. In "the official soap-opera annual", editors *Bayna Laus* (1977) states that soap-operas, "in their faithful portrayal of all the happiness and the sadness, the triumphs and the prejudices, the successes and the failures in their characters lives-proves once more that today's soap operas are indeed a reflection of life". It has been found that the soap-opera from 1970 onwards are more realistic than their predecessors. However, it is contended that no genre is realistic. In fact, through stories, a fictional representation of our social structure and social relations are presented. These fictionalized representations provide a mirror of the world, showing how power is allocated in society and how dominance and submission are idealized (*Gerbner*, 1972). The social demography of the soaps, their locales, and in particular the way social status, love and romance, sickness and health, crime and violence are presented, are at best a stylized representation of the real world and at worst reflect the continuing inequalities and disparities that exist in our society. The basic questions to be addressed in communication research implies finding out about the effects of soap-operas on the behavior of the viewer and how do



soaps contribute to viewer's conception of reality that flow logically from the kinds of content of the soap-operas. Contemporary soap-operas telecast from satellite channels, mostly have female protagonists, who is traditional, yet at the same time independent and strong. Most of the soap operas focus on issues, related to women because soap-opera, since its inception were primarily targeted at women and the majority of the audience is comprised of women. A prominent and striking characteristic of all soap operas is their focus on interpersonal relationship, especially interpersonal problems. For example, extra marital relationship among the characters in the soaps is very high. Thus, we could speculate that soap viewing might affect viewer's marital relations. Marital partners might argue more as a result of viewing soaps. Seeing relationship and marriages dissolve over misunderstandings and inappropriate behaviors may strengthen viewer's real world relationships. Some viewers may learn from soap characters mistakes and avoid making similar mistakes in their own lives. Others might adopt strategic steps that soap character used effectively or discard strategies that did not help to solve the problems concerning their own interpersonal relationships. These viewing interpretations happen at an unconscious level. In comparison to interpersonal problems and situations, soap-operas spend less time on social issues which are dominant in the society. However, viewers are better informed about some issues, especially those believed by soap-writers to be more central to women's lives. Some soap-operas work on a level of empirical realism, in so far as the characters within them are presented as living in situations comparable to those of presented as living in situations comparable to those of significant numbers of their audiences. In other cases, the realism need not be of empirical kinds, which work at the emotional level of the audience. *Elihu Katz* and *Tamar Liebes* on international readings of "*Dallas*" was designed to



investigate that what it was about the soap-opera Dallas that made it compatible with the lives of its variously cultured viewers.

Therefore, this study seeks to re-examine the portrayal of social, psychological, cultural and economic values in soap operas and their influence on society. During the course of the study of this paper it was found that social, psychological, cultural and economic values in majority of soap operas portrayed negatively and fictionally. Soap operas are mainly focusing on promoting the ideology of radical feminism in the portrayal of its female characters and engages their conscious as well as conscience with unrealistic idiot box rather than the box of real social life i.e. society.

Soap operas are regarded as powerful intervening factors in the process of modernization and social development. The question that needs to be critically analyzed and examined is whether the contemporary media are still aware of their basic functions – inform, educate and entertain people. Media as the watch dog of society have the responsibility of keeping an eye on the social changes in the major social institutions and their sub-systems. Women’s empowerment should bring a situation where women can use their fullest potential and capacity to construct a better human society for all and media has a critical role to play in responding to these processes. Media commitment and support are seen as necessary for social reform and various movements towards achieving a better equality of life for women.

From the ultra – feminism of the 1960’s to the introspection on women’s status in the 1970’s, to women development in 1980’s and to women empowerment in the 1990’s, there has been a reshaping of paradigms of human development especially on the feminine front. The mainstreaming of a gender perspective in the development process through women specific policies and objective oriented intervention



programmes is an important goal of the *National Policy for Empowerment of Women* (2001) in India. Images of the “new Women”, whose femininity remains intact as a consumer, or as a hard headed individualist, whose feminine side must be sacrificed, illustrate changing social and economic demands on women – whose “femaleness” remains the core issue (*Melkote and Rogers, 2000*). *Mankekar* (1993) argues that Indian television in early 1990’s addressed up - worldly mobile women as the prime market for consumer goods and at the same time trying to engage them in constructing a national culture through Ramayana and Mahabharata – in which role of women in family, community and nation was depicted as cardinal. Media are very effective, powerful and influential in disseminating new knowledge, useful for behavior change among women, thus influencing women’s empowerment variables as well. “*Hum Log*” in 1987, which reached an audience of 80 million promoted smaller families and equal status for women. “*Humraahi*” focused on the rights of women to equal education and employment, to choose their own marriage partners, and to determine whether and when to have children (*Tedesko, 1996*). The exposure of woman to media, portrayal of women in the media, are some of the important dimensions to be analyzed to examine the role of media in women’s empowerment. Although the participation of women in mass media is increasing, they have not gained much parity with men in participation and decision making despite leading the programmes in which there will be gender justice and a feminist based approach to the portrayal and presentation of women. Exposure to media, particularly television because of its visual aspect causes knowledge accumulation and behavior change among women and reflects the participation of women in decision – making, inter family communication and role-negotiation of women at home which can help in achieving better quality of life. The *Beijing Platform of Action* (BPFA) outlines two strategic objectives in regard to



women and media that are aimed at promoting women's empowerment and development-i) increase the participation and access of women to expression and decision – using the media and new technologies of communication; 2) promote a balanced portrayal of women in the media (Tiongson, 1999). Empowerment of women involves the process of challenging unfavorable power relations that lead to their oppression and at the same time strengthening women's actions to gain control over their lives through strategies and policies based on greater gender equality. Communication through women voices and experiences is the basic step towards empowerment of women. Development strategies must focus on greater freedom of expression and communication to ensure women's empowerment.

They have influenced fashion, created fierce debates in media and the society and mesmerized people across regions and languages. Some of them even have brought the entire country to a standstill when they are on. Yes, we are talking about the ubiquitous TV serials on the numerous channels, spanning genre, theme and class representation.

A latest book by **Shoma Munshi**, Division Head of social sciences and professor of anthropology at the American University of Kuwait (AUK), seeks to analyse the impact of prime time soap operas on the contemporary Indian society. She has chosen five most popular soaps for her study. Munshi talked to Utpal Borpujari of Deccan Herald on the idea behind her book "*Prime Time Soap Operas on Indian Television*" (Routledge).

Excerpts:

You have chosen five specific serials for your book. What were your criteria for selecting them? It was deliberate. The book tracks the specific time period of 2000–2008. The three most successful soaps from Balaji Telefilms – 'Kyunki Saas Bhi Kabhi Bahu Thi', 'Kahaani Ghar Ghar Kii' and 'Kasautii Zindagi Kay' – were obvious choices, having



topped TRPs for eight years. I chose 'Saat Phere... Saloni Ka Safar' and 'Sapna Babul Ka... Bidaai' as a counterfoil, because they were the first to challenge the K soaps' supremacy, and both were issue-based, focusing on the dark skin/fair skin thesis. ***How do you view the latest trend of serials taking on social causes like child marriage, female foeticide, farmers' suicides, etc., even if perfunctorily?***

Viewership data shows that the audience base has spread from metros to include smaller towns and villages, and TAM (Television Audience Measurement) data now tracks this. In such a scenario, stories of soaps have to take into account issues that relate to a larger base of people. Besides, after eight years of the family sagas of K soaps, people were looking for a change.

Soap operas, ironically, are female character dominated. Why is it so when we see it in the context of the fact that India has a male-dominated society?

There is nothing ironic about this. Soap operas are in fact referred to as 'soaps' because their origins lie in the 1950s radio dramas in the US that were broadcast during the day, when women were mainly at home doing household chores. These radio dramas were sponsored by companies such as Proctor and Gamble who were soap manufacturers, hence the name, which stuck. In addition, the very genre of soap operas is women-centric. This is the case not just in India, but anywhere in the world. The soaps' characteristic address is to women viewers.

What is your view regarding the quality of serials on Indian channels at present, particularly when compared to days when DD was the only channel?

There is no question about the fact that DD had some landmark shows such as 'Hum Log' and 'Buniyaad'. One must also remember, however, that DD was the only channel available to us. Open skies policy means



more to choose from. Of course, the recognisability of channels also helps, in that Star Plus, Colors and Zee have greater recognition value. Soap operas are often alleged to be representing women in a regressive mode.

This is something that I have always taken issue with. Why must women be considered regressive if they are homemakers?

Soap stories, being women-centric by definition, locate the woman in the family home. In soaps, competence in the personal sphere is valued and women are able to handle difficult situations well because of it, and this is crucial. Women like Parvati and Tulsi have very strong moral centres. Nowadays, there are women characters with more shades of grey than earlier who are very much in control, as well as characters who despite living in fear of their mothers-in-law, show definite sparks of revolt. And, very importantly, unlike many Bollywood films, women and their bodies in soaps are not objectified.

What, according to you, have been the major qualities of Indian soap operas in terms of their content vis-a-vis society?

Soaps work at many levels. The overtly visible impact includes the influence on fashion in jewellery, clothes and accessories. Soaps have popularised festivals like Karva Chauth to the extent that it is now celebrated all over India. The mangalsutra is now worn by communities where it was not the norm earlier. Very importantly, and however strange it sounds, soaps play a role in empowering women. Recent academic research clearly demonstrates that rural women admire the independence of strong soap heroines, especially Tulsi and Parvati.

Watching soap opera many a times help in encouraging some women to enter the labor force, take on extra hassles and risks of developing a career for themselves. Modern soap-operas seem to have a strong work and career oriented portrayals emphasizing the professional high status goals. However, the difficulties that women face on entering the work force are rarely the subject of soap-conflicts.



At times, attention is paid to work related threats to marital relationships. Women who are too dedicated to their careers after pay heavily for their ambitions. Viewing such representation makes the soap-viewer better equipped and prepared for marital problems, rather than the day-to-day problems of career. *Gerbner and Gross (1976)* argue that television is the central cultural arm of society, serving to socialize most people into standardized roles and behaviors. They suggest that television cultivates people's beliefs about how the world works more through the sum total of interactions, behaviors, and values present in television content than through finite attempts to persuade. Soaps carry different messages and present different social relations, some show more women in professional occupations while others are not career oriented. Women are stereotyped in soap-operas, but the image of the modern women has changed. From being to a meek, docile, subservient housewife, she has grown and evolved into a strong individual. She not only excels in her profession but is also an able home-maker. This change in the role of women is partially if not fully perceptible in the soap-operas shown on Indian television as yet. Television is a cultural commodity. At the same time, it is a two vision mirror-reflecting society and in turn being modified by society. *McLuhans*, medium is the message holds true even in the new millennium. Genre of soap opera has over the years made rapid development in terms of content, presentation and production. Issues like rape, extra marital relationship, murder which were considered taboo even to be talked have earned acceptance in the social setup of our country. People no-longer switch off their TV sets when a situation of this type arises. They are curious to see how the issue is resolved. But soaps portraying interpersonal problems, crisis in the family, balance between career and home, modern yet traditional in beliefs and values have gained immense popularity among the masses. Contemporaneously, soaps now have shifted their focus and many of



them today reflect the class difference prevalent in society. The issue of child marriage and the message imparted through its narrative gained high place on the popularity charts and also led the attention of the viewer towards this menace. By challenging the stereotyped roles of women in the Indian media, with male dominated formulas and inventing strong, active female characters, soap-operas have created orthodox narrative of femininity and women's desires. In comparison to the neat wrap up in movies which often ends up by showing women in a traditional role in society, soaps have had to invent new places continuously for women. As the format of soap opera is open-ended and resists closure, soaps present strong women who resist their roles in male hierarchies and portray a female power

Soap operas contain many characters and many sub plots are inter-woven around these characters. Soaps like "*Bade Ache Lagte Hain*", "*Punar Vivaah*" and others are portraying women with independent minds and a decision making individual. There are a variety of women characters such as "grandmother types, married women, marriageable women, spinster types and young women and these various representations of women in the soap makes it more interesting for women to watch especially, if they can relate to certain characters in the show. In the contemporary soap-opera, the women character is considered to be a "strong women". Soaps include women who are not only capable in the personal sphere but are also capable in the business world (*Prerna in Kausati Zindagi Ki*). These "strong women" are admired by the viewers. In a survey done by *Star TV*, it was found that women who were economically self-sufficient, had a stronger decision making power in the business and family, were very popular. The viewers also meant to achieve the same things in their personal lives as the characters do. Most women are shown to be on the top in the business world and women character in soap-operas may



inspire some of the women audience. Portrayals like that of "*Prerna*" make the viewer continually watch the show.

Women feel connected to the soap operas since they can relate their own personal and business life to the show. The viewers sustain a steady relationship with the characters that relate to themselves and these characters help the viewers find their own inner self. Watching soap-operas is more meaningful to women. They are a reflection of the viewer's life. It helps the viewers deal with their own problems and it motivates them to do what normally women consider the impossible to achieve and do. Femininity is also shown by the way "the viewer is positioned by the narrative, who analyses the character he is watching. This makes the viewer utilize the skills she is watching being enacted. Also lot of beauty and glamour is attached to the different roles of women. This offers another "textual contribution of possible modes of femininity on which women can draw when constructing and reconstructing their feminine identities". Consequently, women can relate their life and themselves to soap-operas. *Danielle Blumenthal* in "women and soap operas" views soap operas as a "stream of modern folk values that symbolically link (viewers) together. She believes that soap operas are an image of "women's culture". The author states that "women meant to get in touch with themselves and achieve this through [watching] soap operas. This self discovery and emotional truth are dependent on their favourite soap-operas characters". In the soap summit VII, held in Los Angeles, 2001, *Arianna Huffington* emphasized the truth of story-telling. "In order to change things, you have to be able to tell stories, whether in politics, in culture or in soaps, which will help people's minds open to other possibilities". It was contended that soaps have actually promoted the role of women both on television and socially. Without the soap-operas, television would be the kingdom of the "male centered story". With soap opera, television has become a source of empowerment for women. Soaps undoubtedly have



immense potential to present positive images of contemporary women, a potential similar to that of other forms of media designed for women's service-newspapers, magazines, radio forums and so on. Soaps focusing on relationships and family life could easily present more story lines and characters, discussing social issues and problems central to their changing roles. Soaps opera writers have contended that part of their mission is to teach the "lesson of life" to their viewers (*Nixon, 1972, LeMay, 1982*). Soaps are an example of women's literature that supports the status quo regarding women's place in the social order. Women's concern in soaps are changing somewhat. Many women leave a family-centered world to become an integral part of the work world.

SOAP OPERAS AND CHILDREN:

Children are considered to be the most sensitive beings in this world. They learn and know about the world from the environment they get in their homes. Their thoughts, ideas and the perception about the world are shaped by the kinds of teachings they get from their parents and family members. In this world of technology, television has become a prime source of entertainment and education, not for children only, but for everyone in the family. We can easily notice the impact of television viewings among children. When children are exposed to animated cartoons like 'Tom and Jerry' or 'Alladin', they form a world of their own.

Children are the second active receptors of soap operas. It is observed that children spend their maximum time to watch TV and mostly switch to soap opera programs/stations which makes their behaviour prone to harmful impact.

An article in *New York Times* explains that "soap opera writers develop fictional characters that model positive or negative behaviours and through their stories and struggles audiences learn about issues ranging from domestic abuse to personal bankruptcy". They consider



that virtual world to be real and start behaving along the same lines. It was found in one study that on an average, a child spent approximately 4 hours a day watching television. Though children learn various social norms from television alone, it has its negative impacts as well. Daily soaps have various functions in the everyday life of children and young people who are enthusiastic about this genre watch it frequently. Differences between individual formats are sometimes small, but sometimes of significance. Violence is most important factor that impacts the psyche of children. Much exposure to violent acts makes the children bother less about other's pains. Children may develop aggressiveness in their daily behavior thinking it to be a form of heroism. Television violence is a primary driving force which reinforces the aggressive temperament of the children and youth when person makes a regular habit to watch such terrible shows.

Moreover, these soap operas hinder the studies of children to a great extent because most of these serials are aired on prime time, i.e. between 7 to 11 PM at night. This is the time for children to do their daily studies and home works. When mothers are engaged into watching these daily soaps, they fail to give proper guidance to their children and consequently, children also develop the habit of watching the serials regularly. It is not that children should not be exposed to television programs, but there must be a close supervision of the adults on the television watching habits of their kids, it is the children and youth themselves who add individual and differing meanings to them. In most of the soap operas or daily soaps, the daily life struggle of a particular individual or group of individuals are depicted. When children are exposed to the daily complexities of life, they start thinking to be a part of that. They start arguing with their parents regarding a particular life situation and in this process the innocence of the kids lose its beauty somewhere. Other studies stressed that child's reading, learning and attribution of television information either increases or



interferes with violent programs on television. There are individual and cultural differences in assessing violent behavior presented in Television program. Children of different genders, ages or backgrounds may respond in a different way to the same TV serial. Moreover, when children find their moms and dads in these soap operas as glamorous idols, they also want their parents to be act like them. The kids often urge for the lifestyle depicted in these soap operas.

CONCLUSION

In this paper we have discussed various positives and negatives of soap operas on society. We found women and children are the ones watching daily soaps as much as about 7 to 8 hours a day resulting in decreasing their general health in general and mental health in particular. We also found that soap operas on one hand helps in women upliftment, child development, social change etc but we also found soap operas in many cases leading to divorce, and other family problems as well as behavioural problems in children especially tendency to violence etc and general moral degradation in society. And the end of this topic we can only say that parental guidance is essential for young audience and it's upto the individual and society to decide whether to take positive or negative impacts of soap operas and.

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21. Research by Er.Kanwal Gurleen & Dr.Sukhmani(Assistant Profssors Apeejay Institute of Management,Jalandhar)
22. Twentieth Century Media Effects Research (Daniel.G.McDonbald)



MAHATMA GANDHI NATIONAL RURAL EMPLOYMENT GUARANTEE SCHEME: A SOCIOLOGICAL STUDY IN THREE MANDALS OF CHITTOOR DISTRICT IN ANDHRA PRADESH

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Status and Problems of Women

India is one of the few countries where women enjoy a comparatively better status than many women in other parts of the world. True, Indian women face many problems and are subject to the same social pressures which women experience in other parts of the world. But relatively speaking, their situation is much better than what it used to be in the pre-independence era.

On the positive side, women have made rapid strides in every aspect of modern life. The Indian Constitution guarantees equal opportunities and, where necessary, provides necessary safeguards from possible exploitation or injustices. Indian women of today are not afraid of voicing their opinions or joining forces with other women in the local community to fight against social maladies and injustices. They have opportunities to take bold decisions or lead unorthodox lives, which might have made them vulnerable to social ridicule and family pressures a few decades ago. Undoubtedly, women of today in India enjoy better status and freedom.

On the negative side, Indian women suffer from many social deprivations and social injustices. This is true for all Indian women, to whatever religion they may belong, except where their status, roles and responsibilities are directly influenced by religious beliefs such as



marriage and inheritance. Indian women rank high in terms of girl children neglected, abused or often sold purely for economic reasons, and women living below the poverty line or forced to do physical labor even when they are pregnant or sick. Speaking of the sexual attitude of the Hindu males, we know they are not much different from their counterparts in other religions.

It is difficult to generalize the situation of women in India due to the heterogeneous nature of Indian society. Women belong to different social and economic strata and what is true in case of one particular category may not be true in case of others. So much has been happening in Indian society as of late that, it is difficult to make an objective inference about the situation of women in India without inviting an opposite reaction. And this often gives scope for distortion and misinterpretation of the facts.

Welfare and Development

- Social Welfare Policy is the study of social services and the welfare state. In general terms, it looks at the idea of social welfare, and its relationship to politics and society. More specifically, it also considers detailed issues in policy and administration of social services, including policies for health, housing, income, maintenance, education and social work; needs and issues affecting the users of services, including poverty, old age, health, disability, and family policy.
- Social development implies a change in social institutions. Progress towards an inclusive society, for example, implies that individuals treat each other more fairly in their daily lives, whether in the family, workplace, or in public office. Social cohesion is enhanced when peaceful and safe environment within neighborhoods and communities are created.
- The indices of social development focus on measuring the informal social institutions, how they compare across countries, and how these changes occur over time.



Mahatma Gandhi National Rural Employment Guarantee Scheme (MGNREGS)

Implemented by the Ministry of Rural Development, Mahatma Gandhi National Rural Employment Guarantee Scheme (MGNREGS) is flagship programme of the Government that directly touches lives of the poor and promotes inclusive growth. The Act aims at enhancing livelihood security of households in rural areas of the country by providing at least one hundred days of guaranteed wage employment in a financial year to every household whose adult members volunteer to do unskilled manual work.

The Programme came into force on February 2, 2006 and was implemented in a phased manner. In Phase-I, it was introduced in 200 of the most backward districts of the country. It was implemented in an additional 130 districts in Phase-II during 2007-08. As per the initial target, MGNREGA was to be expanded countrywide in five years. However, in order to bring the whole nation under its safety net and keeping in view the demand, the Scheme was extended to the remaining 274 rural districts of India from April 1, 2008 in Phase-III.

The National Rural Employment Guarantee Act (MGNREGA) that guarantees wage employment is an unprecedented statute. The primary objective of the Act is to augment wage employment. Its auxiliary objective is to strengthen natural resource management through works that address causes of chronic poverty like drought, deforestation and soil erosion and to encourage sustainable development. The process outcomes include strengthening grassroots processes of democracy and infusing transparency and accountability in governance.

Increasing Employment Opportunities

In 2007-08, 3.39 crore households were provided with employment and 143.5 crore person days were generated in 330 districts. In 2008-2009, upto July, 253 crore households have been provided with employment and 85.29 crore person days have been generated.



Enhancing Wage Earning and Impact on Minimum Wage

The enhanced wage earnings have led to strengthening of the livelihood resource base of the rural poor in India; in 2007-2008, more than 68% of funds utilised were in the form of wages paid to the labourers. In 2008-2009, 73% of the funds have been utilized in the form of wages.

Increasing Outreach to the poor

Self targeting in nature, the Programme had high worker participation from marginalized groups like SC/ST (57%) and women (43%) in 2007-2008. In 2008-2009, upto July, the participation of SC/ST was 54% and that of the women 49% which strengthened the Natural Resource Base of Rural India. In 2007-08, 17.88 lakh works have been undertaken of which 49% were related to water conservation. In 2008-2009, upto July, 16.88 lakh works have been undertaken, of which 49% were related to water conservation.

Financial Inclusion of the Poor

The Central government has been encouraging the state governments to make wage payment through bank and post office accounts of wage seekers. Thus far, 2.9 crore (upto July '08) MGNREGA bank and post office accounts have been opened to disburse wages. The Ministry also invites objections and problems against the Schemes implementation on its website. The workers also obtain insurance under Jan Shri Bima Yojana.

Initial evidence through independent studies indicate enhancement of agricultural productivity (through water harvesting, check dams, ground water recharging, improving moisture content, checking in soil erosion and micro-irrigation), stemming of distress migration, increased access to markets and services through rural connectivity works, supplementing of household incomes, increase in women's workforce participation ratios and the regeneration of natural resources.

The vision of the Ministry is enabling MGNREGA to become a transformative vehicle of empowering local communities to enhance their livelihood security. The Ministry has taken several steps to ensure the Scheme is



implemented effectively like encouraging decentralized participatory management, improving delivery systems and public accountability.

The Rozgar Jagrookta Puruskar award has been introduced to recognize outstanding contributions by civil society organizations at State, District, Block and Gram Panchayat levels to generate awareness about provisions and entitlements and ensure compliance with implementing processes.

National Rural Employment Guarantee Act, in short MGNREGA/EGA, is perhaps one of the most progressive and interesting bills passed by the Indian

Parliament in the recent time.

This bill seeks to hold the potential to bring a huge change in rural India. This bill, on one hand, can reap the rich human resources available in rural India to develop the most essential infrastructural facilities and, on the other hand, stem the migration of farmers/rural workers to cities. Government of India has plans to gradually implement the programme of this bill throughout the country.

Registration and issuance of Job Card

- Any adult person of a household may on behalf of the members of the household may apply to the Gram Panchayat, in the jurisdiction of which they reside, for registration of their household for issuance of a Job Card. The application can be in a printed form (Form 1) or on a plain paper containing the names of the adult members, their age, social status and address of the household. The Panchayat Secretary shall receive applications and issue dated receipt and enter the details in the Employment Guarantee Scheme Registration and Job Card Register. After that, he/she shall make due enquiry and issue the Job Card.



- A Job Card (Form 3) with unique ID number will be issued by the Gram Panchayat to the household that has been registered. The Panchayat Secretary shall also maintain these details in the 'Employment Guarantee Scheme Job Card Register'. The joint photograph of the adult members of the household must be affixed to the Job Card within three months from the date of issue of the Job Card.
- The Panchayat Secretary shall update the household Job Card at the time of payment of wages. The wage-days provided and the wages paid to the workers shall be reflected in the Job Card and the Employment Register.
- Addition or deletion of members eligible to seek work shall be carried out in the Job Card as and when required or at the beginning of the financial year. The updated list shall be sent to the Program Officer.
- A cardholder may apply to the Gram Panchayat for a duplicate card if the original card is lost or damaged. The Panchayat Secretary shall verify the case and issue a duplicate card within seven working days of receipt of the application.

Application for work and work allotment

Individual/ Group of wage-seekers having Job Cards shall give individual or group application, as the case may be, on a plain paper or in a printed form. Advance application giving details of the specific period of employment sought in the year may also be submitted. Same person/ group can submit multiple applications provided that the corresponding periods for which employment is sought do not overlap.

The Secretary shall accept the applications for work. The applications shall be valid if the wage employment sought by a household is at least for fourteen days and the aggregate employment



provided to the household is not more than hundred days. List of all such applications shall be maintained in the 'Applications for Work Register'.

Unemployment Allowance

If an applicant is not provided employment within fifteen days of receipt of the application seeking work or from the date on which the employment has been sought, in case of advance application, whichever is later, he/ she can apply to the Panchayat Secretary for unemployment allowance. The Panchayat Secretary shall forward such applications to the Programme Officer who shall, after due enquiry, sanction the unemployment allowance or reject the application as the case may be.

The liability of the Panchayat to pay unemployment allowance to any household shall cease as soon as one or more of the following conditions are fulfilled:

- The applicant is directed by the Gram Panchayat or the Programme Officer to report for work either by himself/ herself or depute at least one adult member of his/her house;
- Or the period for which employment is sought comes to an end and no member of the household of the applicant had turned up for employment;
- Or the adult members of the household of the applicant have received in total at least one hundred days of work within the financial year;
- Or the household of the applicant has earned as much from the wages and unemployment allowance taken together which is equal to the wages for one hundred days of work during the financial year.

Type of Works

The focus of the Scheme shall be on the following works in the order of priority:

1. Water conservation and water harvesting.
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2. Drought proofing (including afforestation and tree plantation).
3. Irrigation canals, including micro and minor irrigation works;
4. Provision of irrigation facility to land owned by households belonging to the Scheduled Castes and Scheduled Tribes or to land of beneficiaries of land reforms or that of the beneficiaries of Indira Awas Yojana program.
5. Renovation of traditional water bodies including desilting of tanks.

Land development

- ❖ Flood control and protection works, including drainage in water-logged areas.
- ❖ Rural connectivity to provide all-weather access.
- ❖ Any other work, which may be notified by the Central Government in consultation with the State Government.
- ❖ Investing on Scheduled Caste / Scheduled Tribe lands for irrigation and land development duly fulfilling Special Component Plan / Tribal Sub-Plan norms in each Mandal.
- ❖ In order to ensure that the adequate investments under Employment Guarantee Scheme are channelized for plantation programme, it is proposed that 20% of the value of works taken up in village shall be on plantation programme.
- ❖ Roads can be taken up as last priority not exceeding 10% of the value of all types of works taken up.

The present Study

A study was made in Chittoor district covering three Mandals (Block) on a sample of 500 respondents to assess the sociological impact of MGNREGS. Out of total sample, 60% were covered in Vadamala peta Mandal and the other 20% each in, K.V.B. Puram and Chandragiri Mandals.

Objectives

The objectives of the study were:

1. To study the wage remuneration under MGNREGS.
2. To find out the benefits accrued and,
3. To enquire about the problems of MGNREGS.



The MGNREGS was implemented in the Villages under study. The information on whether the sample respondents participated in the MGNREGS and, if participated, for how many days has been elicited and presented in Table-1.

It is obvious from the table that only 80 respondents (16.0%) did not participate in the MGNREGS. The others, a majority, participated. Further, 180 respondents (36.0%) got work for 61 to 80 days, 151 respondents (30.2%) for 41 to 60 days, 43 respondents (8.6%) each for 21 to 40 days and 81 to 100 days, and a mere 3 respondents (0.6%) for 1-20 days. It is concluded that 331 respondents (66.2%) worked for 41-80 days.

Table-1
Participation and Non- Participation of the Respondents in Mahatma Gandhi National Rural Employment Guarantee Scheme (MGNREGS)

Days of work	Frequency	Percentage
Non- Participation	80	16.0
Participation		
1 to 20 days	3	0.6
21 to 40 days	43	8.6
41 to 60 days	151	30.2
61 to 80 days	180	36.0
81 to 100 days	43	8.6
Total	500	100.0



The details of wages received by the respondents for working in Mahatma Gandhi National Rural Employment Guarantee Scheme are presented in Table - 2.

It is clear from the above table that highest number of respondents, i.e, 223(53.1%) earned a wage remuneration of Rs. 5000 and above, 151 respondents (36.0%) earned between Rs. 4000 and Rs. 5000, 43 respondents (10.2%) between Rs. 3000 and Rs. 4000 and a mere 3 respondents (0.7%) earned a wage remuneration between Rs. 100 and Rs. 200. It is concluded that a majority of the respondents (89.1%) received a wage remuneration of Rs. 4000 and above in Mahatma Gandhi National Rural Employment Guarantee Scheme providing substantial additional income to the sample respondents.

Table-2
Wage remuneration of Respondents

Wages (Rs.) Earned	Frequency	Percentage
100-2000	03	0.7
2000-3000	-	-
3000-4000	43	10.2
4000-5000	151	36.0
5000-Above	223	53.1
Total	420	100.0

Details of benefits derived by the respondents out of the wages of MGNREGS are presented in Table-3.

The table presents that 115 respondents (27.4%) saved money, 105 respondents (25%) bought gold, 95 respondents (22.6%) renovated their houses, 50 respondents (12.0%) bought land from the money they earned through MGNREGS. It is also noticed from the table that 55 respondents (13.0%) benefitted in other ways. It is concluded that 75 percent of the respondents (315) got substantial additional income and saved money, bought gold, and got their houses renovated. Therefore, it



is indicate that MGNREGS had a positive impact on the economic conditions of the sample respondents and made the respondents economically empowered.

Table-3
Benefits for the Respondents through MGNREGS

Type of Benefit	Frequency	Percentage
Land	50	12.0
Gold	105	25.0
House remodeling	95	22.6
Savings	115	27.4
Others	55	13.0
Total	420	100.0

Details of bottlenecks in MGNREGS are presented in the Table-4. It is quite obvious and interesting to note that 328 respondents (78.0%) did not face any problem. On the contrary, 55 respondents (13.0%) faced the problem of non-cooperation from village officers. 15 respondents (3.6%) faced the problem of non-cooperation from Govt. officers. Only 2 respondents (0.6%) faced corruption from Govt. officers. 20 respondents (4.8%) faced other problems. It is concluded that 78% of respondents did not face any problem.

Table-4
Problems faced in the MGNREGS

Problems	Frequency	Percentage
Non- Cooperation of Govt. Officers	15	3.6
Corruption of Govt. Officers	2	0.6
Non- Cooperation of the Village Officers	55	13.0
Others	20	4.8
No problems	328	78.0
Total	420	100.0



Conclusion

Respondents of K.V.B. Puram, Vadamala peta, and Chandragiri Mandals mostly benefited from MGNREGS. 331 respondents (66.2%) got work for 41-80 days; a majority of the respondents (89.1%) received a wage remuneration of Rs.4000 and above under Mahatma Gandhi National Rural Employment Guarantee Scheme providing substantial additional income to the sample respondents. The MGNREGS had some positive impact on the economic conditions of the sample respondents and made the respondents economically empowered. 78 percent respondents did not face any problem at all under the Scheme. The high number of respondents who participated in the Scheme and increasing saving amount indicate the high impact of the MGNREGS. The Scheme must continue with the pitfalls covered.

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EFFECTS OF PLYOMETRIC, SWISS BALL AND CIRCUIT TRAINING ON FLEXIBILITY OF VOLLEYBALL PLAYERS

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INTRODUCTION

“Physical activity is probably the most enjoyable and yet most inexpensive form of preventive medicine.”

The value of exercise programmes is becoming evident as more and more people are participating in such programmes and scientific evidence shows that their benefits are accumulated. Recent medical experiments have indicated that a higher-level of strenuous activity must be performed over a relatively long excessive period for prevention of heart diseases. The benefit of more strenuous exercise program includes the development of mental discipline and the building of self-confidence in addition to physical benefits.

“Fitness is the ability of an individual to live a full and balanced life. It involves physical, mental, emotional, social and spiritual factors and a capacity for their wholesome expression.”

Participation in daily physical activities results in the proper growth and maintenance of good health, running, jumping, throwing, climbing and hanging from the basic pattern of motor movements throughout the life of human beings. Physical activities promote muscular strength, endurance, agility, flexibility and coordination of



muscular strength, which are the basis for all physical work of the human body.

Sports performance can be improved through sports training. Like any other type of human performance, sports performances are also a product of the total personality of the sports person. In general the personality of a person reflects aspects like physical, physiological, social and psychic traits. Therefore, apart from physical and physiological traits, the social and psychic traits of the sports person needs to be improved for achieving improvement in sports performances.

“Flexibility is the capacity of the individual to perform successive movements of the same pattern at a fast rate”.

Flexibility refers to the ability to perform a certain act with great efficacy at the lowest possible time. Therefore, training to improve flexibility helps an athlete to develop race the body's ability to utilize oxygen, improving race pace, muscle strength and optimizing race pace muscle coordination. Flexibility training is, therefore, essential for an athlete to perform his task at higher level within a minimum time.

METHODOLOGY

To conduct this study, one hundred and twenty junior volleyball players were selected randomly and their age ranged from fifteen to nineteen years. The players were divided into four groups named as plyometric training group, swissball training group, circuit training group and control group. Flexibility is the criterion variable of this study and it was assessed by fifty meter dash test. The test was conducted to all the players who were included in this study before commencing the training and after the training. The test scores were recorded and analyzed by analysis of co-variance and the level of



significance was fixed at 0.05. The scheffe's test was used to find the difference between paired means.

Analysis of Covariance on Flexibility between Pre-Test, Post-Test and Adjusted Post- Test Means for Control and Experimental Groups

(Scores in seconds)

Mea n	Con trol Gro up	Plyom etric Traini ng Group	Swiss ball Traini ng Group	Circ uit Traini ng Group	Sour ce of Vari ance	Sum of Squ ares	Degr ees of free dom	Mea n Squ are	'F' Ra tio
Pre- test Mea n S.D.	29.37 3.55	29.80 4.40	29.57 3.97	29.52 4.33	B: W:	2.91 1927.88	3 116	0.97 16.62	0.06
Post- test Mea n S.D.	30.6 3.18	33.38 4.13	32.77 4.11	32.07 4.40	B: W:	128.97 1839.27	3 116	42.99 15.86	2.71*
Adju sted Post- test Mea n	30.77	33.18	32.76	32.11	B: W:	99.60 382.45	3 115	33.20 3.33	9.98*

* Significant at 0.05 level. The table value of 'F' ratio is 2.68 with the degrees of freedom 3 and116.



The above table shows the pre-test obtained 'F' ratio is 0.09. Since the obtained 'F' ratio is lower than the table value of 2.68, it is indicated that there is no difference among the groups at 0.05 level of confidence with the degrees of freedom 3 and 116. The post-test obtained 'F' ratio is 2.88, since it is higher than the table value of 2.68 and it indicated the difference among the groups on post-test means is significant at 0.05 level of confidence with the degrees of freedom 3 and 116. The adjusted post-test obtained 'F' ratio is 14.5, since it is higher than the table value of 2.68 and indicated the difference among the groups on adjusted post means is significant at 0.05 level of confidence with the degrees of freedom 3 and 115. Scheffe's post-hoc test is applied to find out the significance of ordered adjusted final mean differences among the groups.

**The Scheffe's Test for the Differences Between
 Paired Mean of Groups on Flexibility
 (Scores in Seconds)**

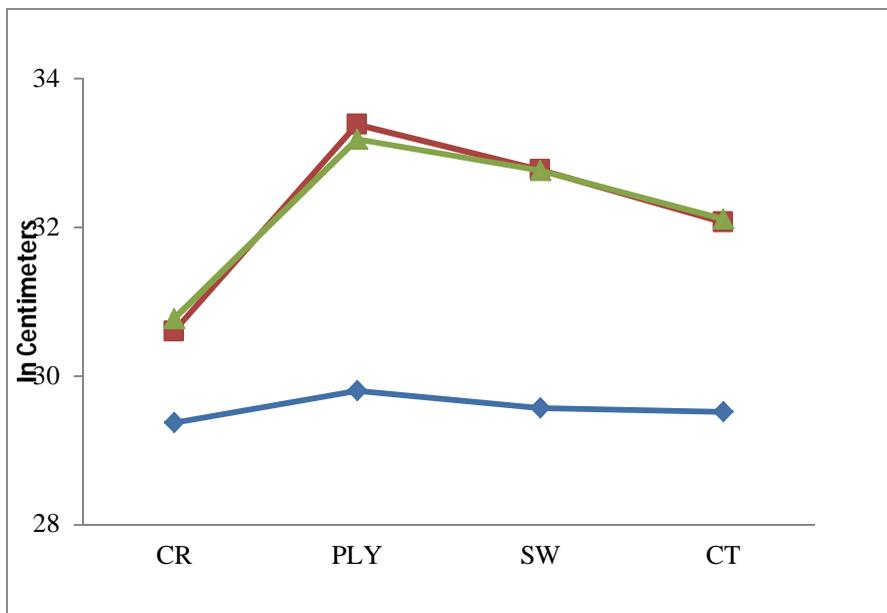
Control Group	Swissball Training Group	Circuit Training Group	Plyometric Training Group	Mean Differences	Confidence Interval
33.18	32.76	-	-	0.42	1.34
33.18	-	32.11	-	1.07	
33.18	-	-	30.77	2.41*	
-	32.76	32.11	-	0.65	
-	32.76	-	30.77	1.99*	
-	-	32.11	30.77	1.34*	

* Significant at 0.05 level. Scheffe's confidence interval at 0.05 levels is 1.34



The Scheffe's post-hoc method of testing the significance for the differences between the paired means following a significant analysis of co-variance for control group, swissball training group, circuit training group and plyometric training group. The scheffe's table shows all the groups are significant except the mean difference between control group and swissball training group and the mean difference between circuit training group and plyometric training group. The above table reveals the experimental groups have significant improvement in flexibility. Also the table indicates the plyometric training group is superior in flexibility to the control group, swissball training group and circuit training group.

Bar Diagram Showing Pre-Test, Post-Test and Adjusted Post-Test Means and Standard Deviation among Control group and Experimental Groups on Flexibility





CONCLUSION

The study concludes that there is a significant difference between the experimental groups and control groups during the training period of twelve weeks. The experimental groups have improvement in flexibility but the plyometric training group improvement shows superior in flexibility than the swissball training and circuit training groups. So the study recommended the above said trainings are suitable to improve the flexibility, especially plyometric training is preferable to improve the flexibility.

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NAIPAUL'S INDIA: A WOUNDED CIVILIZATION: DYNAMICS OF POLITICS

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Sir Vidiyadhar Surajprasad, is one of the most provocative and complex writers of the contemporary times. This much acclaimed writer of fiction and non-fiction has written works that provide a diasporic view of the Indian political, social, economic and cultural milieu. The present paper attempts to analyze the dynamics of politics as portrayed in his famous travelogue *India: A Wounded Civilization* (1977). Naipaul focuses on the political dynamics involving the political leaders, parties and the financially powerful men. Naipaul believes that the parties and its leaders use community, religion, region and language as tools to attain or to continue to remain in power. The financially powerful however, are the real masters as they exercise control over the political system. Naipaul in his travelogues writes about his experiences gained during his visits to India, the country of his forefathers. He critically examines the socio-political, economic and cultural conditions in postcolonial India. Naipaul's travelogues depict, a picture of India as perceived by him. The text under study focuses on the declaration of Emergency in the year 1975, an event that continues to haunt the Indian political scene even today. The paper critically evaluates Naipaul's observations in order to unravel the inherent politics within the Indian system as also within Naipaul's narrativising.

India: A Wounded Civilization (1977) perhaps is among the most insightful commentaries on the 1975 political happenings in India. Naipaul skillfully records the political and social impact of the



declaration of Emergency by the then Prime Minister Mrs. Indira Gandhi. The book is based on his personal observations and interactions with various people made during his visits to India in 1975 and 1976. Naipaul is critical of authoritarian policies of the rulers of independent India. He brings out how communalism and regionalism pose a serious threat to the secular character of the nation. He writes about the Shiv Sena which was just making its beginning in those years. Naipaul relates how the Sena was deriving political strength by raising the religious and regional issues. The Indian rulers however still followed the former colonizers with regard to governance. Naipaul in his work is of the opinion that Gandhian philosophy is of little relevance in the new India. The idealism and zeal of freedom movement has given way to the emergence of a different kind of politics, a system favoring the few even as the vast masses remain reeling under poverty. The leaders talk about the welfare of masses. They promise to put an end to unemployment, poverty and corruption but make little effort to give practical shape to the word given by them to the public.

Naipaul also shows the futility of violence, in particular that of the Naxalite movement. The text depicts how the masses, who suffered during the colonial rule, continued to suffer in the post-independence era. Naipaul rightly terms the nation and its civilization as 'wounded.' The nation had been wounded by the foreign invasions in the past. In the present, the wounds of the colonial rule continue to haunt even when the country is free from the alien rule. Naipaul is of the view that the Indians lack the intellect and reasoning so as to produce something new for the nation and its society. He believes that the people are still obsessed with the old traditional values and as such have become dogmatic in their approach. Though Naipaul pictures the dark side of India, yet he is hopeful that in spite of the flaws in the political and social system, the country of his forefathers is sure to march towards the path of progress in future.



The book divided into eight chapters has three major parts. In the first part entitled, "An Old Equilibrium," Naipaul gives description of the Vijaynagar kingdom of the 14th century. He points out how in the course of time the Kingdom underwent destruction which led to the loss of talent and intellect. It also resulted in the loss of ancient traditions and history. Though the ancient monuments and temples survived but with the advent of time, the spirit changed. The rulers of the time came up with new plans and declared the Vijaynagar kingdom as backward. Naipaul considers this as loss of history and its traditions. By beginning the book from the past, Naipaul attempts to build a context, a perspective to understand Indian history and tradition. He also provides a parallel with the time under focus in this book, as he writes:

...at Vijayanagar, among the pilgrims, I wondered whether intellectually for a thousand years India hadn't always retreated before its conquerors and whether, in its periods of apparent revival, India hadn't only been making itself archaic again, intellectually smaller...In the British time, a period of bitter subjection which was yet for a period of intellectual recruitment, Indian nationalism proclaimed the Indian past; and religion was inextricably mixed with political awakening. But independent India, with its five year plans, its industrialization, its practice of democracy, has invested in change. There was a contradiction between the archaism of national pride and promise of the new; the contradiction has at last cracked the civilization open (18).

Naipaul thus projects an image of India as a "wounded civilization that has become aware of inadequacies and is without the intellectual means



to move ahead" (18). Naipaul however changes his mood to an optimistic one as he makes an analysis of R.K. Narayan's belief that 'India will go on' (18)

R.K Narayan, perhaps India's most loved novelist becomes the focus of the next section of the chapter. In this section of the book Naipaul makes an analysis of R.K Narayan's novels *Mr.Sampath* and *The Vendor of Sweets*. Srinivas, the hero of the novel *Mr.Sampath* misinterprets the Hindu idea non-violence and karma. Srinivas believes that karma means non-doing but according to Hindu philosophy the men should engage in the service of humanity without aspiring to get the dividends out of it. Srinivas also fails to understand the Gandhian philosophy. He believes in passivity but Gandhian philosophy of non-violence is based on action. Naipaul also portrays the poverty of farmers of North Bihar and Rajasthan, the cultural heartland of India. Jagan, the fictional character of Narayan's novel is shown as the freedom fighter and a staunch supporter of Gandhian philosophy. Jagan however undergoes change after Independence as he begins to indulge in illegal means of minting money, like non- payment of sales tax. Naipaul describes the hardships of life that the so called low caste people face. This section is noteworthy because Naipaul gives detailed account of Emergency and its aftermath. Naipaul observes that the declaration of emergency negatively impacted at every level in the country.

The second part of the book entitled, "A New Claim on Land" deals with the migration of the village populace towards the big cities like Bombay. This leads to problems, such as finding accommodation for the working class which comes from villages. They are shown as sleeping on the streets. Naipaul records his praise of the Shiv Sena who worked to provide better facilities for those living in slums and settlements. Shiv Sena gained political prominence by fighting for the people of Maharashtra. But subsequently it also created divisions between the two



major communities. Naipaul shows that the community affiliations of the people lead to rise of regionalism in India.

In the third and final section of the book entitled "Not Ideas, but Obsessions" Naipaul is critical of the movement started by Vinobha Bhave as he finds it futile and unable to improve the lot of the landless and the poor people. Naipaul describes how in 1952, Bhave had started the scheme of 'Land Gift.' It was an attempt on Bhave's part to solve the problem of the landless, poor people. He planned to go on foot to encourage the landlords to donate their part of land to the landless people. This was an attempt, on his part to imitate Gandhi who too used to organize protest marches against the colonial rule. Bhave's walks failed to get the desired results. Naipaul describes:

Magic hadn't worked; spiritually hadn't brought about land distribution or more importantly, the revolution in social attitudes that such a distribution is required. (165)

Bhave's movement may be termed as a failure of the principles of Gandhism. The critic Sudha Rai terms the attempts of Bhave of land distribution through the walks as "pathetic failure" (Rai 1982: 91).

India: A Wounded Civilization thus provides an insight into how some dynamic forces make politics a dirty game. The Indian political rulers lack the vision to frame policies for removing the deficiencies. They do not devise the ways and means to bring radical reforms in India. Naipaul is of the view that Indian political system runs on the borrowed institutions and ideas. The rulers of the postcolonial India follow their ex-masters while drafting the policies for the development of the nation. Even the people lack political awareness about their rights and duties. Indians yet do not understand the idea of a welfare state. The leaders see no threat from the politically ignorant people.



As Naipaul explores the images of India as portrayed in the works of R.K. Narayan, he finds it mostly as "...a world of prophecy and magic, removed from great events and removed, it might seem, from the possibility of politics"(20). Yet as Naipaul observes, no land can be free from politics. Here too "...politics did come; and it came, as perhaps it could only come by stealth, and mingled with ritual and religion"(20). An ordinary incident related by Narayan in his autobiography, *My Days* (1974), becomes indicative of the underlying political tensions during the days before independence. As Narayan recalls, during his childhood, he joined the Boy Scouts. But "the Boy scouts movement in Madras was controlled by Annie Besant, the Theosophist, who had a better idea of Indian civilization than most Indians had at that time; and in sly subversion of Lord Baden-Powell's imperial purpose, the Basant scouts sang to the tune of 'God save the King': God save our motherland, God save our noble land, God save our Ind.'" (20).

Naipaul praises Annie Besant, who belonged to England even as he finds fault with the people of India. Naipaul believes that her political activity was more meaningful as compared to Narayan's uncle taking moral high ground and preferring to be 'anti-political.' Naipaul relates that Narayan did not realize it, but he had taken part in the independence movement of 1919 under the leadership of Gandhi. Narayan's uncle was averse to participation in movements led by politicians as he was a non-political man. He "condemned all rulers and administrative machinery as Satanic and saw no logic in seeking a change of rulers' (20). Naipaul however finds Narayan's 'small India' as too much removed from reality "...a creation of art and therefore to some extent artificial, a simplification of reality. But the reality was cruel and overwhelming..." (21). Narayan's works as Naipaul observes had not prepared him to face "the distress of India"(21). During his visit to India Naipaul found that modern politicians were hardly



bothered about the people of the country. The change of guard after the independence had nothing new to offer to the masses. The colonizers were shrewd tacticians who exploited Indians and the modern day rulers were no different. They continued to follow in the foot-steps of the colonial-masters.

Through R.K Narayan's *The Vendor of Sweets* (1967) and *Mr. Sampath* (1949) Naipaul brings out the existing confusion in India. Narayan's former work presents images of a "...fictional world: the small and pacific South Indian town, little men, little schemes, the comedy of restricted lives and high philosophical speculation, real power surrendered long ago to the British rulers, who were far away and only dimly perceived"(37-38). Narayan's later work however presents a scenario where "Narayan's small town could easily be insulated from the larger, restless world, could no longer be seen as finished and complete, with the well defined boundaries"(38). The novel centers around the two characters, Jagan, a sweet vendor and his son Mali. The search for greener pastures makes Mali migrate to America. He elopes with a U.S. based lady and returns along with her to India. He plans to start a printing press in India with his father's money as he has contempt for the sweet shop run by his father. Naipaul finds the clash between the father and the son as symbolic of the clash between Indian and Western cultures. Mali the new Indian is unable to adjust in the West, on return however, he is equally a misfit in his own culture. Jagan represents India's past culture, whereas his son represents modernity. The loss of culture and identity by Mali leads him to an unhappy life. His life portrays the life of millions of people from underdeveloped countries who migrate to the developed nations for better prospects but in the process lose their moral, cultural, religious values and traditions. Naipaul is critical of the political system of India which is unable to provide job opportunities to its population. Naipaul thus finds embedded within the story of Jagan and his son, the



clash between the two world views prevalent in India: Gandhism of the pre-independence era, and Hinduism the "...self-cherishing, faddism, and social indifference ..." of the post independence times (43).

In the changed political and social scenario, Naipaul believes that the Gandhian ideology has become out-dated. Though Gandhi offered solutions to the worldly problems and also gave useful tips for better life, Naipaul believes, the new Indians no longer wish to confirm to those ideals. Sudha Rai rightly points out, "Gandhian standards and solutions sustain Jagan in his own life but do not equip him for handling a changing India" (Rai 102).

Naipaul portrays how the men engaged in politics remain active for their political survival. Naipaul points out that the men who dominate the present political scenario try their best to usurp the less powerful political men or forces. Naipaul cites how after the Independence of India in 1947 "the princes of India ... had lost real power in the British time" (33). The princes yielded "without much public outcry" (33) even when Mrs. Gandhi in 1971, abolished the privy purses and titles. The abolition of Princely titles by Mrs. Gandhi in 1971 could be seen as a policy to suppress parallel power structures in the democratic set-up. The powerful rulers like Mrs. Gandhi could not tolerate such parallel political personalities to attain eminence. It is but natural that in politics the men in power do not tolerate the emergence of personalities or forces that can overshadow their own political existence. Naipaul describes the rule of the congress party after independence as an "immovable government, one- party rule, a democratic system which engaged only a fraction of population" (140). Even Frantz Fanon has pointed out in the "Pitfalls of National Consciousness" that the "single party is the modern form of dictatorship" which he terms as "unmasked, unpainted, unscrupulous and cynical" (Fanon 165).

The political activity links itself with slogans, missions, ideologies etc.



Naipaul demonstrates how Indira Gandhi created the issue of poverty, corruption and lawlessness to justify her act of declaration of Emergency. All the political parties raised the issues which were concerned with raising the living standards of the poor and the downtrodden. This however remains empty talk. The political parties make allegations and counter- allegations but ignore the real issues. Political leaders raised slogans in order to attract masses and create public opinion in their favor so as to derive political power. Indira Gandhi made poverty as the main political issue in 1971 parliamentary elections. The opposition gave a call for removal of Indira. Naipaul describes how political leaders raised slogans to win people to their side:

It was Mrs. Gandhi, in 1971, who had made poverty a political issue. Her slogan in that year had been *Garibi Hatao*, Remove poverty. Her opponents fighting another kind of war had only replied Indira Hatao, *Remove Indira*.
(48)

Indian political leaders remained concerned about their own well being and they forgot the basic issues concerning the welfare of the masses. One of the so called Emergency reforms was to declare bonded labor illegal. Naipaul observes how "twenty eight years after independence, bonded- labour was declared illegal" (48), but Indira Gandhi's Emergency did not produce the desired results. She was accused of having failed to remove poverty as promised in 1971 by her. Naipaul observes that many Indians felt that the issue of poverty had "just been created" (113). The Emergency was her attempt to continue to remain in power. The issue of poverty remained unresolved as Emergency failed to bring any change in the social conditions of the poor people.

Naipaul is of the view that Indian rulers have failed to see the



deficiencies in the political system. He believes that the colonial rule had dampened the political will and intellect of the Indians. He writes: "they have depended on others for the ideas and institutions that make a country work. The Emergency-coming so soon after independence-dramatizes India's creative incapacity, its intellectual depletion... (134) Satish K. Harit, however, contradicts Naipaul's notion, saying, "...Indians whom Naipaul accused of incapability rejected the emergency and enthroned the opposition party, further dethroned the opposition when they were found wanting in the ruling capacity." (Ray 81)

Gandhi's philosophy or vision of democracy failed when Indians were deprived of their rights with the imposition of Emergency. Indira Gandhi's defeat in 1977 elections may be seen as a sharp reaction against the imposition of Emergency. Mrs. Gandhi lost the election even from her parliamentary constituency. The Indians who got independence by bearing immense sufferings had to fight for their rights even in the independent India.

The declaration of Emergency came to be seen as a wake-up call for the Indian masses. This taught the nation to be vigilant against the threats within the country to democratic institutions. The positive fall out was that it created the spirit of struggle among Indians as they came together to fight against the despotic rule. The opposition parties too got an opportunity to resist the government on a serious issue. They were able to mobilize the people against the Congress government. Jai Parkash Narayan, Morarji Desai and many other leaders attained political prominence at the national level by creating an awareness against Indira's Emergency. The formation of Janta party government in 1977 was a consequence of the movement against Emergency. Naipaul describes how Jaya Prakash Narayan, the central force behind the anti-Emergency movement delivered a speech just before his arrest. In his emotional and spirited speech, he gave a call to the masses of



India especially the youth, the working class and the peasants to oppose the fascist forces tooth and nail. He asked them to pledge that they would not allow dictatorship in their country like Pakistan or Bangladesh. Jayaprakash reminded the Indians of their old tradition of having village republics in the form of panchayats. This tradition was broken by the colonizers to have their political control over the nation. Jayaprakash referred to Gandhi's claim that Swaraj meant Ramraj- the ideal rule of the masses. He gave a clarion call to fight against the Emergency. Naipaul however disagrees with Jayaprakash's notion about return to ancient traditions and to Gandhian philosophy, which, to him is quite irrelevant in the day's context.

Dr. S Shanmugam aptly observes:

One cannot really understand why Naipaul has so much contempt for Jaya Prakash Narayan who is portrayed to be protesting, and a sterile in his political life. Naipaul is very harsh when he points out that these Gandhians had historical fantasy with religious exaltation and they wholly depended upon the success of Gandhi. (Shanmugam 50)

It may be said that Naipaul has a prejudiced view about Gandhian path of non-violence.

The defeat of Mrs. Gandhi and the congress party may be viewed as the ultimate victory of democracy in India. It goes to the credit of the common people that the Indians used the methods available to them within the political system to set things right. In spite of caste, language, religion and regional divisions on top of illiteracy and lack of exposure, awareness, India still emerged stronger and maturer through this trying experience.

In the text Naipaul evaluates how much the ideology of



Gandhian non-violence served as instrument to oppose the colonial rule, it was a tool to counter the political activities of the British. But Naipaul opines that Gandhi's movement of non-violence would be useless in the politics of the day. Naipaul succinctly points out that 'men' serve as the tools or the raw materials for the political activity. While serving as tools or instruments for any political activity, the masses also become the maximum sufferers. They were used by the colonizers during the colonial rule and now are being explored by the neo-colonial rulers. Thus they are the disposables of the system, their suffering without any honor or worth. Naipaul points out that politics makes maximum use of its instruments for promotion of its interests. The agents controlling the political activity devise different ways of coercion and create division among the masses to make the 'men' continue to work for that particular political activity. Naipaul writes:

Cruelty no longer had a meaning... Men knew what they were born to. Every man knew his caste, his place; each group lived in its own immemorially defined area... (28)

In the chapter entitled "The Skycrapers and the Chawls," Naipaul elaborates how India is divided into two classes: the haves and the have nots living in the skyscrapers and the chawls. The rich enjoy various facilities while the poor are there to serve them. "The poor are needed as hands, as labour; but the city was not built to accommodate them" (58). Naipaul looks at the urban India portrayed in Vijay Tendulkar's play *The Vultures* and notes the disparity existing among the people. The poor work in the textile mills having antiquated machinery which "...should have been moved long ago" (59). Having a job at the mill does not mean the workers have better quality of lives. The mill workers serve as instruments of the men who are engaged in politics.

Naipaul also observes that the princes who ruled the states



before independence looked after the masses and their interaction with people seemed to be real. There was an emotional attachment with the land and the people they ruled. They engaged themselves in the works concerned with the welfare of the people. Even the British carried out development projects. It seems that Naipaul considers the princes (allies of the British) as better rulers than the modern leaders. Naipaul points out that the elected representatives of the day are self-centered who hardly ponder about the problems of the masses. They lead a life full of comforts and interact with people only during the elections. Like the colonizers and the princes, the neo-colonial rulers indulge in mere lip service only. The politicians are adept as good political actors and ordinary masses fail to understand the real character and nature of these men.

Naipaul is of the opinion that Indians lack the spirit of nationalism as there is a division on the basis of caste, religion, region etc. Illiteracy, lack of awareness, and exposure to the global views among the Indians are responsible for narrow-mindedness of Indian masses. Naipaul attributes the lack of unity among the Indians to the underdeveloped ego of the Indians. Yet Naipaul agrees that during the Gandhian era, Indians had the spirit of nationalism. Now he thinks that the loss of beliefs and ideas lead to loss of cultural values. Here Naipaul becomes the mouthpiece of the western view which projects Indians unable to be effective rulers.

Naipaul believes that for survival in politics or for furtherance of political interests, the political men constantly remain on the look out for various resources. The resources are used by the men in power to counter the strong oppositional forces which can pose a serious threat to their power. Naipaul here may be seen as unable to comprehend the particular and unique Indian tendency to unite against external threats even as they continue to be divided on the basis of caste, language, religion, religion etc. Naipaul highlights the role of



money in the game of politics. In India, all sorts of practices like communalism, provincialism, regionalism and terrorism get funded by the political parties. The much sought after stability requires an enormous monetary funding which India, a developing country cannot afford to undertake. However, it may be said that any social, cultural, political or technological system primarily and ultimately gets driven on the force of monetary power.

To conclude it may be said that Naipaul in *India: A Wounded Civilization* aptly sums up the implications of the prevalent dynamics of politics that, according to him have 'wounded' the Indian civilization. Naipaul shows how the postcolonial politics of the rulers promote capitalism in the country. The Indians raised a strong voice of dissent against the biased, discriminatory rule of the colonizers, yet they started indulging in similar practices on gaining independence. This has echoes of what Frantz Fanon has aptly observed in another context, that after the end of the colonial rule the landed proprietors "will insist that the state should give them a hundred times more facilities and privileges" (Fanon 154). Fanon further writes that the miserable plight of the agricultural workers is likely to continue. He terms the landlords as the new colonialists who demand "an enormous amount of work from the agricultural laborers in the name of national effort" (Fanon 154-155).

Naipaul projects a similar picture of things in the Indian context. As per his portrayal of the Indian society, the poor masses are under the thumb of the landlords. The British wanted Indians working as slaves for them. After independence however, the plight of the poor masses continues to be just as miserable. It is but natural on the part of human beings to pass judgments or to make contradictory statements about the past, present or future events. It may be argued that anyone could show wisdom after the occurrence of an event. Naipaul's description about India after the end of the colonial rule poses certain



questions. Even though he has portrayed the harsh realities of the Indian political, social and economic system, the fact remains, he has not offered any solution to the problems facing the Indian masses. It may also be argued that Naipaul has his own political agenda in portraying the deficiencies of the political, social and economic system of the country. The very fact that he writes in English indicates that his readers mostly are in the West. As such he caters to the demand of his readership to provide knowledge about the former colonies like India. In nutshell, his viewpoint remains a diasporic one.

Naipaul is critical of the Congress party for having begun to lose the Gandhian principles. The party which had led the Indians from the front to liberate from the tyrannical rule of the British, over time has degenerated into an organization more concerned with finding ways and means to remain in power. The politics of remaining in power has acquired more significance than serving the Indian masses. Naipaul is of the view that the congress party has dominated the political scenario after independence without much opposition from any other party. It may be said that the politicians instead of serving the people, hanker after power. They devise means and ways to acquire power. The rulers who claim to be the real representatives of the people prove unsuccessful in their attempts to remove the flaws in the political system, or, they themselves have become part of the system. As such Naipaul is right in terming the Indian civilization as 'wounded.' No attempt has been made by the rulers after the end of colonial rule to do something to heal the wounds inflicted by the colonizers on the rich civilization of India. The self-centered politics of the Indian rulers has brought the country to a point where it has become difficult to work for the welfare of the masses. It is indeed uncanny how apt and prophetic Naipaul's projections seem to be when one views the contemporary political scenario of the Indian nation.

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ASSESSMENT OF QUALITY OF LIFE AMONG YOUTH OF JAMMU CITY

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INTRODUCTION

The definition of quality of life is different for everyone. Quality of life has also been defined "as the satisfaction of an individual's values, goals and needs through the actualization of their abilities or lifestyle" (Emerson, 1985). This definition is consistent with the conceptualization that satisfaction and wellbeing stem from the degree of fit between an individual's perception of their objective situation and their needs or aspirations (Felce & Perry, 1995).

The World Health Organization defines Quality of Life as "an individual's perception of their position in life in the context of the culture and value systems in which they live and in relation to their goals, expectations, standards and concerns. It is a broad ranging concept affected in a complex way by the person's physical health, psychological state, personal beliefs, social relationships and their relationship to salient features of their environment" (Oort, 2005). Quality of life is a broad concept that incorporates all aspects of life and has been used in a variety of disciplines such as: geography, philosophy, medical sciences, social sciences, health promotion, and advertising (Oort, 2005). Ferrell (1995) who has carried out a large research programme on pain and quality of life, defined quality of life as well-being covering four areas: quality of life is physical, mental, social and spiritual well-being.



Lindstro (1994) has presented a model where quality of life was divided in a different way into four life spheres: the global, external, interpersonal and personal sphere where the last one was represented by the physical, mental and spiritual dimension. The main thing that determines quality of life is our ability to enjoy all that life has to offer. For instance, the ability to walk, talk, see and feel all contributes to our overall quality of life. A quality of life is a life full of meaning and purpose. A high-quality life is also a life of freedom from tyranny. Some of the important components of quality of life are Good Health, Stability, Happiness, Meaning, Relationships.

Since, quality of life is an important aspect which tends to effect the wellbeing of an individual, the present study was carried out to understand the youths perception towards the quality of their life. An attempt was made to understand what the youth feel about their lives and its various component, in order to analyze their feelings and views.

Research Methodology

The methodological framework for the study is presented as under:

Sample Description: The sample for present study comprised of 160 working youths, half of who were males and rest females of Jammu city in the age group of 25-30 years. All sample youth were working in private sector jobs in the selected locale.

Locale of the study: The sample was selected from private offices/firms/factories/business units of Jammu East namely Purkhoo, Barnai, Muthi, Paloura, Bantalab.

Criteria for the sample Selection:

(a) Profession: Only those youth were selected who were employed with private sector offices/firms/ business units.



(b) Education: Only those working youth were selected who were graduates or above. (c) Age: The working youth (males and females) were in the age group of 25-30 years.

(d) Residence: All selected youth were local residents of Jammu only.

Sampling Technique: Simple random sampling technique was used for initial sample identification and sample selection. Lottery method was used to select five areas namely, Purkhoo, Barnai, Muthi, Paloura, Bantalab of Jammu east constituency. From these areas, a list of private offices was prepared. A total of 16 such offices which employed youth was drawn. Then from these offices 10 youth each (5 males and 5 females) were selected randomly.

Data Collection

The following tools were used for data collection.

Quality of Life Inventory: Quality of life Inventory developed by Frish (1994) was used with the sample youths. Quality of life inventory test yields an overall score and a profile of problems and strength certain specific areas of life. The 16 areas addressed in the QOLI assessment are Health, Self esteem, Goals and values, Money, Work, Play, Learning, Creativity, Helping, Love, Friend, Children, Community, Relative and neighbourhood.

Data Analysis

The data was chiefly analyzed quantitatively using various statistical measures. It was supplemented with qualitative method wherever required. Percentage of respondents falling in various categories of each scale were calculated and tabulated. Some statistical techniques that were applied to obtain the results of the present study are t-tests of significances of correlation, Chi-Square, Mean & Standard Deviation.



Results and Discussion

The aim of the present study was to assess the inter relationship between emotional intelligence and quality of life of youth. The sample for the study comprised of 160 youths, half of who were males and rest females of Jammu city in the age group of 25-30 years.

The results of the study are presented as follows:

I Background profile of the sample youth

1. Age- wise Distribution of Sample Youth

Age (In yrs.)	Males		Females		Total	
	N	%	N	%	N	%
25-26	24	30	40	50	64	40
27-28	25	31.25	26	32.5	51	31.87
29-30	32	38.75	14	17.5	45	28.12
Total	80	100	80	100	160	100

Mean age of males = 27.75 ± 1.65 ; Mean age of females = 26.81 ± 1.46

t-value = 3.78, insignificant

Table 1 depicts that the age distribution of the sample. Majority of the youth, 40%

(30% males and 50% females) fell in the age range of 25-26 years. The mean age of males was found to be 27.75 ± 1.65 , while that of females was 26.81 ± 1.46 . Statistically there was no significant difference in the age of male and female youth.



II Quality of Life of the Sample Youth

2. Quality of life of the Sample Youth

Quality of Life	Male		Female		Total	
	N	%	N	%	N	%
Very low	9	11.25	6	7.5	15	9.35
Low	14	17.25	9	11.25	23	14.37
Average	40	50	40	50	80	50
High	17	21.25	25	31.25	42	26.25
Total	80	100	80	100	160	100

Chi-square=3.21*, d.f= 3, Table value =7.81, *significant

Table 2 contains data on the level of quality of life of the sample youth. Over all, the Quality of life of sample youth ranged from average (50%)to high (26.25%). It implies that majority of the sample youth perceived their life to be average in quality. These youth usually were satisfied with the various aspects of their lives and had little or no major complaints with their lives. However, 14.37% of the sample had low Quality of life indicating the some youth were not satisfied with their life and its various aspects. Calculation of chi-square indicates significant difference in the Quality of life of working males and females with more males (11.25%) scoring very low than females (7.5%) and more females scoring (31.25%) higher than the males (21.25%).



3. Health Status of the Sample Youth

Level of satisfaction	Males		Females		Total	
	N	%	N	%	N	%
Highly Dissatisfied	2	2.5	0	0	2	1.25
Dissatisfied	4	5	3	3.75	7	4.37
Neutral	0	0	0	0	0	0
Satisfied	20	25	23	28.75	43	26.87
Highly Satisfied	54	67.5	54	67.5	108	67.5
Total	80	100	80	100	160	100

$\chi^2 = 1.34$, d.f=3, Table value=7.81

Table 3 contains data on the satisfaction with health status for the sample youth. Result reveals that most sample youth were highly satisfied with their health. They felt that they were physically healthy and hence were physically capable and fit. Followed by this, 26.87% of the sample youth were satisfied with their health. Calculated chi-square value reveals insignificant difference is the satisfaction with health between male and female respondent. Over all, irrespective of their sex most were happy about their physical selves.

4. Self Esteem of the Sample Youth

Level of satisfaction	Males		Females		Total	
	N	%	N	%	N	%
Highly Dissatisfied	0	0	0	0	0	0
Dissatisfied	3	3.75	1	1.25	4	2.5
Neutral	0	0	0	0	0	0
Satisfied	15	18.75	28	35	43	26.87
Highly Satisfied	62	77.5	51	63.75	113	70.62
Total	80	100	80	100	160	100

$\chi^2 = 5.99^*$, d.f=2, Table value=5.98, *Significant at 5%



Self esteem refers to the confidence in one's ability to think and to cope with the basic challenges of life. Majority of the sample youth 70.62% (77.5% males and 63.75% females) were highly satisfied with their self esteem. This was followed by 26.87% (18.75% males and 35% females) who were satisfied. Most of the sample youth were confident about themselves, they felt they were worthy and deserving and held positive image about themselves. Calculation of chi square value reveals significant sex differences in the self esteem status of the sample youth. More males than female were highly satisfied with their self esteem.

4. Satisfaction with Goals And Values Among Sample Youth

Level of satisfaction	Males		Females		Total	
	N	%	N	%	N	%
Highly Dissatisfied	1	1.25	1	1.25	2	1.25
Dissatisfied	4	5	3	3.75	7	4.37
Neutral	1	1.25	0	0	1	0.62
Satisfied	42	52.5	37	46.25	79	49.37
Highly Satisfied	32	40	39	48.75	71	44.37
Total	80	100	80	100	160	100

$\chi^2 = 1.62$, d.f=4, Table value=9.49, insignificant

Table 5 contains data on the satisfaction with goals and values for the sample youth. Goals and values are related to beliefs about what matters most in life and how one should live, both now and in the future. Results reveal that most of the youth, 49.37% (52.5% males and 46.25% females) were satisfied with their goal and values followed by 44.37% (40% males and 48.75% females) who were highly satisfied with their goal and values. This implies that most of them had clear goals in life, had clarity about right or wrong and purpose of life. Calculation of chi-square indicates insignificant difference in the satisfaction status



with goal and values between males and females. Over all, most sample youth had high to very high satisfaction with their goals and values.

5. Satisfaction with Play Status of the Sample Youth

Level of satisfaction	Males		Females		Total	
	N	%	N	%	N	%
Highly Dissatisfied	1	1.25	3	3.75	4	2.5
Dissatisfied	18	22.5	20	25	38	23.75
Neutral	0	0	2	2.5	2	1.25
Satisfied	48	60	40	50	88	55
Highly Satisfied	13	16.25	15	18.75	28	17.5
Total	80	100	80	100	160	100

$\chi^2 = 2.62, d.f=4, \text{Table value}=9.49$

Table 6 indicates that play is what you do in for your free time to relax, have fun, or improve yourself. This could include watching movies, visiting friends, or pursuing a hobby like supports or gardening. Majority of the sample youth 55% (60% males and 50% females) were highly satisfied with their play followed by 23.75%(22.5% males and 25% females) were highly dissatisfied with their play status another 1.25%(2.5% females only) had neutral status of play. Those who were dissatisfied felt that they did not have adequate time and avenues to relax and unwind. Calculation of chi square indicates insignificant differences in the status of play of males and females. Over all, on the play dimension there was high fluctuation among the sample working youths.



6. Satisfaction with Work status of the sample youth

Level of satisfaction	Males		Females		Total	
	N	%	N	%	N	%
Highly Dissatisfied	25	31.25	16	20	41	25.62
Dissatisfied	7	8.75	7	8.75	14	8.75
Neutral	0	0	1	1.25	1	0.62
Satisfied	22	27.5	24	30	46	28.75
Highly Satisfied	26	32.5	32	40	58	36.25
Total	80	100	80	100	160	100

$$x^2 = 3.16, d.f=4, \text{Table value}=9.49$$

Results on the satisfaction with work reveals that most of the youth, 36.25% (32.5% males and 40% females) were highly satisfied of their work status followed by 28.75% (27.5% males and 30% females) who were satisfied with their work. But at the same time 25.62% of the respondents were highly dissatisfied with their work status. These youth felt that they had to work for long hours but still not paid adequately. Also they wanted to earn more and go up in job rank and job status. Calculation of chi square indicates insignificant difference in the satisfaction with work status of males and females. Revealing that usually mostly youth were satisfied and felt good about their job and enjoyed their work environment.



8. Satisfaction with Learning Status of the Sample Youth

Level of satisfaction	Males		Females		Total	
	N	%	N	%	N	%
Highly Dissatisfied	1	1.25	0	0	1	0.62
Dissatisfied	7	8.75	3	3.75	10	6.25
Neutral	1	1.25	0	0	1	0.62
Satisfied	42	52.5	34	42.5	76	47.5
Highly Satisfied	29	36.25	43	53.75	72	45
Total	80	100	80	100	160	100

$\chi^2 = 8.38$, d.f=4, Table value=9.49, insignificant

Table 8 contains data on the status of learning of the sample youths. Learning is gaining new skills or information about things that interest you. It can come from reading books or taking classes nothings you like. Majority of the sample of working youth, 47.5% (52.5% males and 42.55 females) were satisfied with their learning status followed by 45%(36.25% males and 53.75% females) who had highly satisfied with their learning status. Mostly the sample youth felt that they could acquire new knowledge and could have new learning experiences when required. Calculation of chi square indicates insignificant differences in the status of learning of males and females.



9. Satisfaction with Creativity Status of the Sample Youth

Level of satisfaction	Males		Females		Total	
	N	%	N	%	N	%
Highly Dissatisfied	1	1.25	0	0	1	0.62
Dissatisfied	2	2.5	9	11.25	11	6.87
Neutral	2	2.5	0	0	2	1.25
Satisfied	26	32.5	18	22.5	44	27.5
Highly Satisfied	49	61.25	53	66.25	102	63.75
Total	80	100	80	100	160	100

$\chi^2 = 7.52$ d.f=4, Table value=9.49, insignificant

Creativity is marked by the ability to invest with a few forms, power to create to bring into existence, to produce through imaginative skill, to make or bring into existence something new. Table 9 shows that majority of the sample working youth, 63.75% (61.25% males and 66.25% females) were highly satisfied with their creativity, followed by 27.5% (32.5% females) were satisfied with their creativity status. These youth believed in their imagination and creative potentials. Statically there was no significant sex differences among youth on their creativity status.



10. Satisfaction with Own Helping Status Among the Sample Youth

Level of satisfaction	Males		Females		Total	
	N	%	N	%	N	%
Highly Dissatisfied	1	1.25	0	0	1	0.62
Dissatisfied	1	1.25	2	2.5	3	1.87
Neutral	0	0	0	0	0	0
Satisfied	20	25	21	26.25	41	25.62
Highly Satisfied	58	72.5	57	71.25	115	71.87
Total	80	100	80	100	160	100

$\chi^2 = 1.75$, d.f=4, Table value=9.49, insignificant

Table 10 results reveal that majority of youth, 71.87% (72.5% males and 71.25% females) were highly satisfied of their ability of helping others followed by 25.62% (25% males and 26.25% females) who were satisfied. These respondents felt that they were capable of helping others in their time of need and mostly felt happy about their ability to help others.

Statistically again there was insignificant differences in satisfaction with helping status between sample males and females.



11. Satisfaction with love Status

Level of satisfaction	Males		Females		Total	
	N	%	N	%	N	%
Highly Dissatisfied	9	11.25	4	5	13	8.12
Dissatisfied	17	21.25	12	15	29	18.12
Neutral	2	2.5	1	1.25	3	1.87
Satisfied	26	32.5	25	31.25	51	31.87
Highly Satisfied	26	32.5	38	47.5	64	40
Total	80	100	80	100	160	100

$\chi^2 = 5.34$, d.f=4, Table value=9.49, insignificant

Table 11 majority of sample youths, 40%(32.55 males and 47.55 females) were highly satisfied with their current love status followed by 31.87%(32.5% males and 31.25% females)who were satisfied of their love status. These youth were able to form relationships with people of opposite sex and had feelings of being loved and cared for and being understood. However, at the same time around 18.12% of the sample youth were dissatisfied with their love status and longed for some companion in their life. Calculated value of chi square indicates insignificant differences in the status of love of males and females as most youth were noted to be highly satisfied on this dimension.



12. Satisfaction with Friend Status among the sample Youth

Level of satisfaction	Males		Females		Total	
	N	%	N	%	N	%
Highly Dissatisfied	21	26.25	14	17.5	35	21.87
Dissatisfied	7	8.75	8	10	15	9.37
Neutral	1	1.25	0	0	1	0.62
Satisfied	15	18.75	31	38.75	46	28.75
Highly Satisfied	36	45	27	33.75	63	39.37
Total	80	100	80	100	160	100

$\chi^2 = 8.23$, d.f=4, Table value=9.49

Table 12 contains data on the friendship status of the working youths. Results reveal that majority of the youths 39.37% (45% males and 33.755 females) were highly satisfied with their friends and friendships, followed by 28.75% youth who (18.75% males and 38.75% females) were satisfied with their friends. This implies that most sample youth had been able to form lasting friendship. They could share their personal problems and even helped each other. But at the same time 21.87%(26.25% males and 17.55 females) youth were highly dissatisfied with their friends status. Indicating that some youth may have trouble in being friends with those who had similar interests and opinion them. Computation of chi square indicates insignificant differences in the friends status of males and females.



13. Satisfaction with Siblings Status

Level of satisfaction	Males		Females		Total	
	N	%	N	%	N	%
Highly Dissatisfied	27	33.75	18	22.5	45	28.12
Dissatisfied	7	8.75	7	8.75	14	8.75
Neutral	2	2.5	1	1.25	3	1.87
Satisfied	20	25	26	32.5	46	28.75
Highly Satisfied	24	30	28	35	52	32.5
Total	80	100	80	100	160	100

$\chi^2 = 4.54$, d.f=4, Table value=9.49, insignificant

Table 13 reveals the satisfaction of the sample youth with their sibling status. Majority of the sample youths, 32.5% (30% males and 35% females) were highly satisfied with their sibling status followed by 28.75% (25% males and 32.55 females) who were satisfied with their siblings status. However, 28.12%(33.755 males and 22.5% females) youth were highly dissatisfied with their siblings. This implies that though most youth were highly satisfied to satisfy as far as their siblings were concerned, but at the same time some youth were dissatisfied also. This point to the fact that sibling relationship may not be always be healthy and satisfactory.



14. Satisfaction with Relatives Status of the sample Youth

Level of satisfaction	Males		Females		Total	
	N	%	N	%	N	%
Highly Dissatisfied	1	1.25	1	1.25	2	1.25
Dissatisfied	5	6.25	2	2.5	7	4.37
Neutral	2	2.5	2	2.5	4	2.5
Satisfied	42	52.5	41	51.25	83	51.87
Highly Satisfied	30	37.5	34	42.5	64	40
Total	80	100	80	100	160	100

$\chi^2 = 1.52$, d.f=4, Table value=9.49

Table 14 shows the relatives status of the working youths. Relatives can be connected to your family through blood or by marriage, is a person who is part of your family parents, siblings, uncles, aunts, cousins and nephews and nieces they are all relatives. Majority of the sample youths, 51.87% (52.5% males and 51.25% females) were satisfied with their relative status followed by 40%(37.5% males and 42.5% females) who were highly satisfied. Most of the sample youth felt that their relatives were supportive and understanding. They got along well with their relatives and derived satisfaction with the relationships they shared. Calculation of chi square value reveals insignificant sex differences among youth on their relatives status.



15. Satisfaction with Home Status for the Youth

Level of satisfaction	Males		Females		Total	
	N	%	N	%	N	%
Highly Dissatisfied	0	0	0	0	0	0
Dissatisfied	1	1.25	0	0	1	0.62
Neutral	0	0	0	0	0	0
Satisfied	15	18.75	15	18.75	30	18.75
Highly Satisfied	64	80	65	81.25	129	80.62
Total	80	100	80	100	160	100

$\chi^2 = 0.5$, d.f=2, Table value=5.99

As far as satisfaction with home was concerned for the youths, majority of the them, 80.62% (80% males and 81.25% females) were highly satisfied. 18.75% were further found to be satisfied with their home's physical aspects. This implies that mostly the youth were satisfied with their living abode. Both males and females were noted to be highly satisfied with this dimension of their life.

16. Satisfaction with Neighborhood Status of the Sample Youth

Level of satisfaction	Males		Females		Total	
	N	%	N	%	N	%
Highly Dissatisfied	1	1.25	1	1.25	2	1.25
Dissatisfied	3	3.75	4	5	7	4.37
Neutral	4	5	4	5	8	5
Satisfied	50	62.5	38	47.5	88	55
Highly Satisfied	22	27.5	33	41.25	55	34.37
Total	80	100	80	100	160	100

$\chi^2 = 3.96$, d.f=4, Table value=9.49



Table 16 again majority of the sample youths, 55% (62.5% males and 47.5% females) were satisfied with their neighborhood status followed by 34.37%(27.5% males and 41.25% females) who were highly satisfied with their neighborhood. They felt that their locality was clean and the neighbors were quite helpful and adjusting. Hardly a few youth were unhappy or dissatisfied with their neighborhood. Further, this trend continued for both males as well as females separately also.

Overall, results indicates that most sample youth were satisfied to highly satisfied with various aspects of their lives. They seemed to be satisfied with their health, self esteem, home, community, monetary status relatives, etc. The only few areas where some youth seemed dissatisfied was their work, friendship and siblings.

CONCLUSION

Every individual tends to have certain aspirations and desires related to their lives. When they reach the period of youth and adulthood their perception towards life and its various components have already been determined. Many young adults who are dissatisfied with the aspects of their lives, may strive to bring about changes in it. In this process many of them may develop complexes and problems which may impact their wellbeing. The present study assessed the satisfaction with the quality of life among youth of Jammu city. The city has in the past few years seen a major sociological and cultural acculturation. The life style and work opportunities have undergone change in context of the changing socio- cultural milieu. Many youth are today exposed to changing desires and aspirations. Analysis of their quality of life reveals that most of them had average to high satisfaction with their lives. These youth didn't have any major complaints about their lives and its various facets. More samples females enjoyed higher quality of life than males. Most of them were highly satisfied with their health, self esteem, and monetary status, creativity status, helping status, love and home.



The aspects of life with which the youth seemed satisfied were their goals and values, play, learning, relatives, neighborhood. The only few areas where some youth seemed dissatisfied was their works, friendship and siblings. Further, sex of the youth significantly affected only their self esteem, with female youth reporting higher levels of it than the males. The results related to quality of life on the whole point to the fact that usually the sample youth had average to high levels of it. Overall the results of the study point to the fact that sample youth contrary to general perception are usually satisfied with their lives. Though the continue to strive towards the better and a secure future yet they were happy with their current life conditions. For the sample youth, their sex was a no significant factor influencing their quality of life as its related aspects.

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TRANSCENDING GENDER BOUNDARIES: A READING OF VIRGINIA WOOLF'S ORLANDO: A BIOGRAPHY

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Victorian England held and enforced strict sexual codes of propriety that prohibited any deviation from heterosexual norms. Against this puritan social and cultural background, Virginia Woolf adopted a radical approach to conveying a story or character which not only flouted pre conceived notions of Victorian literature but those of Victorian society as well. As a prolific writer, Woolf was a central figure in the modernist movement and an outspoken voice for women's liberation (Coulibaly 100). In the literary world, male modernists like D.H. Lawrence and T.S. Eliot considered male principle as the dominating source of rejuvenation and salvation of humanity. Woolf's mock-biography *Orlando* reverses this logic by allowing its titular character to turn from man to woman half way through the novel. Woolf found the traditional approach to biographies and traditional notions of gender limiting. Just as traditional biography was severely limited in its ability to represent a person as whole, sex/gender binary expectations were severely limited in their ability to truly encapsulate an individual's identity. This paper is an attempt to examine the unconventional notions of gender held by Woolf in her mock-biography *Orlando*, whose titular character undergoes a biological sex change that leaves his/her gender unaffected.

Woolf's most well-known novels are *Mrs. Dalloway* (1925), *To the Lighthouse* (1927), *A Room of One's Own* (1929) and *The Waves* (1931). *Orlando* (1928) has not been among Woolf's most popular work, but of all her novels, it is the one that deals most closely with the



subject of gender and sexuality. The novel is dedicated to Vita Sackville-West, a contemporary poet and writer and believed by many to be Woolf's lover. *Orlando* is considered by many critics as a lesbian novel because it is motivated by homoerotic desire. But Woolf's intention in the novel was to showcase the value inherent in both male and female genders and a refusal to be defined exclusively by either one. It would be safe to assume that she upholds androgyny, a condition of having both masculine and feminine characteristics. In the novel, Orlando undergoes a magical sex change from man to woman. His transformation from male to female directly challenges the social construction of gender and the patriarchal system, which sustain male power. Woolf rejects the social constructions of gender roles and proclaims 'performativity', a term promoted by Judith Butler in her *Gender Trouble*. Butler asserts that there is no necessary connection between a person's sex and gender. Although Woolf flirts with dress code and performativity, she embraces the indeterminacy of gender embodied by the androgynous character, which is a denial of the gendered construction of society (Coulibaly 101).

From the very first chapter, the characters in *Orlando* are described as strangely androgynous. Orlando is described as beautiful. His red cheeks are covered with 'peach down', lips drawn back to reveal teeth 'of an exquisite and almond whiteness', an 'arrowy nose,' dark hair, and 'eyes drenched like violets' (Orlando 12). His handsome body is accentuated by his 'well-set shoulders' and 'shapely legs'. Orlando's description is surprisingly feminine. The narrator implies that his appearance crosses gender boundaries. Orlando is not the only character to skirt the lines of gender. Before Orlando's gender switch, he discovers his love interest in the character of Princess Sasha from Russia. When Orlando, then a man, first sees Sasha, he "was ready to tear his hair with vexation that the person was of his own sex" (Orlando 26) because her movements were too much like a man's to



belong to a woman. However, on further inspection he determines that no man could have legs, hands, carriage, mouth, breasts, or eyes like Sasha's and that Sasha was indeed a woman. The Archduchess Harriet works both sides as well, introduced first as a woman but later as Archduke Harry who puts on women's clothes to seduce Orlando. Furthermore, Orlando not only changes biologically from a man to a woman, but as a woman, she dresses as a man so she can still experience the lives of both genders. Orlando's exploration of gender and sexuality in biologically impossible ways is one of the novel's more fantastic elements.

Judith Butler's discussion of sex and gender deconstructs the popular notion that sex and gender are intrinsically linked to each other. Traditionally a male has a masculine gender, whereas a female possesses a feminine gender. Butler asserts that there is no necessary connection between a person's sex and gender. In the article "Variations on Sex and Gender: Beauvoir, Wittig, and Foucault", Butler describes gender as a 'choice'. This description doesn't fall under the typical notion of choice meaning a conscious decision. Instead she defines it by stating that gender is an "originating activity incessantly taking place" (Butler, 1) in a society where it is impossible to be without/outside gender. Virginia Woolf's *Orlando* expands the boundaries of male/female binary opposition by making sex/gender the new shifting ground of social struggles. Through Orlando's provisional and unstable gender, Woolf defies Darwin's biological determinism. To paraphrase Simone de Beauvoir's *The Second Sex* (1949), which is a critique of the socialization process of young girl into womanhood; one is not born a woman, but rather becomes a woman. Woolf subverts the symbolic process of a person becoming an adult and behaving according to society's expectations by making her protagonist challenge these expectations. As Woolf's hero/ heroine experiences multiple selves, s/he discovers the similarities between man and woman despite the



differences in clothing as well as the social roles they play. "Orlando's transformation from a man into a woman indicates not only the permutability of gender, but it also sets gender as the shifting ground for women's struggle for representation in a phallographic world" (Coulibaly 102).

Woolf modeled the character of Orlando on her long time lover and friend Vita Sackville west. She was fond of cross dressing. In her *Portrait of a Marriage*, Sackville West describes how she indulged in dressing as a man with her companion Violet Trefuis (Hastings 27). Sackville-West's foray into the world of cross dressing seems to be based off a desire to live freely and without the social constraints and gender expectations forced upon a woman, particularly a married woman, and especially a married woman with homo-erotic inclinations living during their era. She cannot be described as a transgender- one who possesses the desire to belong to the opposite gender. What Sackville West craved for was androgyny. She was comfortable in being a female but wanted to taste the freedoms and autonomy automatically assigned to the male sex. She strove to embrace whatever personality characteristics felt most comfortable to her, whether they were traditionally feminine or masculine.

This penchant for resisting the automatic gendering according to a biologically binary system promoted an androgynous lifestyle that she greatly embraced and embodied. Sackville-West never once expressed dissatisfaction with being a biological woman, instead she was categorically dissatisfied with what society expected and demanded of women (Hastings 27).

Victorian society, founded on strict moral principles, expected men and women to conform to behaviors which are acceptable. Orlando's flouting of these expectations is actually a search for the meaning of life. When he changes from man to woman, his identity



becomes clouded. Though his behaviors remain the same, his outlook on life changes. As Orlando wakes up as a woman, she looks at her body in a full-length mirror and composedly walks to her bath (Orlando 99). She is not at all disconcerted by her change in gender because she feels no different than she did before. When she lives in the gypsy camp in the hills of Turkey, away from society and civilization, Orlando's sexuality seems to play no role in her life at all. But when she travels on board the English ship, in women's clothes, she immediately begins to feel the difference. The skirts that she is wearing and the way that people react to her make her feel and act different. She feels tied down by the societal expectation which forces her to conform to one gender. What Woolf is suggesting here is that gender roles are not biological, but societal. Gender is a concept imposed on people who live in society.

Throughout *Orlando*, dress is a persistent theme, different dresses taking on different sexual desires and relations. Different types of clothes signal masculinity or femininity and set in motion personal relations of control and submission (Cervetti 168). When Orlando goes out into the night, a woman dressed as a man, she finds herself taking on traditional male mannerisms. She never feels as a 'man trapped in a woman's body' or a 'woman trapped in a man's body'. The point is that when society allows the freedom of gender neutrality, people will be freer as individuals to act according to their nature and personality. She codes her dress according to her convenience or sexual desire. When she desires women, she dresses as a man and travelling to England on a ship, she dresses as a woman.

Marriage, sacrifice and pregnancy are expected of a woman and a life of action is what is expected from men. These societal expectations are deeply embedded in our minds. Anyone who crosses these gender boundaries are termed 'queer'. The same conformist attitude is evident in terms of fashion also which Orlando too realizes after his sex change. "When a braided skirt walks by, we see a woman,



and, consequently, when a pair of trousers walks by, we see a man" (Orlando 285). Woolf shows that through a simple wardrobe change, we can change the way society views us. Orlando realizes that it is not genitalia that make us man or woman. It's the clothes we wear. "Thus, there is much to support the view that it is clothes that wear us and not we them; we may make them take the mould of arm or breast, but they mould our hearts, our brains, our tongues to their liking" (Orlando 132). As Judith butler proclaims in her *Gender Trouble*, gender is a choice or a construction that one puts on as one puts on clothes in the morning. She says, "...there is a 'one' who is prior to this gender, a one who goes to the wardrobe of gender and decides with deliberation which gender it will be today" (68). Through cross dressing Orlando satisfies her craving to belong to both the genders. She realizes that when she lives in both genders "the pleasures of life [are] increased and its experiences multiplied" (Orlando 221).

Woolf believes, on the same lines of Judith butler, that human gender is flexible. In the novel she shows that it is only the gender of the clothes that remain absolute. Woolf sets this at the forefront of the novel, leading us to ponder what society would be like if people were allowed to live the life of the person that resides in their inner being (Jonathan Stephens). The narrator of the novel says,

Clothes are but a symbol of something hid deep beneath. It was a change in Orlando herself that dictated her choice of a woman's dress and of a woman's sex. And perhaps in this she was only expressing rather more openly than usual--openness indeed was the soul of her nature--something that happens to most people without being thus plainly expressed. For here again, we come to a dilemma. Different though the sexes are, they intermix. In every human being a vacillation from one sex to the other takes place, and often it is only the clothes that



keep the male or female likeness, while underneath the sex is the very opposite of what it is above" (132).

Orlando, like Tiresias, of the Greek mythology, experiences both the genders. While being a man he had preserved chivalrous and traditional notions about women. While beginning to experience Victorian England as a woman, who is doted on while simultaneously being restricted, Orlando concludes that the chivalrous pedestal she had placed women on in the past to exalt and protect their perceived sublime moral aptitude, functioned in reality as more of a cage, "She remembered how, as a young man, she had insisted that women must be obedient, chaste, scented, and exquisitely appareled. "Now I shall have to pay in my own person for these desires", she reflected; for women are not (judging by my own short experience of the sex) obedient, chaste, scented, and exquisitely appareled by nature" (115). While on the boat she realizes that she had patronized women and considered them as lowly when she was a man.

[You] deny a woman teaching lest she may laugh at you... yet to go about as if you were the Lords of creation.- Heavens!" she thought, "what fools they make of us- what fools we are!" And here it would seem from some ambiguity in her terms that she was censuring both sexes equally, as if she belonged to neither; and indeed, for the time being she seemed to vacillate; she was man; she was woman; she knew the secrets, shared the weakness of each (117).

Orlando realizes that society restricted the emergence of the naturally developed personality traits of people whose gender identity is not exactly in accordance with their biological sex (Hastings 40).

One night, Orlando (a biological woman, yet dressed as a man) encounters a prostitute in the street. Being with a woman arouses manly feelings in Orlando but since she was a woman she could see



through the actions of the prostitute who deliberately acts as frail and weak and realizes they “were put on to gratify her masculinity” (Orlando 158). But as soon as Orlando reveals that she is a woman, the prostitute’s whole demeanor changes and she drops her plaintive, appealing ways and confesses that she “is no mood for the company of the other sex tonight” (Orlando 159). This incident reveals the massive impact of gender and sex stereotypes. The cultural constraints imposed are so ingrained within people’s psyche that they have lost the ability or desire to attempt sincere, purposeful interactions across sex/gender lines. Society expects women to be demure and passive especially with men. But they diverge from these gender roles in safe company. Orlando is immediately accepted into the company and honest conversation of the prostitute as a woman which would not have been possible with a man, regardless of the fact that Orlando’s gender and self identity had remained intact irrespective of sex.

As the dawn of the nineteenth century came upon England, Orlando felt compelled to marry, partially as a mechanism to alleviate the cultural suspicion heaped upon single women. She marries Marmaduke Bonthrop Shelmerdine, Esquire who was an ideal partner, another person of androgynous identity who wasn’t an oppressive force. Both Orlando and Shel were suspicious of the actual sex of the other. On two separate occasions they mutually inquired, “Are you positive you aren’t a man?” He would ask anxiously, and she would echo, “Can it be possible you’re not a woman?” (189). Woolf emphasizes that sexual identities are merely “costumes that can accordingly be changed” (Szegedi 15). This echoes Judith Butler’s notion that sex is culturally constructed, though Butler’s views on gender are much more radical than Woolf’s who still distinguishes between male and female elements which are present in every bodies. Butler fully rejects the notion of sex which according to her has no substantive meaning.



To sum up, Virginia Woolf, in her *Orlando* challenges the notion of the immutability of sex. *Orlando* contradicts the psychological view that 'anatomy is destiny' (Szegeci 14) and that femininity and masculinity are inborn. Woolf clearly subverts the common notions of gender identity. Orlando's sex change does not alter his gender or his identity; his sex is not an essential attribute of his core. Thus Woolf remains as a spokesperson for human development beyond the boundaries of sex and gender.

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WOMEN IN THE LABOUR FORCE IN INDIA

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Women labour has been an important segment of the workforce of India. With the changing Socio-economic scenario, women's productive roles have assumed new dimensions. The observance of the International Women's Year in the last quarter of the 20th century was a historic landmark in the calendar of women's progress. Frankly speaking, it was in recognition of crucial importance and need that women's participation has always been necessary for the success of social and economic development. Over the years, the main objective of the policies of the Government of India with regard to female labour has been to remove the handicaps under which they work, to strengthen their bargaining capacity, to improve their wages and working conditions, to augment their skills and to open up better employment facilities for them. It is hoped that women Labour in India will be well received in various academic circles.

The status of women in India has been many ups and downs. The 20th century has been many changes in the global arena, economic, scientific and social. We have made noteworthy strides in all aspects of living of which the most exemplary one would be in the social sphere. Women have been given equal opportunities to compete with men and one another. In the last century and the early 20th century women were mostly relegated to the home and their place was the kitchen. The 20th century has witnessed a great deal of independence and autonomy for many countries. Women have been equal fighters for free dom. They have demanded for and received equality in education and there lies the secret of their success. Education and the awareness



that comes with it have enabled this gender to fight their cause. They have emerged out of their kitchens and taken their place s along with the men in becoming supplementary breadwinners. This has lead to move work in actual fact-for now they are “Managers ” of their home and family as well as part of the work force. They have penetrated almost all spheres of activity and figure prominent ly in all walks of life be it education, health, politics, science, so cial work or law. Today’s women are joint partners in the world scheme. Indian women have their place even in the Police, Army and now the first batch of Pilots has also been emerged

India has always accorded respect to its women, as can be seen in history. We have had some great women such as Rani of Jhansi, Meerabai, Mumtaj Mahal, Indira Gandhi etc., who have been acknowledged as leaders and thinkers of our society. In spite of these great women, the larger parts of the female species were not accorded their basic rights. It was only the pioneering effects of Mahatma Gandhi that lead to the emancipation of Indian women. As of today there are still, a large percentage of women, especially in the rural areas who need to understand their rights and advantages. India is striving to provide the women equal status in society. Today, women can be proud that she is a home maker and an equal partner to the progress of our society.

Indian society is undergoing a process of social changes. Increasing social awareness due to the liberal opportunities and facilities in the field of education, social legislations, healthy and active participation in a democratic political system have changed the socio-cultural values in general. Women’s emancipation gained momentum and they were considered equal if not superior to men. But when all is said and done, the status of women in India had been a fluctuating one sometimes encouraging and sometimes discouraging. However, the present status of women in society is quite encouraging and deserves



careful study. While it is true that the known present cannot always be explained in terms of historical origins, it is almost certain that it is impossible to study the present without reference to the past.

Women form an integral part of the Indian workforce. According to the information provided by the Registrar General of India, the work participation rate for women was 25.63 per cent in 2001. This is an improvement from 22.27 per cent in 1991 and 19.67 per cent in 1981. While there has been an improvement in the work participation rate of women, it continues to be substantially less in comparison to the work participation rate of men. In 2001, the work participation rate for women in rural areas was 30.79 per cent as compared to 11.88 per cent in the urban areas. In the rural areas, women are mainly involved as cultivators and agricultural labourers. In the urban areas, almost 80 per cent of the women workers are working in the unorganized sectors such as household industries, petty trades and services, buildings and construction. The total work force in the country during 2004-05 is estimated to be 455.7 million based on the NSS 61st Round Survey on Employment-Unemployment and census population projections for different states. Women workers were 146.89 million or just 32.2 %, of the total workers. About 106.89 million or 72.8% of these Women worker were employed in agriculture even though the share of the industry among men workers was only 48.8% The overall share of the industry in the rural workforce was about 56.6 %.

Currently there are over 1,236,344,631 people living in India, which makes it the second most populous country in the world, following China.¹ Women are 48.5% of the general population of India. Across India that percentage fluctuates. In the state of Daman & Diu for example, women are 38.2% of the population.² The gender gap starts at birth. For every 100 girls born nationally, there are 112 boys born.³ But for all ages, the gender gap closes to 100 females for every 108 males.⁴ India has the largest Gen Y population in the World.⁵ The



median age in India is 27 years (compared to 37.6 years in the United States.)⁶ Almost half the population is under 25 years old.⁷ Three major population trends will impact economic growth: the population of working age people is growing; people are moving from rural areas to the cities; a rising middle class is increasing overall wealth.⁸

Women in the Labour Force

In 2009-2010, women were 26.1% of all rural workers, and 13.8% of all urban workers.⁹ Women are an estimated 30% of all economically active individuals.¹⁰ The participation rate for women is falling: from 37% in 2004-05 to 29% in 2009-10.¹¹ Women earn 62% of men's salary for equal work.¹²

Labour Force Trends and Legislation

For women's economic participation, India ranked 124th, (towards the bottom of the 136 countries listed in the 2013 Global Gender Gap Index) , and for women's educational opportunity a ranking of 120.¹³ Women received 12 weeks paid maternity leave.¹⁴ In the next 40 years, India is projected to add 424 million working-age adults.¹⁵ India has a young workforce and population. In the next ten years, with both younger people and women entering the workforce, India expects to add an additional 110 million people to its labour force.¹⁶

In 2013, India passed the Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act to provide protection against sexual harassment in the workplace.¹⁷

Management

Women are just 3% of legislative, management, and senior official positions.¹⁸ In 2010, Women held only 5.3% of board directorships of BSE-100 companies.¹⁹ 22.6% of women are employed in business²⁰ and they make up 14% of senior management roles.²¹



According to Gender Diversity Benchmark, 2011, India has the lowest national female labour force and the worst leaking pipeline for junior to middle level position women. 28.71% of those at the junior level of the workplace,²² 14.9% of those at the middle level,²³ 9.32% of those at the senior level.²⁴ Out of 323 total executive directorship positions (generally considered to be prerequisites to holding the CEO position) on the Bombay Stock Exchange 100, just eight (2.5%) are held by women.²⁵ 54% of companies on the Bombay Stock Exchange 100 have no women board directors.²⁶ Despite occupying small percentages of leadership positions, 97.2% of women (compared to 95.6% of men) aspire to jobs with increased responsibility.²⁷

Women in Government

In June 2014, India was ranked 116 out of 189 countries ranked in descending order for percentage of women in Parliaments.²⁸

In the Panchayati Raj system, a new bill has been proposed that gives at least 50% of seats to women, raising from a previous quota of 33%.²⁹

Five states already offer 50% reservations to women: Bihar,³⁰ Uttarakhand,³¹ Himachal Pradesh,³² Madhya Pradesh,³³ Chhattisgarh.³⁴

Social Problems of Working Women

Once the women are out on a job either on economic grounds or purely personal reasons, they tend to become a matter of routine and by virtue of regular income a necessity. While they pull themselves up to share tribulations of men's life, they soon find themselves in the midst of responsibilities and eventually end up in discharging the obligations which normally are those of men.

The social problems faced by working women are varied. Many problems have remained unsolved in their domestic as well as working



sport, from the time they stepped out of the four walls of their home for the first time. Their problems are different. They have problems of adjusting to time schedules with other working adults in the family, wanting privacy in freedom and a greater participation in the financial management and a desire for a balanced life (Kaur and Punia, 1981).

Though our constitution has given those equal rights and opportunities, their problems remain unsolved and these cannot be solved by legislations alone. Nature of other problems varies with the nature of category to which the working women belong, their personality dimensions, their capacity to work, their motivation ability to work and to adjust to the family conditions

Kalhan (1972) comments, on problems of working women, that husband and wife both going for work is common today. This naturally gives rise to problems. Essentially, it is a woman's problem because the working wife, when she returns from her work, has to ensure that her family does not face any deprivation. The family has to be fed and looked after. She Observes, "The Indian working woman's luck in this respect is much harder than that of her counterpart in many other countries, where entire industries are geared to take drudgery out of house work. There are hardly any creches where she can place the children and expect them to be looked after until she can return from work and take care of them herself (1972)."

For a happy home, it is essential that the job timings of women do not coincide with those of the husband and children. The husband and children feel neglected and irritated if the women's working hours are such as to keep them away from the home when their children and husband come from or go to school and office. Unmarried working women also have several problems in this society. On taking up a job, they face the society more openly for the first time and this creates adjustment problem. Their growing independence, both financial as



well as in thought and action rebel against the method of choosing a life partner. The longer they work the more difficult it becomes for them to settle for a match arranged by the parents. To find out a suitable accommodation in a hostel, or in a family or with friends is another problem.

The existing legislation does not protect the vast majority of the women workers in the country. The Factories Act, 1948 covers working conditions, health and safety, basic amenities like toilets, creches, working hours etc but does not apply to work places with fewer than 10 workers using power driven machinery or less than 20 workers without such machinery. Employees State Insurance Act, 1948 providing for sickness, accident and maternity benefits at the ground level does not apply to the vast majority of women workers. The Employers by sub contracting production and dividing the establishment into small units are able to evade all the existing laws. The Contract Labour Act, 1971 has been flouted by not just the private enterprises but the Government itself by the employment of contract labour for work of perennial nature. The Industrial Disputes Act of 1947 prevents arbitrary closure of industrial establishments and provides redress for workers dismissed for participation in trade union activities. This act does not apply to workers in the informal sector. Without the protection that this act provides (at least in theory) workers in the informal sector can be victimized or dismissed for participating in union activities.

There are many obstacles to organizing women in the informal sector. Women with the dual burden of working long hours in poor working conditions on the one hand and raising children and the domestic chores on the other find it hard to come to meetings. The Korean Women Workers Association United and Korean Women's Trade Union organized an international workshop in 2000 entitled "Perspectives and Solidarity of Women's Trade Union Movement".



There were extensive discussions on strategies to organize informal and part time workers. One of the strategies that was discussed was to encourage union activists to visit the women at their workplaces and start active campaigns to inform women about their rights. One example is that of the Hong Kong union which regularly visited janitors (domestic workers) working in housing complexes. Every visit was made by 2 activists because one had to do the work in place of the worker who was being informed about her rights. This reduced the work burden of the cleaner in addition to paving the way for confidence building. It was also discussed that centers needed to be set up close to the workplaces. The proximity will help union members to actively get involved with the women and share their interests and concerns. It was felt that it is important to provide services like child care to help lessen the burden of the workers.

The struggles have to start with wages and job security and then move beyond those issues to raising the class consciousness of the workers. These struggles have to gradually move from the factories to the streets. The conditions for women workers can ultimately improve only through their participation in the revolutionary movement and only the victory of the working class can bring their emancipation.

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COMMON INJURIES IN SWIMMING; CAUSES, TREATMENT AND PREVENTIONS

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INTRODUCTION:

The injuries are fairly rare in competitive swimming since it is not a contact sport and it takes place in a forgiving body of water at relatively slow speeds. A clash of hands or fingers while swimming in lanes can cause temporary impairment of hands and diving in shallow water has its risks. However, acute, painful muscle strains can occur if there is not adequate warm-up or if there is overstretching.

Most of the injuries swimmers experience are chronic in nature and are due to repetitive microtrauma or overuse. Elite swimmers often swim a minimum of two hour workouts more than 11 times per week. The typical daily training distance averages 10,000 to 15,000 yards with as many as 16,000 shoulder revolutions per week. Young athletes often begin competitive swimming as early as age 5, and there is an increasing popularity of masters swim teams whose members range in age from 20 to 95. Many injuries sustained by elite college swimmers are the cumulative result of minor injuries occurring several years earlier.

Intrinsic risk factors that contribute to overuse injuries include joint alignment problems, muscle imbalance, inflexibility, muscle weakness, and ligament instability. Nutritional concerns are also critical. During high-intensity workouts, glycogen levels fall to low levels, and if depleted, the body must break down stored fats; an inefficient method of obtaining energy during high energy demand.

This contributes to fatigue. Fatigue is an enemy. Stroke mechanics change with fatigue, increasing the risk of injury to joints.

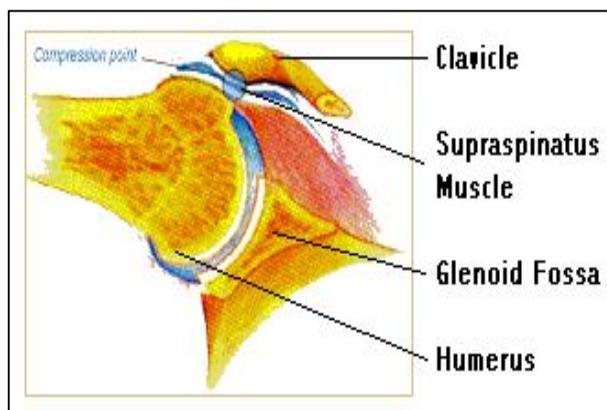
Extrinsic factors that contribute to overuse injuries include poorly planned or executed training programs, poor swim techniques, swimming too many events, or a mismatch between a swimmer and the events. There is increased stress to the joints if technical stroke flaws exist. Training too hard and too fast is likely to put the swimmer at risk of injury.

COMMON INJURIES:

Swimmer's shoulder:

The most common injury in swimming and is caused chiefly by the strokes themselves. The upper body is used as the main propulsive element in butterfly, freestyle and backstroke, therefore the main shoulder stabilizers, the 'rotator cuff', work extremely hard. Along with this the swimmer needs to have a greater than normal flexibility to have sufficient recovery of the arm overhead.

These two factors cause a repetitive overuse of the rotator cuff tendons, which leads to inflammation. The acute local inflammation can then decrease the space between the top of the shoulder blade and the top of the arm causing impingement of the soft tissues and leading to even further inflammation. This repetitive action of the swimming stroke can cause alteration in shoulder girdle posture, which will also decrease



space between the girdle and top of the arm risking impingement to the rotator cuff tendon.

Causes:

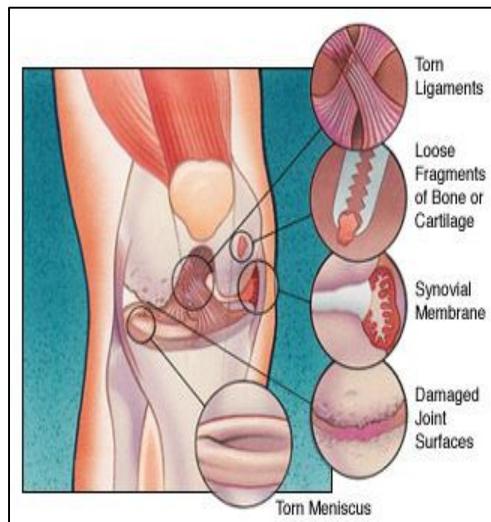
- Insufficient body roll
- Breathing to only one side
- Poor body position in the water
- Low elbow during recovery of stroke
- Entering arm too wide or too narrow into the water

Treatment:

- Correcting muscle imbalance between internal and external rotators
- Correction of biomechanical faults in stroke
- Relative rest – i.e. kicking, swimming within pain free abilities only
- Icing post exercise for 20 minutes.
- stretching of tight structures
- Correction of altered shoulder girdle posture

2. Knee Pain: ("Breaststrokers Knee")

This is the most common knee injury and is caused by an overloading of the inner (medial)



structures of the knee most prevalent during breaststroke kick. This results in inflammation of the medial collateral ligament (MCL) and creates pain on the inner aspect of the knee.

Causes:

- Not aligning the knee with the hip during the kick
- Not kicking feet together in the final kick phase
- Not cross training sufficiently with other strokes

Treatment:

- Correction of biomechanical factors.
- Regular icing post exercise.
- Encourage cross training with other strokes.

3. Anterior Knee Pain:

Once again this is especially noted in breaststrokers. Due to the extremes of rotation placed at the knee the kneecap can move outwards rather than maintaining its 'central' position and can lead to a roughening of the cartilage behind the knee cap.

Causes:

- Weakness of the inside quadriceps (VMO – vastus medialis oblique)
- Tightness of the outside thigh structures eg Iliotibial band
- Weakness in the posterior gluteus medius muscle



Treatment:

- Strengthen VMO and stretch tightened structures
- Regular icing post exercise
- Relative rest from breaststroke
- Concentrating on other strokes/upper body.

4. Back Pain:

The most problems are minor and are most commonly associated with the hyperextension produced by butterfly and the 'undulating' motion in competitive breaststrokers. Increased kicking drills using a kick-board may also cause back pain.

Causes:

- Poor skill while diving
- Improper body roll
- Breathing to only one side
- Poor body position in the water

Other possible causes of back pain:

- Spondylolysis – stress fracture of the pars articularis in vertebrae
- Spondylolisthesis – a slippage of one vertebrae on another due to the above
- Scheurmanns kyphosis (in adolescents)

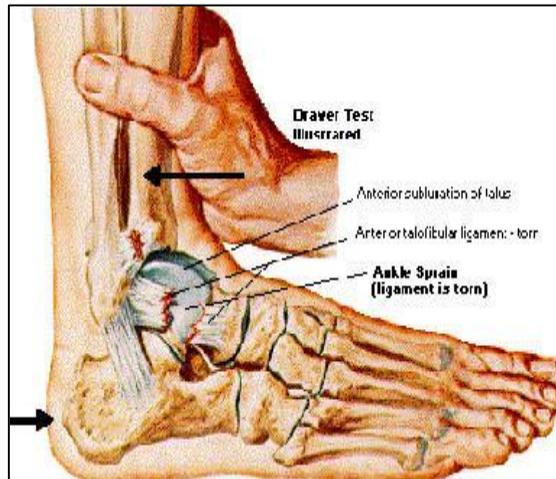


Treatment:

- Abdominal strengthening
- Stretch hamstrings and improve back flexibility
- Assess technique – timing problems often a factor in butterfly

5. Ankle/Foot Pain:

The commonly this is associated with a tendinitis of the extensor tendons at the top of the foot and/or front of the ankle. These tendons are tightly held down at the front of the ankle by a retinaculum and it is due to the repetitive nature of kicking that these tendons become irritated under this sheath.



Causes:

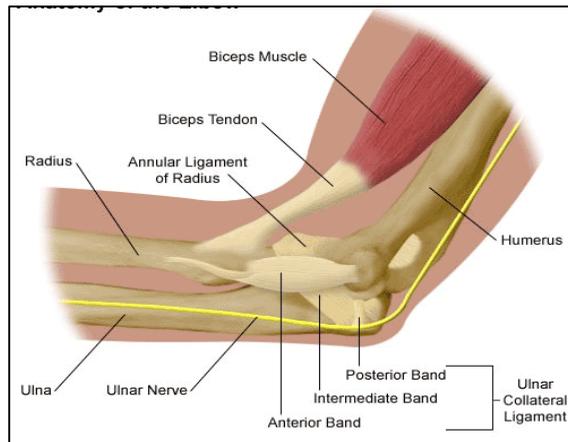
- Overuse of Ankle joint inside water
- Prolonged or repetitive stress of ankle & Feet muscle

Treatment:

- Reduce amount of kicking initially then gradually resume
- Stretch extensors prior to training/racing

6. Elbow Pain:

Generally caused by the strokes of butterfly and breaststroke. The most effective and efficient pull is where the elbow is initially higher than the hand and thus due to the high rotation forces at the elbow, can lead to inflammation of the common extensor origin ("Tennis elbow").



Causes:

- Overuse of Elbow.
- Frequently use their forearm,

Treatment:

- Improve strength of forearm extensors
- Improve shoulder/elbow flexibility
- Increase use of freestyle stroking initially
- Gradually return to previous strokes

Prevention of swimming injuries:

1. Communication among athlete, parent, coach, and medical professional is critical to both injury prevention and successful recovery.
2. Use good stroke technique
3. Lessen repetitive strokes that are causing the overuse injury.



4. Perform core strengthening and cross-training exercises as part of pre and early season routines.
 5. Consider alternative training techniques rather than training through an injury.
 6. Use periods of rest to recover.
 7. Focus rehabilitation efforts on rotator cuff and scapular strengthening for most shoulder injuries and pelvic and hip strengthening exercises for hip and knee injuries.
 8. Speak with a sports medicine professional or athletic trainer if you have any concerns about injuries or prevention strategies.
 9. The athlete should return to play only when clearance is granted by a health care Professional.
 10. Avoid swimming in lakes or rivers following a storm, when severe currents may be present.
 11. Use of alcohol should be strictly avoided before swimming, as judgment, orientation and thermal regulation are all impaired with alcohol consumption
 12. Dry the body thoroughly after swimming and remove excess water from the ear canal to avoid infection
 13. Attention to proper swimming technique as well as strength and agility training can help avoid common overuse injuries
 14. Swimmers should be at least minimally knowledgeable about first aid and be
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prepared to administer it in the case of minor injuries including facial cuts, bruises, minor tendonitis, strains, or sprains

Conclusion

This Research paper is intended for your information and education. We are not experts in the diagnosis and treatment of specific medical or mental problems. When dealing with a severe problem, please consult with a healthcare or mental health professional and research the alternatives available for your particular diagnosis prior to embarking on causes, treatment & prevention plan.

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ప్రాచీన సాహిత్యంలో గిరిజన జీవన చిత్రణ , ప్రస్తావన

డా॥ పులపర్తి శ్రీనివాసరావు
తెలుగు శాఖ, ఆంధ్ర విశ్వవిద్యాలయం

గిరిజనుల నివాసాల ప్రాంతానికి 'ఏజన్సీ' అని పేరు పెట్టింది బ్రిటీష్ ఇండియా ప్రభుత్వం. భారత దేశంలోను, అందులో ఆంధ్ర ప్రాంతంలో గిరిజనులు చాలా ప్రాంతాల్లో విస్తరించి ఉన్నారు. శ్రీకాకుళం, విశాఖపట్నం, గోదావరి జిల్లా, ఖమ్మం, వరంగల్ జిల్లాలలో వీరు విస్తరించి ఉన్నారు. ముఖ్యంగా ఆంధ్ర ప్రాంతంలో విశాఖపట్నం జిల్లాకే గిరిజనుల విషయంలో అగ్రస్థానం ఇవ్వాలి. గిరిజన జాతుల్లో సుమారు 23 జాతులు విశాఖ జిల్లాలో ఉన్నాయని అంచనా. నవరలు, కొండదొరలు, జతపులు, ఎరుకలు, మన్నెదొరలు మొదలైన జాతులు ఇక్కడ నివసిస్తున్నారు.

ఏ దేశ సంస్కృతి చూసినా ప్రజల జీవన విధానం ఒకే విధంగా ఉండదు. సంస్కృతి అనేది ప్రవాహంలాంటిది. ప్రవాహంలో పిల్లకాలువలు కలిసినట్లు సంస్కృతిలో కొత్త కొత్త ఆచారాలు కలుస్తుంటాయి. గిరిజన సంస్కృతి కూడా ఇలాంటిదే.

ప్రాచీన తెలుగు సాహిత్యంలో గిరిజనుల జీవన చిత్రణలో గిరిజనుల ప్రాచీనతను, వైవిధ్యాన్ని, వైశిష్ట్యాన్ని వారి సమస్యలను గిరిజనుల చట్టాల్ని దృష్టిలో పెట్టుకొని చూస్తే గిరిజనుల గురించి మొత్తం అర్థమౌతుంది.

ప్రాచీన సాహిత్యంలో గిరిజనుల ప్రస్తావన ప్రారంభకాలంనుండి ఉంది. నన్నయ నుండి నేటి కవులవరకూ తమ కావ్యాల్లో గిరిజనుల గురించి వారి సాంఘికవిధానం, సాంస్కృతిక జీవనం మొదలగు వాటి గురించి వర్ణించడం జరిగింది.

భారతదేశంలోని గిరిజనుల గురించి పరిశీలిస్తే ప్రాచీనకాలంనుండి వారిపై కొంత వివక్ష కొనసాగిందని చెప్పాలి. వీరి ఆచారాలు వ్యవహారాలు సమాజానికి చాలా దూరంగా ఉండటం వలన వారు సామాన్య జీవనానికి అటుఇటుగా ఉండేవారు. చట్టాలు కూడా వారిని వెలివేసే విధానంగా ఉండేవి. కాని మారుతున్న కాలం దృష్ట్యా ప్రపంచ నూతన విధానాలకు అనుగుణంగా వారిలో కొంత మార్పు కలిగి అభివృద్ధి కనబడుతుంది. రాజ్యాంగం అమలులోకి వచ్చిన తరువాత గిరిజనుల సంక్షేమ బాధ్యులను ప్రజాస్వామికంగా ఎన్నికైన ప్రభుత్వాలు రాష్ట్రపతి, గవర్నర్లద్వారా నిర్వహిస్తూ వారి సంక్షేమానికి ప్రత్యేక అధికరణలు రూపొందించి వారిని అభివృద్ధి చేయడానికి ప్రయత్నం చేస్తున్నాయి



అటవిక తెగకు చెందిన చెంచులు విలక్షణమైన వేషభాషలు కలిగి ఉన్నారు. దశావతార క్రమంలోని నారసింహావతారం, చెంచులక్ష్మితో ముడిపడిన సంఘటన, చెంచులు ప్రాచీనతను తెలియజేస్తుంది. చెంచులు శ్రీశైలం అరణ్యాల్లో నివసిస్తూ, అడవితల్లి ఒడిలో స్వతంత్ర జీవనం సాగిస్తారు. కాళహస్తి గిరిజన భక్తుడైన తిన్నడితో ప్రఖ్యాత గాంచింది. ఈ విధమైన ప్రస్తావనం సాహిత్యంలో మొదటినుండి కనబడుతుంది. అటవిక తెగల జీవనసరళికి చెంచుల జీవితం మచ్చుతునకవంటిది.

‘బోయతెగ’ సాహసవంతమైంది. భారతదేశ చరిత్రో అత్యంత ప్రాచీనత కలిగిన అటవిక తెగ ఇది. వాల్మీకిబోయ, గుహుడు బోయ రామాయణ కాలం నాటికే ప్రాచీన జాతులలో ఒకటిగా పేరుగాంచిన బోయలు చారిత్రక కాలాల్లో కూడా బోయరాజ్యాన్ని స్థాపించారు. పండరంగడు కనిగిరి బోయ రాజ్యంపై దాడి చేశాడు. బోయలు సాహసంతో పండరంగణ్ణి ఎదుర్కోవడం చరిత్రలో కనబడుతుంది. అలాగే ‘యక్ష’ తెగ. కాళిదాసు ‘మేఘసందేశం’లో యక్షుల ప్రస్తావన ఉంది. యక్ష తెగ నాయకున్ని కావ్య కథా నాయకునిగా ఈ రచనలో కనబడుతుంది.

గిరిజన జీవన సరళిని పరిశీలిస్తే వ్యవసాయం మానవ చరిత్రలో చాలా ముఖ్యమైన భాగం. వ్యవసాయం ప్రారంభించిన తరువాత మానవుడు తన ఆహార అవసరాల నిమిత్తం వేటపై ఆధారపడటం తగ్గించాడు. వ్యవసాయాన్ని అభివృద్ధి పరిచి, ఆహార అవసరాల నిమిత్తం స్థిర జీవనానికి అలవాటుపడ్డాడు. స్థిర జీవనం ఏర్పడిన తరువాత మానవ తెగల జీవన విధానంలో కొత్త మార్పులు చోటు చేసుకున్నాయి. మైదాన ప్రాంతాల్లో ద్రావిడులు, నాగులు, ఫణులు, యక్షులు స్థిరపడగా, కొండల్లో, అడవుల్లో అప్పటికే జీవిస్తున్న అటవిక తెగలు ఆయా ప్రాంతాల్లో స్థిర జీవనాన్ని ఏర్పరచుకున్నాయి.

‘ట్రైబల్స్’ పేరిట ఈనాడు పిలువబడుతున్న గిరిజన తెగల చరిత్రను కాం పారల్లో దాగివున్న ఘట్టాలను వెతికితీస్తే రత్నఖచిత గాథలు బయటపడతాయి. నమ్మకశక్యంగాని యదార్థ ఘట్టాలు వెలికివస్తాయి.¹

ప్రాచీన సాహిత్యంలో గిరిజన ప్రస్తావనను పరిశీలిస్తే నన్నయ కాలంనుండే కనబడుతుంది. నన్నయ ‘ఏకలవ్యుని’ వృత్తాంతాన్ని రచించాడు. ఏకలవ్యుని ఉత్తమోత్తమ శిష్యునిగా నిర్మలమైన గురుభక్తికి ప్రతీకగా నన్నయభట్టు చిత్రంచాడు. ద్రోణాచార్యుని ప్రసిద్ధిని విని అతడు విలువిద్యను నేర్పమని ద్రోణుని ప్రార్థిస్తాడు. నిషాద పుత్రుడనే



కారణంచేత ద్రోణుడు అంగీకరించనప్పటికీ ఏకలవ్యుడు ద్రోణుని తన గురువుగా భావిస్తాడు. భక్తి శ్రద్ధలతో నమస్కరిస్తూ విలువద్యను అభ్యసిస్తాడు చివరకు గురువు గారి కోరికమేరకు గురుదక్షిణంగా కుడి బొటన వేలుని ఇచ్చి తన శిష్యురికాన్ని నిలుపుకుని చరిత్రలో నిలిచిపోతాడు. గిరిజనుల సచ్చీలతకు ఏకలవ్యుని వృత్తాంతమొక కలికితురాయి.

అలాగే ఆదిపర్వంలో సప్తమాశ్వాసంలో 'శబరులు' వశిష్టుని నందినీ ధేనువు వాలంనుండి పుళిందులు శకృన్ముతాల నుండి జన్మించారని నన్నయ వర్ణించాడు. సభాపర్వంలో భీమార్జున, నకుల, సహదేవులు తమ తమ దిగ్విజయ యాత్రలో రాజులైన శబరుల్ని పర్వతీయుల్ని, కిరాతుల్ని, పుళిందుల్ని, నిషాదుల్ని జయించారని నన్నయ పేర్కొన్నాడు.²

పురాణాలలో ఈ గిరిజనుల ప్రస్తావన చాలా ఎక్కువగా ఉంది. నన్నెచోడుడు 'కుమార సంభవం'లో ఆటవికుల వేషధారణ, విలాసాల్ని గురించి మాత్రమే వర్ణించాడు. కాని వాటి వివరణలు చెప్పలేదు. అలాగే పాల్కురికి సోమనాథుడు 'పండితారాధ్య చరిత్ర'లో చెంచుల గురించి తెలిపాడు. వివిధ భక్తుల నడకల్ని వర్ణిస్తూ 'చెంచు ధర్మాత్ముల నడకల్ని' పేర్కొన్నాడు శ్రీ శైలమల్లయ్యను దర్శించడానికై బయలుదేరిన చెంచులు మార్గమధ్యలో దానధర్మాలు చేస్తూ సద్భక్తులైనారని దానిలో చెప్పబడింది.³

తిక్కన శాంతి పర్వంలో తృతీయాశ్వాసంలో 'లుబ్ధ కపోతోపాఖ్యానం' కలదు. దీనిలో బోయవాడు పక్షుల్ని చంపి తింటూ, పక్షుల మాంసాన్ని అమ్మి జీవనం సాగించే వాడని, ఒకనాడు వేటకై వెళ్ళి పావురాల్ని పట్టుకొని బుట్టలో వేసుకొని వస్తుండగా వర్షం రావడం చేత చెట్టు నాశ్రయించాడని, ఆ సమయంలో ఆ చెట్టుపై ఉన్న పావురం తన భార్య రాలేదని విలపించు చుండగా ఆ మాటలను బోయవాని బుట్టలో ఉన్న కపోతి విని తన జన్మ ధన్యమైందని సంతోషించి తన స్థితిని భర్తకు తెలిపిందని, శరణాగతుడైన బోయవానికి అతిథి మర్యాదలు చేసి వాని చలిబాధను తొలగించమని చెప్పగా విన్న కపోతం చలిమంట వేసి బోయవానికి చలి బాధను తొలగించిందని, చివరకు వాని ఆకలిని తీర్చడానికై తన దేహాన్ని మంటల్లో వేసి వానికి ఆహారమైందని, దాన్ని చూసి బుట్టలోని పక్షుల్ని వదిలేశాడని, బయటకొచ్చిన కపోతి భర్తలేని జీవితం వ్యర్థమని అగ్నిలో దూకి మరణించిందని వర్ణించబడింది. ఈ వర్ణనలో మనకు అవగతమయ్యే విషయం ఏమంటే ! బోయవానిలో పరివర్తనం రావటం.



మౌనల పర్వంలో ఏకాశ్వాసంలో బోయలు అర్జునుని ఎదిరించి యాదవ స్త్రీల సొమ్ముల్ని అపహరించారని వర్ణించబడింది. ఈ వర్ణనలో బోయలు దారి దోపిడి వాళ్లగా కనబడతారు. అలాగే 'భోజరాజీయం' లో అనంతామాత్యుడు బోయవాని కథను వర్ణించాడు. బోయవాడు అతిథి పూజా దురంధరుడని, వర్ణించడం జరిగింది.

'శృంగార శాకుంతలం'లో పిల్లల మఱ్ఱి పినవీరభద్రుడు గిరిజనుల వేషధారణ, వస్తు సేకరణ, వేట మొదలైన వానిని వర్ణించాడు. పుళిందులు అడవిలోని వివిధ వస్తువుల్ని సేకరించి తెచ్చి దుష్యంతునికి కానుకగా ఇచ్చారని, దుష్యంతుని వేటకై రావలసిందని కోరి వారు కూడా దుష్యంతునితో కలిసి వేటలో పాల్గొని రకరకాల జంతువుల్ని వెటాడారని చెప్పబడింది. దీనిలో గిరిజనులు వేట ప్రధాన వృత్తిగా కలవారని చెప్పడం జరిగింది.

ప్రబంధ సాహిత్యంలో గిరిజనుల ప్రస్తావన అల్లసాని పెద్దన నుండి అధికంగా కనబడుతుంది. పెద్దన మనుచరిత్రలో గిరిజన తెగలోని ఎరుకుల వేటను గూర్చి విపులంగా వర్ణించాడు. స్వరోచి ఆటవిక సేనతో రాజ్యపాలనం చేస్తుండగా ఒక ఎరుకుల రాజు వచ్చి అడవి వస్తువుల్ని కానుకగా సమర్పించాడని, స్వరోచి వేటకు రాగా ఎరుకులవారు కూడా వెంటవెళ్ళి జంతువుల్ని వేటాడుచు తమ తమ నైపుణ్యాన్ని ప్రదర్శించారని చెప్పబడింది (4-14 నుండి 59 పదాలు).

'ఆముక్తమాల్యద' లో ఆటవికులైన భిల్లల స్వభావం గురించి కనబడు తుంది. శ్రీకృష్ణ దేవరాయలు తన పరిపాలనా కాలంలో గిరిజనుల అభ్యున్నతి,వారి సంప్రదాయాలను కొనియాడారని ఆయన రచనల ద్వారా తెలుస్తుంది. అయ్యలరాజు రామభద్రుడు 'రామాభ్యుదయం'లో చెంచుల వేషధారణ, చెంచులు సేకరించిన వస్తువులు, వారి ధైర్య సాహసాలు మొదలైన వాటిని వర్ణించాడు. గుహుడు నిషాదుడని ఈ రచనలో చెప్పబడింది.

ధూర్జటి 'శ్రీకాళహస్తి మాహాత్యం'లో గిరిజనుల్ని గూర్చి విపులంగా చర్చించాడు. తిన్నని కథ గిరిజన సంస్కృతికి అద్దంవంటిదని తెలుస్తుంది. తిన్నని కథలో గిరిజనుల మూఢ భక్తితో పాటు కిరాతుల వేషధారణ, వారి వాలాసాలు, ఆటలు, వైద్యం, వేట మొదలైనవి ప్రస్తావించబడ్డాయి.

దక్షిణాంధ్ర యుగంలో కూడా గిరిజన తెగల ప్రస్తావన ఉంది. రఘునాథ నాయకుడు గిరిజనుడైన వాల్మీకి వృత్తంతాన్ని 'వాల్మీకి చరిత్రం' అను పేరిట పద్యకావ్యాన్ని



రాశాడు. వాల్మీకి చరిత్ర రచన తెలుగు సాహిత్యంలో గిరిజన సంస్కృతికి పెద్దపీట వేసినట్లయింది. వాల్మీకి తపస్సుని మెచ్చి శ్రీరాముడు తన చరిత్రను రాయమని వాల్మీకిని కోరగా లోకకళ్యాణం కోసం 'రామాయణం' రచించాడని తెలుస్తుంది.

గిరిజనుల జీవన చిత్రణ ప్రాచీన కవుల రచనలన్నింటిలోను సాధారణంగా ఏదో ఒక రూపంలోనో లేక ఏదో ఒక సందేశరూపంలోనో దర్శనమిస్తుంది. గిరిజనుల సాంఘిక జీవన విధానంలోని వేషధారణ, వేట, వ్యవసాయం, రాజ్య పాలనం, వస్తుసేకరణ, ఆహారం, వైద్యం మొదలైన అంశాలు తెలుగు కావ్యాల్లో దర్శనమిస్తాయి.

ధూర్జటి 'శ్రీ కాళహస్తి మహాత్యం' లో చెంచు స్త్రీల వేషధారణ గురించి వర్ణించాడు.

“పట్టుచీరలు గట్ట భాగ్యంలబు గల్గియు

బాణుటాకుల గట్ట భారమనరు

మాణిక్య భాషా సమాజంబు గల్గియు

నెఱ్ఱని గురి మదలేటి వనరు”⁴

కులచారాన్ని అనుసరించి వేషధారణ చేయడం ఈ నాటికీ గిరిజనుల్లో కనబడుతుంది. చెంచు స్త్రీలు నిరాడంబరత్వాన్ని కాంక్షించేవారని, శివపూజా ప్రియులు కావడం చేత శివుడు గజచర్మం కడితే, ఈ చెంచు స్త్రీలు మాణిక్య భూషణాలు, పట్టుచీరలపై ఆనక్తి లేక భారుటాకులను వస్త్రాలుగా ధరించేవారని ధూర్జటి తెలియజేశాడు.

నన్నెచోడుడు 'కుమార సంభవం'లో తపోవనానికి వెళుతున్న పార్వతి ఎరుకు స్త్రీలను చూసిందని వర్ణిస్తూ....

“హరినేల మణులకు నాయువు వచ్చెనా

గమనీయమగు ను కాంతులెసగ

..... ..

బాపవశమున శాపంబుపడి విహీన

జనుల సంగతి కర్ణమై పొనరగన్న

యమరసతులా కోయన దర్శ నార్థులై

యెఱుకులేమల గాంచె శ్రీలేంద్ర తనయ”⁵

గిరిజన స్త్రీల రూపు రేఖల్ని రమణీయంగా వర్ణించబడ్డ పద్యం ఇది. ఎరుక స్త్రీల వదనాలు హరినీలమణులకు ఆయువు పెరిగిన రీతిగా కాంతు లెగశాయనే అతిశయోక్తి అలంకారం ప్రయోగించాడు.



రఘునాథ నాయకుడు 'వాల్మీకి చరిత్రం'లో స్త్రీల వేషధారణ గురించి వివరించాడు. కిరాతుని భార్యను వర్ణిస్తూ...

“కుదురుగ జంగసాచి చనుగుబ్బల మీదుగా

బారుటాకు బయ్యోద పొదలంగ”⁶ అని అంటాడు

యోగ నిద్రలో ఉన్న కిరాతుని తపస్సును మాన్పించడానికై వచ్చిన కిరాతుని భార్య గురువిందపేరుల్ని, దంతపు కమ్మల్ని, పగడాలు, రతనాల, పికిలి పూల దండల్ని, కొప్పులో మల్లెమొగ్గల్ని ధరించినది వర్ణించాడు.

మనుచరిత్రలో అల్లసాని పెద్దన ఎరుకుల వారి వేషధారణను వర్ణిస్తూ...

“కట్టిన నీలిదిండ్లు సెలకట్టియు విండును విండ్లగేసినల్

.... మోటకత్తులును మేనులగార్కొను కప్పలేర్చిచే

బట్టిన యమ్ములను”⁷

ఈ పద్యంలో 'జంజురు' అనే పదప్రయోగం జరిగింది అంటే చెల్లాచెదురైన జాట్టుగా చెప్పబడింది. ఇక్కడ స్వరోచి వెంట యుద్ధానికి బయలుదేరినవారి ఆకారం ప్రకృతి సిద్ధంగా ఎలా ఉంటుందో తెలియజేయ బడంది.

ప్రాచీన సాహిత్యంలో గిరిజనుల వృత్తి, వేట గురించి చాలాచోట్ల ప్రస్తావనలున్నాయి. గిరిజనులు అడవుల్లో, కొండల్లో కృరమృగాల మధ్య జీవించడం వల్ల కాబోలు వారి వృత్తుల ఆటవిక పరిసరాల్ని బట్టి ఏర్పడ్డాయి. జంతువుల్ని వేటాడి చంపి జీవించేవారు కొందరైతే... పక్షుల, జంతువుల మాంసాన్ని విక్రయించి జీవించేవారు మరికొందరు.

గిరిజనుల ముఖ్యవృత్తి అయిన వేటగురించి కవులు ప్రాచీన కాలంలో వివిధ కావ్యాల్లో వర్ణించారు ధూర్జటి -

“విల్లుపట్టిన నెలపది నాళ్ళలోన

వీకగలిగిన తడవిల్లు వెదురు విల్లు

సెలను విల్లును మొదలైన చేగవిండ్లు

చులకనగా దీసి శబరేంద్ర సూనుడేయు”⁸ అని వర్ణించాడు.

ఎఱుకు రాజుకుమారుడైన తిన్నడు వేటలో ఉపయోగించే తడవిల్లు, వెదురు విల్లు, సెలనువిల్లు మొదలైన విండ్లను అవలీలగా ప్రయోగించాడని ధూర్జటి వర్ణించాడు.



పోతన భాగవతంలో లుబ్ధకుడను బోయవాడు వేటవృత్తిగా కలవాడని పేర్కొన్నాడు.

“ఒక లుబ్ధకుండు మృగవధార్థంబుగా వచ్చి దిక్కులు నిక్కి నిరీక్షింపు చుండ, వృక్షంబు చాటుననప్పరమ పురుషుని చరణంబు హరిణాకర్థంబుగా బోలునని దానిగని శరంబూశరాసవంబునందు సంధానంబు చేసి”⁹ అని చెప్పబడింది.

రాజ్యపాలన గురించి కూడా కావ్యాలలో సమాచారం ఉంది. కొందరు గిరిజనులు రాజ్యపాలన చేసినట్లు ఆధారాలున్నాయి. చెంచు, శబర, ఎఱుక, పుళింద, భిల్లులు మొదలైనవాళ్ళు రాజుగా పేర్కొనబడ్డారు. “క్రీ॥శ॥ 1220 నుండి 1750 వరకు గోండు రాజుల పాలనం సాగింది. వీరి రాజ లాంఛనము సింహము వంశనామము సింగ్”¹⁰ అని శ్రీ బి.ఎన్.శాస్త్రిగారు పేర్కొన్నారు.

ప్రాచీన సాహిత్యంలో అటవీ ఉత్పత్తుల గురించి కవుల వర్ణన సాగింది. వాల్మీకి చరిత్రంలో కిరాతుడు అడవిలోని వస్తువుల్ని సేకరించి జీవించేవారని వర్ణించాడు. కిరాతుడు తపస్సు చేస్తుండగా అతని భార్య “నీవు కోనకు వెళ్ళి మంచి రుచి కలిగిన పక్షుల పిట్టల్ని , చెట్టు జున్నులు, తేనె, చారపప్పు తేగలవని నీ కొడుకులు నీ రాకకై ఎదురు చూస్తుంటారని”¹¹ అంటుంది.

గిరిజనుల ఆహారం విషయంలో తగు జాగ్రత్తలు తీసుకున్నారని ప్రాచీన రచనల్లో తెలపడం జరిగింది. అటవిక స్త్రీలు అటవీ వస్తువులతో పాటు, పండ్లు, కూరగాయల్ని సేకరించారని నన్నెచోడుడు వర్ణించాడు. మరో సందర్భంలో శబర స్త్రీలు వెదురు బియాన్ని పటికపు రోటిలో పోసి గోరుకొమ్ముతో దంచు చున్నారని పేర్కొన్నాడు.

గిరిజనుల వైద్య విధానం మూలికా వైద్య విధానమని ఆయా రచనలను బట్టి తెలుస్తుంది. చెట్ల ఆకుల్ని, వేళ్ళను, బెరడును, ఆకుల రసాన్ని ఉపయోగించి వైద్యం చేసేవారు. పెద్దమాను, ఆకుచెముడు, ఎర్రవారుడు, నల్లబులుగుడు, సోమి, విషబుద్ధి, నేలవేము మొదలైన చెట్లను గిరిజనులు మూలికలుగా ఉపయోగిస్తానని ఆర్.వి.ఎస్.సుందరం పేర్కొన్నారు.

గిరిజనుల్లో కన్పించే కొన్ని ఆచారాల్ని దూర్జటి ‘శ్రీకాళహస్తి మహాత్మ్యం’లో వర్ణించాడు పండుగ సమయాల్లో ఉపవాసాలుండటం జరుగుతుంది.

“ఒక్కప్రాధ్దుండి సెలకయేటనుదకమాడి

నాథనాథుండు తందె యునైజమైన

చతురలంకారములు దాల్చి...”¹² అని ఉపవాసం గురించి ధూర్జటి

వర్ణించాడు.



ఇంకా పురుడు పోయడం, పేరుపెట్టడం, పాటలు పాడడం మొదలైన ఆచారాలు గిరిజనుల్లో కనబడుతుంది. మద్యపానం చేయడం గిరిజనుల్లో ఒక సంప్రదాయం. తాటి కల్లు, ఈతకల్లు, జీలుగు కల్లు, కాపుసారా మొదలైన పానీయాలు సాంప్రదాయంగా తీసుకునేవారు. నన్నెచోడుడు కుమారసంభవంలో “జీతీక” కల్లును పేర్కొన్నాడు. శబర కాంతలు “జీతీక” కల్లు తాగి ఆడుతూ, పాడుతూ అడవుల్లో తిరుగుచుండగా పార్వతి చూసిందట అని పేర్కొన్నాడు.

ఈ విధంగా ప్రాచీన సాహిత్యంలో గిరిజనుల ఉనికి ప్రతీ వస్తువులోను, ప్రతీ అంశంలోను దర్శనమిస్తుంది. గిరిజనుల జీవన విధాన చిత్రణ కవులు వస్తువు అనుభవాలు ఎంత గొప్పవో అర్థమవుతుంది.

పాదనూతికలు :

1. ట్రైబల్ లైఫ్-భూక్యా చిన వెంకటేశ్వర్లు - ప్రస్తావన వ్యాసం - పుట 34.
2. మహాభారతం (తి.తి.దే) సభాపర్వం, ప్రథమ 229-269 పద్యాలు.
3. పండితారాధ్య చరిత్ర-పాల్కురికి సోమనాథుడు - పుట 237.
4. ధూర్జటి - శ్రీకాళహస్తి మహాత్మ్యం - పుట 3-6.
5. నన్నెచోడుడు - కుమారసంభవం - పుట 6-43.
6. రఘునాథ నాయకుడు - వాల్మీకి చరిత్రం - పుట 2-115.
7. అల్లసాని పెద్దన - మను చరిత్ర - పుట 4-33.
8. ధూర్జటి - శ్రీ కాళహస్తి మహాత్మ్యం - పుట 3-35.
9. పోతన - ఆంధ్ర మహాభాగవతం - పుట 11-118
10. ఆంధ్రదేశ చరిత్ర - సంస్కృతి (3వ భాగం) - పుట 315.
11. రఘునానాయకుడు - వాల్మీకి చరిత్ర - పుట 2-137.
12. శ్రీ కాళహస్తి మహాత్మ్యం - ధూర్జటి - పుట 3-26.

ఉపయోక్త గ్రంథాలు :

1. ఆంధ్రుల జానపద విజ్ఞానం, అర్.వి.యస్. సుందరం
2. ఆంధ్రమహాభారతం (తి.తి.దే)
3. జానపద విజ్ఞాన సేకరణ - అనుభవాలు, గోపు లింగారెడ్డి
4. ట్రైబల్ లైఫ్, యోజిత్ బుక్ లింక్స్, గుంటూరు
5. ప్రాచీనాంధ్ర కావ్యాల్లో జానపద విజ్ఞానం, తంగెడ కిషన్ రావు
6. శ్రీ కాళహస్తి మహాత్మ్యం జనజీవనవిధానం - ఎల్.ఎస్.యాజ్ఞవల్క్య శర్మ



“ ఆంధ్ర సాహిత్యంలో భక్తి కవితోద్వయము - సామాజిక న్యాయం

పల్లి చిన్నారావు

యు.జి.సి. జూనియర్ రీసెర్చ్ సెల్,

ఆంధ్ర విశ్వకళాపరిషత్తు.

1.0. ప్రవేశిక :

ఏ కాలంలోనైనా కవి సామాజిక జీవి. సమాజంలోని అతని అస్తిత్వమే అతని కవితా చైతన్యాన్ని నిర్ణయిస్తుంది. ‘దిగిరాను దిగిరాను దివి ముండి భూమికి’ అన్న కవికి కూడా పునాది భూమే. భూమి మీద ప్రజలే. కవి సహజాత మనోభావాలకూ, సామాజిక జీవితానికి మధ్యనున్న సమన్వయ వైరుధ్యాల్లో నుంచి అతని అభిప్రాయాలు రూపుదిద్దుకుంటాయి. అవే సృజనాత్మక శిల్పంతో కవిత్వంలో - రచనలో అభివ్యక్తికృతమవుతాయి.

“Poetry springs from the contradiction between the instincts and experiences of the poet. This tension drives him to build the world of illusory phantasy which yet has a definite and functional relation to the real world of which it blossom ”

- అంటాడు క్రిస్టోఫర్ కాల్వెల్. తన కాలం నాటి రాజకీయ, ఆర్థిక, సామాజిక, సాంస్కృతిక అంశాలపట్ల ప్రగతిశీల (Progressive) భావజాలం కలిగి నిబద్ధత (Commitment) కలిగిన కవి సామాజిక పురోగమనానికి తోడ్పడతాడు. కవితా చైతన్యం సామాజిక చైతన్యం యొక్క అత్యున్నత రూపంగా పేర్కొనచ్చు.

“Social Consciousness is not nearly ideas belongs to a specific time or specific formations, its development involves ‘Eternal Principals’ which shape the continuity in human culture”.

- అంటాడు ప్రసిద్ధ విమర్శకుడు ఎ.జిస్ (A.Zis) సామాజిక స్పృహ ఆనేది ఏదో ఒక ప్రత్యేక కాలానికి గానీ ప్రత్యేక నిర్మాణానికి లేక అమరీకకం గానీ సంబంధించిన విషయం కాదనేది స్పష్టం. సాహిత్యం సంబంధంగా పరిశీలించినప్పుడు ఈ విషయం ప్రాచీన, ఆధునిక సాహిత్యాలు రెండింటికీ అనువర్తించేదే ప్రాచీనాంధ్ర సాహిత్యంలో భక్తి కవితోద్వయము కవులు ముఖ్యంగా శివకవులు; అన్నమయ్య, రామదాసు; వేమన; పోతులూరి వీరబ్రహ్మం తమ తమ పరిధులు మేరకైనా సామాజిక చైతన్యం లక్ష్యంగా కలిగిన - అసమసమాజ నిరసనగా - సామాజిక న్యాయం దృష్టికోణం (Out - Look) గా కలిగిన సాహిత్యాన్ని సృజించారు. దాని దిజ్ఞాత పరిశీలనమే ప్రస్తుత పత్రం.

1.1 తెలుగు సాహిత్యం - భక్తి కవితోద్వయము :

భారతదేశ వ్యాప్తంగా మధ్యయుగంలో (క్రీ.శ. 12వ శతాబ్ది నుంచి 15వ శతాబ్ది అంతం దాకా) ప్రాంతం, భాష, సమాజాలకూ అతీతంగా భక్తి కవిత్య ఉద్యమం వెల్లువెత్తింది. మధ్యయుగపు భూస్వామ్య, రాచరిక వ్యవస్థలో-కేంద్రంలో అధికారం



ఎవరిదైనా - గ్రామాధికారులు, స్థానిక భూస్వాములు సామాన్యులపైన, శ్రమజీవులపైన, వృత్తికారులపైన ప్రత్యక్షమైన పెత్తనం చెలాయిస్తున్న వ్యవస్థలో వారి నిరంకుశత్వానికి వ్యతిరేకంగా వృత్తికారులు, స్వతంత్రభావాల గల ఇతరులు మత వ్యవస్థలో భాగంగానే 'భక్తిని' ఆలంబనగా చేసుకొని సంస్కరణ దృష్టితో జనాన్ని కూడగట్టడానికి ప్రారంభించిన ఉద్యమాలకు సమాజ స్వభావం ఉంది. ఆనాటి వర్గ వైరుధ్యాలను, సామాజిక అసమానతలను విఘ్నేపించి వాటికి గల మూలకారణాలను అన్వేషించగల శాస్త్రీయదృష్టి వారికి లేదు. కానీ వర్గవైతన్యం ఉంది. సామ్రాజ్యాల కాలంలో రాజులను కొలవటానికి అనుకూలంగా రూపొందిన 'భక్తి' ని దైవంవైపు మరల్చి, వాటి రాజకీయ వ్యవస్థలో పాలకవర్గం ముందు తరతమ భేదాలన్నా దేవుడిముందర అందరూ సమానమే అన్న భక్త, తత్వకవులు కొంతవరకైనా సమాజానికి దగ్గర అయ్యారు. అందుకే ఆనాటి పరిస్థితులలో వారు సమాజ కవులు. కులభేదాలు దేవుని ముందు లేవని చెప్పటం, నిమ్మకులాల ఆత్మగౌరవాన్ని, విశ్వాసాన్ని పెంచటం, నిమ్మకులాలవారే ఈ కవులలో ఎక్కువగా ఉండటం, పాలకవర్గం ఆశ్రయాన్ని నిరాకరించటం, కొందరు స్త్రీలకు సమానమైన ప్రాతినిధ్యాన్ని, స్థానాన్ని ఇవ్వటం, కొందరు కవయిత్రులు కూడా ఇందులో భాగం కావటం, ఉన్నత వర్గాలకు అనుకూలమైన ఆచార వ్యవహారాలను, బాహ్యోదంబరాలను నిరాకరించి మతాన్ని అందరికీ చేరువయ్యే విధంగా సరళతమం చేయటం, రాచరిక వ్యవస్థలో క్షీణిస్తున్న విలువలను ఖండించడం, రాజాశ్రయంలో ఉన్న పండిత కవులకంటే భిన్నంగా ఈ కవులలో కనిపించే ప్రత్యేక లక్షణాలు పాలకవర్గ సంస్కృతిలో ప్రజలను దూరంచేసి కారణాలను ఖండించి, నిర్మూలించే ప్రయత్నం చేయటం వీరి విశిష్టత. కులవ్యవస్థ బలంగా పాతుకొనిపోయిన కాలంలో అది అభ్యుదయం. అప్పటి పరిస్థితులకు స్పందించిన వారు వారు. 'అది ఆనాటి సామాజిక న్యాయ స్పృహ. ఈ భక్తి కవిత్వోద్యమం ప్రాచీనాంధ్ర సాహిత్యంలో సాంఘిక న్యాయం' కోసం గళమెత్తిన కవుల తొలి నినాదం. ప్రాచీనాంధ్ర కవుల్ని స్ఫూలంగా రెండు వర్గాలుగా చెప్పకొవచ్చు.

1. రాజాస్థాన కవులు
2. ఆలయ కవులు

ఆస్థానకవులు పండిత వర్గం కోసం రచనలు చేసిన వాళ్ళు. ఆలయ కవులు సాహిత్యాన్ని రాజాస్థానాల నుంచి రచ్చబండలకు తెచ్చిన వాళ్ళు. వాళ్ళది 'మార్గ' సంప్రదాయం. వీళ్ళది 'దేశ' కవితా సంప్రదాయం. భక్తికవులు ఈ రెండోవర్గానికి చెందిన కవులు. వైదిక మతంలో నియమ నిబంధనలతో కూడిన యజ్ఞయాగాదుల నిర్వహణాధికారం బ్రాహ్మణేతరులకు లేదు. వాళ్ళ ఆధ్యాత్మిక అవసరాలను తీర్చగల విధానంగా భక్తి మార్గం అభివృద్ధి చెందింది. కర్మ మార్గానికి ప్రత్యమ్నాయంగా భక్తిమార్గం ఎదిగింది. భూస్వామ్య, రాచరిక వ్యవస్థలో సామాన్యులపైన, వృత్తికారుల (Artisans) పైన, శ్రమజీవుల మీదా సాగిన గ్రామీణ భూస్వామ్య రాజకీయార్థిక పెత్తందారీతనాన్ని ప్రశ్నించటానికి, ధిక్కరించటానికి 'భక్తి' ఒక వెనులుబాటు కల్పించింది.

అధికార వ్యవస్థలో రాజుపట్ల, దైనందిన సాంస్కృతిక రంగంలో బ్రాహ్మణులపట్ల, ప్రదర్శించవలసిన భక్తిని భగవంతుని వైపు మరల్చటం ద్వారా నిచ్చేసేమెట్ల వర్గ అధికార వ్యవస్థను ధిక్కరించే అవకాశం కలిగించింది. (1) భగవంతుడు తప్ప అధికారి మరెవ్వడూ లేడు. (2) భగవంతుని ముందు అందరూ సమానమే అన్న రెండు సూత్రాలు వర్గ, వర్గ, లింగ అసమానతలను నిరాకరించే సంస్కరణ దృష్టిని ప్రజలలో అభివృద్ధి చేశాయి. ఈ కారణంగానే మత పరిధిలో అయినా భక్తికి సామాజిక సంస్కరణ భావం సమకూడింది. తెలుగు కవిత్వంలో భక్తి ఉద్యమాలను మూడు విధాలుగా వర్గీకరించవచ్చు.

1. వీరశైవ ఉద్యమం
2. వైష్ణవ ఉద్యమం
3. సామాజిక లేదా తత్త్వమార్గ ఉద్యమం

వీటిల్లో వీరశైవ ఉద్యమం 12వ శతాబ్దానికి; వైష్ణవ ఉద్యమం 15వ శతాబ్దానికి; సామాజిక లేదా తత్త్వమార్గ ఉద్యమం



17 (18?) శతాబ్దానికి సంబంధించినవి. తెలుగు సాహిత్యపరంగా చూసినప్పుడు మల్లికార్జున పండితారాధ్యుడు, పాల్కురికి సోమన వీరశైవ ఉద్యమానికి; అన్నమయ్య, రామదాసులు వైష్ణవ ఉద్యమానికి; వేమన సామాజిక ఉద్యమానికి, పోతులూరి వీరబ్రహ్మం తత్వమార్గ ఉద్యమానికి ప్రాతినిధ్యం వహిస్తారు. వీరి రచనలోని ప్రగతిశీల సామాజిక న్యాయ సంస్కరణ భావజాలాన్ని స్థావీపులాకంగా చూద్దాం.

1 : 2. శివకవులు :

తెలుగులో తొలి కవిత్వోద్యమం శైవకవిత్వోద్యమమే. కన్నడ దేశంలో జైనమతం మీద, వైదికమత బ్రాహ్మణీయ ఆధిపత్య భావజాలం మీద తిరుగుబాటుగా 1160 ప్రాంతంలో బసవేశ్వరుడు వీరశైవ సంప్రదాయాన్ని వేదిక మీదకు తెచ్చి: దానిని సాహిత్యం, సాంస్కృతిక రంగాలలో స్థిరపరచటానికి ఉద్యమస్థాయిలో కృషి చేశాడు. ఆ కృషిని పుణికిపుచ్చుకున్న శివకవులలో మల్లికార్జున పండితారాధ్యుడు, పాల్కురికి సోమన ముఖ్యులు. ఆధునికాంధ్ర సంస్కరణోద్యమంలో కందుకూరి, గురజాడలు నిర్వహించిన పాత్రతో పోల్చదగ్గవి 12వ శతాబ్దంలో పండితారాధ్యుడు, సోమన నిర్వహించిన పాత్రలు.

శైవమతాభిమానంతో, శైవమత సిద్ధాంత ప్రభావాల ప్రచారానికి కవిత్వాన్ని బలమైన సాధనంగా పదునెక్కించటమే శైవకవిత్వోద్యమం. కవిత్వానికున్న (ప్రచార) శక్తిని గుర్తెరిగి ఉపయోగించుకోవటం దీనిలో ప్రధాన లక్ష్యం. వీళ్ళలో కనిపించే సామాజిక న్యాయంలోని అంశాలు కొన్ని ఇవి.

1) శివకవులు సమాజాభిమాని చాటారు. మానవులంతా కుల మత వర్గ భేదాలు; స్త్రీ, పురుష భేదాలు లేకుండా శివుని ముందర సమానులుగా నిలబడగల సమాన గౌరవ హోదాలు పొందగల నూతన శైవభక్త ప్రపంచాన్ని నిర్మించటమే శివకవుల కవితా లక్ష్యం. పండితారాధ్యుడు 'శివతత్వ సారం'లో మానవ సంబంధాలన్నీ శైవ సంబంధాలుగా ఉండాలని సూత్రీకరించాడు. శివభక్తులందరికీ తల్లి ఉమాదేవి. తండ్రి రుద్రుడు. కులం ఈశ్వరకులం. గురువు ద్వారా శివదీక్ష పొందినవాళ్ళందరూ సగోత్రులేనని అంటాడు సోమనాధుడు. అందువల్ల 'హిసవంశులు' అన్నమాటకే తావులేదని తన 'అనుభవసారం'లో చెప్పాడు. అంతేకాదు. శివదీక్ష తీసుకున్న తరువాత అట్టేవాళ్ళ పూర్వాశ్రమ జాతి గురించిన విచారణ నరక హేతువని కూడ పేర్కొన్నాడు. సోమనాధుడు 'బసవపురాణ' అవతారికలో ఇలా చెప్పుకున్నాడు.

'ధర'నుమామాతా పితా రుద్ర" యనెడు
 వర పురాణోక్తి నీశ్వర కులజండ
 శరణగణాశ్రయ సగల స్వరూప
 గురులింగ వరకరోదర జనితుండ'

అనీ; పండితారాధ్య చరిత్రలో 'మద్గురు లింగ ఘన కరుణాహస్త గర్భ సంభవుండ' అని చెప్పుకున్నాడు. దానిలోనే

"బసవని పుత్రుండ బసవగోత్రుండ
 బసవేశు శ్రీ పాదపద్మ శేఖరుడ"

అని చెప్పుకున్నాడు. ఈ లక్ష్యంతోనే సామాజిక న్యాయం అంతర్లీన దృష్టితో (భక్తులైన) నిమ్మకూలాల వారి కథలను కవితావస్తువులు చేసుకున్నాడు. ఆంధ్ర సాహిత్యంలో వర్ణవ్యవస్థను తోసిరాజనిన తొలి విప్లవకవి పాల్కురికి సోమనాధుడు. భక్తి పరిధిలోనైనా 12వ శతాబ్దంలోనే సామాజిక న్యాయం వైపు దృష్టి సారించిన పాల్కురికి సోమన తెలుగు సాహితీ చరిత్రలో తొలి సామాజిక న్యాయ సిద్ధాంత భూమికా విధాత.

2) శ్రమ ప్రాధాన్యాన్ని, తద్వారా వృత్తి ప్రాధాన్యాన్ని చాటారు శివకవులు. వర్ణ విభజన ప్రాధాన్యం గల వైదిక మతంలో ఉత్పత్తి శక్తులైన శూద్రులకు, పంచములకు గుర్తింపు ఏ మాత్రం లేదు. దానికి వ్యతిరేకంగా బసవేశ్వరుడు 'కాయకమే



కైలాసం' (Work is Heaven) అని చాటాడు. సోమన ఆ మార్గంలోనే తన అనుభవ సారంలో శ్రమ ప్రాధాన్యాన్ని నొక్కి చెప్పాడు.

“అర్ధార్థము వ్యవసాయం
 బర్ధము జంగమ హితార్థ, మదియును సద్ధ
 క్షర్ధము సద్ధక్రియు ము
 క్షర్ధం బటుగాన వలయు వ్యవసాయ మిలన్”

అని ముక్తి కావాలంటే భుక్తి కోసం పాటు పడటం తప్పనిసరి అని చెప్పాడు. భక్తుల కోసం అర్ధాన్ని 'కాయక్లేక ముఖంబున న్యాయంబున బడయవలయు' నని చెప్పి శరీర కష్టానికి అంతకుముందెన్నడూ లేని గౌరవాన్ని సామాజిక సాహిత్య రంగాలలో సమకూర్చి పెట్టాడు సోమనాడు. 'శ్రమైక జీవన సౌందర్యం' (Work is Worship) పూర్వ రూపం అది అంటే తప్పలేదు.

3) శైవ కవిత్వోద్యమం సాహిత్య వస్తువులో విప్లవాత్మక మార్పుని తెచ్చింది. చరిత్ర నుంచి, జన సామాన్య జీవన వ్యవహారం నుంచి కథావస్తువుని సేకరించుకున్నాడు పాల్కురికి. బసవన (బసవపురాణం) పండితారాధ్యుడు, (పండితారాధ్య చరిత్ర) వాస్తవవ్యక్తులు. శూద్రవర్ణం నుంచి ఎంతోమందిని కథా పురుషులుగా (అలంకార శాస్త్ర నియమాలకు భిన్నంగా) పాల్కురికి గ్రహించాడు. 'బసవపురాణం'లోని కాటకొటడు ఆనే భక్తుడు గొల్లవాడు. కన్నప్ప గిరిజనుడు. మడివాల మాచయ్య రజకుడు. గుండయ్య కుమ్మరి. నాయనారు దాసరి. తెలుగు జుమ్మయ్య బోయ. శ్వపచయ్య పంచముడు. వీళ్లని కావ్యసౌత్రలు చేయటంతో పాటు వారి వారి జీవన వృత్తుల్ని, జీవిత విధానాల్ని పాల్కురికి ఊచ ముట్టుగా వర్ణించాడు.

ఉదాహరణ :

కాటకొటడు గొల్లడు. అతని వృత్తి గొర్రెల పోషణ. దీన్ని సోమన యధాతధంగా చిత్రించాడు. ఇది ఈనాడు మన మనుకునే సామాజిక న్యాయంలో అంతర్భాగమే.

4) ఏ సాహిత్య కళారూపానికైన లక్ష్యభూతులైన ప్రజలు అంటే 'Target People' ఉంటారు. మత ప్రచారానికి లక్ష్యం సామాన్యులే. మత సాహిత్యం వాళ్లకు చేరాలంటే వాళ్లకు చేరువైన రూపాన్ని, తెలిసిన భాషను వినియోగించాలి. దాన్ని గుర్తించిన సోమన ప్రజాకళారూపమైన పాటకు దగ్గరైన ద్వీపదను తన సిద్ధాంత ప్రచారానికి శక్తివంతమైన ఆయుధంగా మలచుకున్నాడు. “ఐహికాముష్మిక ద్వీపద హేతువు” అని ద్వీపదకు కొత్త నిర్వచనం చేశాడు. దానితోపాటు ప్రజా వ్యవహారానికి, ఉచ్చారణకూ సన్నిహితంగా ఉండే భాషా రూపాలు (వ్యాకరణ విరుద్ధాలైనా) ప్రయోగించాడు. అధికారమతంతో, అధికారవర్గంతో, అధిపత్యవర్గంతో రాజీలేని పోరాటానికి దిగిన శైవకవిత్వోద్యమం 12వ శతాబ్ది సామాజిక సందర్భంలో కొన్ని పరిమితులలోనైనా సామాజిక మానవసంబంధాలతో విప్లవాత్మకమైన మార్పును వాంఛించింది. అనాటికటి ప్రగతిశీల ఉద్యమమే. 'సామాజిక న్యాయ' ప్రతిస్పందనమే.

1.3 వైష్ణవ కవిత్వోద్యమం : అన్నమయ్య - రామదాసు

వైష్ణవ కవిత్వోద్యమం మధ్యయుగాలది. అన్నమయ్య, రామదాసులు కాలక్రమంలోను, ప్రాధాన్య వివక్షలోను ఈ ఉద్యమ ప్రతినిధులు

1:3:1 అన్నమయ్య :

వైష్ణవాన్ని సామాన్యులు అనుసరించే విధంగా నియమాలు సడలించటం; ప్రజల బాణీలలో, భాషలో పదాలు రాయటం, సామాజిక సంస్కరణ భావాలు వెదజల్లటం అన్నమయ్య ప్రత్యేకతలు. ఇతని వల్లే వైష్ణవ కవిత్వోద్యమం ఒక రూపాన్ని



సంతరించుకుంది. అన్నమయ్యలో కనిపించే సామాజిక చైతన్యాంశాలు, సామాజిక న్యాయ విలువలు చూద్దాం.

ఎ) అన్నమయ్యది సర్వమానవ సమతాదృష్టి. గొప్ప మానవతావాది అతడు. వర్ణ, కుల భేదాలను నిరసించాడు.

‘బ్రహ్మమొక్కటే పరబ్రహ్మమొక్కటే
 కందునగు హీనాధికము లిందులేవు.

నిండార రాజు నిద్రించు నిద్రయు నొకటే
 అండనే బంటు నిద్ర అదియు నొకటే
 మెండైన బ్రాహ్మణుడు మెట్టు భూమి యొకట
 భండాలుండేటి సరిభూమి యొకటే’

రాజు, సేవకుడు ; బ్రాహ్మణుడు, భండాలుడు అంతా సమానులే అని చాటాడు.

‘ఎక్కువ కులజుడైన హీనకులజుడైన నిక్కమెరిగిన మహానిత్యుడే ఘనుడు’ అని తన విశాలదృక్పథాన్ని మానవతనూ చాటాడు అన్నమయ్య.

బి) రాచరికం పట్ల అన్నమయ్య వైముఖ్యాన్ని ప్రకటించాడు.

“సరహరి కీర్తన నానిన జిహ్వ
 నొరుల నుతింపగా నోపదు జిహ్వ
 మురహరు పదముల మొక్కిన శిరము
 పరుల వందనకు ఒరగదు శిరము”

సి) బాహ్య ఆచారాల కారణంగా సమాజంలో ఏర్పడిన గౌరవ, అగౌరవాలను ప్రశ్నించాడు అన్నమయ్య.

“మిక్కిలిసీట మునింగే మీసుకది స్నానమా?
 కొక్కర ధ్యానము చేసు కోరి అది యాగమా?
 నిక్క ఆకుమేయు నాడునది తపమా?
 పులుల గుహనుంటే పొర్లింప ఋషులా?”

డి) స్త్రీ, పురుషులు ఇద్దరూ ఒక్కటేననీ, భేదభావం తగదని హితవు పలికిన సంస్కరణ శిలి అన్నమయ్య.

“పాలతులు జివులే పురుషులు జివులే
 తలప భావభేదములే కానీ
 బలిమి స్వతంత్రము పరతంత్ర మొకరికి
 ఎలమి నిందులో చెల్లే హీనాధికములే!”

సంప్రదాయకంగా అనుష్ఠించబడే ఆచారాలను ప్రశ్నించటం, కులాధిపత్యాన్ని నిరాకరించటం, సామాజిక దృగ్విషయాలపట్ల మాయావాదాన్ని ఖండించటం లాంటివి అన్నమయ్యలోని సామాజిక న్యాయ చైతన్యాంశాలు. బ్రహ్మజ్ఞేతర కులాలు సామాజిక న్యాయం కోసం జరిపిన యత్నాల కోసం వైష్ణవ మతపరంగా గుర్తింపు కలగజేయటం అన్నమయ్య పదాల్లో కనిపించే ప్రగతిశీలకాంశం.

13.2. రామదాసు

ప్రజాసామాన్యంలో ప్రచుర ప్రచార ప్రశస్తులను సంతరించుకున్న భజన సంప్రదాయానికి నిస్తుల గౌరవాన్ని సంపాదించి పెట్టినవాడు రామదాసు. రామదాసులోని సామాజిక న్యాయ సంబంధ చైతన్యాంశాలు కొన్ని.



ఎ) మతానికి సంబంధించిన బాహ్యశుచిని, నిష్ఠనూ, ఆడంబరాన్ని నిరాకరించాడు.

“హెచ్చుగా నూటయెనుమది తిరుపతు
 లెలమి తిరుగ పనిలేదన్నా
 ముచ్చటగా నాపుణ్యనదులలో మునుగుట
 పనియేమిటి కన్నా”

బి) అని రాజ నిరసన చేశాడు రామదాసు.

“మానము విడిచి కుసుమాల పొట్టకొరకై
 మానవుల వెంబడింతునే ఓ రామా!”

3) అధికార రోగపూరిత బధిరాంధకులను రామదాసు నిరసించాడు.

“దుర్బిద్ధిచేత నేను దండించగలనని చాలా
 చెండితనమున పరుల దండింప గోరెడు వాడు
 నిక్కనా భువిలో దక్కనా ?”

4) ధన మదాన్ని రామదాసు నిందించాడు.

“మన్ననతో పిన్న పెద్దలు కనుల గానకను భాగ్య
 మున్నదని గర్వమున అన్నము పెట్టనివాడు
 హీనుడు, దుస్సంధానుడు”

5) యజ్ఞయాగాదుల కంటే అన్నార్తుల ఆకలితీర్చటం గొప్ప అన్నాడు.

“అతిధివచ్చి ఆకలన్న యన్నమింత నిడినచాలు
 క్రతువు సేయవలెననే కాంక్షయేటికి మనసా”

సమాజ దుస్థితి మీద సానుభూతి, సుస్థితి కోసం వేదన రామదాసులో గోచరిస్తాయి. పద్యకృతుల్లో పోతన భాగవతం ఎలాంటిదో, కీర్తనల్లో రామదాసు కీర్తనలు అటువంటివి. రామదాసుకు ‘భక్తి’ ముఖ్యం. దానికి అడ్డువచ్చే సామాజికాంశాలకు స్పందించాడు. దానిలోనే సామాజిక న్యాయస్ఫూర్తి అంతర్లీనంగా దోబూచులాడింది.

1.4. సామాజిక ఉద్యమ కవి వేమన :

మట్టిలో పుట్టి, మహోన్నత శిఖరాలనందుకున్న మానవాతామూర్తి వేమన. మనుషుల మధ్య తిరుగుతూ మానవజీవిత సత్యాలను నిత్యాన్వేషణ శీలంతో దర్శించి, విమర్శించిన వివేకి ఆయన. ఆ అన్వేషణలో అందివచ్చిన అనుభవాలను ఆటవెలదుల్లో అందించిన అచ్చమైన ప్రజాకవి. ఆయన సూక్తి ఆయన అంతర్వ్యక్తికి అద్దం పట్టిన అభివ్యక్తి. వేమన ఆశుకవి. సంచారజీవి. అధికైపం ప్రధానంగా వేమన ఆయుధం. గాయపు మందు కత్తికే పూసి కొట్టినట్లు తిడుతూనే నవ్విస్తాడు. కవ్యిస్తాడు. వేమనది ధర్మదృష్టి. నిష్పక్షపాత దృష్టి. మతాన్ని గానీ, దైవాన్ని గానీ వేమన ఖండించలేదు. వాటిలోని దోసగుల్ని చీల్చిచెండాడాడు. మనిషి మానవత్వం ద్వారానే దైవాన్ని చేరగలడని ఎలుగెత్తి చాటాడు. వేమనలోని సామాజిక న్యాయ చైతన్యంశాలు దిజ్ఞుతంగా చూద్దాం.

ఎ) “కులము కన్న మిగుల గుణమె ప్రధానంబు” అన్నాడు వేమన. వర్ణవ్యవస్థపైనా, అస్పృశ్యత పైన నిశిత పద్యాల్నిచ్చి సంధించాడు మచ్చుకు ఒక్కటి.

“మాలవాని నేల మరి మరి నిందింప
 ఒడలనున్న రక్తమాంస మొకటిగాదె
 వానిలోన వెలుగువాని కులంబేది” అని ప్రశ్నించాడు.
 “మాట తిరుగువాడు మాలగాక” అని నిర్ధారించాడు.



బి) అజ్ఞానం వల్లనే మానవుడు హేతువాదాన్ని వదలి, గానుగెద్దులూ జీవిస్తున్నాడనీ; ప్రజల అజ్ఞానాన్ని మత బోధకులూ, ప్రచారకులూ, బ్రహ్మణులూ, గురువులూ స్వార్థానికి వాడుకుంటానూరనీ వేమన తెగేసి చెప్పాడు. కాబట్టే కట్టమంచి వారు వేమనను “కారణ విమర్శనా శక్తికి పట్టాభిషేకము చేసిన “మహాత్ముడు” గా అభివర్ణించారు.

“పిండములను జేసి పితరుల దలపోసి

కాకులకును బెట్టు గాడ్డెలార

పియ్యదినెడు కాకి పితరు డెట్టాయెరా?”

అని వాడిగా, వేడిగా నిలదీస్తాడు. ముహూర్తాలు, జాతకాలు మొదలైనవి ప్రగతికి నిరోధకాలని వేమన తీర్పు.

“విప్రులెల్లజేరి వెరికూతలు కూసి

సతిపతులను గూర్చు సమ్మతమున

మును ముహూర్తముంచ ముండెట్లు మోసెరా?”

“కనకమృగంబు భువిని కలదు లేదనకయే

తరుణి విడిచిపోయె దాశరథి తెలివి లేనివాడు దేవుడెట్టాయెరా?” ఇంతకంటే హేతువాదం

ఏముంటుంది!

సి) మూఢాచారాలన్ని ఉతికి ఆరవేశాడు వేమన్న

“సకల తీర్థములను సకల యజ్ఞములను

తలలు గొరగకున్న ఫలము లేదు

మంత్రజలము కన్న మంగలి జలమెచ్చు”

డి) “భూమి నీదని యనిన భూదేవి నవ్వదా?” అంటూ వేమన భూస్వామ్య విధానాన్ని నిరసించాడు. ధనస్వామ్య వ్యవస్థనూ అంత బలంగా నిలబెట్టి ఉతికి ఆరవేశాడు వ్యంగ్యంగా.

“కులము గల్గువారు గోత్రంబు గలవారు

విద్య చేత విద్రపిగు వారు

పసిడిగల్గువాని బానిస కొడుకులు”

వేమన ఆంధ్రకవులలో సాటిలేని వ్యక్తి. కాబట్టే అతడు “మన వేమన”.

1.5. తత్వమార్గకవి పోతులూరి వీరబ్రహ్మం :

వీరబ్రహ్మం (1608-1693) తత్వాల అత్యంత ప్రసిద్ధాలు. ఆయన “కాలజ్ఞానం” నేటికీ ప్రచారంలో ఉంది. కలియుగంలో జరగబోయే వర్ణసంకరం, రాజకీయ సంక్షోభం, దుష్టపాలకుల ఆకృత్యాలు, వ్యాపార ప్రవేశం వల్ల కలిగే దుష్ఫలితాలు, ప్రజావిప్లవాలు మొదలైన విషయాలను ఆయన “కాలజ్ఞానంలో” లో పొందుపరిచారు. వీటితో పాటు కొన్ని తత్వాలలో సంస్కరణ దృష్టి ఇతోధికంగా కనిపిస్తుంది. అది సామాజిక న్యాయ సూత్ర వృత్తి కలిగింది.

ఎ) “వర్ణవ్యవస్థ” అంతరిస్తుందని చెప్పాడు వీరబ్రహ్మం.

“ఐదువేల మీద బహుధాన్య లోపల

అన్ని జాతులోక్కటయ్యెని

అవనిలోగల బీద ధనవంతు లొక్కటయ్యె

యోగము గూడ వచ్చే విను”

బి) కులతత్వాన్ని నిరసించాడు

“ఏ కులమని నను వివర మడిగితే

యేమని చెప్పుదు లోకులకూ

పలుగాకులకూ - దుర్మార్గులకూ - ఈ దుష్టులకూ”



సి) మూఢనమ్మకాల్ని ఖండించాడు.

రాళ్ళు దేవతలైతే రావలదో పోవలదో”
 చిల్లర రాళ్ళకు మ్రొక్కుతూ వుండే
 చిత్తము చెడుపో నారే యిరే”

డి) జన్మను బట్టి బ్రాహ్మణులమూ, అధికులమూ అనే వారిని నిరసించాడు.

“వెనుక ముందెరుగని యేమి బ్రాహ్మణ్యంబు
 మున్ను గురుతెరుగని ముచ్చుగాక”

ఇ) శ్రామిక జీవిత విలువనీ, అధ్యాత్మిక అనుభూతిని రంగరించి చెప్పాడు. వృత్తి పనివాళ్ళను ప్రోత్సహించాడు.

“మగ్గంపట్టి నేసేటందుకు
 మోక్షమిదిగో వినరయ్యా
 భర్లో దేవస్వాయని మగ్గం
 పదిలపరచి తానేయ వలెను”

అధిపత్య భావజాలాన్ని ఎదిరించి అట్టడుగు కులాలలో ఆత్మవిశ్వాసం ప్రోదిచేసి, మఠాలు నెలకొల్పి, వారినొక సంఘటీత శక్తిగా

మలచిన తత్వకవి వీరబ్రహ్మం. ఆయన నెలకొల్పిన మతసంప్రదాయం సామాజిక న్యాయానికి సాక్షిభూత నిదర్శనం.

1.6. ఇలా భక్తి ఉద్యమ, సామాజిక, తాత్విక కవులు సామాజిక న్యాయాన్ని నేటి అర్థంలో కాకపోయినా, నాటి ప్రగతి శీలభావ స్ఫూర్తక శక్తితో బలంగా అభివ్యక్తించారు.

1.7. సారాంశం :

- 1) ఆధునిక సాహితీ సృజనకారుల “సామాజిక న్యాయ” నూత్రానికి ఆలంబన రాజకీయ, సామాజిక సిద్ధాంత నేపథ్యం. పత్ర ప్రసక్త ప్రాచీనాంధ్రకవుల ఆలోచన మత భూమిక.
- 2) ఆధునిక “సామాజిక న్యాయ” సిద్ధాంత కర్తలది వర్ణ దృష్టి. ప్రాచీనాంధ్ర కవుల “సామాజిక న్యాయం” వర్ణ దృష్టి సాపేక్షం.
- 3) భక్తి కవులు పూర్వదత్త వ్యవస్థను కింద నుంచి (Feudalism from below) పైకి చూశారు. ఇతర ప్రాచీన కవులు పై నుంచి కిందకు చూశారు.
- 4) అన్ని రకాల అధిపత్య భావననూ భక్తి, సామాజిక, తత్వకవులు నిరసించారు. ప్రతిఘటించారు. రాజకీయంగా రాచరిక, పూర్వదత్త వ్యవస్థల్ని నిరాకరించారు. వృత్తి ప్రాధాన్యాన్ని నొక్కి చెప్పి ఉత్పత్తిశక్తుల ఆధిక్యాన్ని నిరూపించి ఆర్థిక ఆధిపత్య భావనకు గండి కొట్టారు. మత అంతర్గతాంశమైన వర్ణవ్యవస్థను తూర్పార పట్టారు. సాంస్కృతిక రంగంలో ముఖ్యంగా సాహిత్య సృజన పరంగా ప్రజాసాహిత్యానికి పట్టం కట్టారు. ఇలా అన్ని రంగాలలో సామాజిక న్యాయాన్ని ఆకాంక్షించిన ప్రగతి భావశీలురు వీరు.
- 5) “శ్రమ ప్రాధాన్యాన్ని అంటే ఉత్పత్తి శక్తుల ప్రాధాన్యాన్ని చాటారు. వృత్తి ప్రాధాన్యాన్ని - వృత్తి కులాలకు ప్రాధాన్యత నిచ్చి - నిచ్చున శ్రేణి (graded system) వర్ణ వ్యవస్థను తృణీకరించారు. కాలానికి ఎదురొడ్డి నిలిచి పోరాట పటిమను ప్రదర్శించిన సాహసోపేత సాహిత్య సృజన భక్తకవులది.
- 6) సామాజిక న్యాయం “ఆర్థిక న్యాయం”తో ముడిపడింది అన్నది మార్క్స్ సిద్ధాంతం. దీన్ని నాడే గుర్రెరిగి, అక్షరీకరించిన వాళ్ళు భక్తి ఉద్యమకవులు.



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महाविद्यालयीन विद्यार्थियों के राष्ट्रीय एकता पर सैद्धांतिक मूल्य के प्रभाव का अध्ययन

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सारांश—प्रस्तुत शोध का मुख्य उद्देश्य महाविद्यालयीन विद्यार्थियों के राष्ट्रीय एकता पर नेतृत्व क्षमता सैद्धांतिक मूल्य के प्रभाव का अध्ययन करना है। राष्ट्रीय एकता मापने के लिए डॉ. एस. सी. गाखर एवं डॉ. मंजूला नरोला द्वारा निर्मित उपकरण, सैद्धांतिक मूल्य के अध्ययन के लिए डॉ. आर. के. ओझा एवं डॉ. महेश भार्गव द्वारा निर्मित उपकरण का उपयोग किया गया। प्रस्तुत अध्ययन हेतु महाविद्यालय में अध्ययनरत् ग्रामीण एवं शहरी परिवेश के कुल 400 विद्यार्थियों (200 कला संकाय के विद्यार्थियों के तथा 200 विज्ञान संकाय के विद्यार्थियों) का चयन स्तरीकृत यादृच्छिक विधि से किया गया है। चयनित विद्यार्थियों पर राष्ट्रीय एकता व्यवहार एवं सैद्धांतिक मूल्य व्यवहार के परीक्षण का प्रशासन करके उनके प्राप्तांक ज्ञात किये गये। इसके आधार पर प्रसरण विश्लेषण (एनोवा) से एफ-रेशियों प्राप्त किया गया। अध्ययन के परिणाम यह दर्शाते हैं कि महाविद्यालयीन विद्यार्थियों के राष्ट्रीय एकता पर सैद्धांतिक मूल्य एवं क्षेत्र का प्रभाव सार्थक पाया गया। संकाय का प्रभाव सार्थक नहीं पाया गया।

प्रस्तावना— राष्ट्रीय एकता सम्मेलन (1961) के अनुसार राष्ट्रीय एकता एक मनोवैज्ञानिक एवं शैक्षिक प्रक्रिया है, जिसके द्वारा लोगों के दिलों में एकता, संगठन एवं सन्निकटता की भावना, सामान्य नागरिकता की भावना, देश के प्रति भक्ति की भावना का विकास किया जाता है। मूल्य व्यक्ति की मनोवैज्ञानिक आवश्यकता है और इस दृष्टि से मूल्य वह वस्तु, परिस्थिति व क्रिया है जिसमें व्यक्ति संतुष्टि का अनुभव करता है। आलपोर्ट के अनुसार सैद्धांतिक मूल्य से तात्पर्य बौद्धिक विधियों से सत्य संबंधित कार्यों में रुचि लेना। सैद्धांतिक मूल्य, समाज के सदस्यों के लिए सैद्धांतिक आदर्श

प्रस्तुत करते हैं जो जीवन-दर्शन से संबंधित होते हैं। सर्वत्र जातीयता, क्षेत्रवादिता, साम्प्रदायिकता तथा भ्रष्टाचार आदि सामाजिक तथा राष्ट्रीय समस्याएँ राष्ट्र के सामने चुनौती बनकर खड़ी हुई हैं। जिसका मुख्य कारण सैद्धांतिक, नैतिक, सामाजिक, सांस्कृतिक तथा आध्यात्मिक मूल्यों का ह्रास है। अतः ये मूल्य हैं जो मानव को उत्कर्ष की ओर ले चलते हैं। वे हमारे जीवन में श्रद्धा, विश्वास, प्रेरणा, प्रतिबद्धता इत्यादि भावों का संचरण करते हैं। पुरांग एवं शर्मा (2000) के शोध निष्कर्ष के अनुसार सामाजिक, आर्थिक और नैतिक मूल्यों पर पारिवारिक पृष्ठभूमि का प्रभाव पड़ता है। अग्रवाल, व्ही. एवं सोनेजी, भावना (2006) ने अध्ययन में प्राप्त किया कि प्रत्येक छात्रों के जीवन मूल्यों में अंतर होता है। यदि छात्रों के जीवन मूल्यों को पहचान लिया जाए तो वे एक नवीन सृजन की ओर उन्मुख हो सकेंगे। जिन छात्रों के जीवन मूल्यों में सैद्धांतिक, धार्मिक एवं सौन्दर्यात्मक मूल्यों की प्रधानता होती है, उनमें सृजन शक्ति अधिक होती है। शिक्षा का कार्य केवल सूचना या ज्ञान प्रदान करना ना होकर बालक का निर्माण करना है, अतएव मूल्य का संप्रत्यय समझकर समसामयिक तथा शाश्वत मूल्य तथा राष्ट्रीय एकता का प्रत्यारोपण करना वर्तमान समय की प्रथम आवश्यकता है।

उद्देश्य

महाविद्यालयीन विद्यार्थियों के राष्ट्रीय एकता पर धार्मिक मूल्य, क्षेत्र (ग्रामीण एवं शहरी) एवं संकाय (कला एवं विज्ञान) के मुख्य एवं अंतःक्रियात्मक प्रभाव का अध्ययन करना।

शोध प्रविधि

प्रतिदर्श – दुर्ग जिले महाविद्यालय का चयन स्तरीकृत यादृच्छिक विधि से किया गया है। 26 महाविद्यालयों में से 400 विद्यार्थियों का चयन यादृच्छिक विधि से किया गया है। स्नातक स्तर (प्रथम वर्ष) के महाविद्यालयीन विद्यार्थियों पर प्रतिदर्श का चयन किया गया है। ग्रामीण क्षेत्रों के महाविद्यालयों से 200 तथा शहरी क्षेत्रों के महाविद्यालयों से 200 विद्यार्थियों का चयन किया गया है। 400 विद्यार्थियों में से 200 विद्यार्थी कला संकाय के एवं 200 विद्यार्थी विज्ञान संकाय के चयन किये गये हैं।



उपकरण—राष्ट्रीय एकता मापने के लिए डॉ. एस. सी. गाखर एवं डॉ. मंजूला नरोला द्वारा निर्मित उपकरण, सैद्धांतिक मूल्य के अध्ययन के लिए डॉ. आर. के. ओझा एवं डॉ. महेश भार्गव द्वारा निर्मित उपकरण का उपयोग किया गया है।

संख्यिकीय विश्लेषण—परिकल्पना विश्लेषण हेतु प्राप्त प्रदत्तों का विश्लेषण $2 \times 2 \times 2$ (सैद्धांतिक मूल्य \times क्षेत्र \times संकाय) कारक अभिकल्प का प्रयोग कर प्रसरण विश्लेषण (एनोवा) से एफ-रेशियों प्राप्त किया गया।

परिकल्पना, परिणाम एवं विवेचना

एच₀₁ महाविद्यालयीन विद्यार्थियों के राष्ट्रीय एकता पर सैद्धांतिक मूल्य (उच्च एवं निम्न), महाविद्यालयीन क्षेत्र (ग्रामीण एवं शहरी) एवं महाविद्यालयीन संकाय (कला एवं विज्ञान) का मुख्य एवं अंतःक्रियात्मक प्रभाव सार्थक नहीं पाया जायेगा।

तालिका क्रमांक (1) —एनोवा सारांश ($2 \times 2 \times 2$)

महाविद्यालयीन विद्यार्थियों के राष्ट्रीय एकता पर सैद्धांतिक मूल्य (A), महाविद्यालयीन क्षेत्र (B) (शहरी एवं ग्रामीण), तथा संकाय (कला एवं विज्ञान) (C) का प्रभाव

Source	df	Sum of Square	Mean Square	F
A	1	2243.410	2243.410	54.45**
B	1	755.569	755.569	18.33**
C	1	156.246	156.246	3.79••
AxB	1	534.370	534.370	12.97**
AxC	1	68.343	68.343	1.65••
BxC	1	328.701	328.701	7.97**
AxBxC	1	506.308	506.308	12.28**
Error	285	11742.439	41.202	
Total	293	758937.000		
Corrected Total	292	16906.198		

**0.01 स्तर पर सार्थकता, *0.05 स्तर पर सार्थकता, •• Not Significant



एच_{01-1.1} महाविद्यालयीन विद्यार्थियों के राष्ट्रीय एकता पर सैद्धांतिक मूल्य (उच्च एवं निम्न) का मुख्य प्रभाव सार्थक नहीं पाया जायेगा।

तालिका क्रमांक (2)

सैद्धांतिक मूल्य एवं महाविद्यालयीन क्षेत्र का महाविद्यालयीन विद्यार्थियों के राष्ट्रीय एकता पर अंतःक्रियात्मक प्रभाव (कारक अभिकल्प 2x2)

मूल्य ↓	क्षेत्र →	शहरी क्षेत्र (b ₁)	ग्रामीण क्षेत्र (b ₂)	Total Mean
		Mean	Mean	
उच्च सैद्धांतिक मूल्य (a ₁)		56.32	50.23	53.275
निम्न सैद्धांतिक मूल्य (a ₂)		47.84	47.32	47.58
Total Mean		52.08	48.775	

तालिका (1) के अनुसार राष्ट्रीय एकता पर सैद्धांतिक मूल्य (उच्च एवं निम्न) का प्रभाव **F=54.45**, (df =1/292), **P<.01** स्तर पर सार्थक है। माध्यों का अवलोकन (तालिका क्रमांक (2) से ज्ञात होता है कि उच्च सैद्धांतिक मूल्य का माध्य (M) = 53.275 निम्न सैद्धांतिक मूल्य के माध्य (M) = 47.58 की अपेक्षा अधिक है। अर्थात् महाविद्यालयीन विद्यार्थियों के राष्ट्रीय एकता पर उच्च सैद्धांतिक मूल्य का सार्थक प्रभाव पड़ता है। अतः परिकल्पना एच_{01-1.1} अस्वीकृत होती है।

एच_{01-1.2} महाविद्यालयीन विद्यार्थियों के राष्ट्रीय एकता पर महाविद्यालयीन क्षेत्र (ग्रामीण एवं शहरी) का मुख्य प्रभाव सार्थक नहीं पाया जायेगा।

तालिका (1) के अनुसार राष्ट्रीय एकता पर क्षेत्र (ग्रामीण एवं शहरी) का प्रभाव **F=18.33**, (df =1/292), **P<.01** स्तर पर सार्थक है। क्षेत्र के माध्यों का अवलोकन (तालिका क्रमांक (2) से ज्ञात होता है कि शहरी क्षेत्र का माध्य (M)= 52.08 ग्रामीण क्षेत्र के माध्य (M) = 48.78 की अपेक्षा अधिक है। अर्थात् राष्ट्रीय एकता पर शहरी में स्थित महाविद्यालय का सार्थक प्रभाव पड़ता है। अतः परिकल्पना एच_{01-1.2} अस्वीकृत होती है।

एच_{01-1.3} महाविद्यालयीन विद्यार्थियों के राष्ट्रीय एकता पर महाविद्यालयीन संकाय (कला एवं विज्ञान) का मुख्य प्रभाव सार्थक नहीं पाया जायेगा।

तालिका (1) के अनुसार **संकाय (कला एवं विज्ञान) के लिए $F=3.79, (df=1/292), P>.05$** स्तर पर **सार्थक नहीं** है। अर्थात् राष्ट्रीय एकता पर संकाय का सार्थक प्रभाव **नहीं** पड़ता है। अतः परिकल्पना **एच_{01-1.3}स्वीकृत** होती है।

एच_{01-1.4} महाविद्यालयीन विद्यार्थियों के राष्ट्रीय एकता पर **सैद्धांतिक मूल्य** एवं महाविद्यालयीन क्षेत्र (ग्रामीण एवं शहरी) के अंतःक्रिया का सार्थक प्रभाव नहीं पाया जायेगा।

तालिका (1) के अनुसार **सैद्धांतिक मूल्य एवं क्षेत्र(ग्रामीण एवं शहरी) के मध्य अंतःक्रियात्मक प्रभाव $F=12.97, df=1/292, P<.01$** स्तर पर सार्थक है। सैद्धांतिक मूल्य एवं क्षेत्र (ग्रामीण एवं शहरी) के अंतःक्रिया के माध्यों का अवलोकन (तालिका क्रमांक (2) करने से ज्ञात होता है कि राष्ट्रीय एकता पर सैद्धांतिक मूल्य एवं क्षेत्र (ग्रामीण एवं शहरी) के अंतःक्रिया का सार्थक प्रभाव पड़ता है। शहरी एवं ग्रामीण क्षेत्र के उच्च सैद्धांतिक मूल्य वाले विद्यार्थियों में राष्ट्रीय एकता अधिक पायी गयी, अतः परिकल्पना **एच_{01-1.4} अस्वीकृत** होती है।

एच_{01-1.5} महाविद्यालयीन विद्यार्थियों के राष्ट्रीय एकता पर **सैद्धांतिक मूल्य** एवं महाविद्यालयीन संकाय (कला एवं विज्ञान) के अंतःक्रिया का सार्थक प्रभाव नहीं पाया जायेगा।

तालिका (1) के अनुसार **सैद्धांतिक मूल्य एवं महाविद्यालयीन संकाय (कला एवं विज्ञान) के मध्य अंतःक्रिया $F=1.65, (df=1/292), P>.05$** स्तर पर **सार्थक नहीं** है। अर्थात् महाविद्यालयीन विद्यार्थियों के राष्ट्रीय एकता पर सैद्धांतिक मूल्य एवं महाविद्यालयीन संकाय (कला एवं विज्ञान) के अंतःक्रिया का **सार्थक प्रभाव नहीं** पड़ता है। अतः परिकल्पना **एच_{01-1.5} स्वीकृत** होती है।

एच_{01-1.6} महाविद्यालयीन विद्यार्थियों के राष्ट्रीय एकता पर महाविद्यालयीन क्षेत्र (ग्रामीण एवं शहरी) एवं महाविद्यालयीन संकाय (कला एवं विज्ञान) के अंतःक्रिया का सार्थक प्रभाव नहीं पाया जायेगा।

तालिका क्रमांक (3)
 महाविद्यालयीन क्षेत्र एवं संकाय का महाविद्यालयीन विद्यार्थियों के
 राष्ट्रीय एकता पर अंतःक्रियात्मक प्रभाव (कारक अभिकल्प 2×2)

क्षेत्र ↓ संकाय →	कला संकाय (c ₁)	विज्ञान संकाय (c ₂)	Total Mean
	Mean	Mean	
शहरी क्षेत्र (b ₁)	50.24	53.93	52.085
ग्रामीण क्षेत्र (b ₂)	49.11	48.44	48.775
Total Mean	49.675	51.185	

तालिका (1) के अनुसार क्षेत्र (ग्रामीण एवं शहरी) तथा संकाय (कला एवं विज्ञान) के मध्य अंतःक्रियात्मक प्रभाव $F=7.97$, ($df=1/292$), $P<.01$ स्तर पर सार्थक है। तालिका क्रमांक (3) से ज्ञात होता है कि राष्ट्रीय एकता पर महाविद्यालयीन क्षेत्र (ग्रामीण एवं शहरी), संकाय (कला एवं विज्ञान) के अंतःक्रिया का सार्थक प्रभाव पड़ता है। शहरी क्षेत्र के कला एवं विज्ञान संकाय के विद्यार्थियों में राष्ट्रीय एकता अधिक पायी गयी, अतः परिकल्पना $एच_{01-1.6}$ अस्वीकृत होती है।

$एच_{01-1.7}$ महाविद्यालयीन विद्यार्थियों के राष्ट्रीय एकता पर सैद्धांतिक मूल्य (उच्च एवं निम्न), महाविद्यालयीन क्षेत्र (ग्रामीण एवं शहरी) एवं महाविद्यालयीन संकाय (कला एवं विज्ञान) के अंतःक्रिया का सार्थक प्रभाव नहीं पाया जायेगा।

तालिका क्रमांक (4)
 सैद्धांतिक मूल्य, महाविद्यालयीन क्षेत्र एवं संकाय का महाविद्यालयीन विद्यार्थियों के
 राष्ट्रीय एकता पर अंतःक्रियात्मक प्रभाव (कारक अभिकल्प 2×2×2)

क्षेत्र → संकाय → सैद्धांतिक मूल्य ↓	शहरी क्षेत्र (b ₁)		ग्रामीण क्षेत्र (b ₂)	
	कला संकाय (c ₁)	विज्ञान संकाय (c ₂)	कला संकाय (c ₁)	विज्ञान संकाय (c ₂)
	Mean	Mean	Mean	Mean
उच्च सैद्धांतिक मूल्य (a ₁)	53.62	59.02	52.42	48.04
निम्न सैद्धांतिक मूल्य (a ₂)	46.86	48.83	45.80	48.83

तालिका (1) के अनुसार **सैद्धांतिक मूल्य(उच्च एवं निम्न), क्षेत्र तथा संकाय के मध्य अंतःक्रियात्मक प्रभाव $F=12.28$, ($df=1/292$), $P<.01$** स्तर पर सार्थक है। तालिका क्रमांक (4) से ज्ञात होता है कि राष्ट्रीय एकता पर सैद्धांतिक मूल्य (उच्च एवं निम्न), महाविद्यालयीन क्षेत्र (ग्रामीण एवं शहरी), संकाय (कला एवं विज्ञान) के अंतःक्रिया का सार्थक प्रभाव पड़ता है। उच्च सैद्धांतिक मूल्य वाले शहरी क्षेत्र के कला एवं विज्ञान संकाय के विद्यार्थियों में राष्ट्रीय एकता अधिक पायी गयी तथा उच्च सैद्धांतिक मूल्य वाले ग्रामीण क्षेत्र के कला संकाय के विद्यार्थियों में राष्ट्रीय एकता अधिक पायी गयी, अतः परिकल्पना $H_{01-1.7}$ अस्वीकृत होती है।

विवेचना – उच्च सौन्दर्यात्मक मूल्य वाले शहरी क्षेत्र के विद्यार्थियों में राष्ट्रीय एकता अधिक पायी गयी। इसका कारण यह हो सकता है कि उच्च सैद्धांतिक मूल्य से युक्त विद्यार्थी समाज के सदस्यों के लिए सैद्धांतिक आदर्श प्रस्तुत करते हैं। ये सैद्धांतिक आदर्श उनके उच्च विचार होते हैं इसीलिए इनमें एकता की भावना अधिक पायी जाती है। शहरी क्षेत्र का पारिवारिक एवं सामाजिक वातावरण विद्यार्थियों को अपने क्षेत्र के साथ अनुक्रिया करने का अवसर प्रदान करता है। शहरी क्षेत्र के महाविद्यालयों के शिक्षक ग्रामीण क्षेत्र के शिक्षकों की अपेक्षा अधिक जागरूक रहते हैं, नये शिक्षण विधियों का प्रयोग तथा कक्षा का प्रजातांत्रिक वातावरण, विद्यार्थियों की क्रियाओं एवं आत्म-अभिव्यक्ति को प्रोत्साहन विद्यार्थियों में राष्ट्रीय एकता की भावना को संबल प्रदान करता है।

सुझाव— वर्तमान समय में मूल्यों का अभाव के कारण चारित्रिक संकट की स्थिति उत्पन्न हो गई है। ब्रह्म (1982) ने मूल्य केन्द्रित शिक्षा पर अध्ययन किया और पाया कि शिक्षा वर्तमान मूल्यों के अनुसार दी जानी चाहिए, ताकि वे उन मूल्यों को आत्म केन्द्रित कर जीवन संघर्षों का सामना कर सकें। विश्वविद्यालय स्तर पर छात्रों को ऐसे अवसर प्रदान किए जाए कि वे विभिन्न क्षेत्रों की भाषाओं, साहित्यों तथा सांस्कृतियों का तुलनात्मक अध्ययन कर सकें। छात्रों में व्यापक दृष्टिकोण, रुचियों, संवेगों के विकास के लिए आवश्यक है कि शिक्षा-संस्थानों की सभी शैक्षिक क्रियाओं में राष्ट्रीय एकीकरण की भावना प्रस्फुटित हो। इसके लिए पाठ्यक्रम का पुनर्गठन करके उनमें ऐसी पाठ्यवस्तु सम्मिलित करनी होगी जो राष्ट्रीय एकता पर बल देती हो।

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पहला सुख निरोगी काया

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स्वास्थ्य प्रत्येक प्राणी का सपना है, प्रत्येक मनुष्य की आकांक्षा है। संस्कृति के एक पंडित ने स्वास्थ्य की परिभाषा करते हुए बहुत सुंदर लिखा है—“स्वस्मिन् तिष्ठति इति स्वस्थः” अपने आप में ठहरना, उपस्थित होना स्वास्थ्य है। शारीरिक स्वास्थ्य केवल अंतरंग से ही नहीं जुड़ा है, कुछ बाह्य पक्ष भी है। जो भी हम भोजन करते हैं उसका प्रभाव भी हमारे शरीर पर आता है। वातावरण काल और स्थान का असर हमारे स्वास्थ्य पर भी पड़ता है। स्थान, वातावरण, क्षेत्र, समय सभी का सम्यक् नियोजन कर ही व्यक्ति को स्वास्थ्य उपलब्ध होता है।

स्वास्थ्य मन, वचन और काया की प्रसन्नता है। प्रसन्नता का तात्पर्य है— स्वच्छता, निर्मलता, हल्कापन। शरीर को स्वस्थ बनाए रखने के लिए वाक् और मन को स्वस्थ बनाए रखना आवश्यक है। वाक् की निर्मलता, मन की स्वच्छता होने से ही सम्पूर्ण शरीर स्वस्थ बनता है। स्वास्थ्य और जीवन एक दूसरे के पर्यायवाची हैं। व्यक्ति जब स्वस्थ होता है, तब प्रसन्नता चारों ओर हिलोरे लेती रहती है। शरीर में अपूर्व शक्ति का अहसास होता है। लेकिन जब व्यक्ति बीमार हो जाता है, तब उदासी चारों ओर फैलने लगती है। अस्वस्थ व्यक्ति किसी को भी अच्छा नहीं लगता है, और तो और उसे स्वयं का स्वभाव भी अच्छा नहीं लगता। शरीर में ठहरे हुए विजातीय द्रव्य, विजातीय विचार और विजातीय भाव जब बाहर निकलने की कोशिश करते हैं, तब हम उसे रोग कहते हैं।

1.1 शारीरिक रोग

शरीर के भीतर विजातीय द्रव्य इकट्ठा होने से शरीर को अस्वस्थ बना देते हैं। शरीर के अंदर, बाह्य से प्रवेश करने वाले कीटाणु आदि से लोग बीमार हो जाते हैं। बाहरी वातावरण या दुर्घटना से हम सचेत रहें, तो आकस्मिक पीड़ा मुक्त रह सकते हैं।

(A) विजातीय द्रव्य हमारे शरीर में एकत्रित न हो इसके लिए—

(i) भोजन का विवेक जरूरी है।

(ii) अखाद्य, बासी, सड़ा हुआ खाद्य पदार्थ न खाएं। तले हुए पदार्थों का अधिक उपयोग न करें।

(iii) भोजन जल्दी-जल्दी न करें। रात्रि में देर से भोजन न करें। भोजन करने के बाद तुरंत न सोए।

(iv) मल-विसर्जन की क्रिया को कभी भी न रोकें।

(B) शरीर के भीतर एवं बाहर असंख्य विजातीय कीटाणु विद्यमान हैं। उनके प्रकोप से विभिन्न रोग पैदा न हो इसके लिए —

(i) विजातीय कीटाणुओं से शरीर को बचाये रखें।

(ii) आत्मरक्षक कीटाणुओं की सुरक्षा एवं वृद्धि करें, जिससे दूसरे विजातीय कीटाणु आक्रमण कर रोग उत्पन्न नहीं कर सकें।

(C) आकस्मिक दुर्घटनाओं से शरीर रोग एवं वेदना से घिर जाता है—

- (i) सावधानी एवं नियमों का अनुपालन आवश्यक है।
- (ii) दुर्घटनाओं के पश्चात् लापरवाही न करें। उचित इलाज एवं सम्यक् मार्गदर्शन से भविष्य में अपंग नहीं रह पाते हैं।
- (1) दुर्घटनाओं से बचने का श्रेष्ठतम उपाय है— जागरुकता। शारीरिक स्वास्थ्य के लिए आहार का संतुलन, कर्म का संतुलन, व्यवहार और जीवन का संतुलन परम आवश्यक है।

1.1.1 शरीर का निर्माण—स्वस्थ व्यक्ति का निर्माण

शरीर की रचना अरबों-खरबों कोशिकाओं से होती है। कोशिकाएं शरीर में ईंट के तुल्य होती हैं। जिस प्रकार ईंट-ईंट को जोड़कर एक मकान का निर्माण होता है, उसी प्रकार एक-एक कोशिका के जोड़ से शरीर का निर्माण होता है। जब कोशिकाएं स्वस्थ, सुदृढ़ और शक्तिशाली होती हैं, तब शरीर भी स्वस्थ, सुदृढ़ और शक्तिशाली बनता है। कोशिकाओं का निर्माण आहार से होता है। जैसा आहार होगा, वैसी ही कोशिकाएं निर्मित होंगी, इसलिए आहार का विवेक आवश्यक है। स्वस्थ व्यक्ति हमेशा आहार का संतुलन और विवेक रखता है। भोजन केवल स्वाद के लिए ही नहीं, अपितु जिससे हमारी क्षतिपूर्ति एवं शक्ति का संचयन हो वे पदार्थ भी भोजन के अंतर्गत आते हैं।

1.1.2 सम्यक् श्रम: सत्त्विक विचार

जैसे विश्राम और भोजन हमारे शरीर के लिए आवश्यक है, उसी तरह श्रम भी स्वास्थ्य के लिए आवश्यक है। आज के समय में श्रम का अभाव होता जा रहा है। बुद्धि का विकास तो तेजी से हो रहा है, लेकिन शरीर की शक्ति का समुचित विकास नहीं हो पा रहा है। स्वास्थ्य के लिए बौद्धिक विकास के साथ सम्यक् श्रम भी जरूरी है। सम्यक् श्रम से न केवल कोशिकाएं ही सुदृढ़ बनती हैं, अपितु सहिष्णुता आदि गुणों का विकास भी होता है।

श्वास-प्रश्वास की तरह ही विचार भी हमारे जीवन को प्रभावित करते हैं। इसलिए विचारों का चयन हमेशा समझदारी से करना चाहिए। विचारों का उपयोग केवल कुतूहल को शांत करने एवं इन्द्रियों को तुष्ट करने के लिए ही नहीं करना चाहिए। बल्कि उसका उपयोग ज्ञान का विकास एवं चरित्र का निर्माण करने में हो। इससे विधायक भावों का निर्माण होगा। विधायक भाव जीवन निर्माण के लिए आधार भूत तत्त्व है।

1.1.3 शरीर, मन एवं आत्मा विकार मुक्त

आधुनिक चिकित्सा की सोच आज भी शरीर तक ही सीमित है। मन एवं आत्मा के विकारों को दूर कर मानव को पूर्ण स्वस्थ बनाना उनके सामर्थ्य से परे है। आधुनिक चिकित्सा में प्राथमिकता रोगी के रोग से राहत की होती है। जो चिकित्सा शरीर को स्वस्थ, शक्तिशाली, ताकतवर, रोगमुक्त बनाने के साथ ही मन को संयमित, नियंत्रित, अनुशासित और आत्मा को निर्विकारी, पवित्र एवं शुद्ध बनाए, वही चिकित्सा पद्धति सर्वश्रेष्ठ एवं प्रभावशाली चिकित्सा पद्धति है। जिस चिकित्सा पद्धति में जितना ज्यादा स्वावलंबन, सम्यक् पुरुषार्थ एवं भागीदारी होती है वही अधिक प्रभावशाली होता है।

चिकित्सा की दूसरी प्राथमिकता है—अहिंसक उपचार। चिकित्सा पद्धति जितना ज्यादा अहिंसा के सिद्धांतों पर आधारित होगी, उतना ही वह शरीर के साथ-साथ मन और आत्मा के विकारों को दूर करने में सक्षम होगी।

1.1.4 भोजन की तरह पानी भी आवश्यक

व्यक्ति को कुछ दिन भोजन न मिले तो वह जीवित रह सकता है, परंतु पानी के अभाव में उसका जीवन संकट में पड़ सकता है। पानी भी भोजन की तरह अत्यन्त आवश्यक है। शरीर में 3/4 हिस्सा केवल जल का रहता है। जल-तत्त्व की कमी के कारण जीवन का अंत हो सकता है। पानी की आवश्यकता है, इसकी सूचना शरीर को प्यास के रूप में मिलती रहती है। पानी के द्वारा ही पाचन क्रिया, रक्त का संचार और शोधन आदि क्रियाएं होती हैं, इसलिए शरीर पर्याप्त मात्रा में पानी का निर्देश देती है।

1.2 शारीरिक स्वास्थ्य

शरीर द्वारा आवश्यकतानुरूप संतुलित ढंग से कार्य करने को शारीरिक स्वास्थ्य कहा जाता है। शरीर की प्रत्येक इकाई, प्रत्येक अंग और प्रत्येक तंत्र पूरी क्षमता से काम करते हुए एक दूसरे के काम में परस्पर सहयोग करते हों तथा पूरे शरीर को साम्यावस्था की स्थिति में रखने में सहायक हो-वैसी स्थिति को ही शारीरिक स्वास्थ्य का नाम दिया जाता है। शरीर के सारे अंग समुचित अनुपात में विकसित हो तथा सामान्य रूप से काम करते हों; सारी इन्द्रियां ठीक ढंग से काम करती हों, उम्र के अनुरूप रक्तचाप और नाड़ीदर सामान्य हो, ये सारे गुण अच्छे शारीरिक स्वास्थ्य के द्योतक हैं।

1.2.1 शारीरिक स्वास्थ्य की देखभाल

शारीरिक स्वास्थ्य सम्पूर्ण स्वास्थ्य का महत्वपूर्ण घटक है। इसमें शरीर के विभिन्न अंगों की समुचित देखभाल करना तथा वे सारे आवश्यक उपाय करना जिसके फलस्वरूप वे अंग आवश्यकतानुसार कार्य करें।

(A) त्वचा की देखभाल

त्वचा बाहरी त्वचा और अंतः त्वचा दो स्तरों की बनी होती है। इनके बीच में स्वेद एवं तैल ग्रंथियां पाई जाती हैं। त्वचा शरीर को सुरक्षा प्रदान करती है। त्वचा उत्सर्जी अंग के रूप में भी काम करती है। त्वचा की देखभाल के उपाय हैं-

- (i) नियमित स्नान-शीतल जल स्नान, गरम जल स्नान, भाप स्नान एवं तैल स्नान।
- (ii) संतुलित आहार का उपयोग करना।
- (iii) मच्छरदानी का प्रयोग।
- (iv) सुरक्षा प्रदान करने वाले सूती वस्त्रों का प्रयोग करना।
- (v) श्रृंगार प्रसधानों का सीमित प्रयोग करना।

(B) दांतों की देखभाल

(i) **दांतों में ब्रश करना** - दिन में दो बार मुलायम दांतों वाले ब्रश से दांतों को साफ करना चाहिए। जिससे दांतों के बीच किसी प्रकार के भोजन कण न रहने पायें तथा दांतों के ऊपर किसी प्रकार की पपड़ी न जमने पाये। नीम की दातून से भी दांतों को साफ किया जा सकता है। ब्रश करते समय ब्रश को ऊपर से नीचे और नीचे से ऊपर की ओर हल्के हाथों से घुमाना चाहिए। ब्रश करने के बाद हल्के हाथों से मसूड़ों की मालिश भी करनी चाहिए।

(ii) **फ्लोराइड का प्रयोग**- जहां पानी में फ्लोराइड की मात्रा 0.5 मि. ग्रा. प्रति लीटर से कम है, वहां दंतारक्षण बहुत आवश्यक होता है। इसलिए ऐसे स्थानों पर रहने वाले लोगों को फ्लोराइड युक्त दंतमंजन अवश्य प्रयोग में लाना चाहिए। परंतु जहां पानी में फ्लोराइड प्रचुर मात्रा में पाया जाता है वहां फ्लोराइड युक्त दंतमंजन का प्रयोग नहीं करना चाहिए।

(iii) **दांतों का नियमित परीक्षण**— दांत संबंधी रोग अनेक जटिल रोगों का कारण हो सकता है, इसलिए नियमित परीक्षण करना आवश्यक है। शक्कर, जलेबी, पेस्ट्री, केक, चाकलेट और बिस्कुट जैसे दांतों में चिपकने वाले पदार्थों को खाने से दांतों में सड़न पैदा होती है, अतः इनके सेवन से बचना चाहिए। इनके खाने के बाद तत्काल कुल्ला करके दांतों को अच्छी तरह साफ करना चाहिए।

(C) आंखों की देखभाल

(i) **नेत्र संक्रमण की रोकथाम**— नेत्र एक कोमल एवं संवेदी अंग है। इसमें किसी भी प्रकार का दर्द या लालिमा होने पर तत्काल उपचार करना चाहिए। अन्यथा नेत्र श्लेष्माशोध नामक बीमारी होने की सम्भावना होती है। स्वास्थ्य शिक्षा के द्वारा स्वच्छ वस्त्रों का प्रयोग, मक्खियों की रोकथाम एवं स्वास्थ्य से जुड़ी अच्छी आदतों का प्रतिपादन भी करना चाहिए।

(ii) **नेत्रों पर तनाव**— पढ़ने-लिखने या नेत्रों की मदद से बारीक तकनीकी काम करने से आंखों पर तनाव पड़ता है। पर्याप्त रोशनी न मिलने, गलत कोण से प्रकाश पड़ने, चलती गाड़ी में पढ़ने या सो कर पढ़ने से आंखों पर प्रतिकूल प्रभाव पड़ता है। सदैव बैठकर ही पढ़ना चाहिए। पुस्तक की नेत्रों से दूरी लगभग डेढ़ फुट और पुस्तक का कोण 40 से 70 अंश होना चाहिए। तेज रोशनी से नेत्रों को बचाना चाहिए। दिन में तीन बार ठंडे पानी से अनेक बार छींटे मार कर नेत्रों को धोना चाहिए।

(iii) **नियमित स्वच्छता एवं परीक्षण**— आंखों की स्वच्छता का ध्यान देना आवश्यक है। नेत्रों को शीतल जल एवं अच्छे किस्म के साबुन से धोते रहना चाहिए। नेत्रों एवं चेहरे की सफाई के लिए अपने ही तौलिये का प्रयोग करें। यौगिक क्रिया द्वारा प्रतिदिन प्रातःकाल नेत्रों की मालिश करें। नेत्रों में पानी आने, मैल आने, नेत्रों एवं पलकों के दुखने, पलकों में सूजन, दृष्टि धुंधली होने एवं सिरदर्द होने पर तत्काल नेत्र विशेषज्ञ से सम्पर्क करना चाहिए। नेत्रों की बीमारियां कुपोषण के कारण उत्पन्न होती हैं। इसलिए हरी पत्तेदार सब्जियां, ताजे फल, दूध और मक्खन भोजन में शामिल करना चाहिए। भोजन में उन खाद्य पदार्थों का होना अनिवार्य है जिससे विटामिन 'ए' मिलता हो।

(D) कानों और हाथों-पैरों की देखभाल

कानों की नियमित सफाई आवश्यक है। परन्तु सफाई करते समय सावधानी रखना आवश्यक है। कर्णमल कान के परदे की धूल तथा बाह्य पदार्थों से रक्षा करता है, पर अधिक मोटी परत होने जाने पर उनको निकलना आवश्यक हो जाता है। नहाते समय ध्यान देना चाहिए कि पानी कानों में न चला जाये। अत्यंत कठोर एवं कर्कश तथा तीव्र ध्वनि से बचना चाहिए। कान में सुनने की शक्ति बनी रहे इसके लिए यौगिक क्रिया करनी चाहिए।

कानों में तर्जनी अंगुली डालकर दाएं बाएं घूमाएं। कानों के बाहरी भाग से चारों तरफ मालिश करें ऊपर-नीचे खींचें। हथेलियों से दोनों कानों को दबाकर ध्वनि सुने। हाथ-पैरों की सफाई के क्रम में उनके नाखूनों की सफाई पर विशेष ध्यान देना चाहिए। नाखूनों के द्वारा ही अनन्य कृमि शरीर के अंदर पहुंचते हैं। इसलिए हर सप्ताह नाखूनों की सफाई करनी चाहिए। पैरों को गलत तरीके से मोड़ने पर इनकी पेशियों एवं अस्थियों के रक्त प्रवाह पर असर पड़ता है।

(E) नींद एवं विश्राम

नींद और विश्राम मनुष्य के दैनिक जीवन की समचक्रीय अवस्थाएं हैं। स्वास्थ्य संवर्धन के लिए विश्राम एवं नींद अति आवश्यक है। एक व्यस्क एवं स्वस्थ व्यक्ति के लिए 5-6 घंटे की नींद आवश्यक होती है। शिशु को 12-15 घंटे एवं स्कूली बच्चों को 8-9 घंटे की नींद लेनी चाहिए।

(F) पोषण और मल निष्कासन

अच्छे स्वास्थ्य का आधार सही पोषण है। कुपोषण अनेकानेक बीमारियों का कारण बनता है। हमारे दैनिक आहार में प्रचुर मात्रा में कार्बोहाइड्रेट, प्रोटीन, वसा, खनिज लवण, विटामिन, चोकर तथा जल का सम्मिश्रण होना चाहिए। संतुलित आहार शरीर को सामान्य और विशेष कार्यों को सम्पादित करने के लिए ऊर्जा प्रदान करने के साथ रोग-प्रतिरोधक क्षमता को बनाये रखता है। जिससे हमारा स्वास्थ्य अच्छा बना रहता है। आहार से मिले पोषक तत्वों और ऑक्सीजन की मदद से शरीर की सभी इकाई कोशिकाओं में चयापचय की क्रिया होती है, जिसके फलस्वरूप अनेक अपशिष्ट एवं त्याज्य रासायनिक पदार्थों का उत्पादन होता है। इन्हें शरीर से बाहर निकालना आवश्यक होता है। मल निष्कासन के लिए कुछ बातों पर ध्यान देना अनिवार्य है—

- (i) आहार में रूक्षांश वाले तत्व नहीं, हमद्व वाले खाद्य पदार्थ अवश्य शामिल करें। इससे मल निष्कासन में सुविधा होती है, और नियमितता आती है।
- (ii) पर्याप्त मात्रा में तरल पदार्थ और पानी ग्रहण करना चाहिए।
- (iii) यौगिक क्रियाओं और उदर से संबंधित आसनों का नियमित अभ्यास करें।
- (iv) दिन में दो बार शौच जाने की आदत डालना चाहिए।

1.2.2 निश्चित जीवन

हर प्राणी सुख-पूर्वक जीना चाहता है। वह अपने सुखी जीवन के लिए नाना प्रकार के पदार्थों का सेवन करता है। कोई भी प्राणी दुःखी नहीं होना चाहता है। दुःख को भूलने और मस्ती प्राप्त करने के लिए मनुष्य नशीले पदार्थों का सेवन करने लगता है। प्रारम्भ में लगता है कि नशे के द्वारा उसका दुःख कम हो रहा है, वह दुःखों से मुक्त हो रहा है। परन्तु वह धीरे-धीरे इसका आदी हो रहा है, उसे पता ही नहीं चलता है। जब नशे की लत लग जाती है, तो वह उसके बिना रह ही नहीं पाता। उसके स्वास्थ्य पर नशा हावी हो जाता है। वह कई तरह की बीमारियों से ग्रसित हो जाता है। नशे के कारण वह शरीर, मन, भाव एवं अर्थ का विनाश करता है। वह परिवार व समाज में प्रदूषण एवं क्लेश को बढ़ाता है। नशे के द्वारा हमारी सारी शक्ति नष्ट हो जाती है। नशे से मुक्ति के लिए स्वयं की शक्ति को विकसित करना होगा, जिससे व्यसनों से सदा मुक्त बन सके। व्यसन मुक्ति के लिए संकल्प शक्ति का प्रयोग करना चाहिए। अप्रमाद केन्द्र (कानों के चारों ओर) ध्यान के अभ्यास से इससे मुक्ति पाई जा सकती है (व्यक्ति शराब, सिगरेट या अन्य कोई मादक द्रव्य फिर सेवन नहीं कर सकता)

1.2.3 इच्छाओं का संतुलन

एषणा का अर्थ है— इच्छा की पूर्ति के लिये प्राणी को प्रवृत्ति करनी पड़ती है। जिस प्रवृत्ति का आदि और अंत सम होता है, वह समिति कहलाती है। समिति से सुव्यवस्था आती है। सुव्यवस्था से अच्छे समाज की संरचना होती है, उसके लिए प्रवृत्ति और निवृत्ति दोनों का संतुलन आवश्यक है। हमारा शरीर हमारे जीवन का वाहन है। शरीर से हम जो भी कार्य लेते

हैं, उसमें दक्षता होनी जरूरी है। कोई भी कार्य करें, उसका लक्ष्य जरूरी है। तभी हम शरीर से कुशलता पूर्वक कम श्रम में आर्थिक लाभ ले सकते हैं। हम जो भी कार्य करते हैं, उसमें प्रशिक्षण प्राप्त नहीं है तो सारी मेहनत खराब हो जायेगी।

व्यक्ति को सबसे पहले अपने जीवन में लक्ष्य निर्धारित करना चाहिए। उचित प्रशिक्षण और पराक्रम के पश्चात् हम एक दिन लक्ष्य पर अवश्य पहुंच जाते हैं। उचित प्रशिक्षण, पराक्रम, कुशलता एवं लक्ष्य पर स्पष्ट दृष्टि इन सबके संतुलित योग से ही सफलता का द्वारा मिलता है। शरीर में पांच इन्द्रियां हैं— कान (श्रवण इन्द्रिय), आंख (चक्षु-इन्द्रिय), नाक (घ्राण-इन्द्रिय), जीभ (रस-इन्द्रिय) और स्पर्श द्वारा जानकारी देने वाली त्वचा (स्पर्श-इन्द्रिय)। ये इन्द्रियां दिमाग को सिर्फ सूचना देने वाली हैं। दिमाग के अनुसार इन्हें काम करना होता है, किंतु दिमाग वही करता है, जो ये इन्द्रियां चाहती है। इसलिए एषणा समिति की साधना के द्वारा इन्द्रियों को भोग वृत्ति से हटाकर दिमाग के आदेशानुसार कार्य का प्रशिक्षण दें। जीवन को आदर्श एवं उच्च मूल्यों की प्राप्ति में लगायें। कार्य कुशलता का प्रशिक्षण लें तथा जीवन का सही लक्ष्य निर्धारित करें।

1.2.4 विसर्जन एवं शिष्टाचार

व्यक्तिगत गंदगी के विसर्जन के लिए नियम बनाना आवश्यक है। इसे उत्सर्ग समिति कहा जाता है। उत्सर्ग अर्थात् विसर्जन और समिति यानि वह नियमावली जिसका अंत अच्छा और प्रदूषण रहित हो। उत्सर्ग समिति का पालन करने वाला भय रहित होकर गंदगी से रोगों और बुराइयों से बचता है। उत्सर्ग समिति में निषेधात्मक भाव जैसे ईर्ष्या, द्वेष, क्रोध, अहंकार, कपट, लोभ आदि के विसर्जन का विधान है। मनुष्य यदि उत्सर्ग समिति का पालन करे तो वह दुःखी नहीं होगा।

शिष्टाचार— “विद्या ददाति विनयं, विनयं ददाति पात्रताम्”। विनयहीन मनुष्य का कोई मूल्य नहीं होता है। विनयहीन व्यक्ति फूटे हुए बर्तन के समान है, जिसमें कितना ही पानी डालें, निकल जाता है। विद्या और विनय के द्वारा ही मनुष्य सफलता को प्राप्त करता है। विनय और विद्या का अभ्यास जरूरी है।

1.2.5 विश्राम की विधि कायोत्सर्ग

अनेक घंटों की अव्यवस्थित निद्रा की अपेक्षा एक घंटे का सधा हुआ कायोत्सर्ग व्यक्ति को तनाव और थकान से दूर करता है। कायोत्सर्ग से न सिर्फ शारीरिक तनाव दूर होता है, बल्कि मानसिक और स्वरयंत्र का तनाव भी दूर हो जाता है। कायोत्सर्ग की साधना हमारी सचेतन इच्छा शक्ति द्वारा तनाव को मिटाने की सफल चेष्टा है। कायोत्सर्ग के गहन प्रयोग के समय शिथिल और शांत शरीर की स्थिति में श्वेत प्राण के प्रवाह में अपने आपको प्रवाहित कर भावनात्मक तनावों से शरीर को मुक्त किया जाता है। ज्यों-ज्यों व्यक्ति स्थूल चेतना से हटकर सूक्ष्म चेतना में केन्द्रित होता है, असत् वृत्तियों के संस्कार घुलने लगते हैं। शारीरिक, मानसिक और भावनात्मक तनावों से मुक्ति या विश्राम पाने के लिए कायोत्सर्ग एक सशक्त साधन है।

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SUSTAINABLE DEVELOPMENT BY PEACE EDUCATION

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Peace and value education means providing education for internalizing appropriate values, attitudes and behaviours with a view to respecting human dignity and right and respecting the environment.

Peace does not entail only the absence of conflict but it requires a positive dynamic participatory process where dialogue is encouraged and conflicts are resolved in a spirit of mutual understanding. Respecting life, ending violence and promoting and practising non-violence through education, dialogue and cooperation can help in establishing a culture of peace while ending a culture of violence.

UNESCO, which is committed to ensuring a culture of peace, believes that education plays an important role in fostering a culture of peace. Following are some of UNESCO's suggestions through which education can help in establishing a culture of peace.

- Invigorate national efforts and international cooperation to promote the goals of education for all, with a view to achieve human, social and economic development and for promoting a culture of peace.
- Ensure that children from an early age, benefit from education on values, attitudes, modes of behaviour and ways of life to enable them to resolve any dispute peacefully and in a spirit of respect for human dignity and right.
- Involve children in activities for instilling in them the values and goals for a culture of peace.



- Develop values and skills conducive to a culture of peace, including education and training in promoting dialogue and consensus building.

Violence is emerging in an unprecedented manner in society. We expose our children from the very cradle to be competitive and aggressive. When these children grow up to be an adult, thus have no qualms about lumping queues, driving rashly, abusing, getting violent or destroying the environment. It is not only we, as parents that cultivate this aggressive attitude in our children, but the surrounding environment also as well encourages the children to become violent and selfish.

Violence in the form of terrorism, war crimes, injustice, oppression and exploitation are on the rise. The daily newspapers scream headlines of gory details on acts of violence. Very little space is given to peace activities. Therefore print media has an important role to play, in mediatizing peace activities, just as they do immediately mediatizing violence.

Also violent films which depict the life style of the dons, showing glaring pictures on the underworld sends wrong messages to our children. Colourful toy cars and educational games have been replaced by videogames, toy tanks and a high degree of competitiveness and achievement orientation therefore giving rise to a typical child of today who is short tempered, impatient and who starts to believe that violence is not an aberration but a way of life and accumulation of wealth, no matter how it is achieved, is attractive. Therefore electronic media has an important role to play in projecting peace and values on the screen.

This disorder and confusion in the society affects the innocent minds of our children. Children absorb the spirit of violence in this



atmosphere and grow to be the perpetrators of violence in the next generation.

It is here that the schools and teachers have an important contribution to make. The formative years which they spend in school actually shape their thinking process. But what we find in schools all over the world is that education is being narrowed down into teaching of certain subject matter necessary only for passing (the examination and entering job markets. Due to this subject centered and examination oriented learning at school, the purpose and the, beauty of education has been lost.

There is a growing realisation in the world today that children should be educated in the art of peaceful living. As a result more and more peace concepts, attitudes, values and behaviour skills are being integrated into the school curriculum in many countries. There IS also a renewed interest to develop peace related disciplines.

Peace and value education is an attempt to bring about changes in the values, attitudes and behaviour of the children. It is a remedial measure to protect children from falling into the ways of violence in society. It aims at the total development of the child. It tries to inculcate higher human and social values in the minds of children.

Peace and value education is the best vehicle to ensure that the next generation will have the skills, the knowledge and the motivation to create a peaceful environment. Children must be provided with the skills and knowledge to live in peace and to create mutual respect and understanding that will help them to transform their lives.

What Should Peace and Values Education Entail?

Knowledge: We must learn to know ourselves, enhance our capacities, think positively and understand each other, who-is different from us. This requires that the curriculum textbooks must be jointly



revised, so that they are free from hate messages, prejudices and distortions. It also means that all education systems should ensure that the basic knowledge of the world's main civilization, religion and belief systems is transmitted to each generation and is geared to enhancing the inherent potential of the person.

Understanding: Intercultural understanding must be based on dialogue across whatever cultural divide exists. This requires contact, exchange and negotiations for which interactive skills are vital. The ability to live together involves practical competencies that must be learnt and re-learnt in all cultures.

Sharing: In order to bridge the gap between our cultural differences, we must cultivate shared values. The universal values of tolerance, human rights non-violence and democracy are crucial, as is respect for cultural diversity and a culture of giving and taking, winning and losing.

To reinvent peace, we have to re-educate our children and ourselves. This can be done by reorienting the teacher training programmes. to ensure the professionalism of every teacher and teacher educator as a peace and values educator. We need therefore to take measures to inspire teachers, to motivate them in the promotion of peace values, using the subject matter of each curriculum.

There is a need to initiate functionaries of school management systems into peace education by providing with the enabling environment to do so. Moreover there is a need to influence the relevant authorities to ensure that mass media falls in line with the mission of peace education by recognising social responsibility.

There is a further need to develop and execute monitoring and evaluation mechanisms for peace education programmes and build these in to new programmes.



Peace and values education must be based on existing subjects taught in classes. It is not enough to have a separate subject on peace and values education only. Instead peace education should be incorporated into each and every subject of the school curriculum, such as Maths, History, Geography, language as well as into sports. The texts of these subjects, while expanding knowledge of the subject could be adapted as appropriate, this playing in highlighting concepts of peace.

Teachers should use these texts in conjunction with their traditional subjects to discuss peace values daily. By doing so, issues pertaining to peace will be taught to the students in every class, rather than just having a single class on peace education, where once the student leaves the class, its lessons will be forgotten. This may be deemed the best method for internalising peace values through education.

It is important to note that values education means imparting universally respected values of tolerance, non-violence, democracy and human rights, giving and sharing, winning and loosing, and above all respect for human dignity and right, with respect for the planet. These values are important to contribute to a peaceful environment. On the other hand peace education should build the capacities of individual to become peaceful person by thinking positively and thinking critically.

To this end, UNESCO has brought out a publication, "Learning the way of Peace" A Teachers Guide to Peace Education. This should ideally, be globalized. Such attempts, will help in gradually changing the values, attitudes and behaviours of the children who will grow up to be responsible citizens of the world. They would act with due respect to human dignity and right and respect for the environment, which are the corner stones for peace and sustainable development, in the times to come. They would think twice as future leaders, before promoting arms



trade and war economies to sustain the living standards of their respective countries.

However, we must note that it is not enough only to target peace through education. It is necessary to lobby with the decision makers in public and private sectors that environment to peace must be ensured to supplement what is done in schools, in order to bring about sustainable human development.

The dialogue between culture and development needs fresh energy and purpose.

In this context, the challenges of global governance, cultural diversity and democratic development cannot be addressed in a piecemeal manner. They must be taken up in a single framework. In the past, the policies, values and agencies concerned with dignity and diversity have been developed separately from those concerned with poverty, technology and social equity. This state of affairs much change, for the following reasons;

First, there is a widespread recognition that development without participation is doomed to failure. Without enlisting the enthusiasm of the world's poorer and weaker groups in the task of their own empowerment, and without making space for their own ideas about freedom, dignity and power, the work of development becomes another exercise in the imposition of power upon the weak. What is more, the lack of involvement of ordinary people at the grass-roots level, in defining the meaning, shape and design of developments in their own communities is probably a major factor in the limited successes of efforts to reduce both rural and urban poverty worldwide. Although there has been a significant effort to emphasize participation, empowerment and inclusion as both means and ends in development policy, the obstacles to such commitments have been many, including the mind-sets of technocrats, the ideologies of major lenders, the biases



of local communities and the tear of local elites about losing power when women, children and weaker groups achieve “voice” in their own futures.

The violent upheavals of the last few decades (often in the name of ethnic purity or racial chauvinism) and the events of this past year remind us that for the poor and disenfranchized populations of the world, there is a strong perceived link between their cultural exclusion and their economic marginalization. Thus peace itself can become a casualty of market-driven development

Development, in UNESCO's view, is a means of enhancing the relationship between material and spiritual well-being by stressing their reciprocity rather than just their simple complementarity. Many experts would agree that the record of development over the last fifty years has not been uniformly positive. Some would agree that this is because development has itself been defined far too exclusively by tangibles, such as dams, factories, houses, food and water, although these are undeniably vital goods. What we may call intangible development (which includes such issues as empowerment, participation, transparency, stakeholding and accountability) has only recently entered the discourse of development.

Intangible development may be defined as that. set of capacities that allows groups, communities and nations to define their futures in a holistic and integrated manner, stressing such values as participation, transparency and accountability. Intangible development, defined in this manner, is the critical link between cultural diversity and sustainable development. Cultural diversity enriches the pool of visions which mediate the relationships between meaningful pasts and desirable futures. The strength of this mediation provides a bridge to sustainability, since the major obstacle to sustainability has been the divorce between visions of tangible and intangible development.



Since human beings belong to the biological universe but are often in a position to determine its future, they have a special obligation to assure that a proper balance is maintained between environmental health (especially biodiversity) and equitable development. In the era where markets and their logic seem to dominate global relationships, environmental concerns, market concerns and development concerns seem to be in constant tension with each other. In many parts of the world, there is a growing gap between environmental values, which are seen as middle-class or even elite values, and the needs of the world's poor for shelter, food and employment. For example, the efforts in India's West Coast to preserve a carefully regulated environmental zone along the coast is being contested by groups of urban poor who are desperate for spaces in which to construct secure housing. Therefore, the means of accessing knowledge to have a balanced interaction with nature, must now be increasingly provided to the populations.

The main arguments for the importance of biodiversity are grounded in the reality that the earth does not have an infinite capacity for being abused and the global commons depend on the preservation and nurture of biodiversity, at all environmental scales. Though many long-term factors have contributed to the environmental degradation of the planet and the atmosphere, the historical trend towards more powerful extractive technologies, more effective world-wide market integration, and more profit-oriented forms of market organization has generally sacrificed long-term productivity and equity, for short-term gains for specific populations.

The era of globalization poses common challenges to biodiversity and to cultural diversity, as well as to the special relationship between them. The growing autonomy of market processes (in combination with high-impact technologies) produces unforeseen risks to biodiversity and environmental safety. At the same time, globalization in its cultural



most marketized forms threatens to erode and diminish more localized and historically vulnerable cultural forms, both within and across, societies

The forces of global consumerism make it difficult for many societies to maintain their cultural dignity, as products, slogans and images of glamour, wealth and modernity flood in from outside sources. Global financial markets place heavy pressure on national governments to sacrifice; national cultural priorities in favour, of global competitive trends.

This shrinkage of the space for cultural (creativity, dignity and innovation has dangerous implications 'for biodiversity as well. In both cases, a blind and monotheistic attachment to market principles tends to marginalize long-term values. Cultural diversity and biodiversity are both values of and for the long run. And cultural diversity guarantees the maximum range of visions of the good life within which relationships to nature can also be varied, specific, local and self-sustaining.

Therefore, educating the future generations on preserving biodiversity, as also the cultural diversity of the worlds population, is deemed very important.

What has happened and what is happening today, are part of our inherited legacies. It is still not too late, to chart a path of peace and sustainable development for the future.

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