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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)



IMPACT ASSESSMENT OF ENVIRONMENTAL CHANGES ON DROUGHTS OVER RANCHI CITY, JHARKHAND, INDIA

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Introduction:

Drought is one of the most widespread hydrological disasters. The term drought generally denotes a situation when devastation is caused by continual scarcity of water or insufficient water availability in the soil and water bodies of a region to meet the ecological need. Precipitation is the prime source of natural water supply; hence, a situation with prolonged absence of precipitation is termed as drought. Although droughts are still unpredictable, they are a recurring feature of the climate (Ray Sinha, 2006). Closely related with precipitation, droughts are largely determined by complex climatic systems at global, regional and local levels. Therefore, drought varies with regard to the time of occurrence, duration, intensity, and extent of the area affected from year to year (Ogallo, 1994; Oliver and Hidore, 2003; Ray Sinha, 2006).

Environmental changes, namely climate change, land-use/land cover changes and natural resource degradation have aggravated drought occurrences and vulnerability, thus disrupting the normal socio-economic settings (Gupta *et al.*, 2011). With urbanization, the surface gets modified leading to alterations of heat exchange, water, trace gases, aerosols and the momentum between the land surface and overlying atmosphere (Crutzen, 2004). Increased temperature due to enhanced aerosol emissions and greenhouse effect is also found responsible for the changes in climatic mean and incidence of extreme events such as floods and droughts (Nicholls, 2004; Kharinet *et al.*, 2007).



If there is no moisture in the soil to evaporate, the incident solar radiation further contributes to raise the temperature which results in more prolonged and intense drought conditions (Trenberth, 1999; Sheffield and Wood, 2008).

The problems associated with droughts are shortage of drinking water and fodder, loss of crops, reduction in yields, increase in soil erosion and desertification which leads to malnutrition, health problems, economic destabilization, out migration, etc. (Sinha, 2000; Srinivasuluet *al.*, 2002). The adverse effect of drought impact thus encompasses the environmental, economic and social domain.

Over urban areas, the productivity and efficiency of major water using sectors such as industries, mining, hydroelectric power, domestic and public supply etc. get reduced during droughts. Shortage of drinking water, reduction in the quantity of other domestic and public water supply, drying up lawns, plants and trees at recreational health parks and green spaces, water stress on other vegetative cover, lowering water levels or drying up of wells and water ponds, increased dependency on deep bore wells, increased dependency on municipal water supply and sometimes increased conflicts due to increased competition among water users, shortage of electricity etc. are some of the common problems over cities that arises due to drought. Increasing population and economic activities over cities increases the drought vulnerability.

In the recent past decades, fast urban-industrial growth over Ranchi is responsible for bringing about large scale changes in the land use/land cover and thereby change in albedo. In addition, enhanced industrial and vehicular emissions are changing the atmospheric chemistry of the air at micro-level as greenhouse gases and aerosols are continually increasing. Besides, global level warming and resultant climate change may also be reflected in changing nature of droughts at local level. The



present study therefore attempts to detect the impact of these environmental changes upon the nature of droughts over Ranchi city. The study mainly focuses on understanding and relating the changing trends in the incidence, intensity, frequency and periodicity of droughts over time with changing natural environment.

Study area

Ranchi city is situated on the Chotanagpur Plateau and lies between 23°14'58" N to 23°25'34" N latitude and 85°15'18"E to 85°24'15" E longitude (Fig. 1). The average elevation of the city is 629 m above mean sea level. The long term mean annual maximum, mean annual minimum and the mean annual temperature of Ranchi calculated for the period 1901 to 2010 are 29.3°C, 18.1°C and 23.7°C respectively. Annual mean maximum temperature of Ranchi indicated warming trend during late 1970s till 2010 (Tigga and HemaMalini, 2011). The mean annual rainfall is around 1270 mm, which is largely (81 per cent) received during southwest monsoon season (June-September) and hence, Ranchi experiences fairly good amount of water surplus (about 439mm) during this season. The normal water deficit is 240 mm which exists mainly during March to June months. Ranchi city normally experiences moist sub humid type of climate (Tigga, 2007).

In Ranchi city, industrialization began since post-independence period (1955-1965). In the year 1961 the population of Ranchi city was 1.4 lakh which grew to 2.55 lakhs in the year 1971 showing an increase of 1.15 persons in a decade. Ranchi started functioning as the Head quarter of JAAC (Jharkhand Area Autonomous Council) since 1995, which finally became Jharkhand State in 2000. Ranchi is functioning as the State capital of Jharkhand since November 2000 and has registered tremendous growth of population, business and commerce, infrastructure, health, educational and other services that have caused



the expansion of built up area, construction of roads and parking places etc. on the expense of vacant, vegetated or cultivated areas.

Database and Methodology

The changes in the natural environment over Ranchi is assessed by changes in population size, built up area, number of industries, number of vehicles annually registered, seasonal variation in ground water availability and usages etc. The data related to these parameters have been collected from various secondary sources viz. documents, reports, journals, websites and newspapers. The study period is from 1971 to 2010 i.e. for the past 40 years, but for population, industries and vehicles, recent data for the year 2011 or 2010-2011 has been used.

To assess droughts mean monthly data on average temperature and rainfall for the period 1971 to 2010 were collected from India Meteorological Department (IMD), Pune and website of National Climatic Data Center (www.ncdc.noaa.gov). The water balance technique of Thornthwaite and Mather (1955) was used to derive aridity indices (Ia). Index of aridity (Ia) is the percentage ratio of water deficit to the potential evapotranspiration. To identify the drought year, standard deviation technique has been adopted. The positive departure of Ia from the median indicates drought years and vice versa. Droughts were categorized using the scheme proposed by Subrahmanyam and Subramaniam (1965) as shown in Table 1.

Study of droughts on the annual basis does not indicate actual onset, progress and decay of droughts in a spell. Hence, cumulative deviation technique proposed by Subrahmanyam and Sastry(1969)has been followed (Table 2). In this method, deviation of monthly water deficit from the climatic normal is computed and expressed as ratios of the normal annual water need in units of thousandths. This may be expressed as below:



Climatic Normal Water Deficit-Monthly Water Deficit Climatic Annual Water Need (PE)/1000

These units are cumulated from an arbitrary origin i.e. zero and plotted against successive months. The cumulative mass diagram of the monthly water deficiency indicates the core period of drought by the steepest rise in the mass curve. The severity indices were calculated during the period of rise in gradients of the curve. Earlier studies were also made using this technique to understand the nature of drought spells (Hema Malini and Choudhury, 2010; TammiNaidu *et. al.*, 2014).

Results and Discussions:

Changes in the natural environment due to urban-industrial growth: The area of Ranchi Municipal Corporation is 173 km² of which 53 km² is agricultural and vacant land (<http://jsac.jharkhand.gov.in/>). The population of the city was 2.55 lakh in 1971, which rose to 1.1 million by 2011, showing more than fourfold increase in the population size over forty years period. During recent past decade i.e. from 2001 to 2011 the decadal growth rate of population was 30.5 per cent. The study revealed that the built up area of Ranchi has increased from 44.6 km² in the year 1971 to 80.8 km² in the year 1996, to 108.1 km² in the year 2005 and to 124 km² in the year 2010 (Pandey *et. al.*, 2013). Nearly three times increased impervious surface (built-up area) is restricting the rain water to percolate down into sub surface layers to recharge the ground water.

Further, there is a continuous increase in the emission of greenhouse gases from industries and vehicles over Ranchi which cause change in the atmospheric composition and thereby affecting the heating and cooling characteristics of the natural and man-made surface. Before the year 2000, the number of industrial units within the Ranchi Industrial Area Development Authority (RIADA) were 540. Until the year 2011, the total registered industrial units in the 7 industrial areas of Ranchi were increased sevenfold to 4066 (<http://dcmsme.gov.in>). Similarly,



number of vehicles registered yearly with Regional Transport Office of Ranchi are also increasing at a faster pace. In the year 1997 the total annual registration of vehicles were only 7,735, which increased to 15,905 by 2001, to 28,786 by 2004 (<http://Jnnurm.nic.in>) and to 60,639 during 2010-2011 (<http://ranchi.nic.in/transport>).

Furthermore, to accommodate increased population, several multi-storied buildings with deep bore wells have come up that pump unlimited ground water. As reported by the Director, Directorate of Groundwater and Minor Irrigation, Jharkhand, rapid urbanization is the main reason for the drastic fall in the water table. Kanke dam of Kanke block which is the main source of water supply to several parts of urban Ranchi, has been overexploited by 122.44% in the year 2009 (<http://timesofindia.indiatimes.com>). Study conducted by Central Ground Water Board during the year 2006 indicated that the water level of Ranchi and its surrounding areas fluctuates from 0 to 6 meters below ground level (mbgl) during pre-monsoon to 0 to 4 mbgl during post monsoon season. Further, the study also revealed that deeper aquifers of Ranchi Urban area are showing declining trend of water levels (<http://cgwb.gov.in>). Therefore, drought situation may pose additional challenge to cope up the increasing demand of water in the city and needs to be understood for proper planning and management of water supply.

Drought incidences and their categorization: Index of aridity is a powerful parameter to assess droughts of any region as it takes into account the amount by which atmospheric water supply fails to meet the atmospheric water need. Based on Table 1, the years with the positive deviation of Ia from the median values were identified as drought years and those years were categorized based on their types into various intensities. The graphical representation of departure of Ia from the median, clearly indicates years of drought or drought free (Fig. 2). During 1970 decade, two droughts with moderate intensity



(1974 and 1976) and one with severe intensity (1972) were identified. It is interesting to note that during this decade, drought used to persist just for a year and then followed by one or more drought free years. During 1980 decade, moderate droughts were identified in the years 1984, 1988 and 1989, while large type of drought prevailed in the years 1985 and 1987. In this decade, two drought episodes were very persistent. The first episode was with two years duration which existed from 1984 to 1985 and the second was with duration of three years i.e. from 1987 to 1989. The decade 1990 has experienced moderate type of drought in the years 1991, 1997 and 1999, while large type of drought occurred in the year 1992. The year 1993 experienced with severe type of drought. In this decade prolonged drought episode was just one which persisted for three years i.e. from 1991 to 1993 with gradual increasing intensity. Hence, it was noticed that the nature of drought incidence and persistence has changed from that of the decade 1970s to the decades of 1980s and 1990s as droughts occurred continuously for two or three years and then followed by one or more drought free years. In the recent past decade (2001-2010) the situation became much more acute as except in the year 2007, all the remaining nine years were under the grip of drought. Moderate drought prevailed in the years 2003, 2004, 2006 and 2009, large type in the years 2001, 2005 and 2008 and severe type in the years 2002 and 2010. In this decade persistent drought episodes were two in number. The first one occurred from 2001 to 2006 and the second one from 2008 to 2010. Therefore, the first episode was of six years long and the second episode with three years duration. Only 2007 was identified as a drought free year (Fig. 2). The analysis thus revealed that the nature of drought incidences and persistence both have been changing over Ranchi as there is a phenomenal rise in the number of droughts across all types of intensities.



Drought Proneness: Different climates have different levels of drought occurrences. Regions under moist and humid climates are assumed to be less prone to droughts than the areas which experience dry and/or arid climates. Further, climate being variable in nature, drought proneness also varies with time. Drought proneness is the percentage ratio of total number of drought years to the total number of years under study. In order to understand the changing trends in drought proneness of Ranchi, decadal drought proneness according to their intensities have been computed and the results are shown in Table 3. The analysis of droughts indicated that out of the total 40 years of study period, 22 years (55 per cent) were hit by droughts. The incidences of moderate droughts are more (57 per cent) over Ranchi than large (26 per cent) and severe (17 per cent) droughts.

Decadal Frequency of droughts: The decade-wise incidences of droughts of various categories are represented in Table 3. The decade of 1971-80 experienced only three drought years. During 1981-1990 and 1991-2000 the number of drought incidences increased to five and during 2001-2010 the number increased to nine. The decadal increase in the incidence was observed in all categories of droughts. The decade 2001-2010 was seriously affected by four moderate, three large, and two severe drought incidences. From the analysis it is also observed that the frequency of drought of moderate and severe intensity droughts has doubled whereas the overall drought frequency has tripled in the past 40 years.

The study revealed that the occurrence of drought is common in Ranchi, but the unforeseen increased frequency in the recent decades may be attributed to the environmental changes over Ranchi due to rapid urban-industrial growth which is disrupting the balance between hydrological and meteorological conditions of the region.



Drought spells:

Because of sharp seasonal variation in rainfall distribution and the inconsistency in monsoon rainfall, it is imperative to understand nature of drought spells on monthly basis. The deviation of monthly water deficit from the normal is one important parameter to know the period and intensity by which water deficit conditions prevail. In order to formulate and adapt drought mitigation strategies, the knowledge of the nature of droughts is essential which include identification of the origin, duration, intensification and the decay of drought spells in a particular region. The intensity of drought does not remain static throughout the drought spells. The cumulative mass diagram helps in understanding life cycle of drought in terms of its intensity at its inception, progression and decay. It also enables to identify the core period of drought during drought spell. The cumulative mass diagram indicated two spells of Ranchi, one with the longest drought spell with very severe intensity between September 2001 to June 2002 (Fig. 3a) and the other small spell with disastrous intensity between January 2010 to June 2010 (Fig. 3b) depicts the onset, progression, intensification and decay of drought during a spell (Fig. 3). Drought spells may be sometimes of one-two months of duration or may be prolonged for years. The number of drought spells that occurred in Ranchi city over the period 1971-2010 has been identified and their overall intensities were computed following the scheme of Cumulative Deviation method of Subrahmanyam and Sastry (Table 4). The observation revealed the changing nature of droughts of Ranchi city over the years. To highlight the differences, we have divided the time period of 1971-2010 into two equal halves i.e. 1971-1990 and 1991-2010 periods.

During the first half (1971-1990) seven drought spells were identified. Most of the droughts of this period originated in the month of October and decayed in the month of April or May. Only once drought



continued till June. Thus, the duration of most of the drought spells were of seven to eight months. Majority of the drought spells (4) were of moderate intensity followed by severe (2) and very severe (1) intensities.

Contrasting to this, the second half (1991-2010) was hit by eleven drought spells indicating an increase in their frequency. Drought spells mostly began in October and lasted sometimes till April, some other times till May or June. Thus their duration was of seven to nine months, indicating an increased duration of their persistence when compared to the first half of the study period. Further it was noticed that once drought began a month ahead i.e. in September, rather than October. In another occasion, drought continued till July, i.e. a month more than the usual. Thus, in the second half of the study, there were two drought spells spread for ten months. Although most of the drought spells were of moderate intensity (5), severe droughts occurred thrice, whereas very severe droughts occurred twice. Furthermore, Ranchi was once experienced disastrous nature of drought during this period. Besides, the analysis also revealed that during the first half of the study period June was under the threat of drought just once, but in the later period drought prevailed in June several times. Again, July and September which are the prime rainy as well as water surplus months of Ranchi are also under drought conditions.

Conclusion and suggestions: The study revealed that Ranchi is becoming more vulnerable to droughts. Prior to large scale environmental changes, Ranchi was mostly vulnerable to droughts with moderate intensity only. But with the rapid changes in the natural environment, Ranchi is under threat of not only frequent droughts of all intensities but also persistent droughts. This may pose challenge in drought prediction and implementation of mitigation measures. Water surplus months namely July and September are also threatened by



droughts, which used to be free from droughts in the past. Thus, the study revealed the imperiled status of water surplus over Ranchi.

Since droughts mostly begin from October, whatever surplus rain water during south west monsoon months is available should be stored and utilized during drought spells. Increasing the green spaces, increasing vegetation along roads and residential areas, increasing the numbers of water ponds to store surplus water, judicious use of water, restrictions or regulations for deep water boring, roof top rain harvesting mandatory for apartments and similar other huge buildings etc. may also be helpful in combating drought situation.

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-



Table 1. Scheme of Drought Identification and Categorization to Various Intensities.

Departure of Ia from median	Drought Categories
Below $\frac{1}{2} \sigma$	Moderate
$\frac{1}{2} \sigma$ to σ	Large
σ to 2σ	Severe
Over 2σ	Disastrous

Source: Subrahmanyam and Subramanian, 1965

Table 2. Drought intensities based on Cumulative Deviation method.

Severity Index	Drought Category	Symbol
Below 20	Moderate	M
21 to 30	Severe	S
31 to 40	Very Severe	VS
Above 41	Disastrous	D

Source: Subrahmanyam and Sastri, 1969

Table 3. Ranchi: Drought frequency and proneness according to intensities (1971-2010)

Period	Moderate	Large	Severe	Total	Drought Proneness (%)
1971-1980	2	----	1	3	30
1981-1990	3	2	----	5	50
1991-2000	3	1	1	5	50
2001-2010	4	3	2	9	90
Total	12	6	4	22	55
Drought Proneness (%)	57	26	17	55	

Source: computed by authors



Table 4. Drought spells over Ranchi during 1971-2010

Drought Spells	Duration (Months)	Severity Index	Category
1976 October to 1977	6	18.6	Moderate
1979 October to 1980	7	8.8	Moderate
1982 October to 1983	7	6.2	Moderate
1984 March to 1984	3	34	Very
1985 March to	4	25	Severe
1987 October to 1988	8	13	Moderate
1988 October to 1989	7	23.3	Severe
1992 October to 1993	10	25.8	Severe
1996 October to 1997	8	19	Moderate
1999 January to 1999	4	35.5	Very
2001 January to 2001	5	12.4	Moderate
2001 September to	10	29.5	Severe
2005 April to 2005	3	32	Very
2005 October to 2006	7	16	Moderate
2006 October to 2007	4	11.5	Moderate
2007 October to 2008	8	18.5	Moderate
2008 October to 2009	7	24	Severe
2010 February to	5	49	Disastrous

Source: computed by authors

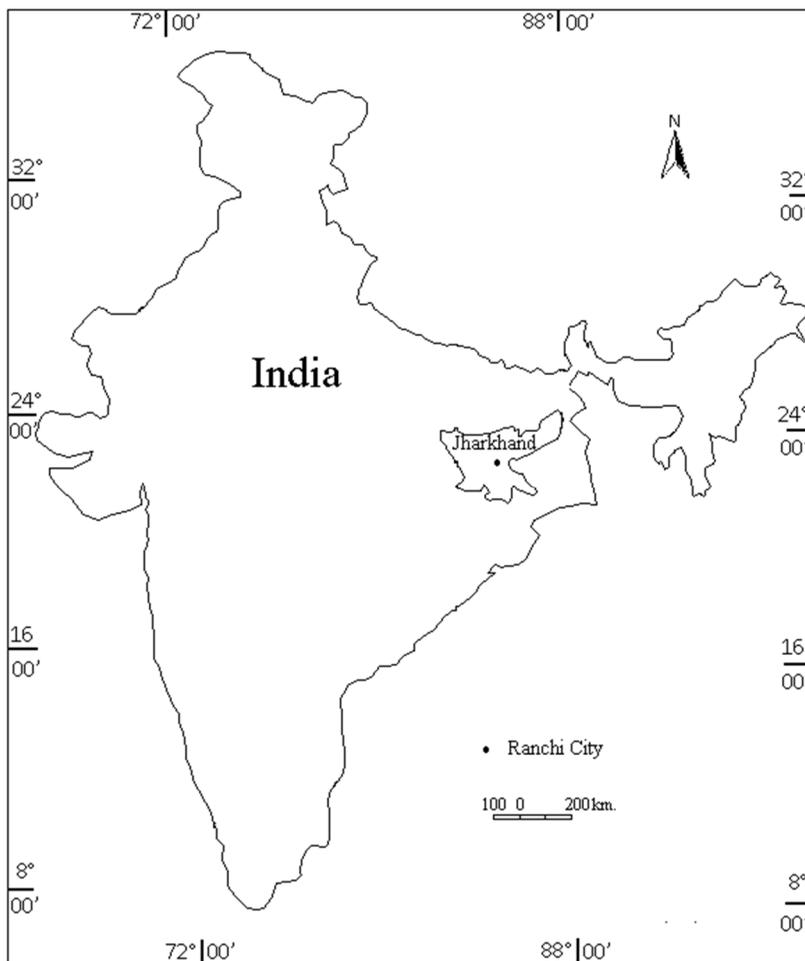


Fig. 1. Location of Ranchi City in India.

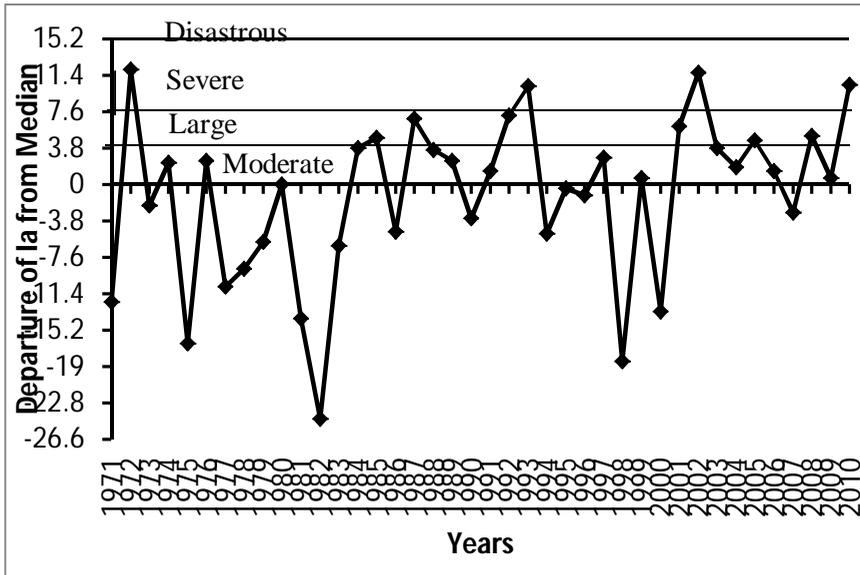


Fig. 2 Drought years and their categories over Ranchi City (1971-2010).

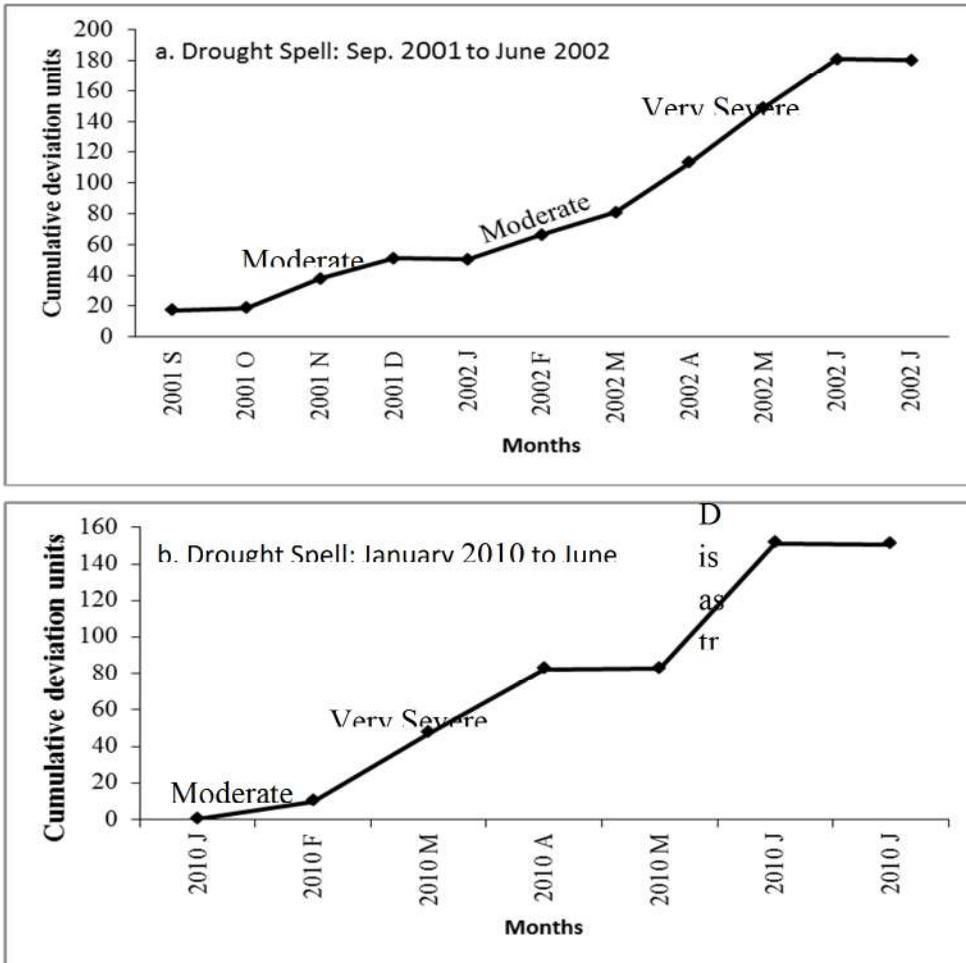


Fig. 3 Ranchi: Slope gradient depicting drought spread and intensity during drought spells



MODELING AND ANALYSIS OF TUBE AXIAL FLOW FAN BY COMPARISON OF MATERIAL USED AND CHANGING THE NUMBER OF BLADES

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I.INTRODUCTION

The axial-flow fan has blades that force air to move parallel to the shaft about which the blades rotate. In an axial-flow fan, with the runner and guide vanes in a cylindrical housing, air passes through the runner essentially without changing its distance from the axis of rotation. There is no centrifugal effect. Guide, or stator, vanes serve to smooth the airflow and improve efficiency. In general, an axial-flow fan is suitable for a relatively large rate of flow with a relatively small pressure gain, and a centrifugal fan for a small rate of flow and a large pressure gain.

II.DIFFERENCE BETWEEN FANS BLOWERS AND COMPRESSORS

Axial fans, blowers and compressors are all equipment's that move air. They are differentiated by the method they use for moving air and by the pressure rise they can supply. The American Society of Mechanical Engineers (ASME) uses specific ratio that is the ratio of discharge pressure to suction pressure to classify the air moving equipment's.

Table1: The range of specific pressure

Equipment	Specific Ratio	Pressure Rise (Pascal)
Fans	< 1.11	< 11108
Blowers	1.11-1.20	11108- 20201
Compressors	> 1.20	> 20201



III.AXIAL FAN CONTROL

The most efficient way to mechanically control the output of an axial flow fan is to vary the blade pitch. There are generally three options in this regard:

1. Individual adjustment of each blade.
2. Simultaneous adjustment of all blades while the fan is stationary using a single point activated mechanism. This system is relatively unusual.
3. On line actuation of the blade pitch using a special purpose hydraulic actuator. This allows the fan output to be modulated when the fan is running to suit load demands.

IV.ADVANTAGES

- | |
|--|
| <ul style="list-style-type: none">• Higher efficiency suitable for any specific application. |
| <ul style="list-style-type: none">• Reduced overall weight of the fan, thereby extending the life of mechanical drive systems such as motors, gearboxes, bearings etc. |
| <ul style="list-style-type: none">• Low power consumption resulting in appreciable energy savings as compared to existing metallic fans. |
| <ul style="list-style-type: none">• Lower flow noise and mechanical noise levels compared to the conventional metallic fans. |
| <ul style="list-style-type: none">• Longer life of fans due to improved mechanical strength. |
| <ul style="list-style-type: none">• Excellent corrosion & erosion resistance and fire retardance. |

V.TYPES OF AXIAL FLOW FAN

A)PROPELLER FANS :Propeller fans are used for high flow rates with little pressure rise.Generally, they are not combined with extensive ducts or systems that require high pressure increase. They

are considered to be inexpensive because of relatively simple construction. Their maximum efficiency is achieved near free delivery. They are used for rooftop ventilation or as panels mounted on walls of structures



Fig 1: Propeller fans

B) TUBE-AXIAL FANS: Tube axial fans are essentially propeller fans placed inside a cylindrical shell, which is about one diameter long generally. Tube axial fans can generate higher pressure rise and operate at better efficiencies than the propeller fans. They are used in ducted HVAC applications. The impeller is usually mounted directly on the motor shaft and the motor, in turn, is mounted on a folded metal base within the housing. In some cases the fans are belt driven with the motor mounted on a bracket outside the housing.



Fig 2: Tube axial fan

C)VANE-AXIAL FANS: Vane-axial fans are high efficiency machines that are unmatched in high specific speed (high volume, lower pressure) applications by other fan types. Vane-axial fans have matched downstream stator vanes that convert the tangential component of the velocity leaving the impeller to the axial direction at a higher static pressure and reduced absolute velocity.



Fig 3: Vane axial fan

VI. THEORETICAL CALCULATIONS

A) $N_b = 8$ blade Formulas

1) Fan diameter (D_f) = 500mm

Fan radius (r_f) = 250mm

Hub diameter (d_h) = 262.5mm

Hub radius (r_h) = 131.25mm

Tip radius (r_t) = 218.75mm

2) hub and tip ratio $r = (r_h / r_t)$

$$r = 0.5714$$

3) Number of blades ($n_b = 6r / (1-r)$)

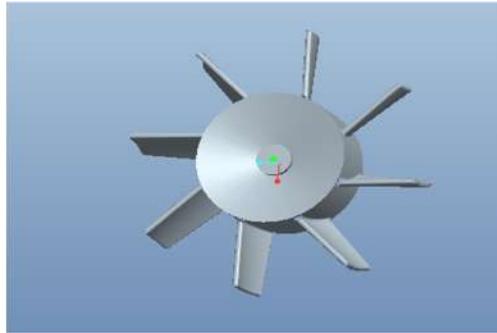


Fig 4: Modeling 8 Blades in Pro-E

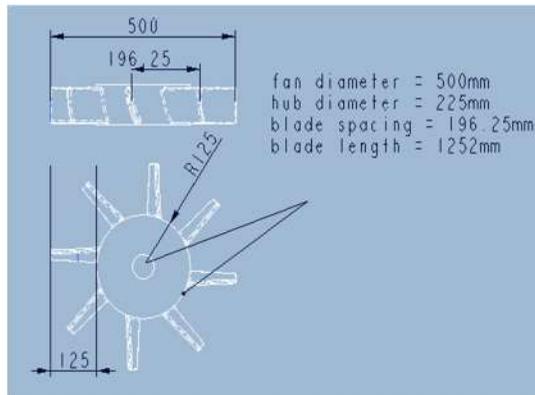


Fig5:Dimensions for 8 Blades in Pro-E

4) Blades spacing (x_p) = $2\pi R / n_b$

R = fan radius = 250mm

$x_p = 196.34\text{mm}$

5) Blades width = $L \leq 3.4 * d / n_b$

Where d = hub diameter

n_b = no. of blades

$L \leq 3.4 * 250 / 8 = 106.25\text{mm}$

6) Blades length = $(D_{fan} - D_{hub}) / 2$
 = 125mm



$$7) \text{ Tip speed (ft/min)} = D \cdot S \cdot \pi / 12$$

D = fan diameter in ft (here 1mt=3.28ft)

S = speed in rpm

Assume S= 1000 rpm

$$T_s = 429.35 \text{ ft/min}$$

$$8) \text{ Tip clearance} = \text{Fan diameter}/100$$

$$= 500/100 = 5$$

$$9) \text{ Blade passing frequency } F_b = \frac{Nb \cdot rpm}{60} = 8 \cdot 1000 / 60$$

$$= 133.33 \text{ Hz}$$

$$10) \% \text{ Flow change} = \frac{N_2 - N_1}{N_1 + 6.5} (100) = 13.79$$

Where: ($N_1 = 8$; $N_2 = 10$)

$$11) \text{ Axial velocity } V_a = \frac{Q}{\pi/4(D_2^2 - D_1^2)}$$

$$\text{Axial Velocity} = 5.828 \cdot 10^{-3} \text{ m/s}$$

VII: MATERIAL PROPERTIES

A) ALUMINUM

Physical Properties Metric

Density	2.80 g/cc
Mechanical Properties	
Hardness, Brinell	110
Hardness, Knoop	138
Hardness, Rockwell A	44
Tensile Strength, Ultimate	> = 331 MPa
Elongation at Break	> = 8.0 %



Modulus of Elasticity	71.0 GPa
Poisson's Ratio	0.33
Machinability	90 %

B)MILD STEEL

Physical Properties	Metric
Density	7.75 - 8.08 g/cc
Mechanical Properties	Metric
Hardness, Brinell	86.0 - 562
Hardness, Knoop	103 - 682
Hardness, Rockwell B	30.0 – 105
Tensile Strength, Ultimate	250 - 2450 MPa
Compressive Yield Strength	152 - 1800 MPa
Bulk Modulus	140 GPa
Poisson's Ratio	0.250 - 0.300
Fatigue Strength	758 - 772 MPa

C)S GLASS FIBER (GFRP)

Physical Properties	Metric
Density	2.485 - 2.495 g/cc
Mechanical Properties	Metric
Tensile Strength, Ultimate 	521 MPa @Temperature-190 °C
	1725 MPa @Temperature 540 °C
Elongation at Break	4.8 %
Modulus of Elasticity	72.4 GPa

	72.3 GPa @Temperature 540 °C
Poisson's Ratio	0.20
Shear Modulus	30.0 GPa

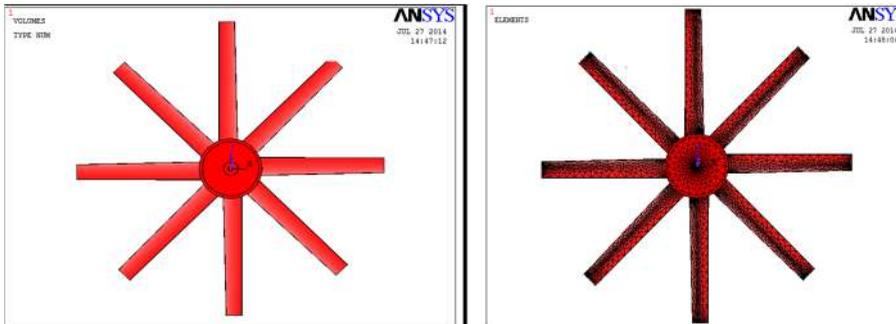


Fig 6: Imported Model from Pro/Engineer for 8 Blades Fig7: Meshed Model in Ansys for 8 Blades

VIII.STATIC ANALYSIS

A)MILD STEEL(8 BLADES)

Element Type: solid 20 nodes 95

Material Properties

Young's Modulus (EX) : 213000 N/mm²

Poisson's Ratio (PRXY) : 0.3

Density : 0.00000808 kg/mm³

Loads :Pressure- 0.000083944 N/mm²

Angular velocity - 0.263444 rad/sec

Solution

Smaolution - Solve - Current LS - ok

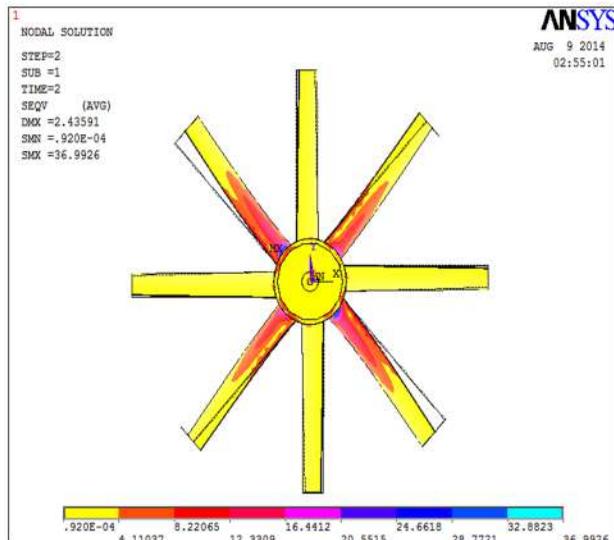


Fig 8:Stress model in Ansys for 8 Blades using mild steel

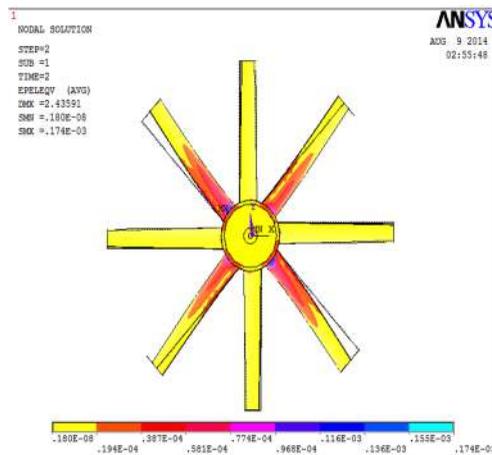


Fig9 : Strain model in Ansys for 8 Blades using mild steel

B)ALUMINUM

Element Type: solid 20 nodes 186

Material Properties

Young's Modulus (EX) : 71000 N/mm²

Poisson's Ratio (PRXY) : 0.33

Density : 0.0000028 kg/mm³

Loads

Pressure- 0.000083944 N/mm²

Angular velocity - 0.263444rad/sec

C)S-GLASS

Element Type : solid 20 nodes 186

Material Properties

Young's Modulus (EX) :72400 N/mm²

Poisson's Ratio (PRXY) : 0.2

Density : 0.0000026 kg/mm³

Loads

Pressure - 0.000083944 N/mm²

Angular velocity - 0.263444rad/sec

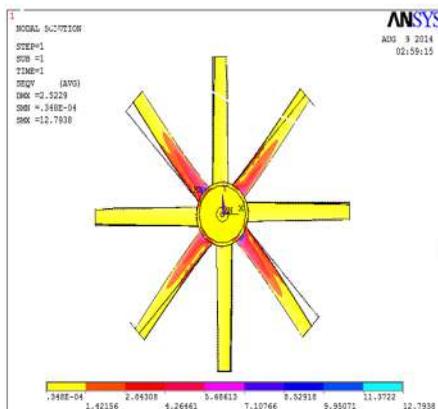


Fig10 : Stress model in Ansys for 8 Blades using Aluminum

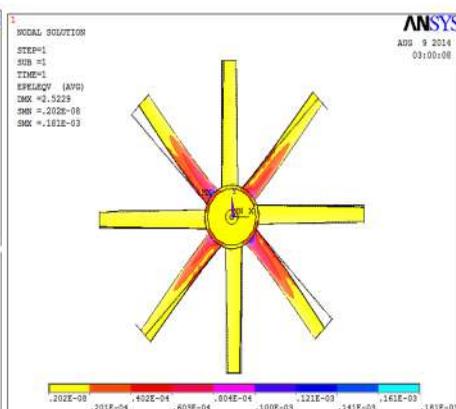


Fig11:Strain model in Ansys for 8 Blades using Aluminum

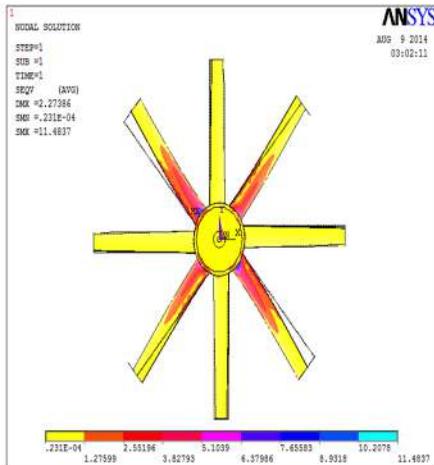


Fig12:Stress model in Ansys for 8 Blades using S-Glass

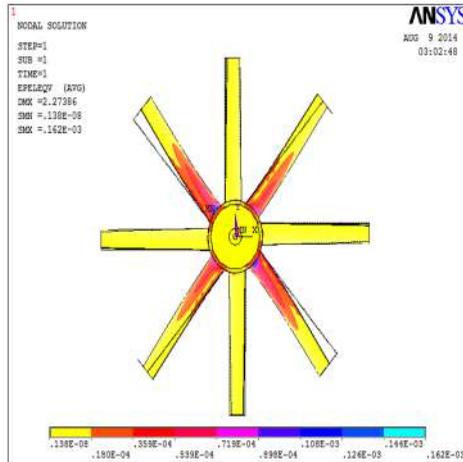


Fig13 :Strain model in Ansys for 8 Blades using S-Glass

IX.DYNAMIC ANALYSIS

A)MILD STEEL(8BLADES)

Solution

Solution- analysis type –new analysis – select transient.

Solution controls-

Define these boxes

Time at end of load step	-	10
Number of sub steps	-	10
Max. No. of sub steps	-	10
Min. no. of sub steps	-	1

LOADS

Define load – apply – structural

- Displacement – on areas – select fixed area.
- Pressure – $0.000083944 \text{ N/mm}^2$
- Angular velocity – 0.263444 rad/sec

LOAD STEP OPTIONS

Load step options – write LS file-1-ok

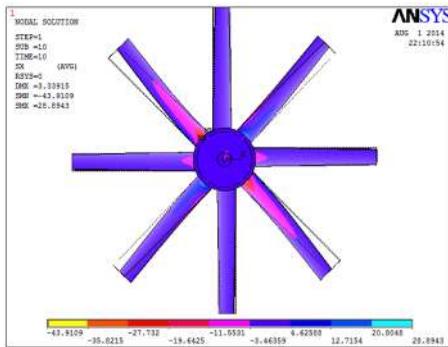


Fig14: Stress model in Ansys for 8 Blades using mild steel

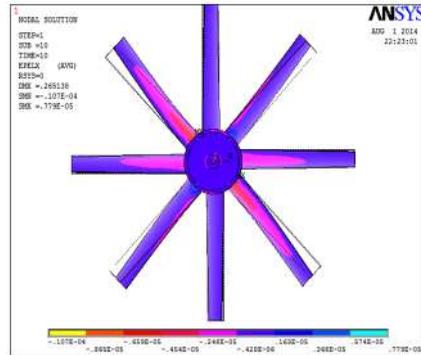


Fig15: Strain model in Ansys for 8 Blades using mild steel

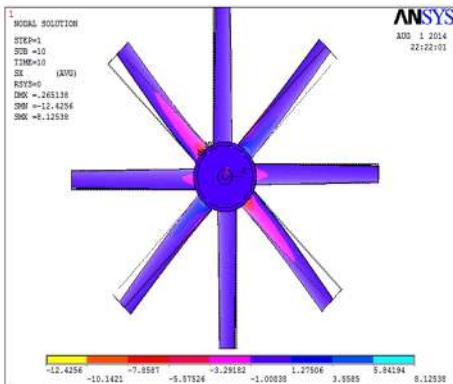


Fig 16: Stress model in Ansys for 8 Blades using Aluminum

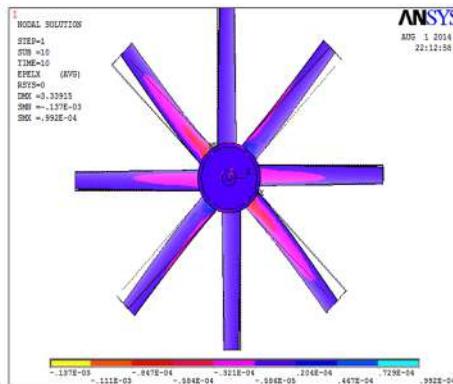


Fig17: Strain model in Ansys for 8 Blades using Aluminum

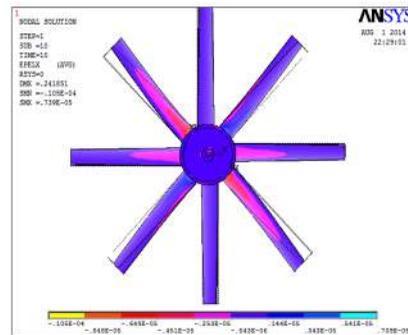
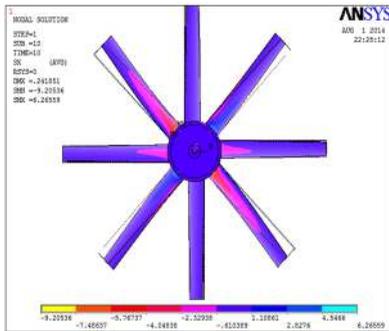


Fig18 : Stress model in Ansys for 8 Blades using S-Glass Fig19 : Strain model in Ansys for 8 Blades using S-Glass

X.RESULTS

Table 2:A)WEIGHT OF AXIAL FLOW FANS (KG)

	MILD STEEL	ALUMINUM	S GLASS
8 BLADES	6.91	2.39	2.223
10 BLADES	8.80	3.42	3.12
12 BLADES	10.90	5.80	4.92

Table 3: B)THEORETICAL CALCULATIONS

	8 BLADES	10 BLADES	12 BLADES
% OF FLOW CHANGE	13.79	0.862	0.854
AXIAL VELOCITY mm/s	65.861	36.589	23.862



C) STATIC RESULTS

Table 4: MILD STEEL

	8 BLADES	10 BLADES	12 BLADES
STRESS (N/mm ²)	36.99	36.42	34.53
STRAIN	0.174 E ⁻⁰³	0.172E ⁻⁰³	0.189 E ⁻⁰³

Table 5:ALUMINUM

	8 BLADES	10 BLADES	12 BLADES
STRESS (N/mm ²)	12	12.59	11
STRAIN	0.18E ⁻⁰³	0.17 E ⁻⁰³	0.16 E ⁻⁰³

Table 6:S-GLASS

	8 BLADES	10 BLADES	12 BLADES
STRESS (N/mm ²)	11	11.30	10.12
STRAIN	0.162 E ⁻⁰³	0.159 E ⁻⁰⁴	0.152 E ⁻⁰³

D) DYNAMIC RESULTS:

Table 7: MILD STEEL

	8 BLADES	10 BLADES	12 BLADES
STRESS (N/mm ²)	28.89	26	28.81
STRAIN	0.99E ⁻⁰⁴	0.148 E ⁻⁰³	0.136 E ⁻⁰³



Table 8: ALUMINUM

	8 BLADES	10 BLADES	12 BLADES
STRESS (N/mm ²)	8.12	10.34	9.87
STRAIN	0.77 E ⁻⁰⁵	0.148 E ⁻⁰³	0.140 E ⁻⁰³

Table 9: S-GLASS

	8 BLADES	10 BLADES	12 BLADES
STRESS (N/mm ²)	6.26	9.6	9
STRAIN	0.387 E ⁻⁰⁵	0.441 E ⁻⁰⁴	0.135 E ⁻⁰⁴

XI. Conclusions and Future Scope

In this paper, an axial flow fan is designed and modeled in 3D modeling software Pro/Engineer(creo). Present used axial flow fan in the taken application has 10 blades, in this thesis the number of blades are changed to 12 and 8. Theoretical calculations are done to determine the blade dimensions, % flow change, fan efficiency and axial velocity of fan when number of blades is taken as 10, 12 and 8. By observing the theoretical calculations, axial velocity and % of flow change is more when 8 blades are used. The weight of the fan when 12 blades is increased thereby reducing its efficiency. Present used material for fan is Mild Steel, which has more weight. By replacing it with Aluminum and S Glass epoxy, the weight is reduced thereby increasing its efficiency. By using composite material S Glass, the weight is less than Aluminum alloy. Structural and Dynamic analysis is to done on the fan by changing the materials Mild Steel, Aluminum alloy and S Glass. Analysis is done in finite element analysis ANSYS. By observing the analysis results, for all materials, the analyzed stress values are less than their respective yield stress values, so using all the three materials is safe under given load conditions. The strength of the composite



material S Glass is more than that of other 2 materials Mild Steel and Aluminum Alloy. By observing the analysis results, the displacement and stress values are less when 8 blades are used. So we can conclude that using composite material S Glass and using 8 blades is better.

A)Future Scope

Here in the paper we can change the number of blades, blade angle, materials, Design of Hub and also casing for fans with respective pressure, power, flow rate & material properties.

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EVOLUTION OF MEIRA PAIBI AND THEIR CHANGING ROLE IN MEITEI SOCIETY

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Every night, in every leikai of the Meitei community, at every lane junction, groups of women sit in vigil against threats and disruptions to the peace of the community. In periods of relative tranquility, a few women sit at night, doing their nightly duty in rotation. But at times when they feel threatened and when the situation is highly volatile women's participation is universal and to the optimum. The women carry no weapon or defense besides the torch, which burns till dawn when the women go home. These are not activist women or political women; they are ordinary women-next-door who shoulder the traditional responsibility for the safety and well being of the community handed down to them through generations.

Meira Paibi in Meiteilol literally can be translated as 'torch bearers', Meira means a torch and Paibi means the carrier or bearer, conjuring up an image of women with torches keeping a vigil on the streets of Manipur at night. The use of Meira as a weapon symbolizes the declaration of a just war. The use of fire—a sacred symbol of the Meiteis adds sanctity to the movement.

Feminism in an indigenous society

"The fruit of knowledge is from our fathers and grandfathers and the reserved wealth from our mothers and grandmothers'; 'husband brings in firewood; wife brings all the other goodies.' proverbs show the basic concept of division of labour and independence between man and woman. There isn't any form of discrimination at any level. The



status and role of women is ably evident in the mythology and the legends and folklore of the region. The predominant image of the female principle is therefore of the woman—victorious, free, happy, fulfilled and phant. It is not perceived as enough for a woman to be the face of oppression, nor is endurance confused with nation. The Meitei woman strives to win on all counts, female bonding practices with the traditional institutions male authority and autonomy have created a unique for collective political action.

Meitei women's movement—a historical context Community based organizations in Manipur have a distinct story and character. Women of 11 communities in Manipur have a long history of forming consensual groups and forums that a wide range of economic and social needs of the community. Feminist movements all over the world have always had a singular mandate: to uplift women from their subjugated roles in their respective societies. The genesis of Meira Paibi however may be traced from a totally different perspective. The traditional concept of division of labour between the sexes in the indigenous society of the Meiteis was clearly perceived and there was an intrinsic interdependence but this was not discriminatory at any level. But there has been a gradual and ongoing process of erosion of the role and status of women by both external and internal influences. The transition of governance from feudal institutions to democracy completely dismantled indigenous structures and the massive power bases of the Meitei women. The western concept of development has contributed immensely to an increase in economic and gender inequity.

However, the roots of Meira Paibi may be traced to the two Nupi-lan or women's war against the British in 1904 and 1,939. The second Nupi-lan started as an agitation against the economic policies of the Maharaja and the Marwari monopolists, but later on changed its character to become a movement for constitutional and administrative reforms in Manipur. The original demands of the women were confined



to the banning of rice exports, but later included changes in the Durbar and the administrative set-up. The uniqueness of this Nupi-lan lies in the fact that in the emergence of a new Manipur after the end of the Second World War, it was the women of Manipur who were in the vanguard of change. It also showed that political consciousness was growing steadily in Manipur.

The second women's war which began from December 1939 brought to the fore the question of introducing reforms in Manipur. Some businessmen, in order to make a good profit, had begun to rd rice to monopolize the trade and to raise prices. The effect was devastating and the Manipuri women revolted against it. The women's war was gradually taken over by the Maharaja who used the women's war as the tool for fermenting agitation. The situation was soon completely out of control and state police could not prevent a large meeting from being held at Police Bazaar on 14th January 1940. The Maharaja took up the issue of reforms with the Governor of Assam for the establishment of the Legislative -assembly, the Court and various other critical reforms. In September 1941 Maharaja Churachand abdicated from the throne of Manipur in favour of his son Budhachandra and in May 1942, the Second World War broke out. This devastated Manipur but it also opened a window to the rest of the country and suddenly the people of Manipur came in contact with people of other Indian states. With this the current of Indian political movements started flowing into Manipur. After the end of the war, many organizations renewed demands for a responsible government. So, while a movement for constitutional reforms has been initiated in 1938, it was the Nupi-lan that brought the matter to a head and focused on the inadequacies in both the economic and administrative policies of Manipur State.



Evolution of Meira Paibi and their changing role

Meira Paibi, as the name stands today, originated as a movement to prevent and control public disorder due to alcohol abuse in the late 1970s. With the dramatic increase in narcotics abuse and consequently growing crime and public insecurity the Meira Paibi decided to take up this problem as well. At the superficial level these problems were, and are, generally perceived even by Meira Paibi as largely social evils, requiring a measure of social control which in Manipur has been traditionally exercised by women. However, seen in the light of the extent of social control in a small population and in the larger political context of Manipur and its numerous proscribed militant national liberation organization's struggling against the Government of India, the tacitly recognized and factually proven role of the Indian armed forces as a source of alcohol supply in a prohibition state as well as couriers of narcotic drugs over the Indo-Myanmar border and into continental India, the movement takes on a completely different hue.

In the early 1980s massive security operations were launched in the valley, ostensibly to destroy camps and hideouts alleged to be located in the Manipur valley. The Meira Paibi responded instantly with protest demonstrations. Later with continuing stepping up of the activities, political as well as military, of the proscribed national liberation organizations in Manipur, yet another valley-wide crackdown was launched by combined security forces—Operation Sunnyvale. No sooner was the crackdown launched, incidents of assault and molestations of civilians were reported, and the Meira Paibi took to patrolling the streets at night. Women of every leikai or ward of every town and village in the valley participated in the daily patrolling, bearing no weapons except the Meira—the bamboo and rag kerosene torches. The moral force and no doubt the votes represented by this massive turnout soon turned the routine house-to-house, indiscriminate searches into a desultory and occasional exercise.



However, a stepping up of offensives by the militant underground and the Indian security forces against them resulted in frequent violations of civil rights, from rape and murders to assaults, disappearances and public shootings.

This evoked the next level of response from the Meira Paibi: public meetings, demonstrations, road closures and public bandhs or shut down of all essential services, hunger strikes and mass rallies. Tens of thousands of women have been actively involved in these protests over the period of almost a year; even hundreds of thousands, all told.

Organizational structure

The structure of the Meira Paibi organizations reflects their genesis and character. As a spontaneous mass response using the traditional motifs, the groups that are mobilized for various issues, literally overnight are not called Meira Paibi. This is a generic term for a range of women's groups that mobilize exclusively for this purpose. Every ground level group is autonomous. It generates its own funds from women in the ward and from donations from individual households in the community. The more active members are elected consensually to act as office bearers. Membership, being mandated by peer pressure and community status, is universal though the extent of participation is variable and determined by the women's own inclination and the severity or magnitude of the situation. In times of acute crisis, at least one woman from every household participates. At less critical times, however, active participation dwindles down to a handful of older women who are recognized leaders.

In 1992, the process of formalization of the Meira Paibi began. A statewide cell was registered as a voluntary agency. Membership was, and still is open to any Manipuri woman. Office bearers continued to be elected by consensus. Financing continues to flow in from individual women, from community fund raising activities or by donations from



other women's groups. Several units at ground level, having registered themselves independently, receive funds from government agencies and non-governmental sources for welfare and income generation work. All ground units are financially independent from each other.

This structure has, as all structures do, its inherent strengths and weaknesses. The strength lies in the universal, voluntary character of participation and the consensual nature of decision making and leadership selection processes. Peer pressure and social control being the essential mechanisms of power hierarchical processes in a society that values women highly, and is fundamentally democratic, the units and leikai level organizations have the most desirable characteristics of grassroots level organization and governance. These are characteristics which incidentally are some of the most elusive goals of the contemporary feminist movement of urban and western women's group. Taken to the central coordinating body, however, this character becomes more ambiguous. Theoretically built up on similar lines as the leikai units, the operating dynamics become radically different. The political power represented by such an apex body makes it a prime target for political party maneuvering and manipulation in the democratic numbers game. The consensual processes become susceptible to self-selection and lay the organization wide open to subtle takeover by vested interests. The methods of fund raising, i.e., member donations and voluntary contributions similarly lay control open to manipulation by interests with little money power.

Horizontal lines of communications from one leikai unit to another are excellent. With skeletal, if any, logistical infrastructure supports, information, news and consensus, decision-making processes are conducted from one unit to the next literally overnight. Vertical communications, however, appear to be somewhat impaired, partly due to the fundamental nature of the organization and also due to the inexperience in mass organization management and inadequate



involvement of units in the coordination cell. On the part of the leikai units, the lack of involvement is engendered partly by intrinsic constraints of time and resources of the women and also by a high trust factor due to the consensual mode of leadership selection and decision-making processes.

The most interesting feature of this movement is the manner in which the women gather together. In times of emergency, all one needs to do is pick up a stone or a pebble and hit it on the nearest electric pole and the message is then loud and clear that a meeting is called for and all the women in that particular leikai gather together in the premises of the local club. If at all it requires the attention and cooperation of the adjoining leikai, then the message is sent across in the same manner and so on and so forth. At the instant that the banging sound is heard, all women leave their household chores and duties and immediately attend to the need of the hour and situation. The men at this juncture casually take up from where the women left off and carry on with the household work. Lessons for women's role immense faith is placed upon the leadership often on such a scale that it offers opportunities for manipulation which even though so far not exploited cannot provide any guarantee that the trust will not be breached. One of the major tasks of the evolving leadership must be the development of check mechanisms. The vulnerability of the Meira Paibi will be and, in fact, is already particularly evident in long-term campaigns and in confrontation with rigidly organized State apparatus. Without effective strategy planning, the best of efforts tend to fizzle out in the face of determined opposition from the government. These, in turn, lead to disenchantment, loss of morale at ground level, vulnerability and general lack of cohesiveness and coherence.

The sharply increasing polarization of the political climate in Manipur will bring the Meira Paibi into sharper focus. At this point, the role of the passive section, the educated, the middle class woman,



will become critical. As yet, her participation is nominal. Her lack of participation is evidenced by the image of Meira Paibi outside Manipur as anti-alcoholism, anti-narcotics abuse agitation by women of the lower classes. This has resulted unfortunately in the isolation of this movement from support that would be readily available from women's organization and networks at the national and global levels.

One can thus see the evolution the Meira Paibis have undergone. They have very successfully created a space for women to come out in public. The Meira Paibis are also becoming more and more organized and not merely voicing their spontaneous reaction to injustice. Currently the Meira Paibis are hands in glove with the government and Meitei civil society to re-inforce the hegemony the Meiteis have been enjoying over the political space in Manipur over the smaller communities. It is particularly painful to observe that despite having the potential to defuse the tension emanating from the violence meted out to the Naga communities in Senapati and Ukhrul districts, the Meira Paibis remained silent. Thus has surfaced the need to introspect the important political space the Meira Paibis have created through their selfless struggle and collective action; this is getting captured by the forces of Meitei chauvinism to direct the future of Manipur's political economy.. The women's movement has a lot to learn from women who have never, historically, experienced the kind of repression taken for granted by women elsewhere in the world. Meira Paibi could very well show the way in many dark areas facing the local form of governance in general and the global feminist movement in particular.

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CONCEPTUAL FRAME WORK OF GOOD GOVERNANCE AND RELEVANCE

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1. Introduction

The term good governance was used for the first time by the World Bank (Abraham Sen 2000, 25). Good governance is an indeterminate term used in international development literature to describe how public institutions conduct public affairs and manage public resources. Governance is "the process of decision-making and the process by which decisions are implemented (or not implemented). The term *governance* can apply to corporate, international, national, local governance or to the interactions between other sectors of society.

The concept of "good governance" often emerges as a model to compare ineffective economies or political bodies. The concept centers on the responsibility of governments and governing bodies to meet the needs of the masses as opposed to select groups in society. Because the governments treated in the contemporary world as most "successful" are often liberal democratic states concentrated in Europe and the America, those countries' institutions often set the standards by which to compare other states' institutions when talking about governance. As the term good governance can be focused on any one form of governance, aid organizations and the authorities of developed countries often will focus the meaning of good governance to a set of requirement that conform to the organization's agenda, making "good governance" imply many different things in many different contexts.



2. Features and areas of good governance

Good governance covers a very wide canvass. As a concept, it is an evolving one and varies with social context. It is understood as defining the platform of administrative reforms covering areas like rightsizing of the state, professional management, citizen centric government, outsourcing, relations between different centres of power, and management of public and private service delivery networks. Good governance should be conceptualized as a goal and as a process that accelerates growth, equity, and human development potential for the people and the society. The features of good governance are multidimensional which mainly covers the following (Rhodes, 1997)

Accountability: Accountability is a fundamental requirement of good governance. Local government has an obligation to report, explain and be answerable for the consequences of decisions it has made on behalf of the community it represents.

Transparent: People should be able to follow and understand the decision-making process. This means that they will be able to clearly see how and why a decision was made – what information, advice and consultation council considered, and which legislative requirements (when relevant) council followed.

Follows the rule of law: Decisions of the concern are consists with relevant legislation or common law and within the powers of council.

Responsive: Local government should always try to serve the needs of the entire community while balancing competing interests in a timely, appropriate and responsive manner.

Equitable and inclusive: A community's wellbeing results from all of its members feeling their interests have been considered by council in the decision-making process. This means that all groups, particularly



the most vulnerable, should have opportunities to participate in the process.

Effective and efficient: Local government should implement decisions and follow processes that make the best use of the available people, resources and time to ensure the best possible results for their community.

Participatory: Anyone affected by or interested in a decision should have the opportunity to participate in the process for making that decision. This can happen in several ways – community members may be provided with information, asked for their opinion, given the opportunity to make recommendations or, in some cases, be part of the actual decision-making process.

Political stability and Absence of Violence: likelihood that the government will be destabilized or overthrown by unconstitutional or violent means, including political violence or terrorism.

Government effectiveness: The quality of public services, the quality of the civil service and the degree of its independence from political pressures, the quality of policy formulation and implementation, and the credibility of the government's commitment to such policies.

Regulatory quality: ability of the government to formulate and implement sound policies and regulations that permits and promotes private sector development.

Control of corruption: the extent to which public power is exercised for private gain, including both petty and grand forms of corruption, as well as "capture" of the state by elites and private interests.

Figure-1. Features and areas of good governance



3. Measurement of Good Governance:

Good governance is one of the fundamental prerequisites for the successful socio-economic development in a country. Governance usually plays a key role in the area like health, education, infrastructure, capital market regulation, macroeconomic stability, safety net provision, the legal system, creation of a good business environment, and the environment protection, all of which are preconditions and basic features of the developed economy (Brautigam, 1991; Landell-Mills and Seragedin, 1991; Boeninger, 1992; Obadan, 1997; Frugoni, 1988). If government does these things well, the economy is likely to prosper. If government does them poorly- or makes matters worse through inefficiency and corruption- development is much more difficult to achieve and sustain, Kankwanda et al. (2000). Good governance is about how the state and other social organizations interact, how they relate to the citizens, how they take decisions, and



how they render account (Ijaiya, 2006). In other words, it is a system or a framework within which the state and the other players operate.

4. India and good governance:

India owes its system of governance to the British rulers. When the British left India, after dividing it into India and Pakistan, the system remained. They had designed it to serve their colonial interests – to rule the colored Indian subjects and exploit the resources so that the “Great Britain” prospered and remained “great”. The new rulers began ruling and the elections became the only proof and symbol of Indian democracy. No one cared to make it participatory despite Gandhi’s suggestion to empower village assemblies (called Panchayats); the common man and his interests remained confined to election talks. Once elected, the representatives colluded with the rich businessmen and bureaucrats to serve their own interests. Six decades after independence, the gap between the ruling class and general public has remained as it was when the British ruled. Gandhian Social worker, Anna Hazare cannot be more accurate when he says “In 1947, the “white British” were merely replaced with “brown Indian”; nothing changed in the mindset of the rulers. No one showed the courage or foresight to “Indianize” the system of governance (*Goodpal, 2011*).

Fortunately, one clearly sees the determination of national and several state governments to provide a safety net at the bottom of economic pyramid. The middle class is a major beneficiary of new economic initiatives in the post-permit, licence, quota raj. The need to awaken social consciousness of captains of industry too is being increasingly addressed. The need to accelerate the pace of these changes is obvious.

Good Governance and Human Development:

One study was conducted by National Human Development for 1981 to 2001. The empirical analysis is based on three cross sectional years, where state represents the unit of analysis. The pooled data analysis



has been used to study the interface between good governance and human development. The results indicate that the best performing states on the basis of HDI are Kerala, Punjab, Haryana, Maharashtra, Tamil Nadu and Gujarat and the low performing states are Bihar, Orissa, Madhya Pradesh, Uttar Pradesh and Assam.

The trend is very similar in all the three cross sectional years. That means the relative position of the states have not changed much during the last two decades. The results also indicate that there is improvement of HDI in all the states since 1981. As a result, there is overall increase of Mean, Median, and Standard Deviation. Kerala is all time favourite state, while Bihar is all time worst state in terms of HDI. In the similar fashion, the best performing states in terms of QGGI are Kerala, Punjab, Tamil Nadu, Karnataka and Maharashtra and the low performing states are Bihar, Madhya Pradesh, Uttar Pradesh, Orissa and Assam.

The results also show that there is overall increase in the quality of good governance across Indian states, but that increase is divergent in nature. We now seek to investigate the interface between good governance and human development. The estimated results confirm that the present human development of a state is get affected by quality of good governance and past human development. In fact, the past human development is much attractive factor that influences the current human development. The results clearly satisfy the goodness of fit criteria, as the value of coefficient determination is quite high in the estimated model. That means better the level of good governance better is the level of human development.

Governance Indicators: India and Worldwide

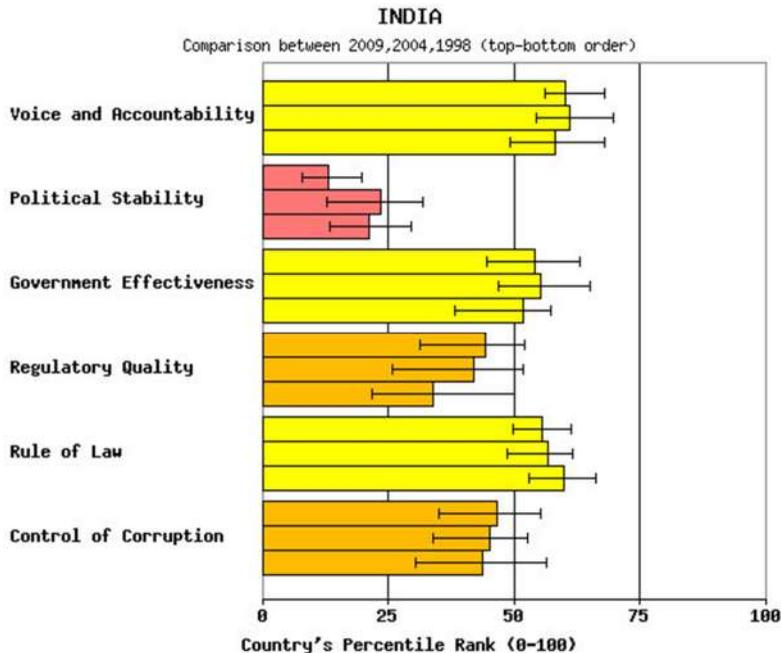
The aggregate indicators combine the views of a large number of enterprise, citizen and expert survey respondents in industrial and developing countries. The data comes from a diverse variety of survey



institutes, think tanks, NGOs, and international organizations. The WGI cover 213 countries and territories.

The Nordic countries along with New Zealand have been the perennial chart-toppers in the WGI, but rich countries are by no means always better governed than emerging or developing economies. In fact, over 30 developing and emerging economies, including Slovenia, Chile, Czech Republic, Hungary, Poland, Rwanda and Costa Rica have higher governance scores than industrialized countries such as Italy (ranked 87 in Corruption Control) or Greece (ranked 82).

Worldwide Governance Indicators and India (WGI)



In terms of WGI, India ranked at about 46th percentile in 2009, implying that more than half of the 210 countries studied score better on governance. India is particularly weak on political stability and regularity quality. If the control of corruption indicator is



compared for top ten economies of the world, India gets third rank from the bottom – only better than Russia and China.

Therefore, India has a long way to go in improving its system of governance to inspire confidence not only in its own people but also in the global community. Growth in terms of GDP alone is neither sufficient to provide a better quality of life to majority of its citizens nor for eradicating poverty – government recognized that 407 million Indians live below the latest defined poverty line. Needless to say this number is grossly underestimated – other measures such as the multidimensional poverty index put this number at 665 million.

Perhaps the most basic issue facing the Indian democracy is reflected by the first indicator – voice and accountability. Freedom of expression and media freedom is pretty good, but Indian democracy is certainly not very participatory. There is a wide separation between the ruling political class and the masses they claim to represent. In collusion with the highly callous bureaucracy they have mastered the art of evading accountability. Highly opaque political financing leaves them defending interests of the rich and the powerful who provide money power at the time of their election.

Therefore, on paper legislations are created supposedly for the people, but careful reading between the lines and the manner of implementation gives a lot of manoeuvring space to the rich and the powerful at the cost of the common man. The Global Integrity Index report of 2009 also highlights this “implementation gap” of the written law. This gap is a sign that the written law is widely ignored, creating a situation where progress depends more on political will than new laws.

1. Challenges

A necessary corollary of this phenomenon is called ‘judicial activism’. A large number of Public Interest Litigations (PILs) are filed in High Courts and the Supreme Court against the apathy of the executive.



This has served us admirably but it has also highlighted the need for circumspection and self-restraint on the part of the judges in performance of this task. It is being increasingly felt that PIL is being misused by people agitating private grievances in the garb of public interest, in settling political scores and seeking publicity than espousing public causes and defending the deprived.

Empowerment

An empowering approach to poverty reduction needs to be based on the conviction that poor people have to be both the object of development programmes and principal agency for development. Our experience shows that when poor people are associated with public programmes, they have consistently demonstrated their intelligence and competence in using public funds wisely and effectively. The involvement of poor women in financing institutions of SEWA in Gujarat or in self-help groups in Andhra Pradesh and Tamil Nadu has clearly established that they not only understand financial systems but also repay their loans on time.

Delivery of Services

It is true that both the Government of India and the State Governments have been allocating a fairly good size of public funds to health and education. A closer scrutiny of as to whom these facilities reach has revealed that public spending on health and education is typically enjoyed more by the non-poor. The schools and health centres in areas where poor live are often dysfunctional and extremely low in technical quality.

Criminalisation of Politics

It is one of the marvels of parliamentary democracy in India that notwithstanding entry of criminal elements in the Lok Sabha and in Vidhan Sabhas we have a Prime Minister of high integrity and



scholarship and several Chief Ministers whose honesty is beyond any iota of doubt. Would this category of persons among political leaders transcend narrow loyalties and cleanse the political class of criminal elements?

Corruption

The high level of corruption in India has been widely perceived as a major obstacle in improving the quality of governance. While human greed is obviously a driver of corruption, it is the structural incentives and poor enforcement system to punish the corrupt that have contributed to the rising curve of graft in India. The complex and non-transparent system of command and control, monopoly of the government as a service provider, underdeveloped legal framework, and lack of information and weak notion of citizens' rights have provided incentives for corruption in India.

2. What we have to do

To achieve Good governance we have to do many. Experts (Balmiki Prasad Singh,) said that

A major shift from or even collapse of core values of freedom movement are making adverse impact on institutions of the republic and functioning of government.

The new Indian republic was not always market friendly. It was expected that the state shall supersede the market by generating a system of control so that it produced a result that it would not have produced itself. In practice it degenerated into 'license permit raj' and 'inspector raj'.

We are entering into an era of capitalist innovation. It leaves a lot of people out and the market laws even threaten to dominate natural environment. But as luck would have it, fear of losing control of the circumstances and routines of one's daily life and growing inequity is



bringing the State back. Fear of terrorism too has contributed to the view for strengthening of the nation-state.

Although a return of 'licence-permit' era is ruled out for ever as we are getting increasingly linked to the global market, good governance that people need in order to improve their lives depends, in a larger measure, on government activities and approaches. In this backdrop, India's democratic institutions are required to address the following areas of concern energetically:

State-sponsored development programmes must aim at reduction in poverty and improvement in productivity levels of workers. Towards these, poor people need to be directly involved.

Public Expenditure Review meets should be organized periodically at village, sub district and district levels to ensure proper utilization of funds and ownership of development programmes by the people. Civil service should be given clear responsibility for delivery of services in respect of approved schemes and held accountable.

MPLADS and MLALADS schemes should be abolished.

The quality of democracy and the commitment and caliber of public servants both in the executive and in the judiciary would determine the outcome of the country's performance in key areas – empowerment, employment and effective delivery of services.

Women are key to good governance. Their increasing representation in democratic institutions has provided stability to Indian polity. Women can bring constructive, creative and sustainable solutions to the table. Women participation in economic programmes needs to be augmented for in women we get expendable providers, educators, caretakers and leaders.



In view of deep-rooted social and economic inequities of centuries, India can not blindly follow capitalist model of growth that puts excessive reliance on market forces. For such a model would fail to provide stability to Indian polity. And yet rapid economic growth is essential to meet aspirations of the Indian youth. Placed in these circumstances, the innovators have to devise ways and means that secures both fast growth and an approach that combines Gandhian ethics with democratic temper.

Innovations are taking place in the government, in the market and in the civil society. Social and political processes are getting increasingly interlinked changing the character of the elites in the countryside. In the process the high caste elites of 1950's have increasingly yielded space to intermediate caste landholders and businessmen and also holders of administrative and political offices. The nature and content of good governance would undergo changes in tune with rising expectations and fresh demands of the people. Democratic governance would expect and secure from its leadership to be alive to such aspirations and to continually tune institutions of polity to be effective instruments of citizens' welfare.

One is aware that 'million mutinies' are taking place almost on a daily basis in the country. The need is to go for 'million negotiations' that would ensure that government, market and civil society work together for the poor.

3. Conclusions

It can be said that good governance is the way to better society. But it is mostly depending on the policy decisions and implementation pattern. Politics and dedicative beaucroatic system has to play transparency role in this regard. Public participation and public welfare activities should be a part of government's role. Stable economic growth and people's self sustainability should be considered



as a part of good governance. Results of good governance should “lean the men how to catch the fish but not how to eat the fish”. It leads to reduce more dependency on government in the long run towards assistance.

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STUDY OF ENVIRONMENTAL AWARENESS AMONG ADOLESCENTS STUDENTS IN RELATION TO THEIR GENDER AND REGION

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INTRODUCTION:

Environment literally means surrounding. Everything that affects an organism during its lifetime is collectively known as its ENVIRONMENT. In another words "Environment is sum total of water, air and land inter relationships among themselves and also with the human being, other living organism and property". Environment includes all the physical and biological surrounding and their interactions. Environmental studies provide an approach towards understanding the environment of our planet and the impact of human life upon the environment. Thus Environment is actually global in nature. It is multi-disciplinary subjects including physics, geology, history, economics, physiology, biotechnology, remote sensing, geophysics, soil science and hydrology etc. It is well known from the Vedic times that nature and mankind are inseparable parts of the life system. The system is made up of five elements air, water, land, flora and fauna which are interconnected, interrelated and interdependent on each other. Lack of any one element, out of these five elements, leads to the destruction of mankind. The word 'Environment' encompasses everything that is around us.

Pollution may be defined as undesirable changes in the physical,



chemical as well as biological characteristics of air, water and land that adversely affects the human health and survival of human beings and other living organisms. The problem with defining pollution is specifying what constitutes 'undesirable changes', which requires value judgment. The most appropriate definition of environmental pollution would be 'The introduction of different harmful pollutants into certain environment that makes this environment unhealthy to live in'.

MAJOR FORMS OF POLLUTION:

- **Air Pollution:**

Air pollution is caused by the discharge of harmful substances in the air. The hazardous gases that lead to this type of pollution can be oxides of carbon, oxides of nitrogen, oxides of sulphur, chlorofluro carbons etc.

One of the key contributing factors is automotive pollution with the growing technology; the number of vehicles on road is dramatically increasing which is eventually pushing up the level of air pollution. Apart from this, industries indulged into thermal power plant, cement, steel, mines, petrochemicals and steel also generate harmful substances.

- **Water Pollution:**

Any kind of harmful components or contaminants entering the water bodies like river, oceans, lakes, ponds and streams causes water pollution.

The discharge of waste water from commercial and industrial waste into surface waters; discharges of untreated domestic sewage and chemical contaminants into water sources are sources of water pollution. Many human activities like washing, cleaning and dumping waste into running water also contribute to water pollution.

- **Noise Pollution:**



Any kind of noise that is unpleasant to human ears is considered as noise pollution. Loud and hard sounds coming from factories, machinery, automobiles, trains, fire crackers and explosives contribute to noise pollution. It is also caused by some natural calamities like volcanic eruptions. Both natural and artificial factors contributing to noise or sound pollution have their impact on human health. This causes irritation, hearing issues and headaches.

- **Radioactive Pollution:**

Radioactive pollution is caused when radioactive emissions make adverse effects on environment. It is caused by accidents in the nuclear power plant, improper disposal of nuclear waste and operations of uranium mining. This kind of pollution causes cancer, birth defects of various kinds and many other serious health issues.

Environmental Behaviour:

Various environmental problems pose a threat to environmental sustainability, among which global warming; urban air pollution, water shortages, environmental noise and loss of bio diversity are some of the major concerns. Many of these problems are rooted in human behaviour and can be managed by changing the relevant behaviour so as to reduce its environmental impacts. Changes in human behaviour are believed to be needed because technical efficiency gains resulting from, for example energy efficient appliances, home insulation and water saving devices tend to be overtaken by consumption growth. Moreover, physical and technical innovations imply behaviour changes as well because individuals need to accept and understand them, buy them and use them in proper ways. Environment behaviour broadly is all types of behaviour that change the availability of materials or energy from the



environment or alter the structure and dynamics of ecosystems or the biosphere. It refers to the behaviour that harms the environment as little as possible or even benefits the environment.

Environmental awareness is shaped throughout the whole life of particular people living in a given local community, performing specific work and having definite personal characteristics which have a deciding effect on their sense of responsibility and ability to emotionally perceive the environment as having value in itself. The knowledge acquired during school education and then systematically improved in adulthood is an essential factor in heightening the environmental awareness of an individual and at the same time an indispensable condition for the development of a pro-ecological lifestyle. **Paramjit (1993)** conducted a study on "Environmental Awareness among the student of Different Socio-Economic status". The finding revealed that environmental awareness was more among boys of better socio-economic status whereas among girl, it was observed that the girls of lower socio-economic status had more environmental awareness as compared with boys. **Manpreet Kaur** "Study of Environmental Awareness among B.Ed Students" investigated the environmental awareness of B.Ed students. The entire sample of students possesses adequate environmental awareness. The male students were less aware than female students. **Dr. Indumati T. Bharambe**, Associate Professor, Department of Education, North Maharashtra University, Jalgaon conducted "**Study of Environmental Awareness among Secondary School Students.**" The results revealed that there is no environmental awareness among ninth standard students at higher



level. Also it was found that there is no significant gender difference in environmental awareness but there is a significant difference between environmental awareness means scores of students in relation to qualification of their parents. The Hon'ble Supreme Court on Environment Education directed that through the medium of education an awareness of the environment and its protection should be taught as a compulsory subject. Because of the Hon'ble Supreme Court directives there has been a change in the school syllabus. As a result an impact has already been noticed in student's levels of awareness about environment and their willingness to take action to arrest environmental degradation. Recently, industrial development is witnessing greater heights in developing countries like India. Many regions have come up as developing industrial areas and are providing growth to the nearby regions as well. Industrial growth accompanies change in environment, not readily acceptable by the environment itself to provide human beings a healthy living.

Need for Environment Awareness

With the ever increasing development by modern man, large scale degradation of natural resources have been occurred, the public has to be educated about the fact that if we are degrading our environment we are actually harming ourselves. To encourage meaningful public participation and environment, it is necessary to create awareness about environment pollution and related adverse effects.

Any government at its own level cannot achieve the goal of environment conservation, until the public has a participatory role in it. Public participatory role is possible only when the public is awarded about the



ecological and environmental issues.

In short if we want to manage on planet Earth, we would have to make the entire population, environmentally educated. The objectives of environmental awareness should be:

- a) Improving the quality of environment
- b) Creating an awareness among people on environment problems and conservation
- c) Creating such an atmosphere as people find themselves fit enough to participate in decision making process of environmental development programmes.

Environmental Awareness is increased by:

- a) Schools and academic manuals
- b) Messages transmitted through mass media
- c) Children, youth, daily, popular and specialist press
- d) Television and radio programmes
- e) Films including documentary films
- f) Internet
- g) Own experience and observations
- h) Work for organizations
- i) Social status of the family and affluence.

HYPOTHESES OF THE STUDY

- (1) There is no significant difference in the air pollution awareness of the adolescent students with respect to
 - (i) Region (Industrial and Non- industrial Region)
 - (ii) Sex (Male and Female)
- (2) There is no significant difference in the noise pollution awareness of the adolescent students with respect to
 - (iii) Region (Industrial and Non- industrial Region)
 - (iv) Sex (Male and Female)

DELIMITATIONS OF THE STUDY



- The study was delimited to two types of pollutions i.e Air pollution and Noise pollution
- The study was delimited to Solan district only
- The study was confined to a sample of 400 adolescent students (200 students from industrial region and 200 from non-industrial regions)

METHOD

For conducting the present investigation, 'Survey technique under Descriptive Method of Research' was

SAMPLE

In the present study, the sample was chosen from the senior secondary schools of Solan district. Two schools from non-industrial region and 1 from industrial region were chosen. From each region, a total of 200 students are surveyed, out of which 100 boys were chosen and 100 girls were chosen, making the total sample of 400 adolescent students from both the regions of the district.

DESCRIPTION OF THE TOOL EMPLOYED

In the present study, the tool used was a questionnaire "**Environmental Awareness Test**" (2011) developed by Om Prakash Bhardwaj.

STATISTICAL TECHNIQUES USED

Mean, S.D, and Critical Ratio (t-ratio) are used for analyzing the data. For comparing the two groups with respect to means, t-ratio is applied.



RESULT AND DISCUSSION

TABLE-1't' VALUES SHOWING THE SIGNIFICANCE OF DIFFERENCE IN STUDENTS AWARENESS TOWARDS AIR POLLUTION

Pairs of comparison	AIR POLLUTION.		
	Mean Difference	Std. Error Difference	t Ratio
Industrial Adolescence & Non - Industrial Adolescence	0.165	0.198	0.83
Female Non - Industrial and Male Non - Industrial Adolescence	0.49	0.311	1.58
Female Non - Industrial and Male Non - Industrial Adolescence	0.24	0.267	0.90
Female Non - Industrial and Male Industrial Adolescence	0.08	0.288	0.28
Male Non - Industrial and Female Industrial Adolescence	0.25	0.268	0.93
Male Non - Industrial and Male Industrial Adolescence	0.57	0.287	1.99*
Female Industrial and Male Industrial Adolescence	0.32	0.242	1.32

From table it is evident that the first computed 't' value is 0.83 for df 398 which is significantly lower than the 't' table value 1.97 at 0.05 level of significance. Hence, it may be interpreted that the adolescent students of the industrial and non – industrial region of Solan district do not differ significantly from each other in their awareness towards Air Pollution.



The second computed 't' value is 1.58 for df 198 which is significantly lower than the 't' table value 1.97 at 0.05 level of significance. Hence, it may be interpreted that the female adolescent students of the non – industrial area and male adolescent students of non - industrial area do not differ significantly from each other in their awareness towards Air Pollution.

The next computed 't' value is 0.90 for df 198 which is significantly lower than the 't' table value 1.97 at 0.05 level of significance. Hence, it may be interpreted that the female adolescent students of the non – industrial area and the female adolescent students of industrial area do not differ significantly from each other in their awareness towards Air Pollution.

It is evident from the next 't' value of 0.28 for df 198, which is significantly lower than the 't' table value 1.97 at 0.05 level of significance, that the female adolescent students of non – industrial area do not differ significantly from the male adolescent students of the industrial area in their awareness towards Air Pollution. Further, the next computed 't' value is 0.93 for df 198 which is also significantly lower than the 't' table value 1.97 at 0.05 level of significance. Whereby, it may be interpreted that the male adolescent students of the non – industrial area and the female adolescent students of industrial area do not differ significantly from each other in their awareness towards Air Pollution.

The next computed 't' value is 1.99 for df 198 which is higher than the 't' table value 1.97 at 0.05 level of significance. Thus, it may be interpreted that the male adolescent students of the non – industrial area and the male adolescent students of industrial area differ significantly from each other in their awareness towards Air Pollution. Finally, the computed 't' value is



1.32 for df 198 which is also significantly lower than the 't' value 1.97 of 0.05 level of significance. Hence, it may not be wrong to interpret that male adolescent students of the industrial area and the female adolescent students of industrial area do not differ significantly from each other in respect to their awareness towards the Air Pollution.

Thus, it can be concluded that in reference to the awareness towards Air Pollution only male adolescent students of the industrial and non - industrial area differ from each other. Rest all the groups show similarity in their awareness towards Air Pollution.

TABLE-2't' VALUES SHOWING THE SIGNIFICANCE OF DIFFERENCE IN STUDENTS AWARENESS TOWARDS NOISE POLLUTION

Pairs of comparison	NOISE POLLUTION.		
	Mean Difference	Std. Error Difference	t Ratio
Industrial Adolescence & Non - Industrial Adolescence	0.025	0.195	0.13
Female Non - Industrial and Male Non - Industrial Adolescence	0.54	0.272	1.99*
Female Non - Industrial and Male Non - Industrial Adolescence	0.61	0.312	1.95
Female Non - Industrial and Male Industrial Adolescence	0.02	0.283	0.07
Male Non - Industrial and Female Industrial Adolescence	0.07	0.263	0.27
Male Non - Industrial and Male Industrial Adolescence	0.56	0.227	2.47*
Female Industrial and Male Industrial Adolescence	0.63	0.274	2.30*



From the mere study of table 4.4 it is evident that the first computed 't' value is 0.13 for df 398 which is significantly lower than the 't' table value of 1.97 at 0.05 level of significance. Hence, it may be stated that the adolescent students of the industrial and non – industrial area of district Solan do not differ significantly from each other in their awareness towards Noise Pollution. Secondly, the computed 't' value in case of female adolescent students of the non – industrial area and male adolescent students of non – industrial area is 1.99 for df 198 which is higher than the 't' table value of 1.97 at 0.05 level of significance. Hence, it may be interpreted that the above mentioned group differ significantly from each other in their awareness towards Noise Pollution. In the Third case, the computed 't' value is 1.95 for df 198 which is lower than the 't' table value of 1.97 at 0.05 level of significance. Thereby it can be interpreted that the female adolescent students of the non – industrial area and the female adolescent students of industrial area do not differ significantly from each other in their awareness towards Noise Pollution.

Further, in the next case the computed 't' value is 0.07 for df 198 which is also significantly lower than the 't' value of 1.97 at 0.05 level of significance. On the basis of which it can be held that the female adolescent students of non – industrial area and male adolescent students of industrial area do not differ significantly from each other in their awareness towards Noise Pollution. The next computed 't' value is 0.27 for df 198 which is significantly lower than the 't' table value 1.97 at 0.05 level of significance. Thus, it may be interpreted that the male adolescent students of the non – industrial area and the female



adolescent students of industrial area do not differ significantly from each other in their awareness towards Noise Pollution.

Further, the next computed 't' value is 2.47 for df 198 which is significantly higher than the 't' table value 1.97 at 0.05 level of significance. Thus, it may be interpreted that the male adolescent students of the non – industrial area and the male adolescent students of industrial area differ significantly from each other in their awareness towards Noise Pollution. Lastly, the computed 't' value is 2.30 for df 198 which is also significantly higher than the 't' value 1.97 of 0.05 level of significance. Hence, it may not be wrong to interpret those male adolescent students of the industrial area and the female adolescent students of industrial area differ significantly from each other in respect to their awareness towards the Noise Pollution

Thus, it can be concluded that there is variation between the different groups of male and female adolescent students of industrial and non- industrial area in awareness towards Noise Pollution. The male adolescent students of industrial and non – industrial area have shown the maximum difference.

EDUCATIONAL IMPLICATIONS

The worth of the study lies in the educational implications of the results thus obtained. The present study was of applied nature thus has several educational implications. Some of the major educational implications of the present study are as follows:

- (1) There was a significant difference in the overall environmental awareness among the male industrial adolescence and male non



industrial adolescence, where male industrial being more aware. Similar findings were seen for the female industrial adolescent students and male industrial adolescent students.

Some comprehensive programmes must be launched at school level to overcome such significant differences.

(2) The scores of male adolescent students of non- industrial region towards the awareness towards different types of pollution was average which is not a good indication. To make them more aware about environment and its aspects workshops or seminars should be organized.

(3) The female adolescent students of industrial region had average scores towards the awareness about different type of pollution where by the males of same region possessed better average scores. This difference of gender can be worked out with the help of different modes of mass media like TV, documentaries and films.

(4) The awareness towards miscellaneous type of pollution was seen low which indicates low level of knowledge towards environment. These levels can be raised by motivation among students via teachers.

(5) Students can be taught how to decrease the level of pollution around them or to develop an understanding as to how the adolescence can contribute towards the environment welfare. The government should provide adequate funds towards raising any programmes in this direction.



(6) Meets can be organized for students as well as staff for the industrial and non-industrial region so as they both understand the differences and similarities in their environment, environmental awareness and their responsibilities towards it and to work out a common goal though through different paths.

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A BRIEF STUDY OF COLONIALISM IN V.S. NAIPAUL'S NOVELS

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V.S. Naipaul, a third generation immigrant from a “branch of Dubes” of a Brahmin village of Uttar Pradesh in India, is caught up in a tension between the mythical and historical realities about India. Naipaul’s hazy childhood impressions about Hinduism —“a vague sense of caste, a horror of the unclean”³ play a decisive role when the adult Naipaul confronts the living India of the twentieth century.

. The point worth investigating from a colonial context is how “...the emergence of the tertiary sector in Britain depended on the shift to the colonies of production and exploitable labour no longer viable in the metropole.”⁴ Gayatri Spivak has rightly observed that “although a lot of attention has been paid to how Macaulay’s minutes on education (1835) produced the colonized subject, not enough attention has been given to the codification of the Hindu law that established a system of brahminical Sanskrit studies alongside the British system.”⁵ The latter has contributed to the production of a homogenous colonial subject in a gendered context by excluding the peasants, tribals and so forth — an exclusion that has persisted to this day in a very violent form.

Colonization provided the cheap raw material and labour to make possible both industrial life and markets that women entered in the nineteenth century England. Thinkers as diverse as Hegel and Rosa Luxemburg have observed that “modernity, which develops the accumulative principle of wealth, colonized pre modern societies in Asia, Africa and Latin America in search of raw materials and cheap labour.”⁶ Laws, education, bureaucracy and so forth were subsequently introduced in colonies to maintain them. Thus, the possibility of



women's equality in England depended upon the empire. The connection becomes clearer when it is seen how the woman's question was articulated in India in the context of colonial modernity.

Man for Karl Marx is the Supreme Being, and he has to strive for meaning and realization in the actual world, and not in religious fantasies. For him, the existing world is the society. Marx had well established views on alienation by the time he wrote Economic and Philosophic Manuscripts in 1844. Man becomes alienated in society and is sacrificed to inhuman social forces. He came to see the alienated humanity in the proletariat, devoid of property and rights and embittered by exploitation. Among other imperialist agencies, colonialism forms part of colossal human exploitation. Marx and Engels provide a strictly scientific view of the economic causes behind the predatory colonial policies of Capitalist States. They unmask the monstrous exploitation of the colonial peoples by England, France and other powers. Marx attached great importance to the struggles of the oppressed people to liberate themselves. As Marx and Engels put it in the Manifesto of the Communist Party:

"The bourgeoisie has subjected the country to the rule of the towns. It has created enormous cities, has greatly increased the urban population compared with the rural and has thus rescued a considerable part of the population from the idiocy of rural life. Just as it has made the country dependent on towns so it has made barbarian and semi-barbarian countries dependent on the civilized ones, nations of peasants on nations on bourgeois, the East on the West."⁷

It is a race who, either through inclination or financial need, does not have another occupation. Between books, or during the writing of a book, a writer may also be a teacher or a guest lecturer or a literary editor or he may have a job totally unrelated to writing, in administration or commerce. Naipaul is exceptional in this respect, a



man totally dedicated to his art; he has never been anything but a writer. He managed to continue to review new books and to write occasional pieces. He claims he writes slowly, it is certain that he works every day; he travels extensively, and is still writing, incredibly, he is only seventy four.

In 1964, Naipaul published an article in *The Times Literary Supplement* about his awakening to the written word. "To us, without a mythology, all literatures were foreign. Trinidad was small, remote and unimportant, and we knew we could not hope to read in books of the life we saw about us. Books came from afar, they could offer only fantasy"⁸ The connections between V.S. Naipaul's writing and that of his father are remarkable. The predominant themes of the seven stories in his compendium **Gurudeva** are entrapment and escape. V.S. Naipaul was aware of the limitations of the society in Trinidad and of its effect on the young. But his foreword and the tone of his stories make it clear that he is not setting out to romanticize, or to condemn the people he is describing. He merely accepts; "I wrote what I saw..... what, in fact, I see every day, and what I know"⁹ This acceptance and the refusal to turn away from or to attempt to distort those aspects of the society which close observation reveals, however unpleasant they may be, are very characteristic of the work of the younger Naipaul.

As a West Indian novelist, Naipaul is placed in an ambiguous situation which results in a characteristic complexity of feeling in his attitude to human experience. The Indian background from which he comes is submerged in a mixed culture whose other components are equally eroded, and twisted, and it exercises an oppressive hold on people's sentiments. The West Indian and East Indian cultures are products of cultural displacement oppressed by a sense of dereliction. The absence of any well-defined tradition promotes or necessitates such pragmatic qualities as cleverness, resourcefulness, commonsense, and



manipulation of people and circumstances. The need to survive becomes the immediate requirement of the individuals and all of Naipaul's characters turn out to be experts in that art of surviving at all odds. Naipaul is very much interested in what happens to individuals in a colonial ethos. It is in tracing the rites of passage through which these individuals have to pass that Naipaul the ironist surfaces.

For a West Indian writer who is disinherited by all traditions and at the same time exposed to all traditions, the problem of becoming a writer is in itself an assertion of independence and identity. "Living in a borrowed culture, the West Indian, more than most, needs writers to tell him who he is and where he stands."¹⁰ Naipaul's work is in a sense an implicit biography of his departure from the constructive foreclosed background of the Caribbean island to the open, literate, and cosmopolitan culture of the world at large. Though he happens to be concerned with the portrayal of the predicament of the postcolonial individuals, his portrayals very often tend to be representative of the predicament of the universal modern man. From a regional artist, Naipaul is evolving into a writer of universal humanity.

Naipaul was always guided by his zeal to portray the contemporary reality. In his book **An Area of Darkness**, he took Indians to task for ignoring reality. He seems to be somewhat obsessed with the reality of the West Indian life. He once described India as "the featureless area of darkness."¹¹ This featurelessness characterized the West Indian life and characters before Naipaul's appearance on the scene. He tried to give a specific character to it and then "In Trinidad to be an Indian was to be distinctive, difference was each man's attribute."¹² He made use of his powers to create images of reality of colonial experience out of the featureless men and women.



The Indians of Trinidad, as shown in Naipaul's novels, are a decadent group. The novelist has exposed their smugness, pseudo-European pretensions and hypocritical standards. Naipaul has taken special pains to delineate in great details the colonial works of the West Indies, their hybrid culture and the Indian's struggle to seek and affirm their identity. Identity, to him is "related to a set of beliefs and rituals a knowledge of the gods, a code, an entire civilization." It is a "discovery" and holds "the key to a whole world of belief and feeling."¹³ The quest for one's identity is of great value, and its frustration or failure, a colossal misfortune.

Naipaul sharply differs from his fellow West Indian writers such as Edgar Mittelholzer, George Lamming and Wilson Harris both in the degree of his commitment and in the quality of his sensibility. These writers write out of a sensibility which is deeply rooted in the African consciousness. They reveal an imagination which has the element of hieratic energy, ethnic anger, and mystic intensity. As William Walsh puts it, "the liquefaction of set limits characterizes their work rather than cold detachment."¹⁴ The human destiny and the primitive vitality of an art seeking self-expression rather than an astringent analysis are preferred by them. Naipaul, on the other hand, adopts the conventional forms of fiction and moulds them to meet the particular demands of his own sensibility by maintaining a detached tone all through. According to him, "The act of writing is not merely a matter of self-expression, but also an instrument of an awareness seeking to modify social reality."¹⁵

The setting of Naipaul's novels is incapable of producing really creative characters. It is peopled with persons like Ganeshes, Ralphs and Biswases. It has been remarked: "Naipaul's areas of darkness are hopelessly mythridated vortices of being, from which no purgatorial awareness emerges and no resonance of human motion is generated. The solemn mimicry of his characterization touches no chord of life."¹⁶



It is observed that it is none of the novelist's intentions to create 'heroic' characters. A colonial society suffering from an acute sense of lethal dispossession and disinheritance very rarely does that. On a superficial look, his characters may look like crude distortions or eccentrics: Naipaul once told that his characters were really based on men and women fostered by the society:

"Trinidadians are more recognizably "characters" than people in England. Only a man's eccentricities can get him attention. It might also be that in a society without tradition, without patterns, every man finds it easier "to be himself". Whatever the reason, this determination of people to be themselves, to cherish their eccentricities, to reveal themselves at once, makes them easy material for the writer."¹⁷

The complex experience of colonialism invited multiple injuries and lacerations of the psyche. It is not easy, even possible to define such a colossal experience in terms of one indignity or another. The main components of the feeling of shame were facial and economic in the operative sense, but in the larger context it amounted to a state of moral and spiritual chaos. Colonialism, with its own norms and detested traditions, threw up all kinds of divisions, the natives *verses* the settlers, the rich *verses* poor, the illiterate *verses* the literate, Black *verses* White, or the oppressors *verses* the oppressed. These modes and oppositions formed the system of relationships which developed out of the Black-White contact which in turn led to the Black economic and cultural subordination. Whether it is the forced transfer as labourers or indentured servants into an alien environment or the voluntary migration into metropolitan cities in search of a better inferiority and the sense of feeling at the margin of success and creation at the back of the colonial context remains the economic reality, the immense inequality and difference in ways of life. Colonial history in any context sums up the fact of 'non-belonging' to a given race, a given species.



Frantz Fanon very perceptively stated this aspect in **The Wretched of the Earth**:

“In the colonies the economic substructure is also a superstructure. The cause is the consequence, you are rich because you are White, and you are White because you are rich.”¹⁸

Naipaul wrote comments about his situation as a writer as far back as 1958 that,

“My material is abundant, new and easily grasped. I need no gimmicks. But I have certain handicaps. The social comedies I write can be fully appreciated only by someone who knows the region I write about. Without that knowledge it is easy for my books to be dismissed as farces and my characters as eccentrics”¹⁹

Over the years he has moved in terms of status and complexity much beyond what the above comments suggest. Yet his problems as a ‘regional’ and colonial writer remain the same to a considerable extent, because the status of a colonial writer remains suspect and extraordinary in a new set-up where he might take refuge as an emigre. For the novelist or writer belonging to the New World, the search for a suitable genre and form is as crucial as the air of respectability and urgency he has to provide to his themes and characters. There is, in more than one sense, a close relationship of form and vision in the works of Naipaul. By vision is implied his preoccupation with the Caribbean reality, its history, social standards and finally, the search for a satisfying identity, that would creatively and politically liberate the human consciousness.

The “reality” of colonial and postcolonial societies as represented in the novels of V.S. Naipaul, himself a post colonialist, has often evoked mixed responses from his critics. The West Indies, to Naipaul, according to many of his critics, has never been his home. Yet



the West Indies has been the subject of most of his fiction and non-fiction. Naipaul has acknowledged the influence of his background:

“I imagine that one is really shaped by everything that occurs when one is young. I think I was greatly made by my childhood and by my background, and naturally, therefore, by Trinidad”²⁰

Naipaul’s own life was characterized by rootlessness and alienation. As an East Indian in Trinidad, or as an East Indian West Indian Englishman in India, or as an East Indian West Indian in England, Naipaul has always been restless and displaced a condition which his unique East Indian West Indian background can explain.

Living in isolation in London, through necessity, Naipaul remains twice displaced from India (the land of his forefathers), and the West Indies (to which his ancestors were brought as indentured labourers). Yet Naipaul remains a citizen of the world, his novels being a telling testimony of the universal predicament of disorder that governs the Third World postcolonial societies today. In this context, “Naipaul’s present identity is not so much that of an exile, which would presume a home to be exiled from, as a permanent alien.”²¹ Naipaul’s disordered existence in Trinidad; his apparent detachment from the political upheavals of his “island home” led him to attain the status of a “secluded” in England. It was through his writing here that he attempted to overcome the creative sterility of his circumstances. But Naipaul was reviled for having betrayed his motherland in favour of his adopted motherland. In **Writers in Exile**, Andrew Gurr stresses that “writers moved voluntarily from the colonies to the metropolis in search of artistic freedom and intellectual expansion which their own conservative, traditional and conformist small communities did not provide or allow.”²² In the West Indies itself, as Bill Carr observes, such an emigration was viewed unsympathetically. “Unfortunately” he says, “the exile has been greeted with minority sympathy in the West Indies



itself. Far too much assertive language is heard about 'sell-out', 'betrayal', 'doing us an injustice', and so on a purely nationalist reaction, which has nothing to do with genuinely critical engagement with what the writers have attempted."²³

Naipaul's indictment of the moral, social cultural and political corruption that existed in these postcolonial islands in the absent of any viable alternative forms of governance, earned him the epithet of 'a prophet of doom and gloom' in Trinidad. The reality of the harrowing history of the Caribbean as seen by Naipaul as it is. A new identity based on order and creative regeneration can emerge only if these existent facts are acknowledged and remedied.

Many critics, especially his own compatriots, are quite contemptuous of Naipaul's evocation of history, which they find is a complete "distortion of the culture and politics of the former." For this reason they consider him "a despicable lackey of neo-colonialism and imperialism."²⁴ The statement made by George Lamming that Naipaul's work "cannot move beyond a castrated satire" and that satire "is too small a refuge for a writer who wishes to be taken seriously"²⁵ is reflective of the rhetorical imperatives one comes across in Naipaul's fiction as well as in his travelogues where he attempts to present a mimetic account of his predicament as a colonial. His capturing of the disorder and chaos in society in his fiction is, in a way, mimetic of the disorder and chaos which has overtaken traditional narrative structures.

In that sense, Naipaul's sweeping range from the early picaresque mode of **A House for Mr. Biswas** to the destructive metaphoric structure of **The Mimic Men** is in itself reflective of the rhetoric of the novel today, which is based on two important assumptions: first, there is a basic skepticism about the strength of art as a value in a society bereft of all values. In other words, the novel,



like any other art, draws its material from society but this material is so full of disorder, chaos, and anarchy that any attempt to impose order on these materials is not only an aesthetic but also a moral problem. The analogy for this aesthetic order and existential chaos on the level of syntactical structure is the oddity of the marital arrangement between Ralph Singh and Sandra in **The Mimic Men**.

The question before writers like Naipaul, Samuel Selvon, Neil Bisondath, Seepersad Naipaul, Bharati Mukherjee, and others who have experienced 'colonial dislocation' and who experience the difference between traditionalists and assimilationists, is whether in the capturing of the disorder and chaos in the society, that is, in creating a fictionalized mimetic order, art itself would not appear to be a distorting mirror. He makes use of aesthetic structures which are adaptations of the English ones in order that the reality becomes accessible to the creative imagination. In this respect, in the Third World artist's drawing upon English aesthetic structures in order to satirize the impact of the colonial encounter, the colonial writer is seen to be a mimic lacking roots. Ironically, while the colonial writer finds alien aesthetic structures mimetically adequate, Naipaul finds them morally disquieting.

Place and displacement are recurrent themes in postcolonial literature. The crisis of identity is related more to placelessness than to rootlessness. "A valid and active sense of self may have been eroded by dislocation resulting from migration, the experience of enslavement, transportation, or 'voluntary' removal for indentured labour or it may have been destroyed by cultural denigration, the conscious and unconscious oppression of the indigenous personality and culture by a supposedly superior racial or cultural model."²⁶

Naipaul has imaginatively portrayed the perils of immigration within the themes of rootlessness, dispossession and isolation. One of



the memorable representatives of this forced movement away from one's roots and tradition is Mohan Biswas, who represents a classic struggle for personality in a chaotic, patternless society. Fighting for identity and freedom against the oppressive force of the Tulsis, Mr. Biswas represents an individual's life in a placeless context. The continuing quest for order and meaning in the new world of Trinidad and Tobago which Naipaul evinced in his earlier work becomes much more serious and structured in **A House for Mr. Biswas**, in which the social and political concerns of **The Mystic Masseur** and **The Suffrage of Elvira** give way to a deeper ontological examination of the colonial subject and his relationship to this world. Locating the subject in the changing contours of his world as it emerges from the stasis of a feudal order to the fluidity of a nascent capitalist society is the central concern of this novel. The transformation of the inner world of the individual is examined as it relates to the changing social environment.

A House for Mr. Biswas must also be seen as a product of Naipaul's Hindu sensibility. The Hindu epic the **Ramayana** adds a philosophical dimension to the text, enabling the author to manipulate the epic form to illustrate the themes already introduced in **The Mystic Masseur** and **The Suffrage of Elvira**: the East Indian problematic in the wilderness, the Hindu concept of self, and the nature of self-realization. The contradictions of Mr. Biswas' life reflect the changing conditions of his society and his age, and in this sense he comes to represent every colonial caught up in the transition from feudalism to capitalism. Naipaul's early fiction has been comedies born of irony, but **A House for Mr. Biswas** extends in full measure that sympathy in the rendering of the central character which contributes to the richness and universality of the novel. Like any great work of literature, the novel has been interpreted from several angles. "The theme of cultural clash"²⁷ is predominant for Maureen Warner Lewis,



and Francis Wyndham sees "as subtle and comprehensive analysis of the colonial situation as anything in imaginative literature."²⁸ For Gorden Rohlehr the novel "depicts a classic struggle for personality against a society that denies it"²⁹ while the novel stands up to all the above readings it can be most truly understood as an exploration of the roots and antecedents of Naipaul's own sensibility. All Biswas' cultural dilemmas, colonial embarrassments, creative desires, interrogations and rebellions, and above all, literary aspirations are interwoven into the texture of Naipaul's own quality of response.

The concept of identity is examined much more comprehensively in **The Mimic Men** than in earlier works. Whereas in **A House for Mr. Biswas**, Mr. Biswas is situated within the social formation, the narrator of **The Mimic Men**, Ralph Singh, seeks to understand what it means to be a colonial subject in a postcolonial society. **The Mimic Men** is the most comprehensive social development of the first generation who float aimlessly in the shifting social relations generated by the changing social order. No relationship is certain, and unlike Mr. Biswas and the earlier generation of East Indians, the characters are fragmented and uncertain of their positions within the society.

Ralph Singh's fragmentation and loss contrast with Mr. Biswas strivings to establish himself within the colonial society, formal independence, demands a new position of the subject within the society. In this sense, **A House for Mr. Biswas** and **The Mimic Men** examine the same subject at different moments in time and space, at different points in their social evolution. Whereas Mr. Biswas starts out from Parrot Trace in Trinidad and strives continuously to locate himself in his colonial world, Ralph Singh stays in London and from there reflects upon what it means to be a subject in a postcolonial world. Likewise Mr. Biswas is a signification of the social dimension, Ralph Singh is a signification of its political dimension.



Naipaul's inability to affect a closure in **The Mimic Men** led him to look for a more informed rationale to explain the colonial subject and resulted in his use of what can be called colonial discourse. Because Naipaul took a more genuine approach to the colonial subject in the first part of his work, he did not have to resort to stereotypes, binary opposites, or an ideology as he did in the second part. Thus the nature of his examination, particularly after **The Mimic Men**, led him back again to the origins of the colonial enterprise to seek to describe the behaviour and nature of the colonized person. But precisely because he ceased to examine the colonial experience within its own terms, he did not examine the conditions that produced the colonial experience and relied on the myth that masked colonial power was a gift of freedom, education, and civilization given to a bestial other. Such an approach hides the ambivalent nature of the colonial experience and falsely represents its reality.

The Mimic Men explores the dilemma of a postcolonial writer. In London, Ralph Singh reflects on, and reevaluates his whole life. "The result is an autobiographical work which depends mainly on the narrative technique of flash-back and flash-forward."³⁰ The work becomes an expository socio-political novel which underlines the pathetic hollowness of Post-colonial States. Unlike the language used by the characters in **A House for Mr. Biswas**, the language used by Ralph Singh approximates the Standard English of the Centre. This again brings into conflict the distance between the marginalized peripheries of colonial power and the Centre, as in Mr. Biswas, and the desperate need to conform to the accepted and privileged stance of the colonizer, as in Ralph Singh. Language, in Postcolonial States, becomes a tool to mimic the 'original' and the 'true'. But this only creates an illusion of power, and the end is the perpetuation of disorder. Ralph Singh's view of his own short-lived career as a colonial politician is revealing in this context. He remarks: "The career of the colonial



politician is short and ends brutally. We lack order. Above all we lack power and the acclamation of words for power, as soon as our bluff is called, we are lost.”³¹ Ralph Singh is representative of those men, who after independence from colonial rule, can only mimic their erstwhile masters, thus denying themselves the authenticity of their own selfhood.

The chaos that follows the birth of new States is symptomatic of the fragmented consciousness of the colonized. Still economically dependent on foreign investment, these States continue to disintegrate under a new type of neo-colonialism. As Bruce King observes, “Singh feels that history has left him shipwrecked. What is he, an Indian, doing on a ‘slave island?’ In contrast he admires England with its folk tales, long history, and comforting does not exist.”³² Yet this self-imposed exile is the creative source for a rich and incisive reconstruction of Post-colonial life. His marriage to an English woman and his flight to England can be read as a deliberate attempt to be absorbed into English culture and tradition. But this proves to be futile, and Ralph Singh remains as much an exile in England, as he was in Isabella.

The use of language by Caliban in William Shakespeare’s **The Tempest**, the language of power is subverted in the hands of the oppressed to become a potent device to indict the brutalities and indignities inflicted on them by the oppressor. In this context, George Lamming points out that “while identity is crucial, just to assert a different identity is never enough. The main thing is to be able to see that Caliban has a history capable of development, as part of the process of work, growth and maturity to which only Europeans had seemed entitled.”³³ Whether it is Mr. Biswas’ portrayal of the distressing plight of Trinidad’s forgotten destitutes, or Ralph Singh’s forthright acknowledgement of the ‘mimic men’ colonialism had



created, both strike out independently at the wretched effects of colonialism.

Naipaul's recent novel, **Half a Life** introduces the compelling figure of Willie Chandran. Willie Chandran's father, heeding to the call of Mahatma Gandhi, turned his back on his Brahmin heritage and married a woman of low caste. A disastrous union he would live to regret, as would the children that issued from it. When Willie reaches manhood, his flight from the travails of his mixed birth takes him from India to London, where, in the shabby haunts of immigrants and literary bohemians of the 1950's, he contrives a new identity. It transpires that he tries to defeat self-doubt in sexual adventures and in the struggle to become a writer. His love with Ana helps him to go to Africa, where he faces the last doomed days of colonialism. Naipaul in a luminous narrative presents his live discourse across three continents. Naipaul explores his great theme of inheritance with an intimacy and directness unsurpassed in his extraordinary body of work. He lays bare the bitter comical ironies of assumed identities, and gives a poignant spectacle of the enervation peculiar to a borrowed life. Willie after being affected by the life of London confesses "I don't know where I am going. I am just letting the days go by."³⁴ **Half a Life** is a masterpiece of economy and emotional nuance and an indelible feat of the imagination.

The great achievement of V.S. Naipaul as an artist of non-fiction novel lies in his travel writings. In these, the artist recreates his experiences with the art of bricolage technique that makes it altogether a new genre of artistic fiction. This art has inspired a number of American as well as Commonwealth writers to accept him and follow him as a master of the English language and an explorer of the new technique.



Bharathi Mukherjee who had made herself well-known by her literary works particularly on Indian background admits at the very outset, how she discovers the real model of writing in Naipaul: "But for me, an accidental immigrant, the brave and appropriate model is not R.K. Narayan but V.S. Naipaul It is he who has written most movingly about art exile."³⁵ In fact her husband Clark, who is the co-author of **Days and Nights in Calcutta**, also confesses the influence of Naipaul on him. He observes: "I have hounded my life for meaning as though it were ... Epic and exemplary, rather than sheltered, eccentric, and utterly accidental."³⁶

Rachel Donadio conceives that "Naipaul is famously irascible, different, contradictory, an ideological lightning rod. Yet in his writing, he is an artist on whom nothing is lost."³⁷ Naipaul's view is the larger global political situation in particular, the clash between belief and unbelief in Postcolonial societies. Naipaul's cold, unsparing look at the corruption and disarray of the Postcolonial world and his view that Islamic society leads to tyranny are implicitly political positions and have made him the object of much political criticism.

He has been sharply criticized by Derek Walcott, the Caribbean poet and Nobel laureate, and Chinua Achebe, the Nigerian novelist, who said "although Naipaul was writing about Africa, he was not writing for Africans."³⁸ The scholar and critic Edward Said called **Beyond Belief** an intellectual catastrophe."³⁹

Naipaul's work is spared from the ideology of critics who would dismiss him as anti-Muslim and admirers who would laud him for essentially the same thing for its unsentimental, often heartbreaking detail. Naipaul's non-fiction has the force, the almost unbearable density of detail and the moral vision of great fiction. For all Naipaul's talk about the limitations of the novel, the power of his work is ultimately rooted in a novelist's preternatural attentiveness to



individual human lives and triumphs, to the daily things, which is the key to man's survival.

Conclusion

Naipaul's desire to understand the colonial subject and the manner in which he or she functions in the social totality pushes him further towards a historical explanation, but his inability to move fully out of the mirror stage of development and assume a social identity separate and distinct from that of the mother country results in his feelings of fragmentation and loss, disorder and helplessness, isolation and unease. Until he can remove himself from his incestuous relationship with the mother country, he cannot articulate an autonomous subject or comprehensively understand how that subject functions in the era of independence.

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GENESIS OF MILITANCY IN KASHMIR

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INTRODUCTION

Kashmiri Pandits are an ethno-religious minority who numbered around 3,00,000 in the Kashmir Valley in 1990. By May 2001, only about 4,000 Kashmiri Pandits were left in the Valley following large-scale migration. The militants carried out acts of aggression to massacre the minorities and made them to leave the Valley. As a result, the minority community started moving away from the Kashmir and started settling in other part of State. Country and world. In order to understand the displacement of 1989 in proper perspective, it is necessary to analyse the casualty and dynamics of Kashmir situation as it has evolved in recent years. An indepth analysis of such a complex phenomena deserves a careful examination of varied issued which have contributed to the growth and evolution of such a phenomena.

The volcanic eruption of militancy is both spontaneous as well as result of some planning as is true of every militant movement while the school of circumstances regards militancy only as a wild and a natural growth, its seeds sown among the tyranny and corruption, its development wholly determined by forces outside itself, or at any rate outside human planning.

It was generally thought that the Accord of 1975 (Indira-Abdullah) would mark a decisive shift in as far as centre-state relations were concerned. The long period of political upheaval spanning over 22 years (1953-1975) and the amount of political and diplomatic humiliation suffered by India at the international level convinced an



average observer of Kashmir scene that a new dawn of Centre-State relations would begin. Speaking on the “Kashmir Accord” in the Legislative Assembly, Sheikh Mohammad Abdullah observed: “Basically what has been achieved is re-establishment of trust and confidence born out of shared ideals and common objectives of the kind which was there all through until 1953. Ultimately, fundamental political relations rest of trust and confidence.” He further added:” “To me integration is not brought about by letter of the law or the provisions of a constitutional kind, real integration is brought about by a meeting of minds, union of hearts, a sense of emotional togetherness. Integration can never be achieved by fiat, either of abolishing Articles 370 or any kind.”

The Union Government headed by late Indira Gandhi projected the 'Accord' as a device to bring Sheikh Abdullah back to power. Mrs. Gandhi brought out the essence of 'Accord' when she said in her statement to parliament on February 24, 1975: “Nobody had denied Sheikh Abdullah the previous role. In between he seemed to have changed his mind and there was disagreement and estrangement. Now that he is again expressing his willingness to work for unity, for secularism, we welcome him.”

The Pakistani leadership felt humiliated after the war of 1971 with India. They expressed their commitment to the 'Shimla agreement' of 1972 but at the same time reserved the right of fighting for self-determination to Kashmiris themselves. On March 15, 1972 Z.A. Bhutto, the then Prime Minister of Pakistan was reported to have told a delegation of Indian Journalists visiting him that: “Pakistan was not in a position to pursue the policy of confrontation, that it wanted consultation and negotiation on the Kashmir question, that it was upto the people to fight for self-determination, that the people of sub-continent wanted to turn their back on the past animosities and desired peace ... people desired to improve their economic condition.”



However, the re-establishment of trust and confidence between the State and the union Government about which parties spoke so highly could not materialise. From the beginning of the signing of the 'Accord of 1975' both parties started giving provocations to each other.

Going back to the '1975 Accord', the union Government had committed to review some of the not-so- important central laws and constitutional provisions applied to the Jammu and Kashmir State between 1953 when the Sheikh Mohammad Abdullah was dismissed from the government and 1975 when he returned to power politics. Not only was the commitment not honoured but every reminder of the Centre's pledge was dubbed as an undesirable act. All the differences between him and the Indian Government could not be resolved. These differences came into open when he refused to dissolve the National conference and instead demanded the dissolution of Pradesh Congress Committee. Sheikh Mohammad Abdullah assumed Chief Ministership on November 25, 1975.

On August 15, Sheikh Abdullah openly welcomed ten Congress members including Abdul Gani Lone to join National Conference which created great uproar in Congress circles. The differences were, however, resolved and a coordination committee comprising of two representatives of and Sheikh Abdullah started surfacing. Both had assailed each other in strong terms. The Sheikh perhaps did not reconcile while working as a Chief Minister, He demanded the pre-1953 position, in which he had enjoyed the position of a Prime Minister.

The differences in the interpretation of events that took place in 1953 and thereafter became a source of constant irritation between Centre and the State. Sheikh Abdullah and other leader of the National Conference described the post-August, 1953 period as "a dark patch of 23 years" About the development of the State during this period the perception and pronouncements of the two parties also differed widely. Sheikh Abdullah commented, "an artificial and exhibitionist show of



false progress was put up. The people of the State refused to yield before the temptation and the terror that followed August 1953”

All this created cracks in the edifice built on the foundations of the Indira-Abdullah Accord. The edifice collapsed when Parliamentary Elections of 1977 March were held in which Congress got routed. In the State a vote of non-confidence was moved against the Sheikh Ministry which led to the dissolution of the Assembly and consequently to the 1977 elections. In the state, the newly formed Janata Party of erstwhile Plebiscite Front leaders presented a formidable posture to the National Conference but was routed at the polls, mostly because of intra-party feuds and dissensions. Even though Sheikh Abdullah suddenly fell ill and was not present for party campaigning, the National Conference had a spectacular electoral performance.

After the collapse the Janata's House of Cards, Indira Gandhi re-emerged after the parliamentary elections of 1980 on the Indian political scene with Sheikh Abdullah on her side. But that honeymoon could not last long. Income Tax raids on Srinagar's Business elite on 21st April 1981 churned up a Centre-State confrontation like none other since Sheikh Abdullah returned to power more than a decade ago. More important, the raids struck at some of the staunchest supporters of the Chief Minister and his party. "The victim was myself" Sheikh Abdullah told 'India Today' describing the people raided as just instruments. After the assumption of power in 1980 by Mrs. Gandhi, Sheikh Abdullah was given a great provocation. On one famous occasion during the political tour of Jammu and Kashmir, Mrs. Gandhi not only attacked Sheikh Abdullah vehemently but allowed herself to declare that without Centre's help and tolerance, his Government could not last even for half an hour.¹ She attacked Sheikh Abdullah by name and said bluntly that minorities in Kashmir felt no longer safe.



Another issue which led to tension in Centre-State relations was that of "The Jammu and Kashmir grant of permit for Resettlement in the State Act 1982". This Bill passed by the State Assembly provided for the return to Jammu and Kashmir of the state subjects who migrated to Pakistan 40 years ago and have since become Pakistani nationals. In a speech from the rostrum of the Holy Shrine of Hazratbal, Sheikh Abdullah denounced all critics of the Bill as "Hindu Communalists of North India" and accused them of "Wanting to upset the present communal configuration of Kashmir's population, presumably with a view to reducing the Muslim majority into a Minority".

Sheikh Abdullah passed away on September 8, 1982 leaving behind a troubled legacy.

During his second tenure, Sheikh Mohammad Abdullah as Chief Minister of the State took a number of measures for the overall development of the State. After many years of political chaos, democracy was revived and political institutions given a new lease of life. The Panchayat Raj was re-introduced and, in order to carry the benefits of economic growth to the farthest and the most obscure corners of the state, the experiment of using the District as a unit of planning and development was conducted successfully. He attached great importance to the conduct of free and fair polls and an absolutely neutral and clean administration that is associated with their conduct. Before 1977 Assembly elections Sheikh Mohammad Abdullah declared: "It will be a self-imposed convention not to initiate and announce any new policies, not to promise and sanction new projects, not to grant allowances or salary increases. Not to issue any advertisements for Government achievements for publication at the government's cost nor to exhibit newsreels at the state expense to propagate the actives of the Government and the ruling party."



Consequently, the elections were free and fair. This was corroborated by the Pakistani press as well.

The politics of economic populism receded. The total annual expenditure on account of food subsidy was about Rupees Nineteen Crores (19 Crores). Speaking in the Legislative Assembly, Shiekh Abdullah declared: "I gave made it clear that I do not believe the people of this state, or of this great country should be made to live on doles and charity, I want a place of dignity and honour for them, the poorest and the humblest of our citizens. I want the peasant, the factory worker, the low paid employee-all alike who earn their bread by the sweat of their brow, to feed themselves and their children and their families on their own steam, unaided by crutches such as food subsidy.

The other developmental activities like providing employment to educated unemployed, making education vocational, Making the Banks and other financial institutions to operate beyond the radius of 16 kilometers as was the practice, growth and development of tourism, health services received a big boost.

But the scene was not so rosy, there was a dark side of the picture also. The Sheikh started with a number of promises to streamline the administration, uproot corruption, weedout in efficiency and implement plans for economic progress of the state. But in practice he succeeded in accentuating the evils already corroding body politic of the state. He employed his wife Begum Akbar Jehan, two sons, daughter in-law, son-in-law and many other kith and kin to Government and semi-government posts on fat salaries. On the one hand, the issue of 'Re-settlement Bill' was highlighted and on the other Sheikh Mohammad Abdullah to the consternation of the Kashmiris got a land grants' proposal passed by the Governor's Ordinance which provided for giving of land to outside capitalists. About the new power structure that evolved after the 1975 Accord ex-Governor (Jagmohan) writes:



“After 1975, the new political power structure that came into being tended to make the administration more insular, and more subservient to its narrow ends. The elements in the administration, whom this trend suited, egged on the political bosses to move further in the same direction. Soon, at the higher echelons, a group of senior Kashmiri officers came to acquire disproportionately large influence upon the Chief Minister, Sheikh Abdullah. On the one hand, this group, along with a few auxiliary groups at the middle and the lower levels, began to serve personal and party interests of the top politicians of the regime, on the other, it started feathering its own nests and securing a hold on the power structure. The personality cult built around Sheikh Abdullah was cleverly exploited. Thus, a politico-administrative power elite emerged on the scene. And self-aggrandizing cliques in politics and in the administration began to subserve each others intrests.”

Meanwhile, during the last days of Sheikh Abdullh, a bitter war of succession erupted between his son Farooq Abdullah and son-in-law G.M. Shah. However, in 1982 Sheikh Abdullah nominated his son Farooq as his successor. Sheikh Abdullah died on September 8, 1982 and Farooq Abdullah with the full backing of the Centre, was appointed Chief Minister of Jammu and Kashmir.

Conclusion

In 1975, in a move that largely discredited him with the pro-Independence Kashmiris Sheikh Mohammad Abdullah signed an Accord with the then Prime Minister Indira Gandhi which was widely perceived as a sell out of Kashmiri autonomy. Within a year, however, Sheikh Mohammad Abdullah again fell out of favour with the Congress and the party attempted a no-confidence motion in an effort to oust him. The motion failed and Sheikh Abdullah’s landslide win in the 1977 state elections was credited to his renewed anti-Congress stand and his support for greater Independence.



After Sheikh Mohammad Abdullah's death in 1982, his son Farooq Abdullah took office as Chief Minister. Unhappy with Farooq Abdullah Congress removed him first in 1984 and then his successor G.M. Shah in 1986. With the fall of G.M. Shah government, Central Government imposed Governor's rule on the recommendation of Governor Jagmohan.

The 1986 Alliance between Congress (I) and the National Conference-Congress (I) coalition was seen by many as a betrayal of Kashmiri interests. Charges of widespread corruption within the National Conference party also contributed to disillusionment with Farooq Abdullah. A new opposition party the Muslim United Front (MUF), which had the support of Islamist forces contested the March 1987 Elections for the State Assembly. The Elections marked a watershed in Kashmiri politics. Widespread irregularities in the vote count and mass arrests of MUF candidates in the election's aftermath fuelled popular disillusionment with the electoral politics. The elections were marked by chicanery and deceit in a scale not witnessed in recent years in India. As one account noted, "The last straw for Kashmiri political activists who would eventually become guerrillas was Rajiv Gandhi's tolerance of, if not connivance in, overt election fraud in 1987 to help a local ally win control of the state. As a consequence, the political moderates, who looked to New Delhi for leadership have all but vanished, at least in Jammu and Kashmir.

By mid 1988, the Indian press was reporting widespread resentment against the National conference- Congress (I) coalition State government. Support for the militants, who had not been seen as posing much of a threat before 1987 also grew. As one observer noted:

"A look at the intelligence agencies lists of the A and B category extremists shows how much the rigging of the 1987 poll has cost the nation and (then chief Minister) Farooq Abdullah himself. Nearly all



the youngmen – on the wanted list today were guarding ballot boxes for the Muslim United Fund (MUF) candidates in the last Election.”

Jammu and Kashmir is almost the only part of India where regional identities have not been recognized It is also the only state of India where the Central Government (with the exception of the Janata Government in 1977-79) has always imposed a government of its choice- however unpopular, repressive, corrupt and inefficient it may be- where one government has been the normal norm, where loyalty to the government had been more synonymous with loyalty to the country, where demands for democratic and human rights and protest against corruption and administrative injustices were branded as treason.

“The roots of the crisis lie primarily in Kashmiris fear for their cultural identity in the face of the advance of the Hindu/Hindi notion of nationalism.”

The aggressive rise of Hindu communalism and the countrywide killing of Muslims over the Ayodhya issue-often with the connivance of the police-has had an indirect impact on the psyche of the Kashmiri Muslims who increasingly feel that their salvation lies in secession from India. Bal Thakrey, the leader of Shiv Sena, treats Kashmir as a colony of India. He has the audacity to say that the people who are not loyal to India must vacate Kashmir and go elsewhere.”

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IS FOOD SECURITY A MYTH FOR TRIBAL WOMEN? (A Critical Appraisal of ICDS in the Agency Area of Visakhapatnam District)

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According to Shultz, the pioneer economist, Education, health and nutrition are the three thrust areas for Human Resource Development. However, nutrition precedes both education and health since callory-rich food supply is considered as the first and foremost need for any human being to be sound both in body and in mind. Looking from the perspective of development of a country, quantity of population, though a buzzword in the wake of market-driven economic reforms, is not something that is reckoned with, but it is the quality of population which is to be looked upon as nation's top priority. Quality can best be assured only by way of making nutritious food provisions available and accessible to all its citizens. To be a wealthy society rich with a pool of healthy human resources, india shifted its focus to provide nutritious food security to what can be considered as "core human group" of women (Pregnant & Lactating Women) and childern whose safety and protection is central to the Human resource development. It is with this objective ICDSs and Anganwadi centres have been launched throught the country. This objective is to be realized only by providing food security to these groups and thereby saving them from immature deaths.

METHODOLOGY:

The present study is based on secondary data to fulfill the purpose of the various objectives of the study. The researcher collected data from various sources such as previous studies, books, journals and other



print media and more importantly this study is based on data collected from ICDS, CPDO, Paderu, PMRC ITDA Paderu.

OBJECTIVES OF THE STUDY:

- To assess the correlation between the dismal performance of the Anganwadi centres and high maternal mortality in the agency area of Visakhapatnam district.
- To evaluate the functioning of Anganwadi centres as to the distribution of Nutritional food stuff to pregnant and lactating women and children in this area.
- To suggest appropriate alternative views for effective functioning of the Anganwadi centres chiefly in visakha tribal areas where nutritional levels are extremely low in women and children.

SIGNIFICANCE OF THE STUDY:

The study is significant to the extent that there are less studies dealing with maternal mortality in 11 tribal mandals in visakhapatnam District, A.P. The research study creates more awareness for proper implementation of Govt policies and NGOs services especially in tribal areas.

LIMITATIONS OF THE STUDY:

The researcher has covered only 5 years of secondary data from 2010-2014 June. Based on the objectives the researcher has discussed the correlation between the dismal performance of AWCs in visakhapatnam tribal area and the high maternal mortality among tribal women.

REVIEW OF LITERATURE:

As per the available literature on food security, a gradual change of perception in regard to what food security means can be seen through the following opinions and observations of individuals and organisations.



In 1975, United Nations Organisation (UNO) observed that food security means the availability, at all times, of adequate supply of basic food stuffs.

Way back 1995, World Food Summit was of the opinion that food security at the individual, household, regional, national and global levels exists when all people, at all times, have physical and economic access to sufficient, safe and nutritious food to meet their dietary needs and food preferences for an active and healthy life.

In the following year i.e. in 1996, Food and Agricultural Organisation (F.A.O) opined that poverty eradication is essential to improve access to food.

Amartya Sen, the Indian economist, has seen food security through pure economic terms thus: access to food through entitlements – a combination of what one can produce and exchange in market alongwith state or other socially provided supplies.

Therefore, it can be generalised, that food security means availability, accessibility and affordability of food to all people at all times.

However, in 2010, the traditional view of food security purely in food and economic terms has been shattered by Dr. M.S. Swaminadhan. He has come out with a perceptual clarity about food security and has, thus, revolutionised the understanding of what food security clearly means in the following lines: Food security is defined as " Physical, economic, and social access to balanced diet, clean drinking water, environmental hygiene and primary health care ":

Therefore, it is to be understood that both food and non-food factors are to be paid attention to secure food to all. Unfortunately undernutrition and malnutrition remain widespread in our country, women and children suffer the most.



STUDYING THE CORRELATION, IF ANY, BETWEEN THE DISMAL PERFORMANCE OF ANGANWADI CENTRES AND HIGH MATERNAL MORTALITY IN THE TRIBAL AREA OF VISAKHAPATNAM DT A.P.

Visakhapatnam Agency has been constituted with 11 tribal mandals of Munchingput, Pedabayalu, Hukumpeta, Dumbriguda, Araku, Ananthagiri, G.Madugula, Chintapalli, Koyyuru, Sileru and Paderu. There are 3,574 villages/habitations in this area out of them 64 are PTG Villages. Welknown as 'organic zone' this area is the abode of several tribal groups such as Bhagatha, Valmiki, Kammara, Kodu, Konda Dora, Gadaba, Moliya, Nooka Dora and Porja. Being far from the mainstream life and that too being at the lowest rung of society, these tribes are suffering from a variety of problems- social, economic and problems relating to health and nutrition. ITDA at Paderu is playing an all encompassing role to uplift them in such areas as education, employment, Health, nutrition, agriculture and its allied activities. However, the previous studies at the grass-root level depict the pathotic picture of the performance of various programmes in this area. In my paper I have also chosen this tribal area of Visakha dt to analyse the performance of anganwadi centres and its impact on the nutritional and health status of tribal women and children and to find out if ther is any correlation between the dismal performance of Anganwadi centres and the high maternal mortality in this area.

No. of AWCs in Visakha dist	No. of AWCs in the Agency		Category of women (pragnant Lactating)	Category of Children		
	Main AWCs	Mini AwCs		0-3 year Infants	03-06 Yrs children	Kisora Balikas
3,952	1122	1144	17,829	28,321	30,322	29,748

Source: ICDS, Paderu-2014



The above table shows that there are 1122 Anganwadi centres in the 11 mandals of visakhapatnam agency. We also find that there are 1144 Mini Anganwadi centres in this area. The total No. of women both Pregnant & lactating is 17,829, infants in the age group of 0-3 years is 38,321. Children in the age group of 03-06 years is 30,322 and there are 29,748 Kishora Balikas in this agency upto June, 2014.

To reduce the caloric gap, the govt, through ICDSs, launched TAKE HOME RATION(THR) for Pregnant and Lactating Women in this area which continued upto 2013. The food model for THR (once -in -a- Month) has been given in the Table below-

Table-2

Food Model For 'Take Home Ration'(Thr) For Pregnant And Lactating Women

SL. No.	ITEM	QUANTITY PER DAY	QUANTITY PER MONTH	NUTRITIVE	VALUE
				ENERGY (KCAL)	PROTEIN (G)
1.	RICE	120g	3kg	414.05	8.16
2.	REDGRAM				
3.	DAL	40g	1kg	139.20	9.67
4.	OIL	18.2g	1/2L	163.80	--
5.	EGGS	01(32g)	16	55.36	4.26
	TOTAL			772.41	22.09

Source:Indira Darsini Monthly Magazine March-2014

Department of women development and child welfare, hyderabad.

From the above Table it is clear that THR is primarily a month-based food model for Pregnant and Lactating Women. Through this model, they can avail themselves of the basic food provisions-say for instance-Rice- 3kgs a month, Dal 1kg per month, oil ½ litre per month and eggs- 16 per month by visiting the Aws/Mini Anganwadis where their names have been enrolled. The food model assures 772.41 Kcal of energy and 22.09g of proteins to each woman.



In January, 2013 Take Home Ration has been replaced with a new scheme called spot Feeding of Pregnant and Lactating Women through "INDIRAMMA AMRUTHA HASTHAM" (IAH) at all the AWCs under 182 ICDS projects in the state and 11 ICDS projects of Visakha Agency have been included in the IAH. In the following table, the food items supplied under IAH programme and their nutritive value can be seen.

TABLE-3
FOOD MODEL FOR SPOT FEEDING OF PREGNANT & LACTATING WOMEN THROUGH "INDIRAMMA AMRUTHA HASTHAM" (IAH)

SL. NO.	ITEM	QUANTITY PER DAY	NUTRITIVE VALUE		
			ENERGY (KCAL)	PROTEIN (g)	CALCIUM (mg)
1.	RICE	125 g	431.30	8.50	12.50
2.	DAL	30g	104.40	7.25	22.50
3.	OIL	16g	144.00	--	--
4.	MILK	200ml	234.00	8.60	420.00
5.	EGG	1(50g)	86.50	6.65	30.00
6.	VEGETABLES (Leafy, potato, onion, beans etc.)	50g	52.50	1.80	16.06
	Total:		1052.70	32.80	501.06

Source: Indira Darsini Magazine March-2014

Department of wd&cw, Hyderabad, ICDS Paderu

In the food model shown above, each Pregnant and Lactating Women is supplied daily with food items such as rice (125g), Dal (30g), oil (16g), milk (200ml), egg-01 (50g) and vegetables (50g) at the Anganwadi centres which assures 40% kilo calories i.e. 1052 kcal out of 2580 kcal which is a daily energy requirement to a pregnant woman. Similarly IAH spot feeding also covers 42% of proteins i.e. 32.8g out of the total daily requirement of 78g and it covers another 40% of calcium



i.e. 501.06mg out of the daily calcium requirement of 1200mg for a pregnant woman. Likewise, a sum of Rs.17/- is being spent on a pregnant/lactating woman per day through IAH programme by the ICDSs.

However, the following facts of a survey conducted by National Institute of Nutrition (NIN) about nutritional status of various categories of people in the tribal areas of visakhapatnam are at variance with the rigorous efforts being made through IAH towards quick recovery from malnutrition and undernutrition among tribal women and kishora balikas.

TABLE-4
UNDERNUTRITION IN VISAKHA AGENCY UPTO 2014 APRIL
(CATEGORY-WISE)

WOMEN	MEN	GIRLS (KISHORA BALIKAS)	BOYS	% of women in orissa Border mandals suffering from Malnutrition	No. of women & kishora balikas suffering from anemia
42,850	23,750	15,850	12,350	48.9	42000

SOURCE: SURVEY OF NIN.

The above table reveals alarming facts that the No. of women & kishora Balikas together that are in the clutches of undernutrition is 58,100 (42,850+ 15,850) as against the no. of men & boys together that suffer from malnutrition is 36,000. The no.of women & kishora balikas who are suffering from anemia (42000) clearly indicates the risk of losing life is extremely high in women & kishora balikas. That too approximately 49% of women that suffer from malnutrition are drawn from hilly mandals of munchingput and sileru bordering with odisa. It is clear from the above data that the picture is bleak in regard to the



performance of ICDSs/AWCs in securing food to the targetted groups of tribal women and kishora balikas through IAH programme.

According to the findings of the study based on the local sources of PMRC, ITDA, Paderu and various news paper clippings, the dismal performance of AWCs in the agency can be guaged through the following forms-

- AWCs are providing small sized eggs against the statutory weight of 50g per egg under IAH Programme.
- Similarly, damaged food grains of Rice and dall are being distributed to the pregnant & Lactating women against the statutory quality and weight of items mentioned in Table-4.
- Instead of providing Hot cooked food to the beneficiaries at AWCs, rice, dall and oil are being supplied to them by majority of AWCs as though it were not their bounden duty to provide Hot cooked food.
- AWCs in this area are frequently alleged to have been involved in unfair practice of distributing food provisions, say, for instance, a day's provision is provided to the illiterate tribal pregnant & lactating women and are being cheated to believe it as a week's provision. A broad daylight highway robbery!!
- Failure of AWCs can be seen through their inability to create awareness among tribal pregnant women about going to hospitals for safe deliveries instead of deliveries at house. The following table corroborates the fact.

TABLE-5
NO. OF DELIVARIES IN ARAKU MANDAL
FROM APRIL-2013 TO JUNE-2014

CHC ARAKU	PHC, GANNELA	PHC, MADAGADA	KGH, Pvt hospitals	Deliveries at house
660	320	127	137	1199

Source: office of the DHMO paderu branch, ITDA, Paderu.

**MATERNAL MORTALITY:- AN ANALYSIS:**

TABLE-6
MATERNAL MORTALITY IN THE VISAKHA AGENCY
FROM JAN 2010 TO JAUNE 2014

Sl. No.	Name of the project	No. of AWCs		Years/no.of maternal deaths					Mandal-Wise total of MM 2010-14 June
		Main	Mini	2010	2011	2012	2013	2014 Jan-june	
1	Anantagiri	123	131	03	04	02	--	--	09
2	Araku	116	47	02	01	01	--	01	05
3	Chinthapalli	109	145	01	02	03	02	05	13
4	Dubriguda	109	53	--	--	--	--	--	--
5	G.K.veedhi	83	120	--	--	--	01	--	01
6	G.Madugula	96	156	02	03	03	01	01	10
7	Koyyuru	85	75	--	03	06	02	01	12
8	Munchingput	99	130	--	--	02	01	03	06
9	Paderu	102	82	05	--	02	01	01	09
10	Pedabayalu	106	87	--	--	05	--	--	05
11	Hukumpeta	94	120	--	--	--	01	--	01
	Total	1122	1146	13	13	24	09	12	71

Source: report on IMR & MMR in all ICDS projects, visakhapatnam Dt 2010-14 WD & CW, DEPT, ICDS project, paderu

From the above table it can be deduced that during Jan 2010 to Dec,2010, the number of maternal deaths occurred is 13 in all 11 ICDS projects. The number of deaths among Pregnant and Lactating Women put together remained constant at 13 during Jan, 2011-Dec,2011 also. However, it is significant to note that while the highest number of maternal deaths took place in Paderu mandal (05) during 2010, the mandal that recorded the highest number is Ananthagiri(04) in 2011. The number took upward turn in 2012 and stood at 24 which testifies to the fact that the Take Home Ration (THR) programme was in force upto 2013 failed to bear fruit in providing services relating to distribution of food stuff to both Pregnant and Lactating Women in



this area. The steep rise in maternal mortality during this period (2010-12) can also be surmised by the information collected from various newspaper articles that this once-in-a-month THR programme has been misused by all family members of those THR beneficiaries. The highest number of maternal deaths occurred in Koyyuru (06) followed by Pedabayalu (05) during this period. It can well be understood from the above table that the correlation between the performance of AWCs and the tribal maternal mortality is extremely high in 2012 and, needless to say, the performance of AWCs has been proven to be dismal with the steep rise in the number of deaths recorded. The institutional defects in ICDSs and AWCs, lack of proper supervision by village health and nutrition committees together with the total ignorance and illiteracy of THR beneficiaries seemingly account for the highest number of deaths recorded during Jan 2012-Dec, 2012. However, the lion's share of responsibility goes to AWCs whose prime duty it is to ensure food security to the sensitive groups of Pregnant and Lactating Women in this area. During Jan, 2013 to Dec, 2013, the overall maternal mortality of 11 mandals decreased to a mere 9 from the earlier 24 in 2012. The sharp decline can be seen in Koyyuru mandal- from 06(six) in 2012 to 02(two) in 2013. No maternal mortality was recorded in Ananthagiri, Araku, Dumbriguda, G.K.Veedhi and Pedabayalu mandals during this period. The correlation here seems positively inverse between the performance of AWCs and Maternal mortality due to the introduction of 'INDIRAMMA AMRUTHA HASTHAM' (IAH) on Jan, 2013 for spot feeding of one full meal for Pregnant and Lactating Women at AWCs in all 11 ICDS project areas. The improved performance of AWCs owing to the shift in food models from THR (2010-12) to IAH from 2013 Jan can be seen by means of the sharp decline in maternal deaths during Jan 2013 to Dec 2013. The Table also shows that the number of maternal deaths recorded for the period between Jan, 2014-June, 2014 (6 months) is 12. The number rose from two (02) to five (05) in Chintapalli and



from 01(one) to 03(three) in munchingput. There is a 25% increase in maternal deaths from 09 to 12 in the first half of the year 2014. It is an alarming figure. This gradual rise of maternal deaths despite the implementation of IAH (day-based programme) is indicative of certain unseen organisational/structural defects present in AWCs especially in those that are located in villages of remote hilly mandals of Munchingput, chintapalli and koyyuru.

SOLUTIONS AND SOME STRUCTURAL ALTERNATIVES FOR AN EFFECTIVE FUNCTIONING OF ICDS & AWCs

As the study reveals, there is a need to restructure and strengthen the existing ICDSs & AWCs to suit the local conditions in this area with twin objectives of securing food to tribal women and ensuring 0% record of maternal mortality. The following suggestions can be considered to implement at the structural level and to achieve positive results –

1. Honourarium of Anganwadi workers and helpers to be enhanced beyond the subsistence level.
2. Enhancement of cost of supplementary nutrition for Pregnant and Lactating Women.
3. Uniformity in the implementation of supplementary Nutrition Programme (SNP) in all 11 tribal mandals.
4. Change of food models for ICDS beneficiaries in accordance with the local conditions
5. Strict implementation of IAH programme in high-risk ICDS projects of koyyuru and chintapalli.
6. Cost norms for additional supplementation are to be revised and the cost is to be met from ICDS budgets for SNP and ICDS flexi funds.
7. Caloric gap is to be reduced by meeting the additional nutritional requirement through the supply of milk and milk powder in these remote tribal areas where cattle milk is not generally used by tribes!
8. Supervised spot feeding in the AWCs to address nutritional requirements of mother and child is essential.



9. Daily calories/ proteins of the beneficiaries is to be maintained without gap.
10. Display of food models and menus in all AWCs to enhance transparency
11. Extension of timings till 4.00pm in all AWCs
12. Constitution of Anganwadi level Monitoring and support committees (ALMSC) with duties of checking quality/quantity of food provisions at the AWC and of maintaining hygiene standards
13. Submission of (AMPR) Anganwadi Monthly Progress Reports and AASR (Anganwadi Annual Status Reports) is to be made compulsory.
14. Appointment of Nutrition councellors/link workers to identify and motivate Pregnant and Lactating Women for one full meal Programme, to supervise Hot cooked meal at the AWC; to help AWW to take weight gain every month; to plan menu with local recipes; to motivate for Ante-natal check-ups
15. Distribution of weighing machines, gas connections, cookers and other utensils to all AWCs.
16. Integrated efforts to be made by the Dept. of women & child welfare; medicine and health; rural development; panchayat Raj ; and rural water sanitation to create awareness on nutrition and health and hygiene at the rural level.
17. To give wide publicity to the '20-point MARPU programme' for consistant results.
18. 6-day women and child Awareness programme in all AWCs
19. Conduct of kalajathas across all rural, remote and tribal villages for awareness.
20. Publicity through mass media to create awareness about the development of women and child.

SUGGESTIONS IN GENERAL TOWARDS ACHIEVING FOOD SECURITY FOR TRIBAL WOMEN AND PREVENTION OF MATERNAL MORTALITY IN VISAKHAPATNAM AGENCY AREA

1. Installation of water tanks and digging of wells to keep the tribal people especially women away from contaminated water which they usually fetch from local 'springs' and 'streams'
 2. Spraying in habitations to ensure environmental hygiene.
 3. To create awareness among Pregnant Women about hospital delevaries by implementing JSY scheme in PHCs
-



4. To arrange 'PALANKINS' to bring Pregnant Women at the high altitude to the PHCs for safe deliveries.
5. To increase the quantity of Rice from 125g to 150g a day through IAH especially for tribal women to bridge the caloric gap.
6. As regards the food stuff especially in agency area, emphasis is to be given to the supply of locally available " MUSHROOMS" as part of nutrient food supplement which is rich in Iron and thus help eliminate Anemia in Pregnant and Lactating Women.
7. To use optimally the 'NTR SUJALA SRAVANTHI PADHAKAM' to ensure safe drinking water which is a non-food part of food security.
8. To erect PUKKA buildings for those Anganwadi centres which are being run in dilapidated buildings due to which majority of women (Pregnant and Lactating) are reluctant to visit AWCs in this area.
9. During Epidemic, focus should not only be on Malaria and other viral fevers but it should also be on the collection of details concerning the no. of Pregnant Women in all mandals and the nutrient food stuff that is being distributed to them.
10. Environmental hygiene, which is a non-food factor, should also be ensured by checking T.B which is widespread in this agency area.
11. Errection of AWCs in PTG villages by using CCDP funds
12. Publicity by conducting Health camps in all 44 fairs and shandis in 11 tribal mandals about women and child nutrition and hospital deliveries.
13. To encourage working of mandal level societies for Pregnant and Lactating Women with triple objectives of savings, health and nutrition.
14. Attention should be paid on tribal road & transport system as most of the Anganwadicentres are situated far away from the habitations.
15. Opening of health and nutrition centres specially for Pregnant and Lactating Women of remote mandals like munchingput and pedabayalu is to be done immediately.
16. As part of additional supplement to Ante-natal women, sprouted seeds of greengrams, backed bread of millets and fruits should be provided in addition to the regular supply of food stuff.
17. Peculiar eating habits that are prevalent in this area, sometimes, take heavy toll (of deaths). For example, dependence on poisonous forest roots (Holostemma ada-kodien shultes) by Lactating women to raise their breast milk in good quantity is regularly seen in those



mandals like Munchingput and Pedabayalu. Such habits should be discouraged by ASHA workers and awareness should be created among such lactating women by link workers to use milk supplied at AWCs.

CONCLUSION:

This study, in conclusion, emphasises a concerted effort to be made to reorganise the structure and functioning of ICDSs, AWCs, in visakha agency without which food security for tribal women (Ante-natal, Post-natal) will remain a myth forever. The immediate implementation of the alternative approaches- Structural and general – suggested in this paper- makes it possible to bring down maternal mortality in this area. Paying attention, the study revealed, to such groups as tribal women in such areas as visakhapatnam agency for providing food security and for protecting their lives only will help achieve the target of bringing down the maternal mortality to 74 by 2015 from the present 110 per a lack of births.

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IMPACT OF MARCHING TOWARDS DEVELOPMENT OF CO-ORDINATION, REACTION TIME OF MALE SCHOOL STUDENTS

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Introduction

Early childhood researchers and educators are well aware of the importance of promoting motor skill function in young children. In fact, early childhood is generally considered to be a period of landmark significance for motor development. Elements of "motor behaviors that develop and emerge during this period provide a substantial part of the motor skill foundation upon which more complex motor programs are formed".¹ Several studies have also suggested that early motor behavior plays an important role in social, emotional, and later academic related activities.²⁻⁵ Apart from that it is also helpful for medical practitioners for early detection of risk of developmental disorder at early age in children when neural plasticity is very high. Early motor behavior plays an important role in a variety of life activities. For example, level of fine- and visual-motor ability is associated with daily-living skills,⁶ movement proficiency,^{7, 8} and cognitive ability.^{5, 9-11} Furthermore, recent research also indicates correlations between gross-motor skill and school (academic) performance.^{5, 7, 12} Diamond (2000) suggests that



both motor and cognitive performance share a common brain structure. ¹³ Piek et al. (2008) noted that children who have better gross motor skills may be able to process information better and faster, which helps cognitive performance. ⁵ Motor developments attain landmark significance during early childhood. Although early childhood educators may be familiar with the gross-motor skill category, the subcategory of coordination needs greater attention than it typically receives from teachers of young children. ¹⁴ Coordination primarily involves movements requiring sequential and simultaneous use of both sides of the body with a high degree of "rhythmicity."

Reaction time is the time elapsed between the stimulus given and the initiation of the response to it (stimulus). The time interval from the moment of stimulus presentation or the complex of the stimulus to the moment of giving the motor response reflects the speed of the flow of neurophysiologic, cognitive and information processes which are created by the action of stimulus on the examinee's sensory system. The receive of information, its processing, decision making and giving the response - execution of the motor act are the processes which follow one after another and make what forms the reaction time.

Marching is one of the main and fundamental rhythmic activities. There are several disciplinary approach have been followed in the form of standing, walking, changing direction of the limbs of the body with proper command in a synchronized way alleging. In India marching is the well-practiced and an important component of activity in Army, C.R.P.F., Police, N.C.C., Scout, and in National Days and in physical education.

Several studies have been reported till date regarding beneficial effect of marching, Quesada et al., 2000 has performed a study on biomechanical and metabolic effect on varying backpack load of army



recruits and found significant differences between each load for VO_2 , heart rate and VE throughout the marches. ¹⁵ Rayson et al., 1995 has observed that heart rate/ VO_2 for women are different between loaded marching and running. ¹⁶ Christie et al., 2005 on his study on South African soldiers has observed the interplay between marching speed and backpack load plays a crucial role in ensuring similar metabolic demands in different circumstances that the soldier face. ¹⁷

Methods

Total 250 male students were randomly selected from Sainthia High school, Sainthia, of Birbhum district, West Bengal, India for the present study. All the students were notified of the research procedures, requirements, benefits and risks before providing written informed consent. Students of both the groups were of same age group i.e. 13-15 years and of them 25 students were on the verge to join NCC activity whereas the other 25 students were not going to be involved the same. First group of students who were at the verge of joining marching activity were of experimental group whereas the later one is control group who were not involved in marching activity. The study protocol was approved by the Institutional Human Ethics Committee of Dept. of Physiology, University of Calcutta. The senior investigators were certified annually as meeting institutional review board standards.

The basic objective of our study was to observe the role of marching towards development of coordination and reaction time, for that purpose we had selected the subjects from the same age group and from same school and they were divided into two groups – Control and Experimental. Total Experimental time for our study to observe the impact of marching was of six months.



A) For control group—they were not involved in marching or any specific training programme or heavy sports activity which can increase reaction time and coordination power of the body for the said experimental time period of six months.

B) For experimental group—subjects were selected who were going to take admission in NCC and for the total experimental time period of six months they were involved in marching as their major physical activity, because at the preliminary level of NCC admission marching is the first activity.

The age, height and weight were recorded in the following ways-

Age was recorded in year. The evidence regarding proof of age was gathered from the birth certificates for respective students.

The subject was bare footed and stood erect with heels together and arms hanging naturally by the sides. The vertical distance between their feet to the top most of head was the height. The scores were recorded in centimeters.

The subjects were bare footed, erect with heels together and arms hanging laterally by the side on the platform of weighing machine. Looking front heel should be broiled to the group not downward. The body weight was recorded in kg.

The Nelson Hand reaction time test was suggested by Fred Nelson. The subject sat on a table or bench. The tester holds a scale (marked in inch) in vertical position. The lower end of the scale was at the level of the subjects hand without touching the same. The subject looks at the lower end of the scale. The tester on giving the command 'Redy' and suddenly drops the scale. The subject had to grasp the scale as quickly as possible. The distance through which the stick falls was found out from the marking. Five attempts were given in succession.



The arithmetic mean of the three attempts excluding the best and the worst was recorded as the score of the subject. ¹⁸

In case of Nelson Foot Reaction Time Test the subject sat on a table or bench which was about one inch away from the wall with his shoes taken off. The subject positions his foot so that the back of the foot is held about one inch from the wall with the heel resting on the table top about two inches from the table edge. The tester holds the reaction timer scale near the wall so that it hangs between the wall and the subject's foot with the base line of the timer opposite to the end of the big toe, the subject was asked to look at the concentration zone and to react as soon as the scale was dropped by tester and to hold the same by pressing the timer stick against the wall with the ball of the subject's foot. 5 trials were given in this test arithmetic mean of the three attempts excluding the best and the worst was recorded as the score of the subject. ¹⁸

Upper limb co-ordination was determined according to the two manners-

In case of catching test item the tester was standing at a distance of ten feet from the subject and tosses tennis ball by under hand in a slightly arched path so that it comes down between the subjects shoulder and waist. The subject was asked to catch the ball using both hands. The tester tosses the ball five times after giving a practices toss. The number of correct catches out of the given five tosses was recorded as the score of the test item

In case of throwing a ball at a target a circular target of two inches diameter was marked on a plain wall at a height of 5 to 8 feet from the ground. A restraining line was marked at a distance of five feet from the wall the subject was asked to stand behind the restraining line with a tennis ball in his hand to throw it at the target with his

preferred hand. One practice throw and five test throws were allowed to each subject the number of times, the tennis ball hits the target out of five attempts was recorded as the score.

In case of eye –foot co-ordination test the floor area was painted black to indicate foot placement pattern with foot prints as markings about 12-15 inches apart. The foot placement pattern has been shown in figure 1.

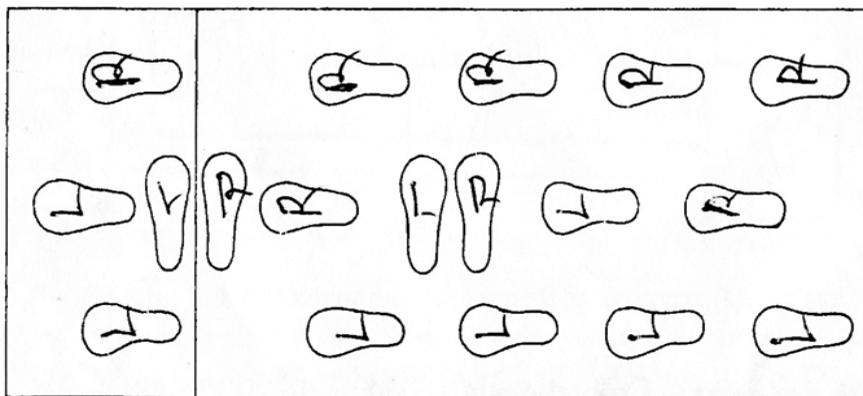


Figure 1: Foot placement pattern

After giving demonstration of the tests the tester asked the subjects to hop correctly according to the marked foot prints as quickly as possible, on giving the start signal. The number of errors while placing the foot according to the foot prints that was marked and recorded. It is to be noted that the subject having hopped all the footprints correctly i.e. according to the foot print pattern was awarded with best score i.e. zero. Here the number of errors were recorded, higher score indicates less coordination where as lower score indicates higher co ordination.

The collected data were analyzed using statistical methods. Mean and Standard Deviation were calculated for each parameters of



each group. The significance of difference between the mean values of two groups of subject was tested using Student's 't' test with microsoft origin 7.0 The level of significance chosen was 0.01 levels.

Results

From the table 1 it has observed that the Mean value and the SD of age marching group and Non-marching group were 13.59yrs \pm 0.5 and 13.64 yrs \pm 0.49 on the other hand Mean value and SD of height of Marching group and Non-marching group were 139.1cm \pm 8.18 and 138.61cm \pm 11.09 and the Mean value and SD of weight Marching group and Non Marching group were 29.23 kg \pm 5.05 and 34.12 kg \pm 13.02 respectively.

Table 1: The Mean and SD of personal data of marching and non-marching group (n=250).

Personal data	Group	
	Marching (Mean \pm SD)	Non-marching (Mean \pm SD)
Age (Yrs.)	13.59 \pm 0.5	13.64 \pm 0.49
Height (cm)	139.1 \pm 8.18	138.61 \pm 11.09
Weight (kg)	29.23 \pm 5.05	34.12 \pm 13.02

SD: Standard deviation

Table 2 represents the Mean \pm SD value of hand reaction time of the subjects of marching group before and after experimental time period. t-test (one tail) for paired group was performed to observe the significant changes of the hand reaction time before and after experimental time period. It was observed that the t-value was greater than the corresponding t value at 0.01 level of confidence at df = 42. Therefore the 't' value was significant ($P < 0.01$) so marching has significant effect for increase of hand reaction time. In case of control group, they were not undergoing marching activity during the said time period. As the t-value was even lower than that of the critical t-value at 0.05 level of confidence at df=42 therefore, 't' value was not significant,



so for control group hand reaction time was not increased significantly ($P>0.05$).

Table 2 also represents the Mean \pm SD value of foot reaction time of the subjects of marching group before and after experimental time period. t-test (one tail) for paired group was performed to observe the significant changes of the foot reaction time before and after experimental time period. It was observed that the t-value was greater than the corresponding t value at 0.01 level of confidence at $df = 42$. Therefore the 't' value was significant ($P<0.01$) so marching has significant effect for increase of foot reaction time. But, in case of control group, they were not undergoing marching activity during the said time period. As the t-value was even lower than that of the critical t-value at 0.05 level of confidence at $df=42$, therefore, 't' value was not significant, so for control group foot reaction time was not increased significantly ($P>0.05$).

Table no 2: Comparison of hand reaction time and foot reaction time of experimental group (marching) and control group (not-involve in marching activity) before and after experimental time period (n=250).

Types of experiments	Groups	Test	Mean \pm SD	t-value	Probability level of significant of t-value
Hand reaction time	Experimental	Pre-test	0.704 \pm 0.059	2.436	$P<0.01$
		Post test	0.578 \pm 0.086^a		
	Control	Pre-test	0.719 \pm 0.07	0.12	$P>0.05$
		Post test	0.742 \pm 0.078 ^b		
Foot reaction time	Experimental	Pre-test	0.652 \pm 0.052	2.528	$P<0.01$
		Post	0.714 \pm 0.069		



	test	^a		
Control	Pre-test	0.69 ± 0.080	0.0004	$P > 0.05$
	Post test	0.704 ± 0.039 ^b		

SD: Standard deviation, ^a $P < 0.01$ and compared to pre-test value of experimental group using Student's 't' test. ^b $P > 0.05$ and compared to pre-test value of control group using Student's 't' test.

Table 3 represents the Mean ± SD value of upper limb coordination of the subjects of marching group before and after experimental time period. t-test (one tail) for paired group was performed to observe the significant changes (i.e increment and decrement) of the upper limb coordination before and after experimental time period. It was observed that the t-value was greater than the corresponding t value at 0.01 level of confidence at $df = 42$. Therefore the 't' value was significant ($P < 0.01$) so marching has significant effect for increase of upper limb coordination. In case of control group as the t-value was even lower than that of the critical t-value at 0.05 level of confidence $df = 42$ therefore, 't' value was not significant, so for control group upper limb coordination (Catching Ball) was not increased significantly ($P > 0.05$) for not participating in marching activity.

Table 3 also represents the Mean ± SD value of upper limb coordination of the subjects of marching group before and after experimental time period. t-test (one tail) for paired group was performed to observe the significant changes of the upper limb coordination before and after experimental time period. It was observed that the t-value was greater than the corresponding t value at 0.01 level of confidence at $df = 42$. Therefore the 't' value was significant ($P < 0.01$) so marching has significant effect for increase of upper limb coordination. On the other hand, in case of the control group the



subjects were not undergoing marching activity during the said time period. As the t-value was even lower than that of the critical t-value at 0.05 level of confidence at $df=42$, therefore, 't' value was not significant, so for control group upper limb coordination (throwing the ball) was not increased significantly ($P>0.05$).

On the other hand table 3 also represents the Mean \pm SD value of eye foot coordination of the subjects of marching group before and after experimental time period. t-test (one tail) for paired group was performed to observe the significant changes of the Eye foot coordination before and after experimental time period. It was observed that the t-value was greater than the corresponding t value at 0.01 level of confidence at $df = 42$. Therefore the 't' value was significant ($P<0.01$) so marching has significant effect for increase of eye foot coordination. In case of the experimental group the subjects were not undergoing marching activity during the said time period. As the t-value was even lower than that of the critical t-value at 0.05 level of confidence at $df=42$. Therefore, 't' value was not significant, so for control group eye foot coordination was not increased significantly ($P>0.05$).

Table 3: Comparison of upper limb coordination -catching of ball, throwing of ball and eye-foot coordination of experimental group (marching) before and after experimental time period (n=250).

Types of experiments	Groups	Test	Mean \pm SD	t-value	Probability level of significant of t-value
Catching of ball	Experimental	Pre-test	3.86 \pm 1.08	2.536	$P<0.01$
		Post test	4.82 \pm 0.39_a		
	Control	Pre-test	4.32 \pm 0.78	1.62	$P>0.05$
		Post test	4.8 \pm 1.32 ^b		



Throwing of ball	Experimental	Pre-test	2.09±1.26	2.702	$P < 0.01$
		Post test	3.92±0.99^a		
	Control	Pre-test	2.28 ± 1.19	0.33	$P > 0.05$
		Post test	2.36±0.7 ^b		
Eye-foot coordination	Experimental	Pre-test	11.99±2.29	2.25	$P < 0.01$
		Post test	14.15±1.18^a		
	Control	Pre-test	11.91 ± 3.11	1.42	$P > 0.05$
		Post test	11.18±2.29 ^b		

SD: Standard deviation, ^a $P < 0.01$ and compared to pre-test value of experimental group using Student's 't' test. ^b $P > 0.05$ and compared to pre-test value of control group using Student's 't' test.

Discussion

Reaction time is the amount of time required for the nervous system to receive and integrate incoming sensory information and then cause the body to react accordingly. Today the solution of the reaction time problem goes in different directions. In the field of data processing reaction time is often used as an experimental procedure. The difference in the reaction time in the two presented stimulations which differ in the degree of the task complexity points at the existence of a certain psychic process which takes part in the processing of additional degrees of the task complexity. Coordination is the ability to use the body parts and senses together to produce smooth efficient movements which are also essential for various sports movements to be occur like as hand eye coordination in hitting a ball with cricket bat and the co-ordination to use the opposite arm and leg when sprinting. Furthermore, recent research also indicates correlations between gross-



motor skill and school (academic) performance.^{5, 7, 12} Diamond (2000) suggests that both motor and cognitive performance share a common brain structure.¹³ Piek et al. (2008) noted that children who have better gross motor skills may be able to process information better and faster, which helps cognitive performance.⁵ Motor development attains landmark significance during early childhood. Coordination primarily involves movements requiring sequential and simultaneous use of both sides of the body with a high degree of "rhythmicity."

Marching is one of the main and fundamental rhythmic activities. There are several disciplinary approach have been followed in the form of standing, walking, changing direction of the limbs of the body with proper command in a synchronized way of alleging limbs on commands. One has to be at his high level of mental alertness while receiving commands and to react quickly. Therefore, in our present study we have selected the two important parameters namely reaction time and coordination which are very essential to achieve better performance in marching. In the present investigation initially the data were taken two times for both the two group. It was observed that for control group who were not involved in marching activity the reaction time and co ordination has not increased significantly ($P>0.05$) whereas in case of experimental group who were involved actively in marching both the co ordination and reaction time were increased significantly ($P<0.01$).

Conclusion

In summary, it can be concluded that marching has profound impact on development of reaction time and coordinative abilities in school students. Regarding its importance in movement education, body and space awareness this activity should be included in school physical



education programmed to achieve better development of motor skill, movement awareness in an optimized way.

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INFLUENCE OF SWISS BALL TRAINING ON SELECTED MOTOR FITNESS VARIABLES AMONG BADMINTON PLAYERS

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Introduction

Among the indoor games, Badminton occupies a place of pride both as an individual as well as team sport in spite of frequent changes that have occurred in various aspects of competition pertained to the game including, fitness level, skills, strategies and tactics. Scientific pedagogies and innovative approach have made the game more performance oriented than ever before. Concerning Badminton athletes' physical characteristics, several factors contribute to the success in the sport, including technique and tactics, psychological preparation and game strategy (Chint et al., 1995). Physical characteristics and body composition have been known to be fundamental to excellence in athletic performance (Mathur 1985). Swiss balls are large, heavy-duty inflatable balls with a diameter of 45 to 75 cm (18 to 30 inches). The Swiss ball is also known by a number of different names, including exercise ball, gym ball, Pilate's ball, sports ball, fit or fitness ball, stability ball, therapy ball, yoga ball, balance ball, body ball, or birth ball. Swiss balls offer you a fun, safe and highly effective way to exercise.

Objective of the Study

The purpose of the study was to investigate the impact of Swiss ball training programme on selected motor fitness variables among Badminton players. It was hypothesized that there would have been a



significant effect of twelve weeks Swiss ball training programme on selected motor fitness variables among Badminton players.

Methodology

For the present study 30 male Badminton players from Bharathidasan University, Tiruchirappalli, Tamilnadu were selected as subjects at random and their age ranged from 18 to 25 years. For the present study pre test – post test randomized group design which consists of control group and experimental group was used. The subjects were randomly assigned to two equal groups of fifteen each and named as Group 'A' and Group 'B'. Group 'A' underwent Swiss ball training and Group 'B' underwent no training. Speed and agility was measured by 50 meters dash and shuttle run respectively. The data was collected before and after twelve weeks of training. The data was analyzed by applying Analysis of Co-Variance (ANCOVA) technique to find out the impact of Swiss ball training programme on selected motor fitness variables among Badminton players. The level of significance was set at 0.05.

Results and Discussions on Findings

The findings pertaining to analysis of co-variance between experimental group and control group on selected motor fitness variables among Badminton players for pre-post test respectively have been presented in table No.1 to 2.

Table - 1: ANCOVA between Experimental Group and Control Group on Speed of Badminton Players for Pre, Post and Adjusted Test

	Experimental Group	Control Group	Source of Variance	Sum of Squares	df	Mean Square	F
Pre Test Mean	8.61	8.68	BG	0.03	1	0.03	0.16
			WG	5.61	28	0.20	
Post Test Mean	7.83	8.64	BG	4.89	1	4.89	34.35*
			WG	3.99	28	0.14	
Adjusted Post Mean	7.84	8.62	BG	4.52	1	4.52	42.42*
			WG	2.87	27	0.10	

** Significant at 0.05 level.

df: 1/27 = 4.21

Table No. 1 revealed that the obtained 'F' value of 42.42 was found to be significant at 0.05 level with df 1, 27 as the tabulated value of 4.21 required to be significant at 0.05 level. The same table indicated that there was a significant difference in adjusted means of speed of Badminton players between experimental group and control group.

The graphical representation of data has been presented in figure No.1

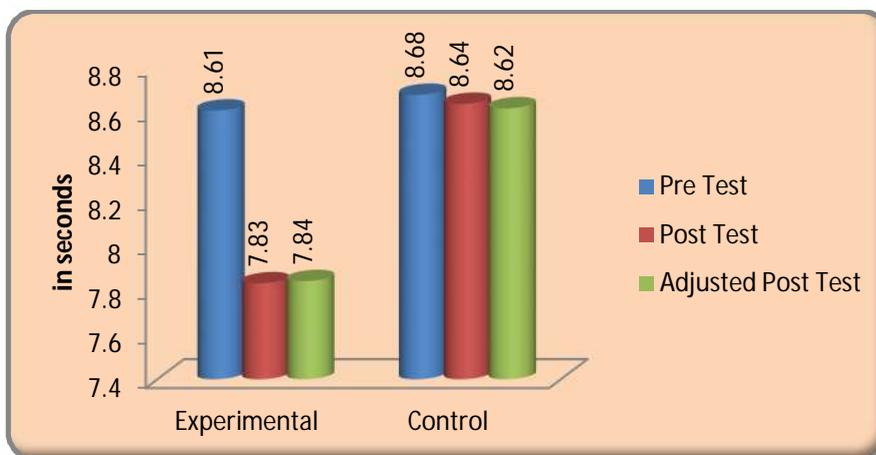


Figure: 1 Comparisons of Pre - Test Means Post - Test Means and Adjusted Post - Test Means for Control group and Experimental Group in relation to Speed

Table - 2: ANCOVA between Experimental Group and Control Group on Agility of Badminton Players for Pre, Post and Adjusted Test

	Experimental Group	Control Group	Source of Variance	Sum of Squares	df	Mean Square	F
Pre Test Mean	18.13	17.88	BG	0.46	1	0.46	0.29
			WG	44.84	28	1.60	
Post Test Mean	16.97	17.69	BG	3.83	1	3.83	14.62*
			WG	7.34	28	0.26	
Adjusted Post Mean	16.97	17.69	BG	3.80	1	3.80	13.97*
			WG	7.34	27	0.27	

** Significant at 0.05 level.

df: 1/27 = 4.21

Table No. 2 revealed that the obtained 'F' value of 13.97 was found to be significant at 0.05 level with df 1, 27 as the tabulated value of 4.21 required to be significant at 0.05 level. The same table indicated that there was a significant difference in adjusted means of agility of Badminton players between experimental group and control group.

The graphical representation of data has been presented in figure No.2

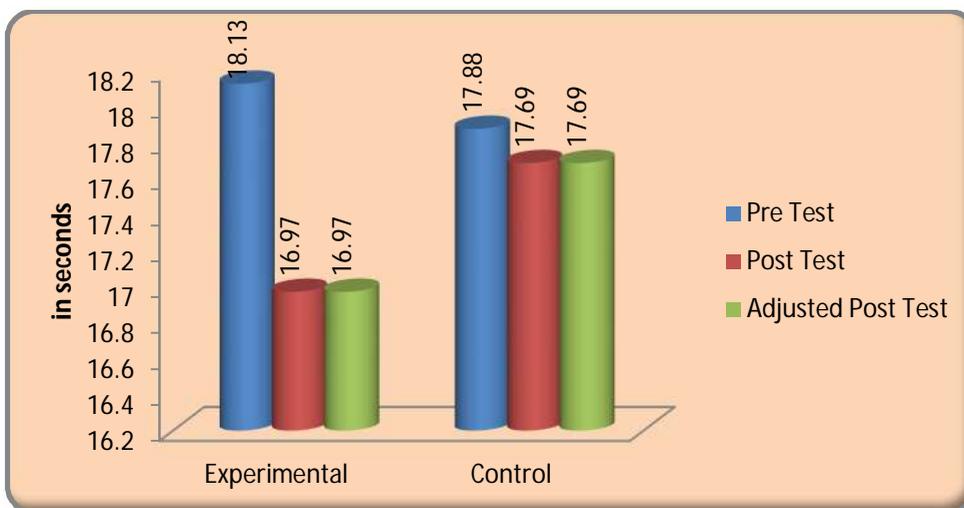


Figure: 2 Comparisons of Pre - Test Means Post - Test Means and Adjusted Post - Test Means for Control group and Experimental Group in relation to Agility

In case of motor fitness variables i.e. speed and agility the results between pre and post (12 weeks) test has been found significantly higher in experimental group in comparison to control group. The findings of the present study have strongly indicates that Swiss ball training of twelve weeks have significant impact on selected motor fitness variables i.e., speed and agility of Badminton players. Hence the hypothesis earlier set that Swiss ball training programme would have been significant impact on selected motor fitness variables in light of the same the hypothesis was accepted.



Conclusions

On the basis of findings and within the limitations of the study the following conclusions were drawn: Significant effect of Swiss ball training was found on speed and agility.

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IMPLEMENTATION OF TIME EFFICIENT ARCHITECTURE FOR COMPRESSIVE SENSING ALGORITHM

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I. Introduction

Compressivesensing is a signal processing technique for efficiently acquiring and reconstructing a signal, by finding solutions to underdetermined linear system. This takes advantage of signal's sparseness or compressibility in some domain, allowing the entire signal to be determined from relatively few measurements. A common goal of signal processing is to reconstruct a signal from a series of sampling measurements. In general, this task is impossible because there is no way to reconstruct a signal during the times that the signal isn't measured. Nevertheless, with prior knowledge or assumptions about the signal, it turns out to be possible to perfectly reconstruct a signal from a series of measurements [1].

The main idea of the Nyquist-Shannon sampling theorem is that if you have prior knowledge about the signal's frequencies, you need fewer samples to reconstruct the signal. The idea of compressed sensing is that, if knowledge about a signal's sparsity is given, the signal may be reconstructed with even fewer samples than the Nyquist-Shannon theorem requires [1]. CS relies on the empirical observation that many types of signals or images can be well-approximated by a sparse expansion in terms of a suitable basis i.e. by only a small number of non-zero coefficients. A compression is obtained by simply storing only the largest basis coefficients. When reconstructing the signal the non-

stored coefficients are simply set to zero. This is certainly a reasonable strategy when full information of the signal is available [2].

In the following chapters, OMP algorithm is described along with its whole unit and matrix inverse unit. The hardware architecture of OMP using pipelining process and unfolding technique is elaborated with the MATLAB as well as VHDL results.

II. OMP Algorithm

OMP is one of the earliest methods for sparse approximation. Sparse approximation which is also known as sparse decomposition is the problem of estimating a sparse multi-dimensional vector satisfying a linear system of equations given high dimensional observed data and a design matrix. Find sparse x such that $\Phi x = y$ where y is a target signal and Φ is a known matrix. Generically, this formulation is referred to as sparse approximation. Compressive sampling refers to a specific type of sparse approximation problem [3].

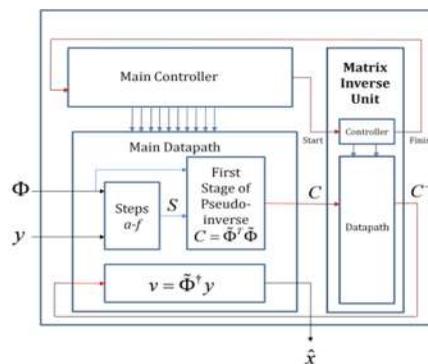


Fig. 1. OMP Unit^[4]

The reconstruction system requires two inputs, the sampling matrix Φ and the measurement vector y . The output of the system \hat{x} is an approximation of the original signal x . If x is an m -sparse signal, then we need to find the m columns of Φ which contribute to y . In each iteration, we choose the column of Φ which is best correlated with the

remaining part of y . We then determine its contribution, subtract it from y , and perform the next iteration on the residual vector. After finding the relevant columns of Φ , the values of the signal are found solving an over-determined least squares equation [4].

The first stage in OMP signal recovery is to find the columns of the sampling matrix Φ which contributed to the measurement vector y . These are the indices at which the original signal x has nonzero entries. Finding the values of the reconstructed signals involves solving the minimization problem. This equation is generally solved using the Moore-Penrose pseudo inverse which is defined as

$$\Phi^\dagger = (\Phi^T \Phi)^{-1} \Phi^T \quad (1)$$

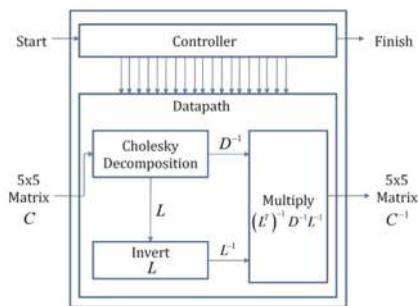


Fig. 2. Matrix Inverse Unit^[4]

A matrix inversion unit is shown in fig. 2. It is stand-alone unit which receives a start signal from the main controller telling it that the input matrix C is ready, and sends a finish signal in return stating that the matrix inversion is complete and that the output is ready. The inverse of C is then used by the main data path in order to reconstruct the original signal. Fig.1. shows a block diagram for the entire OMP design [4].

The restricted isometric property (RIP) requires that all column sub-matrices of a certain size of the measurement matrix are well-conditioned. This is where probabilistic methods come into play because



it is quite hard to analyze these properties for deterministic matrices with minimal amount of measurements. The perfect reconstruction of signal using OMP is only possible if RIP condition of it is satisfied i.e. $\delta_{k+1} < 1/\sqrt{2k}$.

Algorithm of OMP [3] is shown below:

<ul style="list-style-type: none"> • Input. A signal $\mathbf{u} \in \mathbb{R}^m$, a matrix $\Phi \in \mathbb{R}^{m \times N}$ • Output. A sparse coefficient vector $\mathbf{x} \in \mathbb{R}^N$ <hr/> <ol style="list-style-type: none"> 1) Initialize. Set the index set $\Omega_0 = \emptyset$, the residual $\mathbf{r}_0 = \mathbf{u}$, and put the counter $k = 1$. 2) Identify. Find a column n_k of Φ that is most strongly correlated with the residual: <div style="text-align: center; margin: 5px 0;"> $n_k \in \arg \max_n \langle \mathbf{r}_{k-1}, \varphi_n \rangle \quad \text{and}$ $\Omega_k = \Omega_{k-1} \cup \{n_k\}.$ </div> 3) Estimate. Find the best coefficients for approximating the signal with the columns chosen so far. <div style="text-align: center; margin: 5px 0;"> $\mathbf{x}_k = \arg \min_{\mathbf{y}} \ \mathbf{u} - \Phi_{\Omega_k} \mathbf{y}\ _2.$ </div> 4) Iterate. Update the residual: <div style="text-align: center; margin: 5px 0;"> $\mathbf{r}_k = \mathbf{u} - \Phi_{\Omega_k} \mathbf{x}_k.$ </div> <p style="margin: 5px 0;">Increment k. Repeat (2)–(4) until stopping criterion holds.</p> 5) Output. Return the vector \mathbf{x} with components $x(n) = x_k(n)$ for $n \in \Omega_k$ and $x(n) = 0$ otherwise.
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III. Time Efficient OMP Architecture Using Pipelining and Unfolding

Hardware architecture of OMP is given in fig 3. The input \mathbf{y} (measurement vector) and ϕ (dictionary matrix) is given to each correlation block. The input \mathbf{y} is similar to all correlation blocks whereas the first column of ϕ is given to first correlation block, second column of ϕ to second correlation block and so on. The first stage consists of correlation block where multiplier and accumulator are present. The complete process of correlating is elaborated in fig 4. This stage requires 12 clock pulses. The index and its respective value from each correlation block is given to the “max” block as shown in fig.3. Out of n columns, it will indicate which column is maximum (say 5th

column as an example) so the index is 5. From the “max” block the maximum index is known and is given to the next stage i.e. ‘ ϕ ’ block. The second stage requires 7 clock pulses.

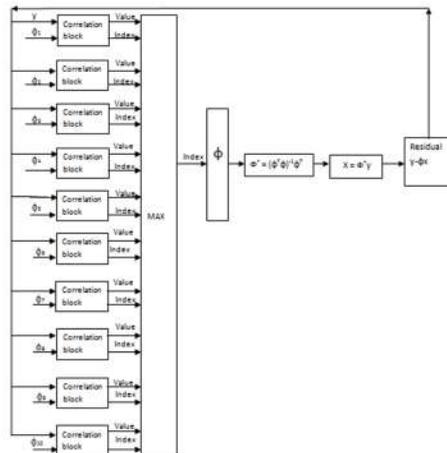


Fig. 3. Hardware Architecture of OMP

The ϕ block signifies the ϕ matrix to have only that column of ϕ with non-zero values and all other remaining columns of ϕ are zeroes. Here, which index has the non-zero values is known to us from the maximum block. For the next iterations, other column of ϕ is non-zero. Depending upon that, the residual is updated and the process follows. This third stage requires 1 clock pulse. The fourth stage is about matrix inverse unit where the inverse of ϕ is needed. But it cannot be done easily so we are going for Moore-Penrose pseudo inverse where a technique called alternative cholesky decomposition is used as it is easy to compute and complexity is also less because it does not contains square root unlike cholesky decomposition. It needed 31 clock pulses to compute this pseudo inverse.

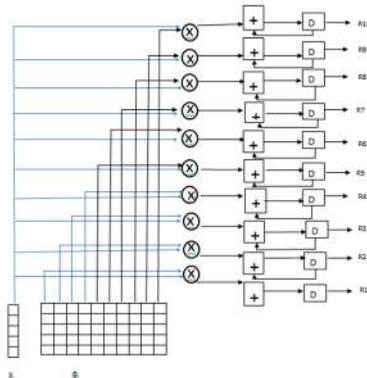


Fig. 4. Maximum Correlation finding block

The result of ϕ^\dagger is multiplied with y which gives the sparsity x , this block needed 8 clock pulses. The next block consists of residual i.e. $y - \phi x$. After subtracting the residual from the original y , the output is again fetched to the first stage to compute the required iterations. Here as we have taken $k=5$ as sparsity, 5 iterations are required to complete the hardware architecture of OMP. For the residual block, just a clock pulse is required. Thus to complete one iteration, 60 clock pulses are needed.

Pipelining comes from the idea of a water pipe i.e. continue sending water without waiting the water in the pipe to be out. It leads to a reduction in the critical path which can be exploited to either increase the clock speed (or sampling speed) or reduces the power consumption at same speed in a DSP system. Therefore the effective sampling speed is increased by the level of parallelism[5]. Pipelining reduces the effective critical path by introducing pipelining latches along the critical data path. Fig. 5. shows how the pipelining process is done to achieve the faster sampling rate.

Thus the total runtime of OMP architecture using pipelining = $60 \times 5 \times 2.555 \text{ ns} = 0.76 \mu\text{s}$

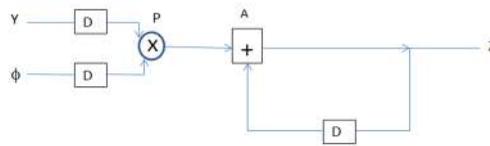


Fig. 5. Pipelining Technique

The speed of a DSP architecture (or the clock period) is limited by the longest path between any two considered latches. This longest path or the “critical path” can be reduced by suitably placing the pipelining latches in the DSP architecture. The pipelining latches can only be placed across any feed-forward cutset of the graph. We can arbitrarily place latches on a feed-forward cutset of any FIR filter structure without affecting the functionality of the algorithm.

Unfolding is transformation technique that can be applied to a DSP program to create a new program describing more than one iteration of the original program. More specifically, unfolding a DSP program by the unfolding factor J creates a new program that describes J consecutive iterations of the original program. Unfolding has applications in designing high-speed and low-power VLSI architectures such that it unfolds the program to reveal hidden concurrencies so that the program can be scheduled to a smaller iteration period, thus increasing the throughput of the implementation [5]. Thus the total runtime of OMP architecture using unfolding

$$= 60 \times 5 \times 1.366 \text{ ns} = 0.4 \mu\text{s}$$

High speed is achieved and throughput is increased by using the unfolding technique as shown in fig. 6 which further reduces half of the runtime resulted from the pipelining process.

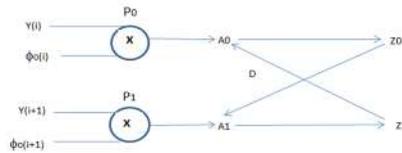


Fig. 6. Unfolding Technique

Algorithm for unfolding is

1. For each node U in the original DFG, draw J node U₀ , U₁ , U₂ , ..., U_{J-1} .
2. For each edge U → V with w delays in the original DFG, draw the J edges U_i → V_{(i + w)%J} with (i+w)/J delays for I = 0, 1, ..., J-1.

IV. Results :MATLAB Simulation

```

>> A
A =
     4    12   -16
    12    37   -43
   -16   -43    98

>> L
L =
     2     0     0
     6     1     0
    -8     5     3

>> transpose(L)
ans =
     2     6    -8
     0     1     5
     0     0     3
    
```

Fig. 7. Cholesky Decomposition of Input A

The fig.7 gives the result of matrix inverse unit of input matrix A by undergoing cholesky decomposition(CD) where we got the lower triangular matrix(L) and the upper triangular matrix(U). The formulae to compute CD are

$$L_{j,j} = \sqrt{A_{j,j} - \sum L_{j,k} L_{j,k}^*} \quad (2)$$

$$L_{i,j} = 1/L_{j,j} (A_{i,j} - \sum L_{i,k} L_{j,k}^*) \text{ s.t } i > j \quad (3)$$

```

New to MATLAB? Watch this video, see Demos, or read Getting Started.

>> A
A =
     4     12    -16
     12     37    -43
    -16    -43     99

>> L
L =
     1     0     0
     3     1     0
    -4     5     1

>> D
D =
     4     0     0
     0     1     0
     0     0     9

>> L'*L
ans =
     1     3    -4
     0     1     5
     0     0     1

>> L'*diag(D)
ans =
     4     0     0
     0     1     0
    -4     5     9
    
```

Fig. 8. Alternative Cholesky Decomposition of Input A

The fig.8 gives the result of matrix inverse unit of input matrix A by undergoing alternative cholesky decomposition where we got the lower triangular matrix(L), the diagonal matrix and the upper triangular matrix. The formulae to compute ACD are $L_{i,j} = 1/D_{j,j}$ ($A_{i,j} - \sum L_{i,k}L_{j,k}D_{k,k}$), s.t $i > j$ (4)

$$D_{i,i} = A_{i,i} - \sum L_{i,k}^2 D_{k,k} \text{ and } L_{i,i} = 1 \text{ (5)}$$

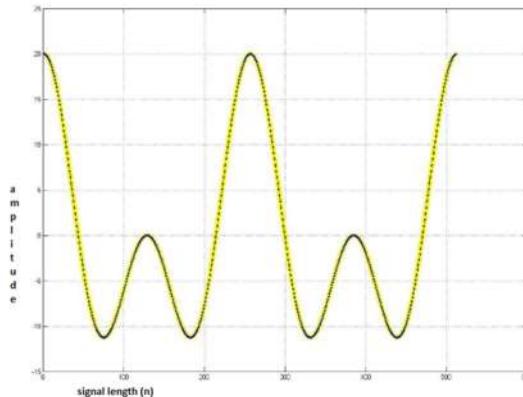


Fig.9. Reconstructed Signal Without Noise Using OMP Algorithm

The fig.9 gives the reconstruction of the input signal when the signal sparsity (s)=5, measurement(m)=100 and signal length(n)=512.

The yellow colour (straight line) signifies the input signal and the blue colour (dotted line) signifies the reconstructed signal.

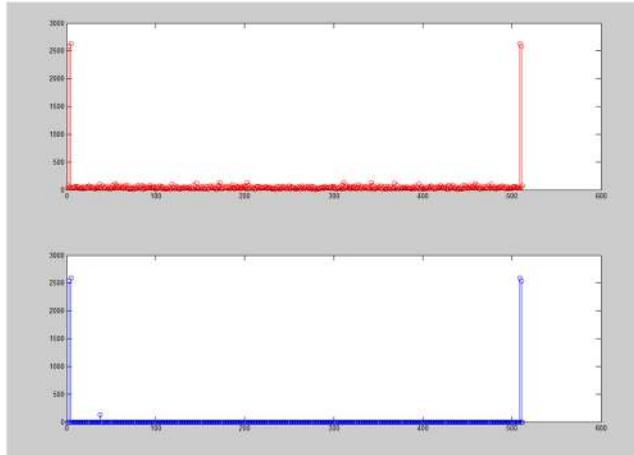


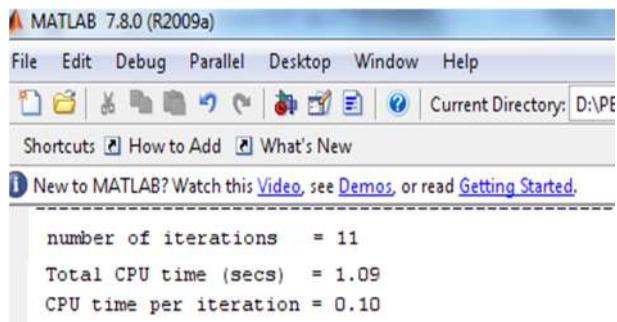
Fig. 10. Frequency Spectrum of fig.9

The fig.10 gives the frequency spectrum of fig.9 when the signal sparsity (s)=5, measurement(m)=100 and signal length(n)=512. The red colour signifies the input signal and the blue colour signifies the reconstructed signal. As we can see the exact recovery of sparsed signal is achieved.

Table 1. Comparison of CPU Computation Time between CD and ACD

Decomposition	Elapsed time
Cholesky decomposition (CD)	3.370ms
Alternative Cholesky decomposition (ACD)	6.432ms

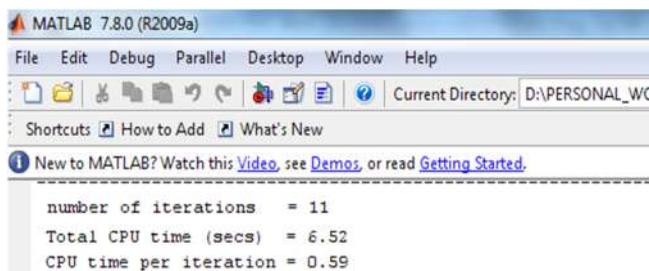
The cholesky decomposition of a positive definite matrix A is a decomposition of the form $A = LL^*$ where L is a lower triangular matrix with real and positive diagonal entries and L^* denotes the conjugate transpose of L . Common way of inverting positive definite matrix is cholesky decomposition (CD) but this involves finding square roots, which wastes time and area thus, we choose to use alternative cholesky decomposition (ACD) which does not require square root calculations[4], even though ACD requires more elapsed time as compared to CD as shown in table 1. ACD decomposes a matrix A into the product of three matrices, LDL^T , where L is a lower triangular matrix with ones on its diagonal and D is a diagonal matrix.



```
MATLAB 7.8.0 (R2009a)
File Edit Debug Parallel Desktop Window Help
Current Directory: D:\PE
Shortcuts How to Add What's New
New to MATLAB? Watch this Video, see Demos, or read Getting Started.
-----
number of iterations = 11
Total CPU time (secs) = 1.09
CPU time per iteration = 0.10
```

Fig. 11.MATLAB Result Of OMP

The fig.11 shows the MATLAB result of OMP. Here we have taken 11 iterations to compute the OMP. For these 11 iterations, the total CPU time is 1.09 sec. Thus CPU time per iteration is 0.10 sec.



```
MATLAB 7.8.0 (R2009a)
File Edit Debug Parallel Desktop Window Help
Current Directory: D:\PERSONAL_WC
Shortcuts How to Add What's New
New to MATLAB? Watch this Video, see Demos, or read Getting Started.
-----
number of iterations = 11
Total CPU time (secs) = 6.52
CPU time per iteration = 0.59
```

Fig. 12.MATLAB Result Of Basis Pursuit

The fig. 12 shows the MATLAB result of Basis Pursuit. Here we have taken 11 iterations to compute the Basis Pursuit. For these 11 iterations, the total CPU time is 6.52 sec. Thus CPU time per iteration is 0.59 sec. The same input is given to both OMP and Basis Pursuit and the results are compared. As we can see, the total CPU time is less in OMP as compared to Basis Pursuit.

VHDL Simulation

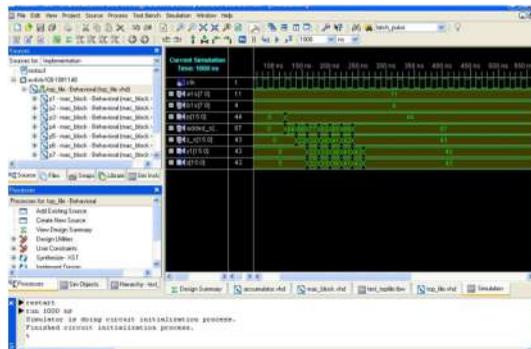


Fig.13. VHDL Simulation Result of 1Correlation Block

Infig.13, a1 and b1 are inputs which are multiplied together and given as product 'p'. Clock is enabled and the final output is z, added_s is the sum of the 'p' and z_s. The signal z_s is the 16 down to 1 of added_s.

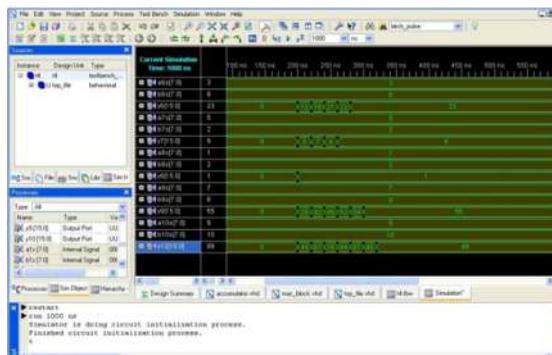


Fig. 14.VHDL Simulation Result Of 10 Correlation Block

In fig.14, a and b are inputs, clock is enabled and the final output is y. The procedure is same for all ten correlation blocks as explained for one correlation block in fig.13. The synthesis result of the maximum correlation block is shown in fig. 15.

VHDL Synthesis

Table 2. Timing Summary of Various Pipelines

Pipeline	Minimum Period (ns)	Maximum Frequency (MHz)
1	2.922	342.178
2	2.922	342.178
3	2.922	342.178
4	2.555	391.32

In table 2, we can see pipeline 4 has the minimum period which is taken as the efficient result of the pipelining process. The same goes for unfolding technique where pipeline 4 has the minimum period as shown in table 3, but the unfolding technique has almost twice the maximum frequency of the pipelining technique.

Table 3. Timing Summary of Unfolding

Pipeline	Minimum Period (ns)	Maximum Frequency (MHz)
1	1.592	628.356
2	1.592	628.356
3	1.592	628.356
4	1.366	732.064
5	1.699	588.071

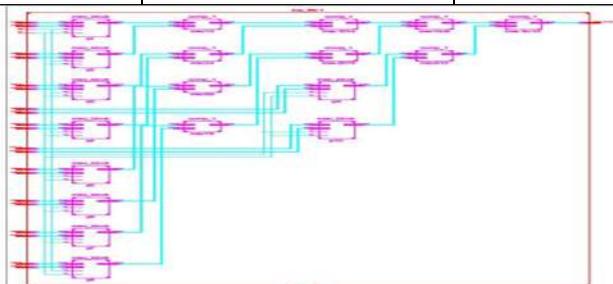


Fig. 15. VHDL Synthesis Result of the Maximum Correlation Block

Comparison with previous results

Table 4. Comparison Of Different Hardware

	Run Time
OMP Hardware [4]	0.024msec
Intel Core [4]	68msec
CUBLAS [4]	37.5msec
Proposed OMP Hardware Architecture using Pipelining	0.76 μ sec
Proposed OMP Hardware Architecture using Unfolding	0.4 μ sec

The runtimes of OMP hardware architecture using pipelining and unfolding are compared with other hardwares as shown in table 4. Thus the runtime of OMP hardware architecture using unfolding is half of the same architecture using pipelining. Even though pipelining process also reduces the runtime from the previous result, the unfolding technique is more efficient.

V. Conclusion And Future Scope

A Hardware implementation of the Orthogonal Matching Pursuit Algorithm that is capable of reconstructing sparse signals is presented. The MATLAB simulation of the said Algorithm is done. The simulation and synthesis of the same through VHDL coding by using ISE software is done. The Pipelining Technique is used to enhance the clock frequency of the system. The parallel processing in the form of Unfolding is used to enhance the Input/output speed in turn overall throughput. Using Pipelining and Unfolding Technique, time efficient hardware architecture for compressive sampling reconstruction (Orthogonal Matching Pursuit) is made and throughput is achieved in terms of microseconds.



The implementation of the simulated input is done. The practical implementation on single dimensional signals and images is the extension of the project.

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ORGANIZATION AND ADMINISTRATION OF CHILD WELFARE

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The destiny of any nation depends on the well being of the children. "The child is the father of the man" said Wordsworth. What he obviously meant is that the productiveness of an adult depends on the opportunities he has to grow and develop as a child.¹ From this follows that ultimately the quality of a nation depends on the attention it pays to its children. Echoing the Wordsworthian concern, Nehru went beyond regarding children as a national asset, describing them as a potential cementing force in the world. As the child is the country's greatest asset, his welfare should be the country's greatest interest.²

Children are our future and our most precious resource. The quality of tomorrow's world and perhaps even its survival will be determined by the well being, safety the physical and intellectual development of children today. To predict the future of a nation, it has been remarked, one need not consult the stars; it can more easily and plainly be read in the faces of its children. Children are the mirror of a nation. Abraham Lincoln nicely explained the role of the child when he said:

"A child is a person who is going to carry on what you have started. He is going to sit, where you are sitting, and when you are gone to attend to those things which you think are important. You may adopt all the policies you please, but how they are carried out depends on him. He will assume control of your cities, states, and nations. He is going to move in and take over your churches, schools, universities and



corporations. All your books are going to be judged, praised or condemned by him. The fate of humanity is in his hands.”³

Nearly one third of the world’s population is children under fifteen years of age. Children are most vulnerable to exploitation and abuse. Although children represent the future generation of citizens and leaders, resources for them are decreasing at both family and national levels due to the impact of structural adjustment programmes and debt. Many children face great physical and emotional stress within the family and wider society, and there is evidence to suggest that negative experiences in childhood can result in social problems in adulthood.⁴ Therefore, specific concentration is being given to the efforts to improve the life and opportunities of the children. Interest in the field of child development began early in the 20th century and tended to focus on abnormal behaviour.

CHILD WELFARE AND DEVELOPMENT

A primary purpose of the field of social welfare is to strengthen family life. Within the wide range of social welfare programmes, child welfare is principally concerned with the well being of the child and his family and more broadly with the promotion of the welfare of all children and young persons. Movement toward the attainment of child welfare goals is found in a variety of social welfare programmes, which comprise different attempts to help people deal effectively with the social realities of their everyday lives and cope with the social, economic, political, and emotional ills, which affect children. Child welfare programmes and services stand as one of society’s organized expressions of conviction about the work of the child and his family and the child’s right as a developing human being and future adult citizen.⁵ It is some time argue that we should invest our energy in reaching children because we can reach them more easily than adults and because “they have their whole life before them”.⁶



The well being of the child, the image of a happy and healthy child, the nation of every child having an opportunity to be active to his own full potentiality, and a norm of stable family life in every community are child welfare goals to which the majority of citizens probably would subscribe to. We find these ideas or goals coupled with some basic principles. Every child is entitled to an opportunity to develop fully his own unique potentialities. The child's best chance for happiness and optimum growth and development is usually with his own family. The parents have the right to rear their children according to their own beliefs and values and without outside interference. The strengthening of family life which strengthens the economic security is the basic purpose of child welfare.⁷

The child welfare services seek to promote the healthy growth and development of children and meet their needs either through direct assistance or through assistance to parents or families. Supplying or supplementing family income so that parents can maintain a home for their children is usually the first such service to be provided. Assistance, usually by means of a public assistance programme may range from the distribution of food, medicine, and clothing to complex systems of social insurance. In addition to programmes of general family relief, special assistance to broken families is often provided.

The welfare of children available to all children as well as services includes services targeted to specific groups of children. It includes work with families who ask for help with the stresses of parenting and work with families who are involuntary clients. For the practical reasons they include only educational, recreational and medical services.⁸ Child welfare services that enhance the growth and development of children in their own families tend to be valued by the community. These are services designed to support family life. Every child would have a chance for education commensurate with his



individual capacity, needs, and interests, and a chance to play and to develop a feeling of adequacy and self-sufficiency as a part of a group.

Every child would be protected from exploitation in pre-mature and harmful labour. If the child had special needs, he would have special services and social safeguards ready to help him. Children born out of wedlock could thus find protection. Children suffering personality and behaviour disorders would have early identification and treatment. Children in depressed area would have the special help necessary to make their opportunities comparable to those of the more fortunately situated. Every child should have the kind of care he needs. Aids and services have been developed by public and private agencies in nearly all communities to help families to care for children in their own homes. In this event an agency designed to provide the form of care needed takes over the child welfare responsibilities. This child is never the center of attention; he has his own place in the scheme, and this gains importance, as he grows older.

We find that children need more than satisfaction of their physical needs for their security. They need affection, approval and a sense of belonging. Satisfying of hunger is the first pleasure that the child knows and it is one of continuing importance. The child makes known that he has hunger pangs. But food doesn't always come to him at once. He discovers that feeding takes on a rhythmical regularity. Mother isn't always available. So he finds there is a self apart from the mother. And this self begins to take on a responsibility of adapting personality growth. Next he explores his surrounding and takes note of people who come and are useful to him.

NEED FOR THE PRESENT STUDY

The level of health like immunization against diseases, nutritional food, comfortable clothing and a home that offers protection and safety is minimum requirement of the children. Love and



understanding are emotional needs of all children, which are easy to state but difficult to fulfil in practice. If a child feels that the people around him are lovable and affectionate, he in turn, will feel friendly, develop trust and feel emotionally secure. A child also needs occasional affectionate pat on the back, which means recognition and appreciation. A child needs to grow at his own pace without being pushed ahead of his capacity or held back by being 'babied' and over protected. A child also needs constructive and creative activity both physical and mental. These needs have been articulated more fully in the declaration of rights of the child, unanimously adopted by the United Nations General Assembly in 1959 which includes -equal status for every child at birth, maternal protection and family care, health care and protection against diseases, adequate nutrition and adequate shelter, education, play and recreation, social protection irrespective of colour, race, language, etc, protection from work for child and from exploitation for youth, special care for physically mentally or socially handicapped children such as orphans, retarded children, etc and protection from racial, religious and other forms discrimination.

There is necessity of planning for the welfare of children. Twenty per cent of the zero aged children in under developed countries have died within a year. On the other side, many of the children have been dying during the following pre-school years or handicapped throughout their lives due to childhood disease or lack of adequate nutrition. Of those who survive until school age, many have not get to primary school and only a very small proportion have the chance of acquiring even a rudimentary education. Of those who leave primary school only a few will get vocational training and the majority of adolescent will swell the ranks of the unskilled and the unemployed. These will oblige the need for the study of development and welfare of the children. It is very necessary to develop much greater research efforts to understanding the level of child development and problems.



Child development has emerged as an important area of social sciences along with other scientific works. Social workers and educationists have been, for a long time, concerned more with child development and have contributed a great deal in focusing the attention of the people to the importance of several factors which should be taken care of in helping the children to develop fully. As a result of this exposure some of them might become more interested in developing their research competence in the area of child development and contribute later to scientific knowledge about the development of Indian children under Indian conditions. But, majority of the studies have covered the psychological and other related development aspects at national level. There is no systematic study regarding the various issues like problems, status, policies and programmes and its impact and administration of child welfare is not systematically studied at micro level. So the present study is intended to carry out the issues related to child welfare.

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MEANING OF LIFE AS I UNDERSTAND: AN INDIAN APPROACH

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Life is a quality. It is common to plants, animals and men. It distinguishes them from the inanimate existence such as a stone. Man breathes, animals breathe, but stones do not. Man moves, animals wonder but stones and mountains remain at the same place, unless man moves them from one place to another. As to the question plants also do not move, the answer is that there is difference between plant life on the one hand and the life of animals and men on the other. There is also difference between animal's life and human life. Rationality distinguishes men from the animals.

Life is said to be a series of actions and reactions between organism and environment. A plant cannot grow unless there is water, air and sunshine animals cannot survive if the environment is not congenial. Human life is a struggle to fulfil desires and aspirations against the environment. A child is born with hereditary traits no doubt, but for its development it has to act and react with the environment of Home neighbourhood, school and society in general.

A theist believes in the existence of God. Whatever happens in this universe is commanded by God. Without his will even a blade of grass cannot move. '*Tena vina tranamapina vicalati*'. Hence, life is a manifestation of 'Divine will' in matter. Madhava and Ramanuja are theistic philosophers. The Brahman of Ramanuja is a complex entity consisting of Ishwara, Cit and Acit. Cit and Acit are subordinate to Ishwara. They subserve the purpose of the Lord. For Madhva God



alone is supreme. He is the only independent reality. Everything else depends upon the will of God. For a Christian theological life is a creation of God. It reaches its culmination in man. 'Man is the crown of creation'.

The phenomenon of life is approached differently by the Sciences of Chemistry, Physics, Biology and Neurology. According to Chemistry life is the structural replication of enzymes. They are ensured by exactly reproduced nucleic acid molecules. In Physics Sir James Jeans maintains that space and time are mental constructs. There is one continuous stream of life. It runs through the entire nature. It permeates us all.

Driesch from his biological experiments concludes that life is an autonomous principle. He calls it 'entelechy'. According to him, it has no chemical basis, nor any location in space. It governs all vital processes such as assimilation circulation and reproduction. It is indivisible. It cannot be cut into pieces. With reference to the higher animals, especially man, he calls it a 'Psychoid'. Professor Randade coins a new word for it, 'spiriton'. It corresponds to the term 'Bindule' used by Jnaneswara and other mystics.

Mr. Head has his researcher in the field of Neurology. He says that Thalamus is the seat of emotion. It is a fact of significance. It implies that the intellect controls the emotion. The neurological discoveries point to the problems regarding the conflict and co-operation, the inhibition and summation of intellect and emotion, or of Jnana and Bhakti what is needed and valuable is a perfect harmony and co-operation between intellect and emotion.

So far I have analysed the meaning of life as outlined by the stand-points of Philosophy Psychology, Theology and Science, of course, for a common man life is a mystery, a mysterious quality pervading the whole of this universe. An elephant has life, so too an ant. A tiger is



alive, so too a man what seems to be important is how a life is led. In otherworld's, the meaning and value of life go together. That is why Paul Edwards in Encyclopaedia of Philosophy volume under the caption life discusses both meaning and value of life together.

But, I turn to ancient Upanishadic treatises and the contemporary Indian thinker Sri Aurobindo to explain and examine the meaning and value of life, of course with special reference to the 'life of a human being'.

In the Taittiriya Upanisad the doctrine of 'Kesa' is put forth. There are five 'Kosas' or sheaths: Anna, Praha, Manas, Vijnana and Ananda. Annamaya Kosa refers to the Physical, pranamaya kosa has reference to vital aspect. Manomaya Kosa signifies experience of the conscious, 'anandamaya Koas' represents a self-transcendent state. There the conflicts and confusions, typical of manomaya and vijnanamaya levels of life are overcome. Its essential mark is peace.

The word 'Jiva' is derived from the root 'Jeev, Jeevathi'. It means to continue breathing. The name signifies one of the two aspects of life's activity i.e., the Biological or unconscious such as breathing. Breathing goes on even when we are in deep sleep. 'Jeeva' is said to be 'Bhokta' and 'Karta' i.e., experimenter and agent. They together emphasise the conscious aspect of the activity. The principle of unconscious activity is termed 'Prana' and that of conscious activity 'manas' as stated above. The body, prana and manas together form a sort of 'empirical home' for the soul. Manas carries on the conscious side of the soul. It is aided by five organs of action and five kinds of knowledge. It co-ordinates the impressions received from the outside through the organs of knowledge such as eyes, and it resolves upon acting with the aid of organs of action such as speech or movement.

In our ordinary waking life, according to the Upanishads, we have the knowledge of namarupa, of name and form. That is, whatever



is thought of or spoken about is the particular. The mind and the senses work only within this realm. It is the empirical knowledge. It is of the finite. It is 'apara vidya' or lower knowledge.

The upanishads also speak of 'para vidya' or higher knowledge. It is the knowledge of Brahman or the highest reality. The higher knowledge may not give us the details about particular things. But it gives us an insight into the principle of their being on the knowledge of a lump of clay does in regard to everything that is made of clay. This is the view of Ramanuja and Bharatruprapancha. But according to Sankara Brahman transcends the very conditions of knowledge and consequently cannot be known: 'Speech and Thought recoil from it failing to find it' (*Yato Vacco Ninvantente Aprapya mansa saha*). Though we cannot know Brahman, we can be it. 'He who knows Brahma will be 'Brahma' (*Brahmavid, Brahmaiva bhavati*). Brahman is though not what it is. Brahma is fundamentally the same as ourself. Its existence is an immediate certainty, '*Tat tvam asi*', 'that thou art'.

The Upanisads take a wider view of life. Besides waking state they recognise dream state (*swapna*), state of dreamless sleep (*susupti*) and transcendental state (*turiya*).

Dream State: Here the organs of sense are wholly quiescent. They unite with the manas. In the waking state the manas receive from outside impressions it fashions a world of forms without any external aid and by itself. For this purpose, the material of waking hours, generally usual and auditory, is used. Though the dream-staff is revived impressions, it is different from reminiscence. It is felt as real for the time being as real as perceptual experience. The things dreamt of are apprehended as present and not as pertaining to the past.

Dreamless Sleep: This is the state of *susupti*. Here the manas as well as the sense is quiescent. As a result, there is a cessation of normal or empirical consciousness. Here we do not contrast one object



with another, nor even of the subject with the object. It is said that, in this state the self attains a temporary union with the absolute. However this is not the state of release. It only signifies that the consciousness of individuality is absent, although the individual continues to be. It is a state of non-reflective awareness. It is above all desire. It is characterised by peace and happiness.

Turiya state: It is not within the experience of ordinary person and hence outside the strict limits of empirical investigation. It arises when discursive thought is eliminated. Like the dreamless sleep, here there is withdrawal of normal consciousness, absence of desires and the manifestation of bliss. But the difference is that the self fully revels here, whereas in dreamless sleep its manifestation is dim. The Turiya is a mystic state. It has to be certified by a person with yogic power. But the truth is not beyond us. On the one hand, there is *susupti* and on the other *anandamaya* phase of experience the attainment of two states is the culmination of spirituality.

III

Socrates said that man is a rational animal. For Plato, Man is a social animal. According to Aristotle, Man is a political animal. But, no westerner (in general) said that Man is a spiritual being. It is Indian who emphasis the spiritual aspect of man. In his Magnum Opus Life Divine. Sri Aurobindo, puts forward his doctrine of spiritual ascent and descent, the processes of evolution and involution.

Basing on the Panca Kosas of the Taittiriya Upanishad, Aurobindo builds up his metaphysical categories such as matter, life, mind, super mind, Sat, Cit and Ananda. These are the seven chords of being. In the beginning I said, 'Man breathes, animals breathe but stones do not'. Man moves animals wonder but stones and mountains remain at the same place. But according to Aurobindo, as in the Philosophy of Leibniz, consciousness is also present in matter though in



the darmount state. It is one of the cardinal principles of Sri Aurobindo that matter must manifest consciousness, if not today, several thousand years later Man must evolve from matter to accidananda.

Sri Aurobindo says that the English word life does duty for many very different shades of meaning; but the word Prana familiar in the Upanishad and in the language of Yoga is restricted to the life-force whether viewed in itself or in its functionings.

I take up a few shades of meaning of 'life' as explained by Sri Aurobindo, in his works.

He says, "Life itself here (on earth) is being as labour in matter of express itself in terms of conscious-force; human life is the human being as labour to impress himself on the material world with the greatest possible force and intensity and extension".¹

He also says, "Life is not only a play of forces but a field for the EVOLUTION of the concealed spirit ... All life is yoga . . . It is only a lavish and manifold opportunity given us to discover, realise, express the Divine".²

Man is a microcosm of the universe. He contains explicitly the first three manifestations of reality – matter, life and/mind. He has also an inner abiding psychic entity called the soul.

The Carvaka denies the soul or atman as a surviving entity. According to him, the soul comes into being with that peculiar concatenation of the elements which we call the living body. It is a property of the physical aggregate of the body and disappears when the latter disintegrates. Consciousness is always seen associated with the physical organism and is never found apart from it. Mind is a function of matter.

¹ Glossary of terms in Sri Aurobindo's writings, p.76.

² *Ibid.*



According to Sri Aurobindo such matter realistic monism is a one-sided and dogmatic short-cut. It does little justice to the demands of Reason which cannot accept anything as the ultimate ground unless it potentially contains the essential elements of all the phenomena sought to be derived from it. No unconscious matrix (Matter, Energy or Space-Time) can be thought to evolve consciousness, unless consciousness be initially dormant in it.

The inadequacies of materialism may lead to the recognition of spirit as another reality independent of matter, and thus give rise to metaphysical dualism. Dualism marks the awakening of the spirit from its obvious identification with the body and material things, when it withdraws from these objects to view them as witness or subject. The Indian schools of Samkhya and Yoga advocated such dualism.

Sri Aurobindo says that dualism is only a 'half-way house'. If spirit and matter (the subject and the object) are conceived as two opposite and independent realities, reason fails to see how they are related and form such a harmonious combination as, for example, our self and body do.

Several kinds of attempts are made to get over this metaphysical dualism and hold some kind of spiritual monism. Some subjectivists stress the fundamental reality of the percipient, the subject, and try to explain all objects as its ideas which appear to be external to it, but are not really so. Sri Aurobindo points out that this view is difficult to sustain rationally, because subject and object are relative and inter-dependent terms, and if the objects are unreal, the subjective status of the basic reality would be also unreal.

We may be led thus to hold a modified spiritual monism and think that the basic reality is beyond all conflicting relative characters, subjective and objective, that it is an attributeless, indeterminate absolute – a nirgun and nirvisesa Brahman, as Advaitins like Samkara



conceive it. But Aurobindo asks: How can the Reality devoid of all assignable qualities be conceived to cause or evolve the universe which abounds in qualities? Somkara's solution that the world is an illusion produced by Maya ignores the world rather than explains it.

On the basis of the Vedas, the Upanisads, the Gita and the Tantras, Sri Aurobindo builds up his integral outlook. Brahman, the Supreme Reality, is not only indeterminate and transcendent, but also capable of gradual creative self-expression by self-limitation and self-determination.

Existence – Consciousness – Delight (Satcit-Ananda) inseparably and inter penetratingly constitutes the triune nature of the Reality, the Absolute, which is the self of our individual existence. Aurobindo says that it is possible to trace the presence of existence, consciousness-force and delight in all levels of existence in explicit or concealed forms and that we can think of the universe as derived from Sachidananda.

Following the Vedas and the Upanisads, which he often interprets in a new light, Aurobindo conceives seven chief poises or aspects of Reality: Matter, Life, Mind, Super-Mind, Bliss (Delight), Consciousness-Force, Existence. These may be regarded as an ascending series of evolutionary steps from Matter to the Absolute, or as the steps of the descent of the Absolute to Matter. Aurobindo calls these, as said already, seven-fold chord of Being.

Thus, in Sri Aurobindo, as I see it, the term 'Life' is used in a very wide sense to include Physical-Force, Vital Force, Mental Force and Psychic or Spiritual Force and Divine-Force of Energy.

Sri Aurobindo has an epic called Savitri. The traditional story is that Savitri brings back to life Satyavan, her husband, by means of her spiritual or 'Divine Force'. My interpretation of Sri Aurobindo's Savitri is as follows: Savitri by her Yogic practice and power has risen to the life – Divine. She also transforms the life of Satyavan, and that of the



parents of Satyavan from the realm of matter to that of Saccidananda. The blind parents get vision i.e., Divine Vision and Satyavan attains to the region of Life-Divine. This is the state of a Ghostic Being, a state of Peace and Delight. All desires and passions are not left out but they are transformed by the Divine Force and Energy. The earthly life is not ignored, but transmuted into Divine Existence. To attain to liberation physical body is not a handicap, but an aid and a help. Liberation is not after the death of the body; but it can be had even when we are alive, here on this earth. His aim was to transform the earthly life into Divine life. And further it is not liberation of one single individual, but it is of the entire human race. The means of liberation is Internal Yoga. Aurobindo's Integral Yoga harmonises the meritorious aspects of all the traditional Yoga such as Hatha Yoga, Raja Yoga, Karma-Yoga, Bhakti-Yoga and Jnana-Yoga. In this, Integral Yoga there is ample scope for individual freedom. In proportion to the individual efforts, there will be Divine Descent.

IV

In his learned Presidential address of Philosophical Congress held at Nagpur in 1937, Professor Ranade has propounded his 'Philosophy of spirit' with reference to the recent scientific researches in the fields of Physics, Biology and Neurology. I have already referred to Sir James Jeans, Driesch, and Mr. Head in the beginning.

Professor Ranade's comments on the Elan Vital of Bergson are interesting. Ranade says that it is a biological and not a spiritual principle. Criticising Bergson's doctrine of the two services of morality and religion, Professor Ranade holds that there is ultimately only one source, viz., intuition.

Ranade terms Groce as so-called spiritual philosopher. His system is a hybrid of Hegelism and Bergsonism. His intuition is



nothing more than imagination. His spirit is nothing but mind or thought. Ranade observes that Musolini's Fascism is rooted in Croce's philosophy of the never-ending absolute.

Life as we live is not merely individual. It is social and political as well. All politics is determined by the prevailing philosophy of a nation. It was Rousseau, Voltaire, and Diderot who paved the way for the French Revolution. It was Hegel, Nietzsche and Treitsaki who paved the way for the great world-war of 1914. It is the new philosophy of an ever-evolving absolute which is responsible for modern Fascism

As against these theories, we have a theory of politics based upon the principle of non-violence and truth, resuscitated by Mahatma Gandhi from our ancient lore. For Plato there is no political life without moral life. For Aurobindo and Mahatma Gandhi, there is no politics without spiritual life. Non-violence and Truth are merely the flowers of which the root is spirit. Universal brotherhood could resose only upon a spiritual basis. It is not by an appeal to the dogma of the different faiths that we can bring together the wring sects. It is only by bringing them to a common consciousness of spiritual life that we can realise the end which we are striving for. The philosopher's work is not done when he has realised within himself the dream of mind. His Supreme business is to bring about peace and harmony in the society, the state and the world at large. 'The future of the world rests with the Philosophers'.

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NON-VIOLENT EDUCATION OF M.K.GANDHI

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The world has changed drastically since the passing away of the “Father of the Nation” sixty years ago. Political and social tensions have increased. Of course, war and violence were not unfamiliar to the world during Gandhi’s lifetime. But the menace of terror is a phenomenon that came much later. Acts of violence during his time were not targeted at innocent people and soft targets. Even those acts he did not approve of as he preached non-violence. Today, acts of terror are being committed and brazenly justified as means to political, social and economic ends. Worse, they are sometimes being given a religious dimension.

For Gandhi Ahimsa was a Dharma. It never bothered him if it was a plant of slow growth. Satyagraha, the pursuit of Truth, fully imbued with Ahimsa, was the only weapon he used to fight his political battles with the British. Though he faced many trials and tribulations all along, he finally won freedom for India. It was possible because he was brave and humble at the same time. Above all, the Mahatma was free from hatred. Herein lies the solution to the world’s many conflicts today. If people are free from hatred, they can find answers to any question, political, economic and social.

Needless to stress that such an approach would demand both-courage and freedom from ill-will among nations. Gandhi was always ready to negotiate and discuss. In the late 1920s he opposed the exploitation of the textile workers of Ahmedabad by the mill-owners.



But he did not seek a strike to end it. He favoured discussion, dialogues, conciliation, arbitration and adjudication as the last resort.

Gandhi lived an austere life, practiced strict vegetarianism and abstained from alcoholic drinks, tobacco and even the milder stimulants like coffee and tea. His attachment to simple natural remedies against illness and disease and his radical ideas on education find expression in the system of governance. Village economy and village self-rule are being followed in the running of the Panchayati Raj system. His stress on basic education finds expression in the universalization of elementary education. His fight for women's rights and emancipation also find expression in the current efforts to give them a place of importance in political decision-making:

"Gandhi's relevance today was acknowledged globally when the UN General Assembly observed, for the first time, the Mahatma's birth anniversary as the International Day of Non-Violence on October 2 last year. The day now forms a significant occasion in the calendar of the world body."¹

Non-violence is not merely a personal virtue. It is also a social virtue to be cultivated like other virtues. Though society is largely regulated by the elements of non-violence in its mutual dealings, its social virtue needs much emphasis for the welfare of man and society. That non-violence which only an individual can use is not much use in terms of society. If disorder takes place, they will be a test of non-violence. Non-violence is a force that gains in intensity with the increase in violence that it has to deal with. In non-violence there is no place for secrecy. Non-violence is overt. Secrecy aims at building a wall of protection, while non-violence disdains all such protection. Non-violence functions in the open and in the face of odds. Secrecy is an

¹ Rajamani, R.C., International Year Of Non-violence: For Gandhi Ahimsa was Dharma, The Indian Sub-Continent Times, 3r October, 2008.



appendage of violence. Gandhi says about himself that he has grown up from youth to 76 years in abhorrence of secrecy. He further says:

"My life has been an open book. I have no secrets and I encourage no secrets."²

In the estimation of Gandhi, the employment of the atom bomb for the wholesale destruction of men, women and children is the most diabolical use of science. Non-violence is the only thing that the atom bomb cannot destroy. In this age of the atom bomb unadulterated non-violence is the only force that can confound the tricks of violence put together. He says:

"We are witnessing the tragic insolvency of military science and practice in its won home."³

Non-violence is disciplined conduct that rules man and society. It sets at naught the forces of destruction and establishes peace and harmony in the sphere of human relations. "Non-violence can never lead to anarchy."⁴

Love and hatred:

"According to Gandhi, love and hatred both together as twins do not at all play any part in his creed. It is in the complete elimination of hatred from the human heart that man hopes to tread the path of humanism. This can only be possible through love that rules the human heart and that drives away the demon of hatred."⁵ In Gandhi's estimation, hatred can only be overcome by love as counter-hatred only increases the surface as well as the depth of hatred. Thus, wickedness hidden in hatred is exposed to ridicule. Hatred versus hatred is no potential for the creation of love. It is only hate that is produced.

² Gandhi, M.K., Communal Unity, p. 167.

³ Gandhi, M.K., Hindu Dharma, p.143.

⁴ Gandhi, M.K., Non-violence in Peace and War, Vol. I, P. 278

⁵ Gandhi, M.K., Non-violence in Peace and War, Vol II, p. 97.



In the woes and sorrows of the people, who suffered untold miseries and privations as a result of communal frenzy, Gandhi saw the emergence of evil in the cry for retaliation. To bring back peace and security to them in time of their distress and trouble was a task that required heroic courage and bravery. The whole atmosphere of the country was seething with distrust and suspicion, hatred and malice, enmity and revenge. "Gandhi, in the midst of all turmoil and disorder, attempted to diagnose the disease and prescribed an unusual remedy for other national malaise in the form of pure love and selfless service. He believed that right action, irrespective of circumstances or conditions reaped its own harvest in abundance and plenty and its effect would be a peace-promoting change from distrust to trust, from hatred to love."⁶ Gandhi, like a moralist, is a supporter of good as against evil. He says:

"We have to learn to distinguish between good activity and evil activity."⁷

In the same way he justifies the retention of moral principles in spite of their antiquity. Mere ancientness should not be the cause of their rejection. It is, on the contrary, wrong to retain them in view of their long standing unless they are good. Their overthrow is imperative, if they are bad. He says"

"Anything that is ancient and consistent with moral values has a title to be retained. Per contra, anything that does not conform to moral values has to go. Wrong has no prescriptive right to exist merely because it is of a long standing. He does not subscribe to the belief that everything old is bad."⁸

⁶ Ishwara Thopa., Ethos of Non-violence, p. 18.

⁷ Gandhi, M.K., Towards Non-violent Socialism, p. 14.

⁸ Gandhi, M.K., Non-violence in Peace and War, p. 103.



Non-violence played a very important role in defining the course of Indian national movement, from the 1920s to the final achievement of the freedom. It formed the basis of the methods of Satyagraha that became closely associated with the Gandhian whirlwind in Indian politics. Gandhi understood economic profit to be the guiding force of the imperialist project and attacked the British government at where it hurt most, which was financial gain. Picketing, non-cooperation and organised resistance to British modes of oppression were the main modes of the non-violent political movements in India. It shaped the course of the Civil Disobedience Movement as well. Even at a later time, during the Quit India movement, Gandhi's theory of non-violence held strong in the face of the new and radical waves in the world of Indian politics like communism and armed revolution. Even at the dawn of independence, as Nehru was getting ready to eloquently unleash his 'tryst with destiny', Gandhi was busy on the troubled roads of Bengal, preaching non-violence to mad rioters. It was probably pre-ordained that he had to lay down his life for holding on to his ideals.

Gandhi was truly a martyr for the cause of non-violence, who not only preached but practiced what he preached. His life was a glorious example of his thoughts, and thousands of Indians from all walks of life, from cities and villages alike, took encouragement and force from his simple life and unshaken faith in the innate goodness of the human soul. He wielded the weapon of love and understanding, and succeeded to upturn even the strongest of the martial nations with it. Gandhi has left the world richer with a renewed faith in the dictates of non-violence.

Gandhi's theory of education may be called non-violent education. The principle of non-violence was the basis of Gandhi's scheme of basic education. Through this scheme he wanted to develop those qualities in future citizens of India which he considered necessary for building a non-violent society. His system of education wanted to



root out exploitation and centralization in society and create a non-violent social order. Gandhi says:

“If a man believes in a principle, it is his first duty to put it into practice. Belief in a principle without practice would tantamount to mere utterance of vain words. Its embodiment in life is real. It is immaterial to the believer whether or not other follows him in pursuance of his principle.”⁹

Gandhi's secularism and openness to all kinds of theological and philosophical schools is well-known. It was through an assimilation of various concepts and philosophical tenets that Gandhi arrived at his own understanding of non-violence. Jainism and Buddhism were the most important influences that lay behind the foundation of Gandhi's non-violence theory. Both Jainism and Buddhism preached non-violence as the basic principle of existence. All other thoughts and actions propagated by these two religious schools were based on this base of non-violence. Gandhi was deeply influenced by his readings of these scriptures. The Acaranga Sutra of the Jains stated all life to be dear and precious, and Gandhi believed in it earnestly.

The Bhagvadgita was another important influence, with its stress on non-attachment and selfless action. Christianity, along with its message of love and compassion, extended even to one's enemies, was another important influence on Gandhi's life. Bringing together all these theological schools, Gandhi was in search for a meaningful life, a life based on truth and honesty, a life that would boast of a moral courage to stand for the right and for justice, even at its own cost. It was this outlook that Gandhi employed as a tool to guide India's freedom struggle, which eventually succeeded to unite the length and breadth of the country like never before.

⁹ Gandhi, M.K., Community Unity, p. 88.



Gandhism, in quite simple and clear words, is an amalgam of Mahatma Gandhi's views and practices. In other words, it consists of the ideas which Mahatma Gandhi put before the world, and side by side, to the maximum possible extent, treated his individual life in accordance with these ideas. Those who hold merely his theory to be the Gandhism, they are not correct, because simply his theory cannot be accepted as Gandhism. Gandhism revolves around ahimsa-non-violence, which is the most ancient, perpetual, individual as well as social, all timely and welfaristic value; it is an active force, connected with God and, thus, stays to be true, and it is a dharma in grandeur. Along with this, "non-violence is permanently present in human nature, and it is an essential condition for existence, the basis for development and the achievement of the goal. "¹⁰

Most religions preached non-violence as a way to celebrate the miracle of life. Gandhi's concern was both based on theological as well as more pragmatic considerations. Gandhi in his trial speech accepted that Indian history is replete with tales and narratives of countless foreign invasions. However, he accused the British rule of being particularly despicable because they left the Indians more helpless and emasculated than any of its predecessors. India was in no position to get into an armed conflict with the British, having been robbed of all economic and moral strength. So, Gandhi had the option of reinvigorating a nation that has lost all confidence in its power and inner strength. After these practical considerations, Gandhi found that the only alternative was to fall back upon what was integral to India's cultural and historical psyche, the principle of non-violence.

This non-violence was used in conjunction with the philosophy of non-attachment. Gandhi declared the two goals of his life to be ensuring India's freedom and to achieve it through non-violence. One

¹⁰ Gandhi, M.K., Community Unity, p. 88.



without the other would be unacceptable and weakening. Violence, Gandhi believed, bred violence, and can never be a solution to India's problem. To shame the opponent into submission was a unique feature of Gandhi's political ideology, as were discussions and amicable arrivals at convenient conclusions. "No person, for him was integrally good or bad, and he was cautious never to stoop into a visceral rhetoric of hatred, except against what was unacceptable to his spiritual ideology."¹¹

History of mankind which is very old, running into millions of years and divided in different ages, proves the fact, time and again, that among all other beings only man has the quality of intellect and creativity. And it is due to this that he has been able to pass through the process of learning by doing, or in other words, especially from Gandhian point of view, the real education, which played a very vital role and made a sizeable contribution in awakening of non-violence and its application in daily practices, whatsoever method may have been adopted with the changed times. It was necessary from the point of view of those who define education as "Sa Vidyaya Vimukthey."

As the whole world knows, in this very chain, in the 20th century, Mahatma Gandhi made a momentous contribution showing a wonderful, simple and justifiable way for awaking and practicing of non-violence in the routine chores of life. When I say the above way of Mahatma Gandhi to be wonderful, simple and justifiable, it is because Mahatma Gandhi, by establishing co-ordination and synthesis between all concepts of the East and the West, old and new, makes non-violence well worthy to be grasped by all. Everyone can, more or less, find non-violence of his imagination in Gandhi's principle pertaining to it, and in his practices, and it is only the great characteristic of his non-violence and due to this, it is unique as also of special recognition.

¹¹ Ishwara Topa., Ethos of Non-violence, p. 15.



SPIRITUAL UNREST AND EMPTINESS OF MODERN MAN A COMPARATIVE STUDY OF THE POEMS OF ARNOLD AND ELIOT DOVER BEACH, THE WASTE LAND AND THE HOLLOW MEN

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Modern man is obsessed with many problems. It may be because of his own creation or the effect of the consequences of his innocent or ignorant deeds. As a result of that he remains self-centered and unconcerned about the other man's problems. He begins giving preference to his self simply ignoring the remaining world. He even forgets the fact that he is "a social animal" and part and parcel of the society in which he lives. He fails to get peace either from religion or from ethics. He loses faith in society, religion and god. There lies a lot of difference between what he was and what he is. He is subjected to physical, mental and spiritual unrest. These issues are clearly portrayed by Matthew Arnold and T.S.Eliot in their poems Dover Beach, The Waste Land and The Hollow Men.

Matthew Arnold, a voracious reader, scholar, poet and thinker of the Victorian Age, voiced the unhappy condition of modern man due to pessimism, loss of faith and spiritual unrest of the modern man of the Victorian England in his descriptive and thought – provoking poem Dover Beach. Dover Beach is a shore of the English Ferry port of the English Channel. Matthew Arnold visited the place in 1851 as a part of his honeymoon and composed the poem in which he laments at the pathetic condition of man who has shunned human values.

Matthew Arnold described the loss of faith in modern man. Industrialization cast a shadow of excessive confidence on the minds of



the modern men and women to a large extent. The growth of science and technology began to yield evil along with good results. With the advanced technology and development, though modern man appears to be in happy condition, it is merely an illusion. Apart from this man has started to think that he is capable of doing anything and everything to command even nature. But many occasions proved man's helplessness and nature's dominance over human power.

Arnold observed these changes where People began to think in their own way ignoring the universal law religion and ethics. People started to doubt the basic principles of religion and nature. God-fearing nature in men soon began to disappear in the name of atheism. The result of the doctrines of atheism paved a way for a life of immoral, unethical, unscrupulous and self centered tendencies. As a result "**humanism**" and "**love thy neighbor as you love thy self**" have lost their importance. Man has become materialistic and egoistic.

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The importance of spiritualism began to decrease. **Loss of faith, deterioration of morality and human values** were clearly seen. **Melancholy**, the result of the above qualities, was also heard by the poet. Arnold says:

"The Sea of Faith
Was once, too, at the full, and round earth's shore
Lay like the folds of a bright girdle furled.
But now I only hear
Its melancholy, long, withdrawing roar,
Retreating, to the breath
Of the night-wind, down the vast edges drear
And naked shingles of the world."

'Melancholy, long, withdrawing roar' and 'naked shingles of the world'—such expressions bring out the fact that modern man is



subjected to deep melancholy and spiritual unrest which are the result of his helplessness to withstand the hardships of life. Though he appears very strong in materialistic aspects he is very frail in spirit to bear the hard realities of life.

T.S.Eliot, the twentieth century poet experienced the same feelings which were experienced by Matthew Arnold. According to T.S.Eliot modern men are living in 'unreal cities' where no love, no friendship, no understanding and no cooperation are to be found. Modern man is self – centered to the extent possible. He passes unconcerned about the other man's suffering or sorrow. He is busy in his self created world. Eliot describes:

"Unreal City,
Under the brown fog of a winter dawn,
A crowd flowed over London Bridge, so many,
I had not thought death had undone so many.
Sighs, short and infrequent, were exhaled,
And each man fixed his eyes before his feet.
Flowed up the hill and down King William Street,
To where Saint Mary Woolworth kept the hours
With a dead sound on the final stroke of nine.
There I saw one I knew, and stopped him, crying "Stetson!
You who were with me in the ships at Mylae!
That corpse you planted last year in your garden,
Has it begun to sprout? Will it bloom this year?"

The expression 'each man fixed his eyes before his feet' is perhaps one of the finest expressions in the whole range of English poetry for it speaks volumes about the self –centered attitude of modern man in struggle for possession of material in day to day life. He becomes restless and discontent. He fails to find either peace or solution to his problems or a meaning to his life on the earth. The above stanza reminds us of the stanza from the poem '**Dover Beach**':

"Ah, love, let us be true
To one another! For the world which seems



To lie before us like a land of dreams
So various, so beautiful, so new
Hath really neither joy, nor love, nor light,
Nor certitude, nor peace, nor help for pain,
And we are here as on a darkling plain
Swept with confused alarms of struggle and flight
Where ignorant armies crash by night”.

Modern man’s emptiness makes him hollow. Emptiness, in the sense, that he is not in a position to extend his helping hand to the needy. In the way of gathering material and becoming rich; he is moving far away from the human touch. Becoming selfish he has made himself discontented and restless losing all human and social relations. He becomes hollow both mentally and spiritually. That is why T.S.Eliot describes modern men as:

“We are the hollow men
We are the stuffed men
Leaning together
Headpiece filled with straw. Alas!
Our dried voices, when
We whisper together
Are quiet and meaningless
As wind in dry grass
Or rats’ feet over broken glass
In our dry cellar.

Modern men don’t know what they are searching for in particular. In the way of procuring riches they are becoming poor in their spirits and leading a restless and boring. Life like **relentlessly moving machines**. They are unable to find a meaning for their life on the earth in their search for material. Their struggle proves to be futile and meaningless. Their minds are filled with ignorance. Inordinate ambitions make them nerve and tense. They lose their mental balance. They are shuffled by ambitions and needs which make them unhappy and disturbed. They are tossed like sea- weeds. They feel that they are



forgotten or ignored. Their **hollowness** makes them '**shadows without substance**'. Eliot describes:

"Shape without form, shade without colour,
Paralyzed force, gesture without motion;"

What surround the modern men are silence and sadness. Sophocles, ancient Greek playwright of tragedies heard the **eternal note of sadness** on the shore of the Aegean. Arnold says:

"Sophocles, long ago, heard it
On the Aegean and brought into his mind
The turbid ebb and flow of human misery".

The expression 'Turbid ebb and flow of human misery' is noteworthy as it throws light on the internal conflict of the modern man of his choice between spiritualism and advanced science. The agnostic tendency turns him poignant.

Both Arnold and Eliot laugh at hypocrisy which is one of the most notable characteristics of modern way of living. Though there is no real love between two persons, still they pose to be best friends. The bridge of relationship between two nations or even between two persons is falling down. Eliot poignantly says:

"London Bridge is falling down, falling down, falling down."

T.S.Eliot ironically says that 'April is the cruelest month ...'. It is because April is the month in spring season. It is described as the cruelest month for the wastelanders as people get themselves engaged in amorous and immoral activities. Therefore the wastelanders are no more interested in life of activity. They are desolate and their life is sterile. It is a life of inactivity, uncertainty and confusion to a greater extent. In this context we are reminded of Matthew Arnold's lines in "Dover Beach":

"And we are here as on a darkling plain
Swept with confused alarms of struggle and flight
Where ignorant armies crash by night".



The expressions '**darkling plain**' and '**ignorant armies**' give a clear picture of modern man's confused state of mind and his ignorance at its best, because he does not know what he is doing. The human beings who are "**Moving machines**" are struggling and running in their ambitions as the armies fighting at night, unaware of why and with whom they are fighting.

Both Arnold and Eliot show loss of faith in religion and love representing Nineteenth and Twentieth centuries as well. People who have engaged themselves in commerce and procuring properties have become materialistic. As Buddhist doctrine says "**Distress is an outcome of desires**", the materialistic life of humans has decreased their satisfaction in life. They have become isolated, lonely and discontented. People have forgotten 'us' and only conscious of "I", and the poets want all the human beings to be aware of the "disaster" created by sufferings, sorrows, solitude and melancholy.

It is so far historically proved fact that no other institution nor agencies nor law nor decree have succeeded in moulding the human character into a decent, dignified and didactic one as religion did. Only with the religious way of life most human beings in the world lead a life of contentment with peace of mind. When there is no faith between man and man the life would turn chaotic.

Neither democracy nor bureaucracy nor communism nor socialism could bring harmony, peace and contentment as religion could do. As John Jacques Rousseau says "**Man is born free but everywhere he is in chains**", neither any form of government, nor law of a land could influence the human life and mind in providing solace and satisfaction as religion did. According to Rousseau the intervention of governments in human affairs proved to be **shackles** and **manacles** to humans. The humans are leading a faithless and disastrous life according to Arnold. The only way out for this disaster



is **'love and faith'** for one another and to believe god and to **'live in reality'** rather than in the **'land of dreams'**.

Growing technology, Science and Philosophy have proved a way out in logical thinking. But they could not completely influence human mind. They could only speak of physical facts available to technology and human stature. What is beyond that? They could not answer. Technology still is searching for possibility of life beyond this earth with a hope. The great leftist philosopher Karl Marx says in his **'Religion and Economy'** that **'religion is the opium of the people'**. He never said religion is a disease. Instead he said 'The religious world is but the reflex of the real world. No doubt religion alone is a factor which shaped the human character into a dignified one with the **virtues of love, compassion and sacrifice**. Its doctrines lead humans towards a contented and meaningful life. Both the poets Eliot and Arnold feel that life without faith is sterile and unreal which leads to growing pessimism. The people without faith and spirituality are compared to confused armies struggling on a plain at night knowing nothing why they are fighting and with whom they are fighting. This state of affairs of man reminds us of the words of W.H. Auden "was he free and was he happy". This faithless, sterile and discontented life of man can alone be saved by spirituality and the human hollowness can be filled by religious faith.

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EFFECT OF ANXIETY ON ACADEMIC PERFORMANCE OF SECONDARY SCHOOL STUDENTS

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Today it is very important that every secondary student is academically prepared to take up jobs in his future stages of life. Adolescence is a very a crucial stage in a person's life where there are tremendous educational demands he needs to meet to achieve success and status in an adult life. Apart from physiological changes the adolescents also experience various psychological emotions .Anxiety is a psychological state characterised by cognitive, somatic, emotional and behavioural components. Anxiety is a body's way of telling that there is something in the environment that needs immediate attention .The term anxiety is defined as "the conscious experience of intense dread and foreboding conceptualized as internally derived and unrelated to external threat"(Fresky, 1954). Anxiety is not a bad feeling. A moderate amount of anxiety actually helps academic performance by creating motivation. But high level of anxiety interferes with concentration and memory which are crucial for academic success. Anxiety is one of the predictors of academic performance .According to Cornell University, anxiety is similar to a messenger because it alerts your body that something is worth your attention. Many factors cause gender variations among high achievers one of them is anxiety. Academic performance is the achievement of an individual in all academic related activities in school. He/she is rated as a best performer based on the academic performance. School activities, school systems, environment play a major influence in bringing about the desired academic performance apart from persons innate ability.



With reference to Indian culture, Pramod (1996) concluded that boys manifest more future orientation than girls, therefore boys had more academic anxiety. Mnicholas and Lewiensohn (1998) inferred that at age 6, females were already twice more likely to have experienced anxiety disorders than males. Bryme (2000) suggested that males present significant decrease of anxiety and fear in 12th grades instead of girls who show increase in anxiety and by this time both males and females use different coping strategies in order to deal with fear and anxiety. Pomerantz et al, (2002) studied the pattern of gender differences. Girls out performed boys across all four subjects but were more prone to internal distress than boys were. Girls doing poorly in school were the most vulnerable to internal distress. However, even girls doing well in school were more vulnerable than boys were. Even a study conducted by Ojha (2005) revealed that 25% boys have extremely high anxiety whereas only 6.7% girls have high academic anxiety. Yousefi et al. (2010) determined the relationship between test- anxiety and academic achievement among adolescents in Iran. Results showed that there was a significant correlation between test anxiety and academic achievement. Mattoo and Nabi (2012) found that there was no significant difference in the academic anxiety scores between male and female respondents. Whereas the studies by Wang et al (2008), Prakash and Coplan (2007) and Kiuru et al (2009), were based on student populations where girls achieve better academically.

Another study conducted on the community sample of children and adolescents showed the prevalence of anxiety symptoms increased with age and the high levels of anxiety were negatively associated with school performance (Mazzne, Ducci, Cristina, Passaniti, Arrigo & Vitiello, 2007). Findings on engineering students revealed that high anxiety led to low academic performance (Vitasaria, Nubli Abdul Othmana, 2010). Negative and significant relationship of anxiety and academic achievement was seen among high school students (Singh &



Thukural). In another study conducted by (DebCharterjee &Walsh, 2010) revealed that higher anxiety levels were experienced by boys. Lavanya &Divyaraj Prabhakar (2013) attempted to study the influence of anxiety, self-esteem and optimism on academic achievement of adolescent students at Chennai. The study indicated that there was no significant relationship between anxiety and academic achievement .Also it was seen that there was no gender differences in academic achievement among adolescent boys and girls. Sridevi (2013) founded in her study a negative correlation between test anxiety and academic achievement among higher secondary students. In another study girls were found to be more academically anxious and had better academic achievement than, there was no significant relationship between anxiety and academic achievement found among adolescent students in research findings of Lavanya & Prabhakar (2013). However, the effect of anxiety on academic performance is not always obvious but new research funded by the Economic and Social Research Council (2009) suggests that there may be hidden costs. The research findings say that anxious individuals find it harder to avoid distractions and take more time to turn their attention from one task to another than their less anxious peers.

OBJECTIVES OF THE PRESENT STUDY

- To find out the impact of Anxiety on academic performance of secondary school students
- To compare the anxiety level of secondary school students studying in CBSE syllabus based on their gender, age and management of the school in which they study.

HYPOTHESES

- There will be no significant relationship between anxiety and academic performance of Secondary School students in Visakhapatnam city.
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- There will be no significant difference between male and female students with respect to their anxiety.
- There will be no significant difference between 13, 14, and 15 years age group students with respect to their anxiety.
- There is no significant difference between corporate sector management, Private and Government school students with respect to their Anxiety.

METHOD

For conducting the present investigation, the survey method was used.

SAMPLE

In the present study, a representative sample of 312 students studying in class IX from 6 schools located in Visakhapatnam district of Andhra Pradesh were taken. For this purpose, the investigator used purposive sampling for the selection of schools. But students were selected by random sampling.

RESEARCH TOOLS

The questionnaire form of the Academic Anxiety Scale developed by A.K.Singh and A. Sen. Gupta was used for present study. The quarterly marks of sampled students in their examination i.e. marks of class IX were taken as a measure of their academic achievement.

DATA ANALYSIS

In order to obtain empirical verification of the proposed hypotheses, the data were coded and prepared for analysis using the statistical package for research software programme (SPSS). Investigation has descriptive statistical analysis, such as calculating measures of central tendency like Mean and calculating measures of dispersion like Standard Deviation was done. Finally, the data was analyzed by applying t-test and Anova. The quarterly marks of all subjects of all the students were



taken. Students were categorized as High, Average and low Performance based on their academic marks of all subjects.

The maximum possible score of this test is 20. In Academic Anxiety Scale for children each item of the test is scored as either +1 or 0. There are two types of items – positive and negative. All positive items which are endorsed by the subjects as 'Yes 'and all negative items No 4, 9, 16, 18, which are endorsed by the subjects as 'No' are given a score of +1. A score of zero is awarded all other answers. Thus high score on the test indicates high academic anxiety, average score on the test indicates average academic anxiety and low score on the test indicate low academic anxiety. Based on the anxiety scale the students are classified as low, average and high anxious students. Classification of students based on their Anxiety: Below 8 – Low, 8 to13 – Average and Above 13 – High.

RESULTS

Sample Distribution of students – gender wise

Gender	N	%
Male	170	54.49
Female	142	45.51
Total	312	100.00

Sample Distribution of students – age wise

Age	N	%
13 years	106	33.97
14 years	164	52.56
15 years	42	13.46
Total	312	100.00



Sample distribution of students – management wise

Management	N	%
Corporate sector management	88	28.21
Private	100	32.05
Government	124	39.74
Total	312	100.00

Table 4.1 Showing the relationship between Anxiety and Academic performance of students

	Academic Performance
Anxiety	0.24** (N=312)

** Significant at the 0.01 level

As shown in the above table the 'r' – value is significant at 0.01 level. This shows that established a significant and high correlation between the Anxiety and Academic Performance. Hence the null hypothesis “there is no significant difference between Anxiety and Academic Performance of secondary school students of Visakhapatnam” is rejected.

Table 4.2 Showing the analysis of variance (ANOVA) – results of secondary school students with respect to Anxiety basing on their Academic Achievement

Academic performance	N	Mean	df	F-value
Low	72	11.79	2	8.15 **
Average	163	11.42	309	
High	77	10.14	311	

** Significant at the 0.01 level



Table 4.2 shows that the ANOVA results of students' anxiety basing on their academic performance, between groups and within groups the df values are 2 and 09 respectively and sum of squares are 118. 91 and 2254.94 and means squares re 59.45 and 7.30 respectively. The F- value is 8.15 which are significant at 0.01 levels. Hence, the null hypothesis "There is no significant difference in among the secondary school student anxiety basing on their academic performance." is rejected.

TABLE 4.3 Showing the analysis of various (ANOVA) – results of secondary school students anxiety with respect to academic Performance basing on their Anxiety level

anxiety	N	Mean	df	F- value
Low Level	80	317.38	2	4.81**
Average Level	170	290.49	309	
High level	62	271.37	311	

** Significant at the 0.01 level

TABLE 4.3 shows that the ANOVA results of students academic performance basing on their between groups and within groups the df values are 2 and 309 respectively and sum of squares are 77519.74 and 2487600.08 and mean squares are 38759.87 and 8050.49 respectively. The F-value is 4.81, which is significant at 0.05 levels. Hence, the null hypothesis "there is no significant difference in among the secondary school student academic performance basing on their anxiety is rejected.

Table 4.4 Showing the mean source difference of male and female students with respect to their anxiety

Gender	N	Mean	SD	t-value
Male	170	10.87	2.85	2.24*
F Female	142	11.57	2.61	

** Significant at the 0.05 level



Table 4.4 shows that, the mean scores of female students (11.57) is higher than the mean of meals (10.87). The 't' value is found to be 2.24, which is significant at 0.05 level. This shows that there is a significant difference in the means of both the samples. Hence, the null hypothesis that there is no significant difference between male and female students with respect to their anxiety is rejected.

Table 4.5 Showing the analysis of variance (ANOVA) – results of school students with respect to Anxiety basing on their age

Age	N	Mean	df	F-Value
13 years	106	10.92	2	0.99 ^{NS}
14 years	164	11.27	309	
15 years	42	11.57	311	

Table 4.5 shows that, the ANOVA result of student's anxiety basing on their age group, between groups and within groups, the df values are 2 and 309 respectively and sum of squares are 15.13 and 22358.72 and mean squares are 7.56 and 7.63 respectively. The F- value is 0.99, which is not significant. Hence, the null hypothesis "there is no significant difference in among the secondary school student anxiety basing on their age" is accepted.

Table 4.6 Showing the Analysis of various (ANOVA) – result of secondary school students with respect to Anxiety basing on their Management

Management	N	Mean	df	F-Value
Corporate sector schools	88	10.91	2	0.65 ^{NS}
Private schools	10	11.34	309	
Government schools	124	11.27	311	



Table 4.6 shows that the ANOVA result of students' anxiety basing on their school management group. Between and within groups the df values are 2 and 309 respectively and sum of squares are 9.91 and 2363.93 and mean squares are 4.96 and 7.65 respectively. The F - values is 0.65, which is not significant. Hence, the null hypothesis "there is no significant difference in among the secondary school student anxiety basing on their management" is accepted.

From the above result obtained in the present study, the investigator found out that the student has showed high positive relationship between Academic Performance and anxiety. The investigator could identify that there are few differences in the variables like achievement of marks, age, management and school.

DISCUSSION AND CONCLUSION

Academics is one of the major constraint for stress and strain amongst the youth nowadays. In today's competitive world, it is not uncommon to find academic achievement playing the most important role in a child's growing up. Being academically successful and making a place for oneself in the society is their priority. It is also true that youth today, often lacks academic motivation as they are engrossed in various other activities like peer group, heterogeneous relations, fashion and incessant entertainment. A desire to achieve good grades in academics as well as getting diverted from thorough academic efforts creates a situation of continuous stress and anxiety for the adolescents. The present research too, reported difference in academic anxiety amongst adolescents, thus confirming hypothesis. Adolescence is a connecting stage between childhood fantasies and practical adult world, and according to Erickson the central issue and occupation during this stage is establishing one's identity. For today's adolescent self- identity includes ones 'academic identity too. During adolescence gender also comes up as an important factor in the intensity and types of emotional



problems faced. Even in the present study significant gender difference is observed. Pramod (1996) concluded, with reference to Indian culture, that boys manifested more futuristic orientation than girls and therefore boys have more academic anxiety than girls. Similar results were also reported in a study by Ojha (2005), where they found that boys had higher academic anxiety as compared to girls. But in the Present research it is revealed that girls suffer significantly more with Academic Anxiety than boys. Right from early childhood differential environment provided to girls and boys reflects in their personality. The sources of tension for girls are more than boys. Girls are more prone to depression, be it their looks, marriage or the self – esteem. But today's girls are getting involved in the fury of competitions and career woes too. As a result even for girls, the emerging source of depression is the increasing dreams and aspirations regarding their independence and career along with the usual concerns regarding looks, mate selection and marriage. All these make them more vulnerable to emotional pressures and problems one of which is found to be the high academic anxiety. In the present study it is observed that higher the anxiety levels lower the academic performance of the students. This result reconciles the research findings of Yousefietal (2010) & Thakural (2009) that clearly indicated the correlation of high anxiety level and low academic performance. The findings of the present research confirms that anxiety is one of the major predictors of academic performance (Vitasaria, Wahabb & Othmana, 2010). Girls being more academically anxious confirms the findings of Ajay & Neelima (2013) research findings on Mandi district of Himachal Pradesh. The nature of the management of school has no influence in minimizing or maximizing their anxiety levels. Irrespective of the school were an adolescent studies the impact of anxiety on academic performance is clearly seen.



It is a clear cut indication that students should not be exposed to too much of anxiety levels during their formative years of academic excellence. Parents and teachers in association with school guidance workers should work together for the better augmentation of children. Timely encouragement and motivation is very important and should be efficiently used by both teachers and parents. They need to be focused and catered by the teachers so that the anxiety faced by students can be assessed and reduced by counselling and other strategies.

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THE SOCIAL PHILOSOPHY OF DR. SARVEPALLI RADHAKRISHNAN

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Sarvepalli Radhakrishnan (5 September 1888 – 17 April 1975) was born in a Niyogi Telugu Brahmin family at a village near Thiruttani India, now in Chennai. His father's name was Sarvepalli Veeraswami and his mother's was Sitamma. His early years were spent in Tiruttani and Tirupati. His father was a subordinate revenue official in the service of a local zamindar (landlord). His primary education was at Primary Board High School at Tiruttani. In 1896 he moved to the Hermansburg Evangelical Lutheran Mission School in Tirupati.

Dr. Radhakrishnan became the President of India that his birthday in September came to be observed as 'Teachers' Day'. His appointment as Indian President was hailed by Bertrand Russel who said "It is an honour to philosophy that Dr.Radhakrishnan should be President of India and I, as a philosopher, take special pleasure in this. Plato aspired for philosophers to become kings and it is a tribute to India that she should make a philosopher her President".

Sarvepalli Radhakrishnan was an Indian philosopher and statesman. He was the first Vice President of India (1952–1962) and the second President of India from 1962 to 1967 and one of India's best and most influential twentieth-century scholars of comparative religion and philosophy.

One of India's most influential scholars of comparative religion and philosophy, Dr. S. Radhakrishnan is considered through his efforts to have built a bridge between the East and the West by showing that



the philosophical systems of each tradition are comprehensible within the terms of the other. To him, philosophy was a way of understanding life and his study of Indian philosophy served as a cultural therapy. He also made clear to them that their long and rich tradition had been arrested and required further evolution and he exhorted Indians to cast off much that was corrupt and abhorrent. Pandit Jawaharlal Nehru, who was one of his closest friends throughout, said about Dr. Radhakrishnan: "He has served his country in many capacities. But above all, he is a great teacher from whom all of us have learnt much and will continue to learn. It is India's peculiarity in itself showing the kind of men we honour and respect."

Far from being a stern and severe intellectual remote from the world, Dr. Radhakrishnan was a very humane person. Exceedingly popular among his students right from his early days as a Professor at Presidency College, Madras he was an evocative teacher. He was offered the professorship in Calcutta University when he was less than 30 years old. His mastery on his subject and his clarity of thought and expression made him a much sought after teacher. But what made him even more popular was his warm heartedness and his ability to draw out people. This aspect of his personality continued to win him countless admirers throughout his long and illustrious public life.

Dr. Radhakrishnan moved beyond being a mere academic and sought to engage his philosophical and religious studies in the political and social developments of the contemporary context. "He believed that in India, the philosopher's duty was to keep in touch with the past while stretching out to the future. This commitment to society, the crusading urgent tone in his scholarly writings, the modern note in his interpretations of even classical texts and his intellectual resistance to the deforming pressures of colonialism gave Dr. Radhakrishnan a distinct public image. He was a coin minted differently from the usual run of politicians and academicians."



For Radhakrishnan Philosophy is Philosophy of Religion. This seems to be true at least in An Idealist View of Life. In his Fragments of a Confession Philosophy seems to have been given a autonomous role, but it is still rooted in religion. Religion is "experience of, or living contact with ultimate reality." Philosophy must be systematic exposition of the content and implications of religious experience. There is such an overwhelming evidence for genuineness of mystic experience that it cannot be ignored or set aside easily. The experience is accompanied in the individual by a sense of certainty. Such experiences cannot be commanded at will, but occur spontaneously. The mystic feels that the experience is effable. But yet he cannot remain silent. As soon as he comes out of it he tries to express it in symbols, "though the tools of sense and understanding cannot describe it adequately." The myths and metaphors, such as the crossing of the ocean of Samsara, ascending, heaven, and meeting God face to face, coming down to us as tradition, are examples of these expressions. These symbols are derived from the tradition and culture in which the mystic has bred up. But we should always discriminate between what is factual in mystic experience and what is only an interpretation of the mystic.

His philosophy was based on Advaita Vedanta, giving new dimension to this tradition for a modern-day understanding. He defended Hinduism against "uninformed Western criticism," contributing to the formation of contemporary Hindu identity. He has been influential in shaping the West's understanding of Hinduism, India, and the East, and earned a reputation as a bridge-builder between India and the West.

According to Radhakrishnan, philosophy of religion is a religion that comes to an understanding of itself. He holds that there can be no religious philosophy without religious experience. It is an attempt to organize and unify the data of religious experience. It needs carefully



to be distinguished speculative theology from that of dogmatic theology. While speculative theology proceeds from general principles by means of dialectic and arrives at the conclusion that God is a possibility. Philosophy of religion proceeds from religious experience and tradition and asserts logically that God is a reality. Dogmatic theology restricts itself to the exposition of one set of experiences recorded in a particular age and country but philosophy of religion takes into account the different types of religious experience of all ages and countries. Radhakrishnan says: "Philosophy of religion rejects the high a priori road of speculative theology and the apologetic method of dogmatic theology and adopts a scientific view of religious experience and examines with detachment and impartiality the spiritual inheritance of men of all creeds and even of those who have none. Such an examination of the claims and contents of religious consciousness, which has for its background the whole spiritual idealism which is opposed to the disintegrating forces of scientific naturalism on the one hand, religious dogmatism on the other.

According to Radhakrishnan the modern man can properly evaluate the social and cultural roots of religion as well as the spiritual and traditional aspects of the cultural order with his grasp of the topics of religion and culture functionally. The culture is free to recast its religion. Religion is free to transform the culture in which it operates. Religion is free to transform the culture in which it operates. Some religions have become spiritual and ideational foundations of cultures.

Radhakrishnan accepts without questioning the twin doctrines of karma and rebirth in virtually the same form as they are presented traditionally. Let us here describe, in outline, Radhakrishnan's conception of the human self, as it is important to understand the theory of rebirth. "The self is an organism." It is not a collection of mental states. But this organization of the self is a matter of degree. In all the transformations of man certain persistent and distinguishable



characters persist. The self consists of these. But such a self is different from self as subject. The latter is the "persistent substratum which makes all knowledge, recognition and retention possible."

An argument which Radhakrishnan gives for rebirth is that differences in human nature (moral) seem to require the existence of a past birth for purposes of moral responsibility. Death "is part of continually recurring rhythm of nature, marking a crisis in the history of the individual. It is the moment when the self assumes a new set of conditions."

For the fullest development of the individual, freedom is necessary. It is only possible in a democratic society. But freedom lies discipline. Freedom of individuals is possible only if there is mutual consideration for one another. This results in the rule law which is again possible only in a democracy. In order to ensure democracy, men must not only have political rights but also have social and economic rights. Individual initiative must be, however, controlled by common considerations. So also the right to private property must be subordinated to social justice. The world must be organized at the basis of an international State in which "the differences need not be fused but they need not conflict."

Radhakrishnan deploras an education which merely stimulates the mind without satisfying it. He is also against all unintegrated and specialized types of knowledge. The end or aim of education is to impart self-knowledge to the pupil. Education should integrate the different elements in the individual to live well. It should harmonize the various conflicting elements in man. Universities must put forward a conception of life based on eternal values and responsive to historical events. They must nourish spiritual values. For this purpose they must possess at least a few creative personalities.



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MEMORY, IDENTITY AND TRANSNATIONALISM IN MICHAEL ONDAATJE'S *DIVISADERO*

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In the transnational world the frequent crossing of national borders, both physically and culturally, has resulted in multiple affiliations and identities. Transnationalism has reshaped global conceptions of nationality, as people connect with others beyond their national boundaries. Individuals constantly move to different locations due to their past experiences and new hopes for settlement. Shifting localities in multiple culture has redefined notions of belonging and identity. Stuart Hall(1990) in his immensely influential essay "Cultural Identity and Diaspora" succinctly declares identity to be "... a 'production', which is never complete, always in process, and always constituted within, not outside, representation"(222).The question of identity, anyway, is always a difficult one. Especially for those who are culturally displaced, old memories continue to exist in them even as newer selves are assumed or constituted. Stuart Hall in his essay talks about two kinds of cultural identity. While the first one projects an essentialist notion of identity, the second emphasizes it as a matter of 'becoming.' The identity in the second sense is important as it belongs as much to the future as to the past. It is not something which already exists: transcending place, time, history and culture. "Cultural identities come from somewhere, have histories..."(Hall,1990,225). Here identity is a matter of past and memory. The present paper attempts to examine the interconnections and intersections between memory and identity affected by transnational movement as portrayed in Michael Ondaatje's *Divisadero*(2007).



Ondaatje is one of the most insightful contemporary transnational novelists. Of multiple origins, he was born in Sri Lanka, educated in England, and now lives in Toronto, Canada. Ondaatje has written works exploring themes of dislocation, migration, identity, history and nostalgia. His writings are obsessed with the past events and memories, of leaving home, crossing the frontiers, stepping across the line where the migrant feels alienated. Ondaatje however is a writer of solutions. His characters may be stuck in the past memories but they overpower their psychological trauma of existing nowhere, and find their identity in the present, new places of settlement. Full of hope for the future, they further migrate to different countries, adopting different cultures. In a way they get more strengthened and powerful. In *Divisadero* also, all the characters are busy in some form of migration. The main characters Anna, Coop and Claire are busy in migrating to other places, crossing borders, encountering different cultures, adopting different names and identities in order to forget their past. They struggle to come to terms with the feelings of displacement and cope with the new worlds, adopting their cultures, forming transnational identities. *Divisadero* according to Georgiana Banita(2013) shows, "how individuals fall prey to traumatic histories that they attempt to escape by invading, as it were, the geographic and emotional territories of others, just as nations, in this case the U.S., cave into historical obsessions they constantly re-enact in a bid to salvage their past"(211). Thus Ondaatje's characters in exile struggle against a dark undercurrent of alienation even as they work towards a better future.

The title itself is suggestive of fragments or divisions. Divisadero is a street in San Francisco that Anna falsely gives as her place of birth to hide her true identity and a shocking incident in her past. She explains, "I come from Divisadero Street. Divisadero, from the Spanish word for 'division', the street that at one-time was the dividing line



between San Francisco and the fields of the Presidio. Or it might derive from the word *divisar*, meaning 'to gaze at something from a distance.' Thus a point from which you can look far into the distance"(149). Carmen Concilio(2009) succinctly observes, "Many immigrants do not write about their arrival in the new world, but rather of their departure from the old world. It is as if they reached their future, the host country, through looking back to their past, the lost paradise of their homelands and of their childhood"(26). Anna looks from a distance and gazes backward at her own character and of her siblings in the past with compassion " I look into the distance for those I have lost, so that I see them everywhere."(149). In introspection she tries to search for her confused identity as, " I have smuggled myself away from who I was, and what I was. But am I the living twin in the story of our family? Or is it Claire? Who is the stilled one?(147). Through Anna, Ondaatje shows feelings of displaced immigrants, how their past is present in their memory and shape identity towards the future.

The setting in the novel weaves together three separate landscapes: Coastal California, the gambling parlours of California and Nevada, Lake Tahoe and a village in South-central France. In the background, there are two historic gulf wars and Iraq invasion by America which give political and historic tinge to the novel. Ondaatje's previous works such as *Coming Through Slaughter*(1976), *The English Patient* (1996) also feature historical characters. But in *Divisadero*, he shifts to the study of unhistorical and fictional lives within a historical moment. This shows Ondaatje's fictional aesthetics in blending history and fiction . The plot is about three people who grew up as siblings on a farm in Northern California: Anna, her adopted sister Claire of the same age, and Coop who is four years older, the orphan son of their murdered neighbour. Anna's mother died in childbirth, as did Claire's; Coop's family was murdered by a hired hand while he hid under the floorboards. They are brought up on a farm by Anna's father near



Petaluma, California, in the 1970s and 80s. The father trains Coop as a farm hand while Anna and Claire are brought up as sisters. The novel follows these three characters through childhood to adolescence on a farm in Northern California's gold country, a world where the boom is long gone but danger and desperation linger. Coop's obsession with the Gold Rush panhandlers who settled in the area, leads him into another wild journey towards the West: the gambling parlours of Las Vegas and Lake Tahoe. But first, he spends his time with the sisters, both of whom look up to him as a kind of surrogate parent and guide to the mysteries of the surrounding wilderness: "Still, being older, he remained the emotional negotiator and translator between them and their father, handed the moderating role a mother would have had" (23). Thus Coop becomes the guide and guardian of both the sisters. Julie Spergel (2007) comments on Ondaatje's inclination in depicting characters in makeshift families as, "Ondaatje's novels demonstrate that the surrogate, extended or makeshift families are the most love-filled relationships imaginable. His characters fortuitously find a family or actively choose one over their own dysfunctional nuclear families, thereby inheriting new histories and memories. These relationships are shown to be more fruitful than bloodlines" (52). It seems Ondaatje is somewhere drawn by his own family and that effect is visible in his novels. Ondaatje writes about his family, a mixture of different cultures, "Everyone was vaguely related and had Sinhalese, Tamil, Dutch, British and Burgher blood in them going back many generations" (Ondaatje, 1982, 41). Through his metaphor of the extended family, Ondaatje shows that adoption is about how and whom one chooses to love, understand and feel connected to the world.

The girls are of the same age. They see themselves as twins of a sort. Even Coop fails to identify Anna and Claire on several occasions. "Anna and Claire were interchangeable, one yellow shirt, one green and he would not have been able to tell who wore this or that



colour”(25). Anna recalls , “As sisters we reflected each other, competed with each other, and our shared idol was Coop”(16). Claire is the horsewoman and the one with the limp; Anna is a reader. Anna recalls, “There were days when she disappeared on her horse and I disappeared into a book”(17). They stare at their photographs, searching for differences, watching how “one became more beautiful, or reclusive, one became more self-conscious, or anarchic” (18) as they grow into their own “version of ourselves”(18). It is clear that the girls constantly seek out these distinctions only because they have no internal sense of their separate identities. The novelist Julian Barnes in his recently published memoir, *Nothing to Be Frightened of* (2008), offers a succinct view of memory:

“Memory is identity. I have believed this since- oh, since I can remember. You are what you have done; what you have done is in your memory; what you remember defines who you are; when you forget your life, you cease to be, even before your death”(140).

In a similar vein, Ondaatje through Anna shows echoes of the past and their grip on the present, which defines her and Claire. Both are identical and constitute each other’s identity. The incident which begins their distancing from each other is recollected by Anna. When Anna is sixteen, she becomes sexually involved with Coop on the farm:

“We were both fifteen years old then, when Coop finally entered the barn and crouched down by me and called me “Claire.” So that Claire herself became confused, uncertain for a moment as to who she was. ... We had stepped suddenly into the large uncertain world of adults, and we would now need to be distinctly Anna and distinctly Claire. It became important not to be known as the sister of, or worse, mistaken for, the other” (20).



Her father discovers them, beats Coop nearly to death. Anna tried to stop her father but in vain. In order to save Coop from him, she "lifted large shard of glass and pierced it into his shoulder, pushing it deeper and deeper into his flesh through the checkered shirt"(33). But her effort is nothing against her father's strength and he carries her away. Anna escapes from her father, but she never sees Coop or Claire again. This tragic incident fragments their world forever.

Coop flees to the Tahoe area, where he transforms himself into a successful poker player. Anna travels first to Paris then to Demu in southern France, where she settles in the house of Lucien Segura, a minor obscure poet from the early 20th century who is now dead. Claire travels to San Francisco and starts working for the public defender's office. She still visits her adoptive father on a weekly basis. All the three characters settle in their new worlds and find ways to avoid or bury their traumas. Coop becomes a gambler as he "loved risk and could be passive around danger"(25). Claire starts working for a lawyer, a public defendant, even though her heart is in horse-riding. Anna takes up research and writing. She admits, "I am uncertain, even now, what made me fall upon the life of Lucien Segura and wish to write about him"(149). Thus all of them in their own peculiar ways seem to be striving to escape from their past even as the past is constantly present in their selves. This may be viewed in the light of what Stuart Hall(1990) remarks in another context,

".... But, like everything which is historical, they (Identities)undergo constant transformation. Far from being eternally fixed in some essentialised past, they are subject to the continuous play of history, culture and power. Far from being grounded in a mere 'recovery' of the past, which is waiting to be found, and which, when found, will secure our sense of ourselves



into eternity, identities are the names we give to the different ways we are positioned by, and position ourselves within, the narratives of the past" (225).

It is only from this position of identity that we may properly understand the effects of the traumatic past on these characters. There is constant search for the lost connection and wholeness which however pushes them towards a life of isolation. The political wars in the background further highlight the trauma in their life. Georgiana Banita(2013) aptly observes, "Public matters, such as the endless war in Iraq, echo the violent childhood trauma still resonating in characters' lives, just as personal habits (*Coop's gambling for instance*)" (italics in the quote itself, 210). Coop's decision to forget his past produces a void in his present which he tries to fill by indulging in new jobs and relationships.

In Tahoe, Coop is also involved with Bridget, the woman Gil, the leader of rival gang sends to seduce him in order to make Coop gamble for them. Coop's succumbing to his seduction indicates that he is still human enough to wish to belong to others. After Bridget's sudden disappearance, he feels extremely lonely. "He feared suddenly that she looked like Anna. He did not know whether she was a lens to focus the past or a fog to obliterate it" (123). Coop tries to find solace in the arms of Bridget and forget his past memories. Even when he finally finds her and learns of Gil's plot, he realises that he is still willing to deceive himself and succumb to her if she returns to his arms, "offering herself like a genuine truth" (135). It is hardly surprising that, Coop decides to face Gil in a violent encounter at the bar which is an attempt to reconnect with his past, the memory of the violence he faced on the farm. Georgiana Banita(2013) comments, " The novel not only illustrates current theories of trauma narrative as adopting primarily modernist or non-linear forms, but also provides fresh insight into the transnationalism of trauma and its function at the intersection



between colonialism and transnationalism" (214). The pain which Coop suffers after being separated from his parents in early childhood, estrangement from his beloved and his makeshift family, all done in violence, carries him to different places where he meets people of different cultural backgrounds. Coop's decision to face again the violence may also be due to as Anna says, "if you do not plunder the past, the absence feeds on you" (148). Thus Coop wants to face violence again and again in order to recapitulate past tragedies, to keep them alive in his memories.

The narrative is fragmented, non-linear, moves back and forth in time and space as all the three main characters recall old memories. R. Bruce Elder (1989) succinctly observes, "The fragmentation of narrative effectively lifts the story outside of any real, historical time and transforms it into a subjective construct. This act of synthesis involves a process of "re-membling" or "re-collection" in both the senses of these words. It elicits reflection. That which is reflected on is necessarily something past; consequently, a sense of things past is inscribed in the word through the use of the fragmented narrative" (224). Mostly the readers follow the memory of Anna, her family, relation with Coop, the sudden disruption, her life in new world of adoption where she encounters different people. Sometimes Ondaatje as omniscient author interrupts and moves the story further. Ondaatje creates indelible impressions with his poetic and rhythmic descriptions, parallels and echoes, even as some mysteries remain unresolved. Christina Ljungberg (2012) aptly comments, "*Divisadero* can easily be analysed as the attempt to create a diagram of a past that refuses to be subsumed under the concept of a linear narrative" (99). Anna recalling memories of her father and the two siblings admits,

" It's like a villanelle, this inclination of going back to events in our past, the way the villanelle's form refuses to move forward in linear development, circling instead at those familiar



moments of emotion.... For we live with those retrievals from childhood that coalesce and echo throughout our lives, the way shattered pieces of glass in a kaleidoscope reappear in new forms and are songlike in their refrains and rhymes, making up a single monologue. We live permanently in the recurrence of our own stories, whatever story we tell" (*Divisadero*,142).

Here Anna becomes Ondaatje's mouthpiece and highlights his ingenuity of piecing together fragments of story in poetically charged words. David Jonathan Amid rightly notes, " By looking at situations from various perspectives, Ondaatje's panoramic worldview holds everything as collage, revealed in a new light through intentional distance and fragmentation. This fragmentation mirrors the narrative trajectory of Ondaatje's narratives and the nature of memory, moving back and forth, backwards and forwards, as we are never sure where the characters or strands of story will go next"(19). Here in lies the power of Ondaatje's creativity as he mesmerizes the readers and arouses their curiosity about what will come next .

The narrative focuses on Anna who has arrived in France, far from her American roots, to research the life of French poet and writer Lucein Segura. She stays in Segura's last home and narrates Segura's life story. Segura has written a series of popular fiction in a style inspired by Dumas and was involved with an older married woman called Marie-Neige. Marie- Neige's husband, Roman was twenty years her senior. The story of Segura comes to intersect with that of Anna. As such Anna, the character now becomes the author. Obsessed with her own family history, Anna colours Segura's life story with her version. Julia Breitbach rightly observes, "The true author of the story we have read(of Lucein Segura) has been Anna. The confession she makes about "the raw truth" (in *Divisadero*) of her life-her need to somehow redress her violent past within the sphere of art in order not to be destroyed by it- makes it very clear that Ondaatje wants us to



understand the story of Lucein Segura as Anna's (atleast partial) invention"(193). Reality and fiction thus intermingle even as one forgets that reality portrayed here is also fictional.

Anna identifies her own plight and sufferings with those of Lucein Segura. She creates his life history as a reflection of her own past in order to negotiate and find solutions to fill the void in her life. Anna laments, " We were alone in the world, in nameless and unseen country"(142-143). She becomes a kind of writer about whom Carmen Concilio(2009) observes, "When they write about what they have lost, or what they have left behind, their homelands/ motherlands, they write elegies of homecoming with the voice of orphans not only of an almost –mother, but of history itself "(26). Thus Ondaatje through his characters attempts to retrieve identity as constituted in memory.

Through Segura Ondaatje multiplies in the reader's mind the agony of Anna's separation from Coop and her family. Anna's narration of Segura's story indicates how certain events in our lives never vanish with time as these leave an indelible mark on our thoughts. The memories intermittently make us ponder who we are and show ways to reconcile with the past even as we make new start in life . As Anna avers, For the raw truth of an episode never ends, just as terrain of my sister's life and the story of my time with Coop are endless to me. They are the possibilities every time I pick up the telephone when it rings suddenly, some late hour after midnight, and I hear the beeps and whirs that suggest a transatlantic call, and I wait for that deep breath before Claire will announce herself..."(279). Luis Sanchez(2008) rightly observes, "Individuals who share a common culture and historical memory, a common experience of dispersal from and loss of a homeland, and a desire to symbolically maintain, or physically return to, that homeland will construct a particular identity that will encompass elements of the homeland and hostland. Their life



experiences are a product of transnational lives that shape their collective identity out of multiple affiliations and positioning. Such transnational connections affect individuals' practices of constructing, maintaining and negotiating collective identities" (25-26). Thus in Ondaatje's narrative, even though the characters go their separate paths, they maintain their connection through memory. The physical separation does not lead to breakdown of affinity even as the transnational movement translates into formation of new bonds.

There are numerous inter-textual references and parallels drawn in Ondaatje's works which intensify the feelings of loneliness and isolation suffered by the characters searching for their identity. Coop, in *Divisadero* and Patrick Lewis, the main protagonist in *In The Skin of a Lion*, are both outsiders, self-imposed exiles, the third persons in the picture. Both men are cursed with 'unemotional tongue' (Ondaatje, 2009, 19) and are formed and deformed by violence and grief. Also Coop, like Patrick and Bolden (in *Coming Through Slaughter*), 'has reduced himself almost to nothing' (Ondaatje, 2009, 113), an anonymous hollow 'on the verge' (Ondaatje, 2009, 97) of an identity. They only come into being through the lives of women they love and lose. In case of Bolden, the two women are Nora and Robin; in Patrick's case they are Anna and Clara; in case of Coop, Anna and Claire. Also Anna makes references to various writers and poets, such as Auguste Maquet, Alexandre Dumas, portrait of Georges Wague, Verlaine, a great poet, etc. Through these references Anna projects a community of artists and intellectuals to which she wants to belong. Ondaatje thus highlights the importance of art as providing a space of refuge. Anna immerses herself in this space, in the archives "where art meets life in secret" (148). Her references to various works of art show her obsession with the past and history, "Those who have an orphan's sense of history love history" (148). Her recurring encounters with art and history books indicate her desire to escape into the past. Through



Anna, Ondaatje shows how art enables an individual to explore reality and review the past. By using the technique of inter-textual referencing in his novels, Ondaatje thus creates a body of work where characters talk to one another even as Ondaatje reconstructs his own identity through time, places and cultures.

To conclude, Ondaatje vividly describes the plight of people crossing cultures and displays a deep insight into the play of identity in transnational spaces. Ondaatje's narrative problematizes notion of identity which is fixed in the past and relationships. This however does not imply that the characters, as they transgress borders and forge new bonds, make a neat break with the past. In fact the past experiences remain embedded within memory and continue to affect the present and shape the future. Identity thus stands at the intersection between the original and the new cultures. It's focus is more on the moment of disruption from the original culture rather than on that of arrival at the new one. Ondaatje's interest lies in exploring if the characters would overcome the trauma, and come to terms with their self. Thus, he wonders about Anna, "...And Coop? And Claire? Will these children, in their eventual cities, turn out to be the heroes of their own lives?"(284). Hence as Ondaatje hints, one must journey towards a realization that one is destined to be the hero of one's own life. This however one would be able to do only after overcoming all doubts raised by a self, divided in time, places and cultures and accepting all good as well as bad elements of it. Ondaatje thus ends the story on an optimistic note. His protagonists would not give into the yearning to return to the past. They rather choose to struggle to come to terms with the past. The struggle is neither to draw strength from the past, nor to be trapped by the shame of it, rather to accept it as part of their self, and as instrumental in making them what they are in the process of becoming. Hence they move forward to establish new affiliations and affinities. Even as the past is always present in memory, their



movement towards the future has started. Anna, like Coop and Claire, chooses to move forward to transform into becoming the hero of her own life. Identity thus is revealed as being fluid, always striving to change and coping with emerging challenges in the hope for a new future. The sense of loss, displacement, alienation at one moment eventually becomes the basis for assuming of the new self in the future. Thus Ondaatje, like other Postmodern writers, is preoccupied with the past which is embedded in memory. His self-reflexive narrative unfolds mysteries and recovers memory in order to reconcile with the past. Identity thus negotiates simultaneously with the past and the present to emerge stronger and more at peace, at home at several places and cultures, thus truly transnational.

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THE ILLUSION IN HUMAN MANAGEMENT: A SPIRITUAL ANALYSIS*

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I. Introduction

This paper explains the inherent potency in any individual, and explains those aspects in relation to human management. Paper begins by explaining the materialistic management as an external rule imposed on human. Secondly, classifies the inner potential of human, which are more powerful than the external force. And thus the paper concludes by insisting on the inner guidance as the 'Boss' which balances or manages anyone's life.

II. Objectives

The is paper considers the quest for some issues like,

1. Is there any principles needed to be forced or conditioned in human management? Or else,
2. Is there any activity (discipline), which has to divert & directed by one self in the way of life? (i.e. Does Consciousness management is an additional activity in human life, which has to be performed like exercising, rather it should eating, bathing, sleeping working, etc?)

It also clarifies some doubts like,

3. When a person can manage the others in his team or organization to obey his guidance, then why can't any individual manage himself?

* The whole paper is a reflection from my personal experience with some of my friends, who are in IT field. The four principles interpreted here are gained from Dr. Ananda Reddy's work *Management by Consciousness: the Mother's Way*. Some of his explanation regarding these principles were analyzed and interpreted from my studies in Spiritual Philosophy.



4. If so, there can be a management by oneself then How to manage oneself?

5. Is it conscious 'management' or else some sort of 'compulsion' forced on human? (In other words, is the management relaxes one's self or else increases the stress?)

III. Research Methodology

The topic which I have discussed here is based on something which I have gone through in my personal experience with my friends (in IT field). So, the research method can be said as "after-experience analysis." i.e. the 'experience' were analyzed and interpreted from my philosophical background.

Meaning

Ordinary understanding of the word 'Management'- is an activity performed for & by the group of people, with some set of principles or rule. The materialistic way of understanding 'management' differs from the ascetic understanding. In yoga, Management means maintaining all mental, physical, vital body under 'inner Divine' (means the 'Spirit' in human) control.

Illusion in Materialistic Management

In any organization we can find that they manage their participants (workers) under some set of principles (rule). Anyone can frame the management principle, but it is up to the one to 'follow' it or else just 'act' to it (principle). By designing such principles they (the Boss) extract the ability from the participants. If we analyze the 'management-method' in any organization, then we reach to say, "The Authorities (Power) gathers (Harmonize) the potentials (Wise People) for progress (Perfection)." Hence these four are the essential principles which are performed in management method. The most of the principles framed by any organization were acted by the other, but they never 'Consciously-involved' in it. Here, they act to the principles for 'money'. Here everyone competes to satisfy the material or physical need, but fails to concern their spiritual need. This paper attempts to say that these four principles can also be extracted in a single individual; i.e. these four aspects can also be identified in 'One-self'. In



short, any human is embodied with these four 'power' or aspects. Such aspects are found externally from one's activity, i.e. these aspects are witnessed by one's performance in his life-activity.

Management is not only concern for the growth of physical or material need; rather it should satisfy the 'Spirit' which inherent in us. Materialistic management has veiled the 'Spirit' in us. We failed to have even a sprinkle of concern to manage it. Human possess an inborn abilities, which are potential to achieve any target. Mostly we struggle to reach targets under 'external guidance' (Boss); instead, if we allow the 'inner guidance' (Spirit) then we break the targets.

So, what I mean to say here is, any individual embodied with these aspects, the performances & achievement made by them are not due to the external guidance (Team Leader or Boss) but due one's own capacity. Here, though we act to the rule (or order) yet the action is performed by us, but not by other than us. So the progress or the target achieved is not due to the gathering of (Team Members) but it is because of the individual potentiality. Such aspects are variably filed in human, but we fail to concentrate on it. These aspects are not injected by external boss (Team Leader) but ignited from the inner boss (Spirit). Therefore, we are not obeying the order stressed by the other but performing the guidance from the inner. In other words, our ability can never be initiated by the external guiding principles but, it is ever & only be ignited by our inner guiding principle (i.e. Spirit).

Principles in Human Management

The four essential principles in human management are Wisdom, Power, Harmony, & Perfection. Let me examine these for principles from the Spiritual angle, as follows:-

a.Wisdom

Possessing wisdom gives confidence & increases our capability to fulfill the aim. But now-a-days, in the materialistic world, we concerned on economic increment. We paused learning, though we learn something, we never learn new; though we learn new yet we fail to have comprehensive understanding of it; though we get involve for comprehensive understanding we get distracted or diverted from necessary action. Such self-destruction drags us from winning the race.



So the need here is, comprehend one's wisdom. Such comprehensive wisdom develops confidence in aiming higher.

When we are distressed then surrender oneself to the 'inner guide', rather than the external advice; because "any relation is a passing step in the path of life." Accepting others advices are not advisable because the others keep on changing in our life. So the decisions also have to be changed with regard to new environment. Therefore "external advice suggests ways, whereas, inner guidance leads the path" i.e. though we receive innumerable advice yet we choose our own decision with respect to our expectation of life. So, suggestion or advice received externally distracts & diverts and lead to confusion. In short, external advice increases the stress, whereas, internal reflection clears the path & strives for progress. Obeying others advice would push us to success and lead only to as-usual or ordinary life, but following one's inner guidance prepares us for success, and aspires for new (novelty) life. Here, question might arise that, "Don't we decide our self in our day to day life? We, in modern world, are free to choose & so we decide, isn't it?" The answer is, Yes, we decide in our daily life, but here the decision is never made of our choice. All we decide is conditioned by 'other's look'. We always worry for other's comment and care for their speech. But never decide with respect to one's will. Secondly, we in modern world, we are free to choose. But we never choose what we need, rather we choose the need recommends by one's social environment. Such decision making will ever change from time to time, person to person, environment to environment; and in whole life, we keep on changing the path and thus the distress never ends but continues. So this paper emphasizes on inner guidance rather than the external advice because following 'inner guidance maintains the life and barricades the ever changing decision making.

Following one's inner guide is that which is taught as 'yoga'. So, yoga is not that which has to be practiced by transcending this day-to-day life, but living in our daily life: -is itself a process of yoga. i.e. remembering the 'inner Spirit', and following its commend for any event in life. By following 'inner guide', we will discover the relationship between our physical body & mental body.

To summarize, comprehending wisdom is nothing but developing one's own inner spirit. So the need is, believe the presence of 'inner



guidance'. And concern to it, such concern reveals all its attributes and thus we become potential of facing to any (political, cultural, religious, economic or social) aspects of life.

b.Power

Power is the other aspect attributed in human. It is our way of thinking, feeling & action. It is the strength of 'faith' which is lacking to 'will' and aim. Here, everyone is potential of such 'power (strength)'. But in order to know it one should have faith. Lacking faith lose the presence of power in us, and consequently changes the attitude: i.e. unfaith in the one's power, then it is pessimistic view of approaching life. Here, it is better to have the opposite view which is true. Approaching in such view gives a new & better feel; but for which one must have 'faith' in it. Just, believe! "Life is not miserable as we think; the miseries are due to lack in faith of one's power." No one can find fault in anyone. Never try to find difference with someone, as greater or lesser than you. For an ordinary vision, everything that exists & occurs around us seems to be false & disorder. Such a negative approach is due to the ignorance of the power. We fail & resist ourself to believe, that all exist around us & including us has "mass of vibrations": vibration means, one is capable of maximum potentiality. Believing in such potentiality vanishes the ignorance of negative approach of the world, and consequently such negative vision about life becomes quite unreal and illusory. So, whenever we feel that the life is miserable & stressful, in such cases, one should understand that there is never one side in life and also look for opposite which is full of grace & true. Such a positive approaching or measuring life, clears the confusion, and directs toward the crystal clear path.

People who feel miserable, one who finds uncomfot in their life, one who tries to escape from his stay, one who comes to the position that he cannot do more than what he does, should believe the opposite affair. Have 'faith' on the 'power' with-in & prepare for it. Only then 'it' happens. Normally, in an extreme stress or misery, we could say there is no such power in us, it is something transcendent or lies somewhere out of the one's body. If such dis-belief is maintained, then the life will face more miserable consequences. So I point out here, "life itself a mere belief system." In the day-to-day life, the relationships in which we are chained as family member, as worker, as friend, etc are only



belief. Here, we also try to change our attitude, behavior, approach with everyone with respect to the need. In other words, we act differently with respect to the different environment. Here, such shifts in attitudes or approaches are super-imposed in us; which comes out and plays its role. So it is evident that we are potential of such powers. Here, it can be said, we are practicing only even minor amount of it in daily life. So this paper insists that, it is upto us to have such a unified vision of potentialities, which exists in oneself. Thus feeling difference of our belief were more or less 'drowns' the harmony of our life; rather believing and reflecting by the positive attitudes survives to be fittest in one's life.

Thus to summarize in short, we never act for other's need but performed for one's self's need. i.e. we aspire to do something voluntarily, and such a voluntary action is guided & performed by inner guidance.

c.Harmony

Harmony as the principle of management means a active relationship with the other, includes human & other beings (both animate & inanimate). A close communication should be maintained with all those around us, i.e. should be one with the surroundings. Such a relationship saves us from the pollution of relationship crisis. In other words, maintaining hormonal relationship is a struggle in today's world.

Life is full of interconnected relationships. So, the need here is to have a sense of balance with all around us. Such a deep sense of oneness alone will reach us to harmony. *"Never look others just as an ordinary creature, but feel them that they are created as you & for you."* The others are the living soul to whom, here (in the world), we should impart our deeper oneness, through any means & methods; but only by inner guidance (Spirit). In the fashionable world, instead of being relation with human, we are more concerned in relating ourself with materialistic need (i.e. money). Here, it is necessary to question, "Whether money is most important thing in life?" If we examine or reflect on the whole activities of life which we have been living, then we will conclude that "Yes, it (money) has the supreme need." But holding "money- as the supreme need" will never bridge harmony with others;



instead it builds many obstacles to the relations. In competitive world we always find to compete other in earning it (money): such competition consequently cuts the chain of 'oneness' and develops the variance with the others. Many believe 'money' as the greater force of life which fulfills all the need. But truly speaking, it (money) fulfills certain part of human need. The one who thinks money as the only force needed in life, fails to realize the other innumerable force which is infinitely inherent in us. Realizing such forces develops a constant & endless harmony, than the 'Money-Force'. So the need here is to prepare oneself in understanding better the inherent Forces which makes life better. Many people who lives with these forces are selfless & survives for the true purpose of life. So, if one needs harmony in life then he should come out of material desire and aspire to live with the availability. Such practice leads to communal relation & eternal harmony. Of course! 'Money' plays its own important role in leading life. But it is to be remembered that, money is meant only to increase the wealth & property. In other words, *"money should also be means in life but not an end."* i.e. it is like one among or part of our daily need. *"It should be used but not accumulated & stagnated around us."*

To summarize, this section attempts to say that the inner need is not only the money but more than that. Money satisfies only our external purpose but the internal need (i.e. relation with others) remains even unsatisfied, i.e. *"In life everything will respond to love & care but not money."* Therefore, harmony is maintained not with the external material desire but with the internal relationship with other.

d.Perfection

In life we always spend our activity incompletely. We never consider this incomplete action into a deeper issue. In general, it is thought, that the incompleteness or imperfection might be due to carelessness; but it is not of the same reason in all the occasion. Many times, we make fault knowingly or consciously. Such a conscious attempt is due to the 'egoical' domination in one behavior or attitude. Such misbehavior occurs due to the dis-respect on the work or people which we do. 'Dis-respect' in the sense, we regard those event which we performed imperfect are 'less standard.' i.e. in performing our action in daily life, we split it as "less standard of event" & "higher standard of event". Here, we always concerned with the higher standard of events; whereas, with respect to



less standard of events we are always careless. Any work which end in imperfection are said to less standard of events. And this could differ from person to person, time to time, i.e. considering as higher standard of event might be lower standard for other, considering lower for other might be higher for other, sometimes differ in same person in different occasion. So the 'standard' classified in life is due to one's ego-ical base, and thus results to imperfection.

Therefore, the need for classification here is to state that, *"In life every action performed in any event has equal place"*. Here, no event can be classified as higher or lower. Here, many can argue against me as "It is upto one's wish to classify as higher and lower, because it is my own life, and it is upto me to decide which is important & unimportant." For them what I would like to counter that, "Is that anything which categorized as less standard, remain the same level forever in his life?" Surely not, in one occasion something is lower and something becomes higher; in another occasion, what remained as higher becomes lower and lower becomes higher. Hence, *"every action has an equal value in life but differs in need with respect to the occasion."* Thus the attitude of carelessness or ego-ical action never supports for perfection.

Therefore to summarize, the perfection could be attained only when we get out of performing the ego-less action. Never perform an action for ego's satisfaction or desire, but perceive the inner desire (Spirit's Will). Such 'inner desire' with full of potential results in purified action & thus perfection exists. Since all the ego-ical desired actions are dynamic, i.e. it ever changes to time to time; whereas the inner 'Will'-ed action is constant & confined to the true purpose of life, and thus it also satisfies one's self and the other. Such a mutual satisfaction in action is called as Perfection & thus it is achieved.

Conclusion

Managing the life with external tools (like an eye, ears, intellect other's advice & order) are part of force, which gets systematized only when these tools are connected to the inner guidance (Spirit). Such inner guidance harmonizes the whole organs & its functions voluntarily & consciously; and thus, human reaches in balancing his life events. So here, to balance the life doesn't need to involve in meditation, prayer, pooja, ritual, etc., but just concentrate from the 'inner sight' on one's



own action performed in his life events. Such practice manages human from imbalance in life. Therefore I conclude that the above said principles are not the rules (as in management sector) which I am insisting to practice, but it is free of choice. "Freedom of Choice", in the sense, those are all the principles which are already immanent or inherent in us & it does its duty, but we (human) are not aware of it. So, the 'practice' which insisted here is not to start practicing the principles, but just to 'discover' it which is already functioning in us.

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1. The whole paper is a reflection from my personal experience with some of my friends (who are in IT field). The four principles interpreted here are gained from Dr. Ananda Reddy's work *Management by Consciousness: the Mother's Way*. Some of his explanation regarding these principles were analyzed and interpreted from my studies in Spiritual Philosophy.



DISPLACEMENT: A THEORETICAL PERSPECTIVE

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Introduction:-

The human civilization has progressed through many stages, in which mobility has played an important role. The first stage is the stage of food gatherers or hunters, in which people used to get their food by hunting or fishing to sustain their life. They did not confine themselves to a particular territory and lived without any form of skill and Social organization. The second stage is the stage of food producers in which people learnt how to cultivate land and thereby the agriculture became the main source of their livelihood. In this respect, they had association with particular territory and the idea of settled life came into existence, this association inculcated the sense of belongingness amongst people to their respective territory. People have felt themselves more secure and stable and attached to a particular territory from the earlier stage.

Thereafter, the civilization moved from agrarian to capitalist economy, which resulted into the economic progress, development, and prosperity. This is a phase of technological development and industrialization.¹ Gradually the population increased and thereby the competition for resources and consciousness amongst people regarding their culture classes, races, values, and customs, in this respect, civilizations are associated with the development and allowing people to choose their identity and lead the lives as they like.



With the course of time they started forming social organization and the evolution of defined systems of government came into being. Subsequently, people living in different territories with different culture, which resulted into the emotional attachment of a people to a particular Territory, where from they can trace their origin. Beyond emotional attachment, they acclimatise themselves with the geographic, economic and climatic conditions of the area they live-in. People started feeling at home in the territory to which they belong.

Changing Nature of Human civilization:

However, the progress of human civilization resulted into the settled life on the one hand, but it has also initiated a process of physical mobility from one place to another as the certain areas of the world became more populated. People were suffering from the sense of insecurity, because of the lack of access to the adequate resources to lead a decent life. The Search for better quality of life motivated people to leave their hearths and homes in search for their safety and greater opportunities elsewhere.

The above-mentioned mobility is always voluntary because human beings moves from the place of their origin to another in search of better quality of life. When people move from one part to another part of the same state, it is known as migration.

Now, the migration of mass populations within their own countries became a familiar problem worldwide. It is one of the vital issues faced by the human civilization-since its evolution. Today, the number of people who migrated from one country to other and from one part to other part of the globe taking refugee within borders of a particular country or outside .The country has been alarming. No country is untouched from its effect. It directly challenges the legitimacy of the State, as the State has primary responsibility for



displaced population.

The most vulnerable groups of people in the world are those, who are displaced by force. They are known, as Internally Displaced Persons (IDPs) Before Proceedings further, it is essential to differentiate between The Internally Displaced Persons and the Externally Displaced People (EDP) for whom the term refugee is being used in the literature. People who are forced to migrate from their native Places and not able to cross the International border, they are known as Internally Displaced Persons. They are also referred as "internal refugees." On the other hand the persons who are able to cross an international border they are called refugees, According to 1951 UN convention, "a refugee is a person who has fled his country owing to well founded fear of being persecuted for reasons of race, region, nationality membership of a particular social group or political union is the outside the country of his nationality and is unable or owing such fear is unwilling to avail himself of the protection of that country." Though they face similar problems but their status differ from each other. Which have lost their cultural identity and their identity tends to be disappearing.

However, it is argued that the plight of IDPs is likely to be much worse than that of refugees because IDPs are refugees in their own Country. In addition, refugee have international support but IDPs are denied International support and the responsibility for the safety of these persons lies with their national government, any intervention would be considered as an interference in the internal affairs of the concerned state. There is no specific international legal instrument to cover the needs of IDPs and no Specific organization is mandated to address their needs. They remain within the domestic jurisdiction of their states and enjoy their protection. But in many cases IDPs have found themselves in a vacuum of responsibility within the State.



Although, the UN charter does not allow interference in the internal affairs of a country but keeping in view the gravity of the literature the UN Secretary General, Kofi Annan argued that the “international involvement has become essential for the welfare of the IDPs. This is a challenge for international community to find ways to respond what is essential an internal crisis.” Today the fleeing of mass population in search of stable and secure environment has increased due to war, violation of human Rights and natural disasters.

The different scholars have defined the term displacement but there has been no globally accepted definition of Internally Displaced Persons. The United Nations current working definition holds Internally Displaced Person, “Persons as those who have been forced to flee their homes suddenly or unexpectedly in large numbers, as a result of armed conflict, internal strife, systematic violations of human rights or natural or man-made disasters, and who have remained within the territory, fleeing suddenly and unexpectedly.” This definition also acknowledges some key element related to identification and they can be used by the international agencies and Non Governmental Organizations (NGOs) International Association for the Study of Forced Migration (IASFM) also describes it as ‘a general Term that refers to the movements of refugees and Internally Displaced Persons who are displaced by conflicts, natural disasters and developmental Projects.

Trimble argues “forced displacement is Stressful for stable indigenous and traditional communities because in many cases they have to cope with change at short notice and informs without their own consent.” This definition shows that, the displaced persons do not retain any power to decide whether to leave their places or not from the above mentioned account, it can be inferred that the forced migration or displacement is not a matter of choice, it inflicted upon the people by various reasons, without their own consent.



There are different viewpoints regarding the causes of internal displacement, which are categorized into two contexts, normal and abnormal. In the former, the modern process of development derives the displacement whereas in the latter the displacement is the product of war, war like situations, terrorism, and natural disasters, The Internal displacement Monitoring Centre (IDMC) estimates that by the end of 2004, Some 3.3 million people were displaced within Asia-Pacific region due to conflicts. In addition, approximately the 1.2 million people were displaced by the tsunami disaster in December 2004. Apart from this the large number of people displaced by developmental projects. In normal context, there is variety of reasons of development induced displacement such as constructions of roads, airport, highways, and dams, This so-called process of development has displaced the people from their natural habitat.

However, dams are considered as major source of development induced displacement. Estimates of national resettlement forced by developmental projects shows that during 1950-90 the number of people affected were 18.5 million. According to the Central Water Commission, over 3, 300 dams have been built since independence and some 1,000 more are under construction, Another study affirmed which was done by the Indian Institute of Public Administration that the 44,182 people displaced by the construction of dam. Most of the big and small projects need large area of land People uprooted because land is wanted for economic reason usually associated with visions of national development. Assessments sponsored by the World Bank have estimated that every year Since 1990, roughly 10 million people worldwide have been displaced by developmental projects for a variety of reasons like the construction of dams, irrigation schemes, urban development, conservation and mining projects. It affects livelihood and resulted in their displacement and also a statelessness, joblessness, debt-bondage, hunger, and cultural disintegration.



Besides this, globalization became the new slogan that has appeared to take over the world since the last century. It comes out with the end of the cold war. The warfare between the countries to become dependent in the market economic system and improved their economic resources among the different nations. In this manner today every country wanted to enter the new world of globalization. Through this process every nation expands their development projects, so that it developed their country, markets, technology and improved income standard. Addition to this industrialization would lead to a better quality of life for the masses. Many people have taken benefits from industries and improve their standard of living too.

On the one hand where globalization has brought many prospect among the developing countries. Meanwhile there are many negative shades of all the developmental projects. Globalization has been more contentious because it has both good and bad effects. As Stephen Gill: defines globalization as the reduction of transaction cost of transformer movements of capital and goods thus of factors of production and goods. By Brainbant: says that the process of globalization not only includes opening up of world trade, development of advanced means of communication, internationalization of financial markets, growing importance of MNC's, population migrations and more generally increased mobility of persons, goods, capital, data and ideas but also infections, diseases and pollution.

It has also given new challenges among the underdeveloped countries. For example raise inequality among these countries, instability in their economic condition, ecological destruction and the major effect of this process is the displacement. Globalization is another factor for the development-induced displacement. In China, developmental projects also displaced more than 40 million people.



On the one side, development is also seen as bringing benefits, these developmental projects endorse poverty decline, environmental protection Social Justice, and human rights. However, on the other side, the globalization has further accentuated the problem of internal displacement forcing the rural tribal, and aboriginal communities to leave their place in natural habitat.² These projects have given rise to a huge number of displaced populations, who are facing the acute problems with regard to land acquisition resettlement, compensation, and environmental depletion, because the MNCs and business houses are buying those lands for the construction of their industry which is primarily belonging to the local farmers Recently, the concept of Special Economic Zone (SEZ) is coming into existence.³ Under this scheme, government and corporate houses suggest opening up of shopping malls, restaurant, and offices. For this project they need great chunk of land and it would give a great loss to poor farmers because with the establishment of SEZ, the farmers have to leave their land and have to migrate to some other place.

The method of structural adjustment stimulated by the studies and manipulates of the World Bank and other International organizations have started in many of the developing countries. The World Bank is the foremost and at it formed a strategy on resettlement for affected populations, but there contribution to be insufficient access to compensation and failure to assure them food security.

It is a development for some but displaced for others because it affects their education, jobs, families and their security. Populations displaced through developmental projects turned out from their homes. Their routine life totally gets disrupted, triggering vicious cycle of day today problem. Today the developmental projects gave a great challenge to the international



community. Michael Cernea, a sociologist who has researched development induced displacement and resettlement for two decades, writes that “like becoming a refugee, being forcibly ousted from one’s land and habitat by a dam, reservoir or highway is not only immediately disruptive and painful, it is also fraught with serious long-term tasks of becoming poorer than before development, more vulnerable economically and disintegrated socially.”

Conclusion

Displacement is a major problem that is faced by the many States world over. Therefore, it is no denying the fact that the problem has the universal extent which needs the universal framework for ensuring respite at large. There has to be an inclusive approach to overcome this critical human problem. There are many type of displacement such as conflict-induced displacement, development induced displacement and displacement due to natural disasters. Above all these reasons many people displaced from their places and live in government run camps. However, no matter which type of displacement takes place, for whatever the reason behind, the human civilization bounce to suffer everywhere. At the present level IDPs are marginalized to a greater extent for which they really need due help from international community in general and local governments in particular. The most vulnerable groups of people in the world are those, who are displaced, whether they are refugees or IDPs.

Nevertheless, the conditions of Internally Displaced Persons (IDP) are not good in their own countries because they are neither eligible for receipt of international help, nor any definite international lawful device to cover the needs of IDPs. They remain within the domestic jurisdiction of their States and should enjoy their protection.



But in many cases IDPs would not get any type of help and they find themselves in an emptiness of dependability within the State.

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FEMINISM, CULTURE AND THE POLITICS OF SIGNIFICATION

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Feminism in India, whether in the broader context of the women's movement, or in its relation to the production of knowledge's about women, has had to deal with questions of culture for quite some time now. Gone are the days when cultural issues were either left unaddressed or broached as a kind of residue.¹ Especially since the discovery that attempts to resolve cultural conflicts in our recent history have invariably required the recasting of patriarchies - in the formation of an 'Indian' tradition, in drawing the boundaries of relation, caste and community and soon - there has been no room for the relegation of cultural matters to some subsidiary sphere. In effect, it would seem that cultural identities have been materialised through women's bodies and within their spaces.

This is also why the study of the colonial period proved to be such a crucial turning point for an Indian feminist politics, in having made concertedly visible a 'cultural nationalism where in the underbelly of every attempt towards identity has been a redescription of women of different classes' (Sangari and Vaid, 1989.9). Since independence, critical moments in the making and remaking of the Indian nation - from the experience of partition to the contemporary debates over a uniform civil code - would further indicate that there is nothing self-evident about a feminist approach to culture and cultural politics. Indeed, the increasingly complex negotiations being staged today, all in the name of women and their empowerment, require a fresh interrogation of sorts. We need to question not just the assumptions of



dominant articulations of what counts as culture, such as those of a Hindutva constantly refining and updating its patriarchal schemes, but also to re-examine the presuppositions that have underwritten our feminist commitments and our understandings of the domain of the political.

It is in such a context that the field of 'cultural studies' assumes possible relevance. When part, if any, might such a fieldplay in extending arguments about the significance of culture for contemporary feminist politics?

It is in such a context that the field of 'cultural studies' assumes possible relevance. What part, if any, might such a field play in extending arguments about the significance of culture for contemporary feminist politics?

Let me begin what will be a some what rambling and disjointed discussion by turning back on the question. 'the problem' of this issue of *Seminar*. First of all, I am genuinely unclear about the nature of the field that is being talked about. Even in its 'original' British version, it is evident that there is no one definitive history of, say, the Centre for contemporary Cultural Studies at Birmingham that we might turn to. At the same time-and this needs stressing-the kind of overseas descriptions of cultural studies"interdisciplinary' if not 'anti-disciplinary' status, its method of 'bricolage', its 'diverse' and 'multiple' locations, and soon, which are being made by those actively promoting its institutionalisation in the U.S. (Grossberg et al,1992:1-16) are disingenuous and problematic. One hears too little about the exclusions that inevitably mark the making of any field.

In a recent account of the theoretical legacies of cultural studies, Stuart Hall repeatedly returns to the 'great deal of bad feeling, argument, unstable anxieties and angry slences'that accompanied theoretial work at Brimingham. But even in the hands of so sensitive



and self-reflexive a practitioner, who openly acknowledges how feminism in the '70s had to 'break' into cultural studies in an unseemly fashion, by rejecting the patriarchal door that had been offered (Hall,1992;277-294), the realisation of exclusions such as these remain elusive in his own work. A new generation of feminist scholars working in Birmingham in the '90s do not appear to have found the relation between cultural studies and feminism any easier than their predecessors; feminism, in other words, has not graduated into becoming one position amongst others in an egalitarian array.²

Clearly, therefore, any version of cultural studies would at best be a partial one, that is, biased and incomplete. But biased or not, I am basically not convinced that we need to trace the genealogy of cultural studies in the West in the first place, in order then to come to decision about its relevance for us in India. I would even say that there is something misconceived about this way of starting 'the problem'.

If pressed to say more about cultural studies from my limited perspective, I would tend to play down unreliable and imprecise claims about its pluralism. While it has undoubtedly been formed by a broad set of contested disciplines, methodologies, fields of inquiry and left-wing political affiliations, some objects and methods do appear to be more privileged than others. Thus, I see no problem in acknowledging that the various tendencies falling within the ambit of post-structuralism or 'theory' have been a particularly significant theoretical resource; or to put this the other way around, in the U.S. at least, cultural studies seems to have become the political and intellectual successor of the politically more slippery institution of 'theory'. To take a different example, of all the domains to have been reconstituted by cultural studies, the media has surely been the most visible.



But there is another doubt that also needs to be addressed in our context. Given the pivotal place that (middle class, upper caste) women occupied in the constitution of an 'Indian culture' over against the 'West', feminists questioning the inequalities of gender have been particularly and persistently hampered by accusations of their western-ness and consequent inauthenticity. Wouldn't cultural studies, then, become a new western burden, baggage we could do without? Let me begin a response in typical cultural studies style by commenting on a recent film.

Originally produced in Tamil, 'Kaaladan' (Lover) has been an equal success in Telugu (Premikudu) and Hindi (Hum se Hai Muqabala); it has ensured the fame of Prabhudeva, who plays the hero, as India's most dazzling dancing sensation. As someone who is no cinema buff, and who is invariably upset by the routine legitimization of sexual harassment in the courting or song and dance sequences of most films, I was quite differently affected by one of Kaadalan's later scenes: After having been captured by the heroine's father, the state Governor and (as only the audience yet knows) master saboteur, the hero Prabhu is being tortured by a police officer for his alleged terrorist activities. It takes a moment or two to realise that the officer is a woman. But this unexpected fact has, I think, more to it: The short hair, male attire, professionalism, and confident power, combine with other images familiar to viewers, such as Kiran Bedi, or the demand for women-only police stations, to produce a composite and contradictory figure, a popular media construction and caricature of Indian feminism. The torture scene is shot in the mode of high realism, in stark contrast to the rest of the film, especially the subsequent highly acclaimed 'Muqabala' song/dance, which is explicitly and utterly artefactual (from the 'Colorado' Wild West sets and the hero's dyed blond hair, to the computer engineered dancing clothes). Such realism, replete with sombre tones and sounds of torture, also ensures our dis-



identification from the brilliantly enacted police woman who neither hesitates to force rice with cockroaches down the hero's throat, nor to straddle him while ordering the hero's father (a constable) to beat him into owning up to his terrorist and Dalit identity. Though her presence does not last for more than a few minutes, she is not easily forgotten.

This figure, in all its dystopic male bashing, is significant because of the decisive way it deflects and reshapes the media image of feminism that is otherwise so common-the feminism that is otherwise so common-the sexually aggressive, bra-burning, nude marcher from the West. The point is not so much that such media creations are falsifications. Especially where feminism is concerned, the absence of public figures or a political party contributes to its fuzziness outside select circles. Above all, of course, the power of media constructions are precisely in their reality-effects, never in their truthfulness. So it is not that this figure is any truer than some other western one, but that she is produced out of a thoroughly homegrown Indian modernity, neither traditional nor foreign. According to my overreading, therefore, she signals the arrival of Indian feminism in public culture. Doubts about our westernisation need not, therefore, beset us as much as they seem to do.

In her account of becoming a feminist, Neera Desai recalls the distinct 'allergy' that attached to the term *dwiniyam* in the '70s (Desai, 1995:250). Flavia Agnes has also remarked on how feminists, in an effort to counter accusations of being western, relied on 'Hindu iconography and Sanskrit idioms denoting womanpower, thus inadvertently strengthening the communal ideology that Indian, Hindu and Sanskrit are synonymous' (Flavia, 1994:1124). This allergy has been discernible in attempts to shun an imputed western-ness, visible also in women's studies accounts of the irrelevance of the western legacy of 'liberal, racial and socialist feminism', and, more recently, in disparaging references to 'deconstruction' or 'postmodernism'. I would rather suggest



the possibility, today, of a looser, more open-ended, if always critical relationship to outside influences. Out authenticity should no longer be on the line. In the face of the kind of onslaught globalisation represents, involving the precipitate inflow of commodities (including academic ones) which are not under our control, a cautionary counter-internationalism may be our best strategy.

The danger of cultural studies-as with any intellectual field coming from the West into the third world - lies in its normative power, which includes the ability to set research agendas and standards of theory. Therefore, in order to be effective at all, the stance I am advocating would have to be substantially grounded within and shaped by the explicit effort of looking back to the last twenty years of feminist theorizing in India. We have barely begun such a task. A vast body of work, produced in different parts of the country, under heterogeneous conditions and in different languages, has yet to be understood as 'theory' since we may not have adequately thought through what counts as theory for our purposes. Secondly, a number of issues have yet to be theorised, because they have either been marginalised or are only just emerging.

Such an effort seems especially crucial in the present context. A new generation of women, who are in the process of becoming feminist in a world decisively different from the frameworks of the '70s, which had made post-independence feminism possible, may otherwise continue to assume that feminist theory, including the study of culture, only comes from elsewhere. I have no doubt that some of feminism's entanglements with cultural studies are important and useful resources, and should be engaged with. In suggesting a less rigid attitude neither allergic nor celebratory-to new intellectual currents. I am also trying to shift attention away from our relation with the West, to what might be a more productive frame-namely, the relation between culture and politics.



A major difficulty accompanying the use of the term 'culture' in the contemporary context, comes from its proliferation. I have already drawn attention to its 'special' relation to women. Whereas the '70s gave the women's movement its first initiatives in the area of economic development, culminating in distinct 'autonomous' analyses of patriarchy, the '80s witnessed an onrush of cultural problems none were prepared for-the anti-Sikh riots, the Shah Bano controversy and Roop Kanwar's sati, continuing into the '90s with Mandal and Ayodhya.

In spite of all its complexity if not incoherence, cultural theorists have discouraged us from 'abandon(ing)"culture" on the grounds that it is too messy, precisely because we should be able to account for this messiness at some level' (Niranjana et al,1993:7). The inescapability of culture has also been emphasized by pointing out that 'while the nation is undoubtedly the most important political unit in the world today...the "rationality" of the nation is not theoretical in the conventional sense of the word, but akin to the rationality of art'(Tharu and Lalita,1993:50,51).The term 'culture' has often been defined in contrast to something else-as the realm of distinction within the more everyday workings of 'society': as the entirety of human activity and creation opposed to an inert, pre-given 'nature'; or again, as the world of the imagination in contrast to the materiality of the 'economy'

Such attempts to pin down the meanings of culture are clearly more problematic than helpful. The counter-suggestion emanating from the kind of work I have just cited (and consonant with the thrust of cultural studies), is to look at the field of culture in political terms, to wave back and forth between the cultural and the political. Attention therefore shifts to questions of power, the effects of domination, and the possibilities of destabilisation.

However, the question of a cultural politics still needs to be thematized and clarified. In the ongoing debate over the uniform civil



code, for instance, it would be worth trying to map the assumptions about culture that underwrite some of the stances adopted, in order see where they connect with the political positions being taken. Such a task is obviously well beyond the confines of this paper. I could, no doubt, point out how for Madhu Kishwar the key strength of Hindu culture, namely its diversity, was 'road rolled' out of existence after independence by on alien, hybrid, conservative and state-imposed Hindu Code Bill (Kishwar 1994); that Kumkum Sangari questions the current inflation, which should rather be 'downplayed' in favour of the jurisdiction of the state (Sangari 1995); or that Flavia Agnes perceived the deliberate expansion of the term 'Hindu' from the confines of religion to a composite, all encompassing notion of culture,(during the drafting of the Hindu Code Bill) to have had grave political implications for the present (Flavia 1996). But think this leave 'culture' still too vague, too gross and unwidely.

Therefore, I would propose breaking down cultural politics into smaller coin. One way of accomplishing this would be to attend to the very divergent careers of some of the major political categories-of gender,class,community and soon-which are commonly invoked as giving a direction to our efforts. What is it about gender today that makes it so flexible and popular, so open to annexation, when compared with other concepts such as class or caste? The analysis of class, for instance, which functioned as such a strong, if not dominant oppositional force in our context, seems to have been adversely affected by the loss of economic nationalism, a development that it is in some danger of going unremarked. The category of religion appears strangely contradictory-celebrated in all its syncretism and diversity, but opposed as a political forces. In spite of the renewal of Dalit politics, caste, in turn, suffers from a special negativity, a reluctance to give it any positive political,signifying space. Consider the ease with which'casteism' is used against lower castes, or the distinctly unequal



importance accorded to brahminism and communalism in contemporary analyses.

Discussing political categories in this way is meant to make apparent the insufficiency of a feminist politics that relies only on itself and its past history-like a talisman. For such a feminism to move ahead and take on the challenges of the present, it must re-evaluate, that is to say, signify a new the politics of class, caste and religion. Political demands, such as the contemporary call for legal gender justice, cannot be evaluated in the abstract, but take on significance within multiple domains of intervention.

Precisely because Dalit and Muslim women suffer from the annihilating effects of too much identity, it is crucial to support processes that expand their everyday spaces of signification. Questioning the hold of dominant forces of caste and communalism by disidentifying from their agendas might strengthen the struggles of Muslims and Dalits against an environment whose logic so far has been one of exclusion or containment. In order to be effective, a cultural politics would have to become a politics of signification, always alert to the logics and frameworks governing claims of empowerment, since it is these frameworks which would distinguish between advances or retreats. Resignifying the categories of caste and community affiliation by making them more amenable to contestation is also necessary in order that the patriarchies of dominated groups that is, dominated, Fractured patriarchies can be challenged.

Whether the institution of cultural studies elsewhere will be relevant in such a context depends less on its somewhat helpless proclamations regarding the need to 'integrate gender with race, class and sexually'. It would hinge rather, on its ability to demonstrate in concrete historical instances how gender relations cannot be questioned except



through a simultaneous destabilisation of those other coordinates of power as well.

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A STUDY OF MYTH AND REALITY IN SIMONE DE BEAUVOIR'S THE SECOND SEX

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The Second Sex - A Penetrating Study- *The Second Sex* is a most systematic and penetrating study of women's position in a society characterized by patriarchy. Simone de Beauvoir goes deep into the social cultural, psychological economic and other related aspect of reveal why and who women are molded into a subordinated, subjugated, secondary mold. It is an exposition of the pervasiveness and intensity of the history of women's oppression. This is how one eminent critic, the one who translated *The Second Sex* from French to English, H.M. Parshley, comments on the unique contribution of Simone de Beauvoir:

The *Second Sex* is a book on women and her historical and contemporary situation in Western culture, which is scientifically accurate in matters of biology, comprehensive and frank in its treatment of women's individual development and social relations, illuminated throughout by a wealth of literary and scientific citation and founded upon a broadly generous and consistent philosophy. (1989: 24)

What is a Myth and what is Reality? - Beauvoir gives a systematic, working definition of a myth and reality before coming to the myth and reality of women. A myth is a system of hereditary story or stories, believed to be true by a particular cultural group. It gives a set of attributes to persons in a certain social position. Thus there are stories of ideal women and their role is defined with a defined set of do's and don'ts. Reality again is not individual reality but different perceptions



of reality. These perceptions are ideologically arranged. Myths are taken to represent truth which is taken as illustrated in reality.

The Individual is judged with reference to The Dynamics of Myths and Reality- Acceptance of the truth of myths makes a person believe in the myth concerning him/her and behave accordingly. This process is called is sociology 'interpellation'. It is in the way that women are seen and appreciated through the perceptions of the myths of women. An individual even before coming into contact with woman, comes to have a fair impression of what a woman is like. Of course his own interface with woman as mother, as sister or in other capacities is ignored. In her essay "Dreams Fears and Idols", Simone de Beauvoir, explains man's regarding woman as 'The Other'. Behind every formulation about woman lies this idea, taken form the existentialist view of the functioning of mind.

Beauvoir's Challenge to the Very Mode of Male Thinking - Beauvoir challenges not some specified social or cultural situations per se but the very mode of male thinking. The following excerpt would give a clear idea of this preoccupation:

... Humanity is male and man defines woman not in herself but as relative to him: she is not regarded as an autonomous being.... Woman is simply what man decrees: thus she is called "The Sex" by which is meant that she appeals essentially to the male as a sexual being. For him she is sex-absolute sex, no less. She is defined and differentiated with reference to man and not he with reference to her; she is the incidental, the inessential as opposed to the essential. He is the absolute-she is the other.¹

Woman as 'the Eternal Other' – Simone de Beauvoir considers man to be arrogant and self-conceited. He regards himself at the center of the universe. He endows himself in his view with a number of desirable attributes. To show himself as perfect, he needs to place by his side



someone who is not perfect. This is basic logic behind conception of the idea of 'the other'. To prove that man is creative, powerful, dynamic, rational, dependable, man creates the images of woman as imitative (i.e. non-creative), new weak (i.e. non-impulsive) (i.e. non-dependable.) It is thus that woman is 'the Eternal Other' for man would always be seeing in the image of women those attributes which he considers negative or undesirable.

Man as Subject; Woman as Object- According to Simone de Beauvoir man is the creator of a phallogocentric view of reality – a view where phallus or the male sexual organ is at the center. A boy has in his penis a sexual organ which can be extended outwards. To quote Beauvoir: "Because he has an alter ego in his penis in which he sees. Himself, the little boy can boldly assume an attitude of Subjectivity; the very object into which he projects himself becomes a symbol of autonomy, of transcendence of power."²

On the other hand, a girl cannot "incarnate herself in any part of herself", they have no externally projectable sexual organs to externalize their subjectivity because her genitals are "opaque", hidden" and therefore, "immanent". Thus it is the physicality of their bodies that gives an initial orientation to the consciousness of the young boys and girls at a very early stage.

The Myths of Woman is Man – Made - The myth of woman is manmade. It is at the mercy of the phallogocentric vision and everything-the world, Reality, woman all have to be seen, understood and interpreted against the background of man, the creator, As Beauvoir puts it: "Representation of the world, like the world itself, is the Work of men; they describe it from their own point of View which they confuse with an absolute truth."³

The Diverse and Contradictory Components of the Myths of Woman - According to Beauvoir there is no single myth of woman but



a number of myths. These incorporate diverse and mutually contradictory components relating to women. Man sees a number of things in women. At one level she incorporates Nature as "... Nature is a vein of gross material in which the soul is imprisoned, and she is his supreme reality.... Woman sums up Nature as mother, wife and idea; these forms now mingle and now conflict."⁴ Beauvoir also finds man strangely attached to as well as hostile towards woman. He find in woman opposing response: "... She opposes him with neither the hostile silence of Nature nor the hard requirement of a reciprocal relation...she is a conscious being and yet it seems possible to possess her in the flesh..."⁵

Some Myth-based Responses to Woman - There are a number of fixed, static perceptions about women in a society marked by patriarchy. As Beauvoir puts it, "it is the male principle that is truly creative". Women does create life but that is termed 'reproduction', which is deemed a 'passive quality'. But man does worship woman as Earth, Sea or Womb for he unconsciously links women with life-creation. Nonetheless man tries to tone this down for he hates his own enchainment in the cycle of birth and death. Woman reminds him of his own eventual death. Man finds himself trapped in the cycle of appearing out of his mother's womb and dying and merging in mother - Nature. This fear gives birth to a number of predictable responses to totally unrelated to life experiences.

The Myths Related to Pregnancy and Childbirths- It is because of man's fear of birth. Death linkage that he has woven a myth around child-birth too. The myth projects the idea that the placenta should not be in any stranger's possession. It should be burnt or thrown into the sea. It was believed that whosoever an independent individual once the placenta is destroyed. The second myth about childbirth pertains to the uncleanness of the act of childbirth 'It is the mother who becomes 'unclean' during the process of childbirth. Even a pregnant woman is



not considered 'pure' for certain ritual purpose. Men certainly make a world – be mother an object of ridicule for she reminds them of the way they came to the world. It is so because birth could act as a reminder to death.

Even a Girl after Puberty Invites Ritual Censure - It is not only a "would be" mother or a pregnant woman but even a post puberty girl had a number of taboos which limit her acceptability in certain situations. In most cultures, there are rigorous taboos around the menstruating female. She cannot take part in religious ceremonies. Even sexual relations with a menstruating wife are not considered proper and clean'. It is believed that the male would lose his sexual prowess if he has not sexual relations with a woman in menses. Such a woman, in some societies, is regarded as having miraculous medicinal properties. Elsewhere she is thought of as being destructive even in her touch. There is thus a strange ambiguity about the menstrual blood, regarded as the essence of femininity - because this blood flows from the reproductive organs of a woman.

The Myths of a Virgin- A similar ambivalence prevails with regard to the idea of virginity. On the one hand the myth of virginity has perhaps been projected to boost the male ego for having a virgin wife, the male through the act of defloration, can literally possess and 'use' her. In such a sexual relationship, the female functions as a mere passive object. On the other hand virgins are supposed to be allied to the devil. In black magic practices, it is the virgin who is offered to the priest whom the evil power comes to possess. The spinsters are considered 'witches' or "sorceresses" because they do not yield themselves to males.

Literature Reflects these Myths - Simone de Beauvoir examines the portrayal of women in literature. She examines the work of Montherlant, D.A. Lawrence, Stendhal, Claudel and Breton. Montherlant considers women to be worthless. They can only injure



man through human relationship. Marriage according to Montherlant, is a ridiculous thing for a "superior man", Lawrence would like women to give up all her self-oriented concerns to focus on helping to fulfil man's dreams and desires. Beauvoir finds all writers self-conceited in their portrayal of women in relations with men.

The Myths of Women are Static and not based on Real-life Experiences – Beauvoir considers all these myths of woman "static" and 'fixed'. They remain as they are and do not change according to the life experiences men concerned. These myths have confusing and self-contradictory components. It is through these myths that a woman is judged, not with reference to her attributes as an individual. There are confusing elements in these myths which perplexes even men, the myth-makers. On one hand is the myth of a saintly mother, on the other hand that of the cruel step-mother. To offset the saintly mother there is the virgin, the consort of satanic forces. The mother is a reminder of birth as well as of death. It is obvious that all these components cannot be true at same time. This goes to show that the myths are a priori, non-dynamic and based only on abstractions and not experience.

The Myths of the 'Mystery of Woman' – There is the myth of 'the feminine mystique' according to which woman is considered mysterious and unknowable. Woman is 'the Other' and therefore not fully comprehensible for man as Subject/Self, cannot understand his own self either. Beauvoir contends that woman is rendered silent and deprived of language. This makes her seem mysterious. It is man's dominant, financially independent position which gives him an opportunity to reveal himself through gestures. This is beyond the capacity of woman because of her dependent situation. It is beyond the capacity of woman, because of her dependent situation. It is thus woman's situation and not her sex which creates the mystery of woman.



The Myth is oriented to serve Man- The elaborate paraphernalia of myth seems geared only to serve the cause of man. The purpose is to give man a handle to try to define himself by implication. A woman need not function as “the Other” the justify herself. Man by treating woman as an individual can have a more fulfilling relationship with her. To quote Beauvoir:

... to recognize in woman a human being is not to impoverish man's experience: this would lose one of its diversity, its richness or its intensity if it were to occur between two subjectivities. De Beauvoir writes that women who have finally begun to feel at home one earth like Rosa Luxemburg and Maries Curies brilliantly demonstrate that - “it is not women's inferiority that has determined their historical insignificance: it is their historical insignificance that has doomed them to inferiority”.⁶

Beauvoir's Plea is for Understanding and Equality - Beauvoir does present woman as “the Other” but she would not like her to submit herself to this appraisal. Unfortunately it has been like that she hopes that man would consider the changing context where women are coming to themselves in all spheres. Her hope is: “... what must be hoped for is that the men for their part will unreservedly accept the situation that is coming into existence, only then will women be able to live in that situation without anguish”.⁷

Conclusion:

The Second Sex is a penetrating and deeply insightful study of the position of woman in society. A myth is woven around a set of perceptions. It has no historical reality as such but it has a hold over people's minds and it governs life rather than life governing the myths. The individual is judged with reference to the myth and no scope is given to individual variations. Woman, as part of the myth, is seen as 'the eternal other'. Man is seen as the Self/ Subject and woman as the



Object/the Other. The myth of woman is a male creation and it conforms to male expectations of women in general. The myth of woman has a number of diverse and mutually contradictory components. De Beauvoir analyses some typical myth-based response to women. The myths related to childbirth reveal man's fear of death. In the myths, a girl beyond the age of the puberty invites ritual censures. The myth of a virgin is an integral part of the myths of woman. These myths are reflected even in literature. These myths are static and one-dimensional, they do not take into account the real life situations. The myth of 'the mystery of woman' is another interesting facet. These myths are oriented to serve the interest of men. De Beauvoir's plea is for understanding and equality. In her concluding remarks, De Beauvoir traces a future when women and men are equals something the "Soviet Revolution" promised, but did not ever deliver:

"... women raised and educated exactly like men would work under the same conditions and for the same salaries; erotic freedom would be accepted by customs, but the sexual act would no longer be considered a remunerable "service", woman would be obliged to provide another livelihood for themselves; marriage would be based on a free engagement that the spouses could break when they wanted to; the motherhood would be freely chosen - that is birth control and abortion would be allowed - and in return all mothers and their children would be given the same rights; maternity leave would be paid for by the society that would have responsibility for the children, which does not mean that they would be taken from their parents but that they would not be abandoned to them".⁸

In man and woman none is superior or inferior both are unique as individual. They are not opposite; they are different and complementary; they should be given liberty and equality. Only when there is mutual understanding, respect, and equality between man and woman, their relationship can become healthy and can have profound



beauty, joy, grace and glory. And only when man women relation is healthy and beautiful we can hope for a healthy, joyful and graceful family, a peaceful and civilized society, a proud and prosperous country and a sweet, glorious, and happy planet.

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DISPLACEMENT OF PANDITS IN JAMMU & KASHMIR

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Introduction

The militancy movement took impetus from the March 1997 onwards in the Rajouri and Poonch districts which share a long border with Pakistan-occupied-Kashmir. The two districts share 200 kilometers a long border with Pakistan Occupied Kashmir (PoK) in the shape of the Line of Control (LoC). These districts are situated to the south west of Jammu city and comprise an area of 4034 square kilometers of mostly hilly territory. The mass murder due to the outbreak of militancy in the area from the last ten years' displaced at least 2,000 families in this area. The militants always killed people from minority communities mostly Hindus and Sikhs from these districts. For example in Swari village of Budhal Tehsil of Rajouri, the militants murdered eight persons and injured four from the minority community.¹ They were mainly active in the surankote area, where foreign mercenaries particularly struck police station innocent civilians to increased panic in the area. Another incident happen in April 1998 where militants killed 21 people from a minority community in Prankot village, which led to huge displacement from this area from where people shifted to safer areas of Jammu in which many families have been living as IDPs for more than 14 years. Above 2,200 families comprising 11,884 persons had migrated in 1998 due to armed conflict from Doda, Udhampur, Poonch and Rajouri regions'



and about 400 displaced persons are staying at Talwara camp at Reasi in Udhampur district. Besides this the displaced people belonging to minority community reached Reasi town Pouni and placed in the government school.² In the another district of J&K comprising Gulabgarh, Darhal, Rajpur, and Kalakot camps for displaced families have been set up from the last 14 years.

Besides this, in the war or war like situation, borders have also become one of the basic sources of disputes between the states. The valley has been in dispute from the time when the division of British India in 1947 into Muslim Pakistan and Hindu-majority India. The partition between India and Pakistan in 1947 resulted in the brutal uprooting of nearly 15 million people migrated in both side across the newly created international borders. Until, two countries have fought war many times, that produced huge numbers of displacement along the border area. Kashmir issue and the territory remain divided between them. Troop mobilization on the borders and the mining of the area, which affected homes and fields subsequently, resulted into displacement. The essential losses of the border people during the course of ongoing fencing along the border to prohibit the infiltrations from the other side cannot remain unmentioned.

Besides this, India and Pakistan came to the edge of war on many occasions. Since the end of the 1990s, clashes between Indian and Pakistani forces and attacks by separatist militant groups have led to several waves of displacement from villages along the Line of Control. In 1999, war like situation creates, when militants from Pakistan side infiltrate Indian territory and thus occupying areas in Kargil and Drass sectors. This conflict displaced about two lakh people from border areas all over the State like Leh, Kargil, Kathua, Akhnoor etc. Additionally, in Kargil 60,000 to 1000,000 people displaced from this area due to the



India Pakistan clash among the border. Another war like situations was there in 2002, between India and Pakistan after the terrorists attacks on Indian Parliament in December 2001 which led to large-scale displacement in the State from the border areas, which also disrupts the lives of the border people.³ There are about 100,000 migrants in the Jammu region living in tents set up by the government for those who fled the border areas following escalation of tension in December 2001 by the Pakistan-based terrorists.

According to an estimate, since 1999 to 2002, in Kargil war scare about 1.75 lakh people in the state were forced to leave their native land from borders 22,000 from Poonch and 9,000 from Rajouri district. During war time many people were forced to leave their original places, sometimes they returned as soon as war was over. But the majority of the resident could not return to their places, the main obstacle in their returning process is that the large area remained under mines near the Line of Control, Indian force mined most of the border in J&K and de-mining process was quite slow. Even, in the period of tensions upon the border, the mining practice resorted to as a successful and low expensive weapon. Most of the houses have been destroyed because of the exchange of fire and shelling on the border between of the two countries. Most of the people fled due to heavy shelling. The rumbling of discontent in camps for thousands living along the Jammu and Kashmir border who were displaced during the heightening of tensions between India and Pakistan is now set to erupt in angry protests. One report revealed that 72 local people killed in firing at the border area in the period of 2001-2003. Fields have also become completely infertile due to the high toxicity in the soil due to heavy bombardment.

On the other hand, government gave them assurance for residing them in safe areas whose land came under the border areas.



The ceasefire has substantially improved the security situation and many have been able to return to their homes. However, 45,000 people who are still displaced along the Indian side of the Line of Control between India and Pakistan and cannot return in spite of the ceasefire. But at the same time militant groups have continued to open attacks against local authorities and civilians to disrupt the peace process. Since 1989, the insurgency in Indian-administrated Kashmir has claimed at least 67,000 lives while some 10,000 people are missing.⁴ Besides all these States militant conflict became major problem in Jammu & Kashmir. Due to this conflict, at least 250,000 people displaced from Kashmir. The largest situation of internal displacement stems from the conflict in Kashmir between the Indian security forces and militants who seeking either independence or accession to Pakistan. In the worldwide, the large number of displacement is accruing due to militancy activity and people do not want to go back to their relative places because of insecurity.

On this matter India must gather International support and put pressure on Pakistan to prevent the infiltration of these terrorists from the border areas. Usually, India always affirmed that Pakistan is the main source and the base of terrorism all over the world.⁵ It was argues that Pakistan is a small country so how he became so able to support terrorist groups and engage them for the violent activities in India. It was also affirmed that India known for its soft state character which became helpful for another countries to facilitate the militant activities from the border areas. Besides this, it also shows the failure of our intelligence bureau and Lack of coordination between the central intelligence agencies and the States.⁶ On the other hand Pakistan has always been ready to talk about the normalization of bilateral relations. But India still not seems readies for



any discussion with Pakistan on the bilateral relations until the cross-border terrorism is stopped. However it was also correct that India's speech making and immediate government policies and acts like the POTA will not give help to decrease the terrorist activities from the border areas

Conclusion

Displacement is a major problem that is faced by the many States world over. Therefore, it is no denying the fact that the problem has the universal extent which needs the universal framework for ensuring respite at large. There has to be an inclusive approach to overcome this critical human problem. There are many type of displacement such as conflict-induced displacement, development induced displacement and displacement due to natural disasters. Above all these reasons many people displaced from their places and live in government run camps. However, no matter which type of displacement takes place, for whatever the reason behind, the human civilization bounce to suffer everywhere. At the present level IDPs are marginalized to a greater extent for which they really need due help from international community in general and local governments in particular. The most vulnerable groups of people in the world are those, who are displaced, whether they are refugees or IDPs.

Nevertheless, the conditions of Internally Displaced Persons (IDP) are not good in their own countries because they are neither eligible for receipt of international help, nor any definite international lawful device to cover the needs of IDPs. They remain within the domestic jurisdiction of their States and should enjoy their protection. But in many cases IDPs would not get any type of help and they find themselves in an emptiness of dependability within the State.

In this regard the United Nations has published document in which many norms of special importance to the internally displaced



that "Guiding Principles of international Displacement" and the "Manual on Field Practices of internal Displacement" to guide us on the subject. However, it observes that the needs of Internally Displaced Persons are inadequately looked after by law and they have to live with their problems. For instance the people displaced from the development projects suffered by the tremendous poverty attached with starvation, diseases and malnutrition regulation the roost in all these areas. However, it was observed that there is one thing happen in this whole function and that is corruption, which is done by those people, who are related to this process at the district and rural local levels. The financial help that is given by the union government, for this purpose is not fully used on time. It blocks the process of development projects efforts at a cost of huge investment.

On the other hand, displacement has many effects. It breaks families and forced people to leave their homes and living in an inadequate protection and unhealthy atmosphere. Population movements disturb not only the lives of the individuals and families, but also whole communities and societies.

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WEATHER RADAR

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Weather radar, also called **weather surveillance radar (WSR)** and **Doppler weather radar**, is a type of radar used to locate precipitation, calculate its motion, and estimate its type (rain, snow, hail etc.). Modern weather radars are mostly pulse-Doppler radars, capable of detecting the motion of rain droplets in addition to the intensity of the precipitation. Both types of data can be analyzed to determine the structure of storms and their potential to cause severe weather.

During World War II, radar operators discovered that weather was causing echoes on their screen, masking potential enemy targets. Techniques were developed to filter them, but scientists began to study the phenomenon. Soon after the war, surplus radars were used to detect precipitation. Since then, weather radar has evolved on its own and is now used by national weather services, research departments in universities, and in television newscasts. Raw images are routinely used and specialized software can take radar data to make short term forecasts of future positions and intensities of rain, snow, hail, and other weather phenomena. Radar output is even incorporated into numerical weather prediction models to improve analyses and forecasts.

A **Doppler radar** is specialized radar that makes use of the Doppler effect to produce velocity data about objects at a distance. It does this by beaming a microwave signal towards a desired target and listening for its reflection, then analyzing how the frequency of the returned signal has been altered by the object's motion. This variation



gives direct and highly accurate measurements of the radial component of a target's velocity relative to the radar. Doppler radars are used in aviation, sounding satellites, meteorology, police speed guns, radiology, and biostatic radar (surface to air missile). Partly because of its common use by television meteorologists in on-air weather reporting, the specific term "*Doppler Radar*" has erroneously become popularly synonymous with the type of radar used in meteorology. Most modern weather radars use the pulse-Doppler technique to examine the motion of precipitation, but it is only a part of the processing of their data. The Doppler radar has also been applied in healthcare, such as fall detection and fall risk assessment, for nursing or clinic purpose.

The Doppler Advantage

By their design, Doppler radar systems can provide information regarding the *movement* of targets as well their position. When the WSR-88D transmits a pulse of radio waves, the system keeps track of the **phase** (shape, position, and form) of the transmitted radio waves. By measuring the *shift in phase* between a transmitted pulse and a received echo, the target's radial velocity (the movement of the target directly toward or away from the radar) can be calculated. A positive phase shift implies motion toward the radar and a negative shift suggests motion away from the radar.

The phase shift effect is similar to the "Doppler shift" observed with sound waves. With the "Doppler shift", the sound pitch of an object moving toward your location is *higher* due to compression of sound waves. As an object moves away from your location, sound waves are stretched resulting in a *lower* frequency. You have probably heard this effect from an emergency vehicle or train. As the vehicle or train passes your location, the siren or whistle's pitch lowers as the object passes by.

For the Doppler radar, atmospheric objects moving inbound (toward the radar) produce a positive shift in frequency of the radar



signal. Objects moving away from the radar (outbound) produce a negative shift in frequency. It is this change in frequency that allows us to "see" motion in the atmosphere. The larger the phase shift, the greater the target's radial velocity.

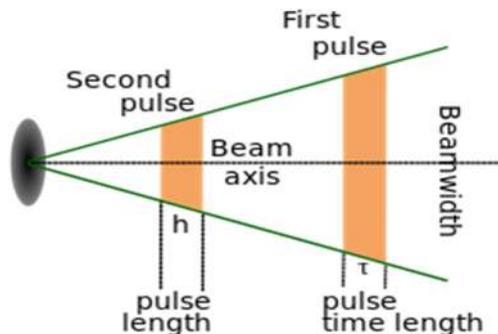
Exactly how does radar work?

Sending radar pulses

A radar beam spreads out as it moves away from the radar station, covering an increasingly large volume. Weather radars send directional pulses of microwave radiation, on the order of a microsecond long, using a cavity magnetron or klystron tube connected by a waveguide to a parabolic antenna. The wavelengths of 1 – 10 cm are approximately ten times the diameter of the droplets or ice particles of interest, because Rayleigh scattering occurs at these frequencies. This means that part of the energy of each pulse will bounce off these small particles, back in the direction of the radar station. Shorter wavelengths are useful for smaller particles, but the signal is more quickly attenuated. Thus 10 cm (S-band) radar is preferred but is more expensive than a 5 cm C-band system. 3 cm X-band radar is used only for short-range units, and 1 cm Ka-band weather radar is used only for research on small-particle phenomena such as drizzle and fog.

Radar pulses spread out as they move away from the radar station. Thus the volume of air that a radar pulse is traversing is larger for areas farther away from the station, and smaller for nearby areas, decreasing resolution at far distances. At the end of a 150 – 200 km sounding range, the volume of air scanned by a single pulse might be on the order of a cubic kilometre. This is called the *pulse volume*. The volume of air that a given pulse takes up at any point in time may be approximated by the formula $v = hr^2\theta^2$, where v is the volume enclosed by the pulse, h is pulse width (in e.g. meters, calculated from the duration in seconds of the pulse times the speed of light), r is the

distance from the radar that the pulse has already travelled (in e.g. meters), and θ is the beam width (in radians). This formula assumes the beam is symmetrically circular, "r" is much greater than "h" so "r" taken at the beginning or at the end of the pulse is almost the same, and the shape of the volume is a cone frustum of depth "h".



A radar beam spreads out as it moves away from the radar station, covering an increasingly large volume.

Listening for return signals

Between each pulse, the radar station serves as a receiver as it listens for return signals from particles in the air. The duration of the "listen" cycle is on the order of a millisecond, which is a thousand times longer than the pulse duration. The length of this phase is determined by the need for the microwave radiation (which travels at the speed of light) to propagate from the detector to the weather target and back again, a distance which could be several hundred kilometres. The horizontal distance from station to target is calculated simply from the amount of time that lapses from the initiation of the pulse to the detection of the return signal. The time is converted into distance by multiplying by the speed of light in air. If pulses are emitted too frequently, the returns from one pulse will be confused with the returns from previous pulses, resulting in incorrect distance calculations. As the radar antenna turns, it emits extremely short



bursts of radio waves, called pulses. Each pulse lasts about 0.00000157 seconds (1.57×10^{-6}), with a 0.00099843-second (998.43×10^{-6}) "listening period" in between. The transmitted radio waves move through the atmosphere at about the speed of light.

By recording the direction in which the antenna was pointed, the direction of the target is known as well. Generally, the better the target is at reflecting radio waves (i.e., more raindrops, larger hailstones, etc.), the stronger the reflected radio waves, or echo, will be. This information is observed within the approximately 0.001-second listening period with the process repeated up to 1,300 times per second. By keeping track of the time it takes the radio waves to leave the antenna, hit the target, and return to the antenna, the radar can calculate the distance to the target.

The WSR-88D's pulses have an average transmitted power of about 450,000 watts. By comparison, a typical home microwave oven will generate about 1000 watts of energy. However, because of the very short period the radar is actually transmitting, when the time of all pulses *each hour* are totalled (the time the radar is actually transmitting), the radar is "on" for a little over 7 seconds each hour. The remaining 59 minutes and 53 seconds are spent listening for any returned signals.

Determining height

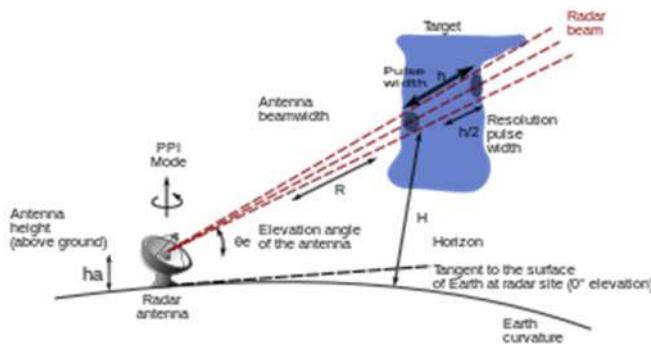
Assuming the Earth is round, the radar beam in vacuum would rise according to the reverse curvature of the Earth. However, the atmosphere has a refractive index that diminishes with height, due to its diminishing density. This bends the radar beam slightly toward the ground and with a standard atmosphere this is equivalent to considering that the curvature of the beam is $\frac{4}{3}$ the actual curvature of the Earth. Depending on the elevation angle of the antenna and

other considerations, the following formula may be used to calculate the target's height above ground :

$$H = \sqrt{r^2 + (k_e a_e)^2 + 2rk_e a_e \sin(\theta_e)} - k_e a_e + h_a,$$

where:

- r = distance radar–target,
- $k_e = 4/3$,
- $a_e =$ [Earth](#) radius,
- $\theta_e =$ [elevation angle](#) above the [radar horizon](#),
- $h_a =$ height of the feedhorn above ground.



Scanned volume by using multiple elevation angles

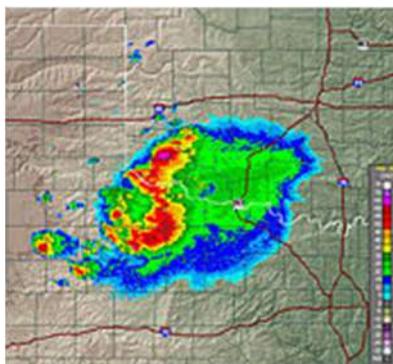
A weather radar network uses a series of typical angles that will be set according to the needs. After each scanning rotation, the antenna elevation is changed for the next sounding. This scenario will be repeated on many angles to scan all the volume of air around the radar within the maximum range. Usually, this scanning strategy is completed within 5 to 10 minutes to have data within 15 km above ground and 250 km distance of the radar. For instance in Canada, the 5 cm weather radars use angles ranging from 0.3 to 25 degrees. The image to the right shows the volume scanned when multiple angles are used. Due to the Earth's curvature and change of index of refraction with height, the radar cannot "see" below the height above ground of

the minimal angle (shown in green) or closer to the radar than the maximal one (shown as a red cone in the center).

Reflectivity Images



These images are just as they sound as they paint a picture of the weather from the energy *reflected* back to the radar. There are two types available on the web; Base (or $\frac{1}{2}^\circ$ elevation) reflectivity and Composite reflectivity. Base Reflectivity is the default image. Taken from the lowest ($\frac{1}{2}^\circ$ elevation) slice, it is the primary image used to "see what's out there". There are two versions of Base Reflectivity image; the *short range* version which extends out to 124 nm (about 143 miles) and the *long range* version which extends out to 248 nm (about 286 miles).



This image is available upon completion of the $\frac{1}{2}^\circ$ elevation scan during each volume scan.

Composite Reflectivity images utilize all elevation scans during each volume scan to create the image. It is composed of the greatest



echo intensity (reflectivity) from any elevation angle seen from the radar. It is used to reveal the highest reflectivity in all echoes. Another advantage of Composite Reflectivity is in mountainous regions. Often, the Base Reflectivity $\frac{1}{2}^\circ$ elevation scan is not high enough to see over mountains. With the addition of higher elevations scans, weather information over mountain peaks can be seen.

These dBZ values equate to approximate rainfall rates indicated in the table right.

dBZ	Rain Rate (in/hr)
65	16+
60	8.00
55	4.00
52	2.50
47	1.25
41	0.50
36	0.25
30	0.10
20	Trace
< 20	No rain

These are hourly rainfall rates only and are not the actual amounts of rain a location receives. The total amount of rain received varies with intensity changes in a storm as well as the storm's motion over the ground. Also, thunderstorms can contain hail which is often a good reflector of energy. Typically, a hailstone is coated with a thin layer of water as it travels through the thunderstorm cloud. This thin layer of water on the hailstone will cause a storm's reflectivity to be greater, leading to a higher dBZ and an over estimate the amount of rain received. Value of 20 dBZ is typically the point at which light rain



begins. The values of 60 to 65 dBZ is about the level where $\frac{3}{4}$ " hail can occur. However, a value of 60 to 65 dBZ does not mean that severe weather is occurring at that location.

Severe weather may be occurring with values less (or greater) than 60 to 65 dBZ due to...

- Hail that is totally frozen (without a thin layer of water in the surface). "Dry hail" is a very poor reflector of energy and can lead to an *underestimate* of a storm's intensity.
- Atmospheric conditions such a ducting. When ducting occurs, the radar beam is refracted into the ground (indicating stronger storms than what are actually occurring). However a worse case is when sub refraction is occurring and the beam is overshooting the most intense regions of storms (indicating weaker storms than what are actually occurring).
- Doppler radars that get out of calibration. The radar can become "hot" (indicating stronger storms than what are actually occurring) or "cold" (indicating weaker storms than what are actually occurring).

These are just some of the reasons to look at the weather using the adjacent radars.

Velocity Images

One of the best features on the 88d Doppler radar is its ability to detect motion. However, the only motion it can "see" is either directly *toward* or *away* from the radar. This is called radial velocity as it is the component of the target's motion that is along the direction of the radar beam.

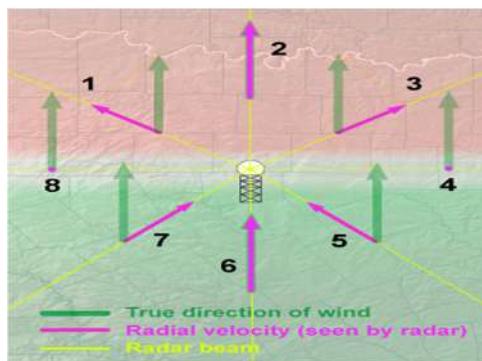
RADIAL VELOCITY:

The motion of the wind, relative to the radar, is broken down into two components...

- the motion perpendicular to the radar beam and
 - the motion along that radial (either directly toward or away from the radar).
-

All the radar "sees" is that motion along the path of the beam (the radial). This motion is NOT the direction of the wind but the portion of the wind's motion that is moving either directly toward or away from the radar. (The magenta arrows at right). In the graphic at right, the wind is moving from south to north (indicated by the green arrows). North of the radar (light red shading) the wind is moving away from the radar. As the radar sweeps from position 1 to position 2, the beam becomes more and more in line with the overall wind flow.

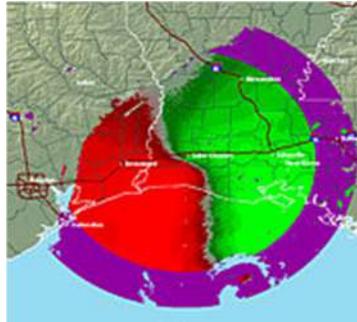
As it does, the radar "sees" an increase in the radial velocity away from the radar. At position 2, the radial velocity is the same as the overall wind speed. Then the radial velocity begins to decrease as the radar sweeps to position 3.



At position 4 (and 8) the wind is blowing perpendicular to the radar beam. Since there is no motion toward or away from the radar, it "sees" zero motion. However, the wind IS NOT calm at these points as it is still blowing from the south. This is just the area of zero radial velocity. Positions 5, 6, and 7, in the green shading, are like 1, 2, and 3 in the light red shading except the wind is moving toward the radar. The greatest radial velocity is at position 6 where the wind is blowing directly at the radar.

These observed radial motions are *vectors*, meaning that the length of the arrows indicates the speed of the wind; the longer the

arrow, the faster the speed. The Doppler radar calculates a velocity base on the length of these vectors and creates a color coded graphic for display. In these velocity graphics, red colors indicate wind moving away from the radar with green colors indication wind moving toward the radar.



In all velocity images above, red colors indicate wind moving away from the radar with green colors representing wind moving toward the radar. It is very important to know where the radar is located as that is your reference point for proper interpolation of the wind's motion.

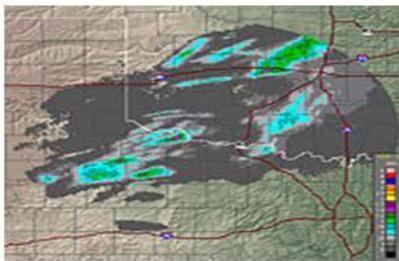
Base Velocity images provide a picture of the basic wind field from the $\frac{1}{2}^\circ$ elevation scan. It is useful for determining areas of strong wind from downbursts or detecting the speed of cold fronts. However, since the radar only measures radial velocity, the strength of the wind will always be less than what is actually occurring unless the wind is moving directly toward or away from the radar. Also, the surface winds are only for areas near the radar. As distance increases from the radar, the reported value will be for increasing heights above the earth's surface. Storm Relative Motion images are very useful images to look for small scale circulations (called mesocyclones) in thunderstorms. Often, these small scale circulations are areas where tornadoes form.

What separates storm relative motion from base velocity is the motion of storms are "subtracted" from the overall flow of the wind. As

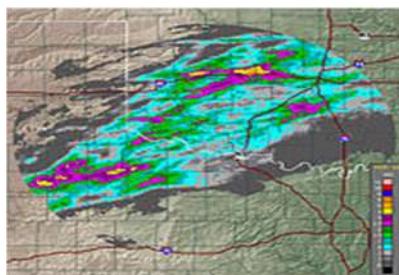
storms move, their own motion can mask circulations within themselves. This motion is removed to make the view of the wind relative to the storm. In effect, what is seen is the wind's motion as if the storms were stationary.

Precipitation Images

There are two precipitation images made available via the web: One-hour Precipitation and Storm Total Precipitation. The maximum range of these two images is 124 nm (about 143 miles) from the radar location. They will not display accumulated precipitation more distant than 124 nm, even though precipitation may be occurring at greater distances. To determine accumulated precipitation at greater distances you should link to adjacent radar.



One-hour Precipitation is an image of estimated one-hour precipitation accumulation. It is used to assess rainfall intensities for flash flood warnings, urban flood statements and special weather statements.





Storm Total Precipitation image is of estimated accumulated rainfall, continuously updated, since the last one-hour break in precipitation. This product is used to locate flood potential over urban or rural areas, estimate total basin runoff and provide rainfall accumulations for the duration of the event.

Always check the time frame from which this image is created. There must be one hour without precipitation anywhere on the radar before the accumulation period begins again and, depending upon the weather patterns, that may be up to several days.

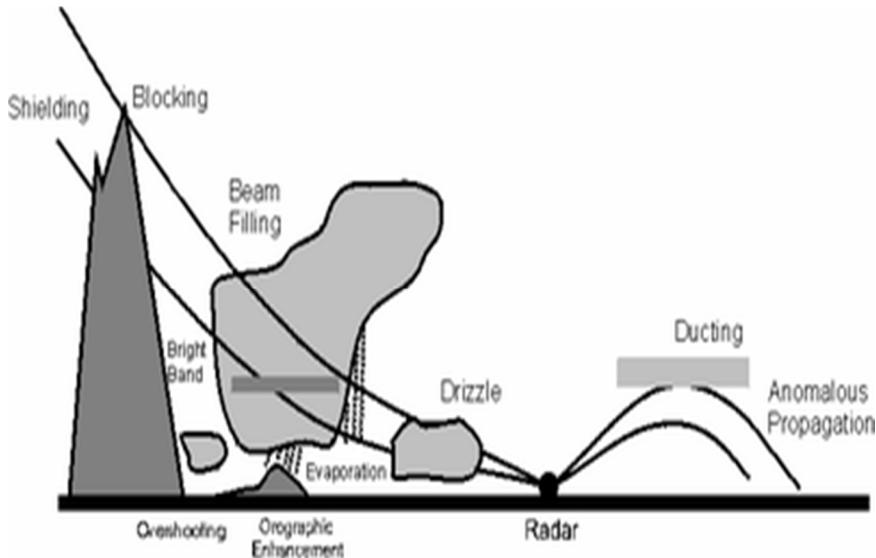
Weather Warnings

If any portion of a county is affected by severe weather, the NWS issues a weather warning for the *entire* county. However, we actually refine the region affected by drawing the warnings in polygons to indicate the exact region we believe severe weather may occur. Included with the radar images are graphics of severe weather warnings. (These images can be hidden on the enhanced views of the Doppler radar by toggling off the warnings.) The colors, red, yellow, green and blue represent the four types of warnings that will appear on NWS Doppler radar images.

- Red - Tornado Warning. Issued when a tornado is imminent or occurring. A Tornado Warning implies an immediate threat to life and property.
- Yellow - Severe Thunderstorm Warning. Issued when a severe thunderstorm is imminent or occurring. A severe thunderstorm is defined as hail 1" or greater and/or a wind speed of 58 mph (50 kts / 93 km/h) or greater.
- Green - Flash Flood Warning. Issued with flash flooding is imminent or occurring.
- Magenta - Special Marine Warning. Issued for hazardous weather conditions (thunderstorms over water, thunderstorms that will move over water, cold air funnels over water, or waterspouts) usually of short duration (2 hours or less) and

producing sustained winds or frequent gusts of 34 knots or more that is not covered by existing marine warnings.

Limitations and artifacts:



Radar data interpretation depends on many hypotheses about the atmosphere and the weather targets, including:

- International Standard Atmosphere.
- Targets small enough to obey the Rayleigh scattering, resulting in the return being proportional to the precipitation rate.
- The volume scanned by the beam is full of **meteorological** targets (rain, snow, etc..), all of the same variety and in a uniform concentration.
- No attenuation
- No amplification
- Return from side lobes of the beam is negligible.
- The beam is close to a Gaussian function curve with power decreasing to half at half the width.
- The outgoing and returning waves are similarly polarized.
- There is no return from multiple reflections.

These assumptions are not always met; one must be able to differentiate between reliable and dubious echoes.



తెలుగు వార్తాపత్రికల్లోని భాష - తీరుతెన్నులు

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“పత్రికొక్కటున్న పదివేల సైన్యము
పత్రికొక్కటున్న మిత్రకోటి”

- నార్ల వేంకటేశ్వరరావు

కాగితం ఉపయోగంలోకి రాకముందు మృగచర్మం, రాతిపలకలు, లోహపురేకులు మొదలయిన వాటిమీద రాసేవారు. ఉత్తరభారతంలో భూర్షప్తాలమీద, దక్షిణాదిలో తాళపత్రాల మీద రాసేవారు. జిగురు పదార్థంతో మసినకలిపి ఎండబెట్టిన పత్రాలమీద (కడితం) సుద్దబలవంతో కొంతమంది రాసేవారు. చైనాలో మల్బరీచెట్లకాడలతో కాగితంతయారీ మొదలయిన కొన్నేళ్ళకు గూటెన్ బెర్గ్ చొరవతో ముద్రణాయంత్రం పూర్తిస్థాయిలో అందుబాటులోకొచ్చింది. ఇది మతప్రచారానికి ప్రముఖసాధనంగా మారింది. ఆంగ్ల గ్రంథాలు, పత్రికల ప్రచురణ విస్తృతమయింది. భారతీయభాషలో తొలిపత్రిక బెంగాల్ గజెట్ బెంగాలీభాషలో గంగాధరభట్టాచార్య సంపాదకత్వంలో వచ్చింది. తర్వాత ‘సమాచారదర్పణ’ అనే క్రైస్తవ మిషనరీ పత్రిక మతప్రచారానికే అంకితమయింది. ఈ కోవలోనే హిందూమతప్రచారానికీ విశేషస్థానం కల్పించడానికి కొన్ని పత్రికలు పుట్టాయి. తెలుగు పత్రికలు ఆవిర్భవించడానికి ముందే బెంగాలీ, హిందీ, గుజరాతీ, తమిళభాషల్లో పత్రికలొచ్చాయి. తెలుగులో వచ్చిన తొలిపత్రిక విషయంలో ‘సత్యదూత’ మొదలుగా భిన్నాభిప్రాయాలు తలెత్తాయి. తర్వాత అర్ధవార్షిక, త్రైమాసిక, ద్వైమాసిక, మాస, పక్ష, వార, దిన పత్రికలుగా వార్తాపత్రికల ప్రస్థానం విరాజిల్లింది.

విషయప్రాధాన్యాన్ని పరిశీలిస్తే 1860 తర్వాత పత్రికలు భాషాసాహిత్యాల వికాసానికి కృషిచేసాయి. సాంఘిక దురాచారాల నిర్మూలనకు కంకణం కట్టుకున్నాయి. తొలితరం పత్రికల్లో ఇప్పుడున్నంతగా రాజకీయచైతన్యం కనపడదు. 1885లో ‘అలిండియా కాంగ్రెస్’ రంగప్రవేశంతో పత్రికల్లో రాజకీయస్పృహ ఊపందుకుంది. రాజకీయపరంగా నిద్రాణావస్థలో ఉన్న తెలుగుజాతిని తొట్టతొలి తట్టిలేపింది ‘ఆంధ్రప్రకాశిక’. పార్థసారధినాయుడు సంపాదకత్వంలో వచ్చిన ఈ పత్రిక తొలిరాజకీయ పత్రికగా చెప్పవచ్చు. సాహిత్య, రాజకీయపత్రికలేకాకుండా బాల, మహిళా, సినిమా, ఆధ్యాత్మిక, వామపక్ష, విప్లవ పత్రికలవతరించి విస్తరించాయి. వార్తలతోపాటు సంపాదకీయం, ఫీచర్లు, శీర్షికలు, వ్యంగ్య చిత్రాలు, వాణిజ్య ప్రకటనలు పత్రికల్లో చోటుచేసుకున్నాయి. పత్రికారచన చరిత్రను తరచి చూస్తే ఈనాటి వార్తారచనకూ అప్పటి



పత్రికారచనకు ముఖ్యమయిన తేదా ఒకటుంది. ఆనాటి వార్తల్లో 'లీడ్' ఉండేది కాదు. కథారూపంలో వార్తల్ని రాసేవారు. కానీ ఇప్పుడు వార్తల్లో ప్రధానాంశాన్ని రెండు, మూడు వాక్యాల్లో చెప్పి అదే విషయాన్ని విపులీకరించే పద్ధతి పాటిస్తున్నారు. పత్రికల భాషను అనుశీలిస్తే పండొమ్మిదో శతాబ్దం ఉత్తరార్ధంలో నడిచిన పత్రికల్లో దాదాపు గ్రాంథికభాష కనిపిస్తుంది. 'ఆంధ్రభాషాపరిషత్పత్రిక' గ్రాంథికభాషా వాదాన్ని బలోపేతం చేసింది. పత్రికల్లో ఉండాల్సింది వ్యవహారభాషగా గుర్తించి, గిడుగు వేంకటరామమూర్తి 'తెలుగు' పత్రికను వ్యావహారికభాషాప్రచారకోసం స్థాపించడంతో పత్రికల్లో వ్యవహారభాషావాదం ఉద్యమరూపం దాల్చింది. మార్చే మనుగడకు మూలంకాబట్టి పరిస్థితులనుబట్టి పత్రికల స్వరూపస్వభావాలు మారుతూ వచ్చిన క్రమంలో "నేటి వార్త - రేపటి చరిత్ర"గా రూపుదిద్దుకుంది.

మాతృభాషను జీవనదిగా కాపాడుతున్న ఘనత పత్రికలదే. తెలుగు భాషాపరివ్యాప్తిలో, ప్రయోగాల్లో ప్రసారమాధ్యమాల భాష విశిష్టతను సంతరించుకుంది. అక్షరదోషాలు, ఇతర భాషాపదజాలాన్ని ఎక్కువ వాడడంవల్లే తెలుగుభాషకు ప్రమాదస్థితి వస్తోందేమో అన్నది విశ్లేషించాల్సిన అంశం. కొత్తపోకడలు పత్రికల్లో ప్రతిబింబించాలని పాకులాడడంవల్ల పత్రికలభాష 'రెంటికి చెడ్డ రేపటి'గా మారింది. నిన్న మొన్నటి వరకు ప్రసారమాధ్యమాల భాష ప్రజలకు ప్రమాణం. కానీ ప్రస్తుతం నడుస్తున్న నవీకరోణోద్యమంలో వాడుకభాషనే పత్రికలకు ప్రాణమని నిర్వాహకులు భావిస్తున్నారు. ఇది ప్రామాణికతకు నిలువులద్దమయిన ప్రసారమాధ్యమాల భాషను నీరుకార్చడమే. "అసలిప్పుడు మనం చదువుతున్న పత్రికల్లో, మనం వింటున్న చూస్తున్న 'రేడియో', 'టెలివిజన్', 'సినిమా' వంటి 'మాస్ మీడియా'లో వాడుతున్న భాషకు నిర్దిష్ట స్వరూపస్వభావాలే లేవు, ఈ భాషకు ఏ నీతీలేదు, ఏ నియమమూ లేదు, ఇది అన్ని విధాలా అవసరమైన అవాంఛనీయమైన భాష" అన్న విమర్శ కూడా ఇటీవలికాలంలో ప్రబలంగా వినిపిస్తోంది. ఇది అంతతేలికగా కొట్టిపారేయాల్సింది కాదు.

భాషకు పదజాలమే అభివ్యక్తిసాధనం. ప్రతిభాషలోను అన్ని అంశాలనూ వ్యక్తీకరించడానికి సరిపడే పదసంపద ఉండకపోవచ్చు. ఈ నేపథ్యంలో విస్తరిస్తున్న శాస్త్ర, సాంకేతిక రంగాల పారిభాషకపదజాలాన్ని యథానువాదం చేయడానికి కొన్ని పత్రికలు స్వతంత్రిస్తున్నాయి. ఈ నవీనపదాన్వేషణ ఆహ్వానింపదగిందే కానీ ఈ ప్రయోగాలు పాఠకులకు ఎంతవరకు అవగమవుతాయనే విషయాన్ని పాత్రికేయులు ఆలోచించాలి. బాహ్య వలయ రహదారి (ఔటర్ రింగ్ రోడ్), శిరస్రాణం (హెల్మెట్), స్థిరాస్తి (రియల్ ఎస్టేట్), బుట్టబంతి ఆట (వాలీబాల్) గోడపత్రిక (వాల్ పోస్టర్), ఏకరూపదుస్తలు (యునిఫామ్) లాంటి పదజాలం ఈ కోవకు చెందుతుంది.

1. అక్షరదోషాలు: పత్రికాభాష చాలా సూటిగా, సరళంగా ఉండాలన్నది అందరికీ తెలిసిన విషయమే. 'శిష్టవ్యావహారికభాష'ను ప్రామాణికభాషగా నిర్ధారించి పత్రికారచన కొనసాగించడం



ఏకృతరబడి వస్తున్న ఆచారం. భాషలో ఉన్న 'ప్రవాహశీలత'ను ఆసరాచేసుకుని నేటి వార్తాపత్రికలు భాషాకాలుష్యానికి పాల్పడుతున్నాయని నిస్సంకోచంగా చెప్పవచ్చు. సాంకేతికత ఇంతగా అభివృద్ధిచెందినా పత్రికల్లో విస్తృతంగా అక్షరదోషాలు దొర్లుతుండడం శోచనీయం. ముద్రణామాధ్యమాల్లో భాషాపరమైన దోషాలుండడానికి ఎన్నో వ్యవస్థాగత కారణాలుండొచ్చు. ఈ దోషాలను ఎత్తిచూపి, ఆయా మాధ్యమాల నిర్వాహకుల, అధినేతల దృష్టికి తీసుకువెళ్ళే అవకాశం పాఠకుడికి అధికం. ఇలాంటి పాఠకుల స్పందన మాధ్యమాలకూ ఎంతో అవసరం. వీటిని ఎంత వరకు నిర్వాహకులు సహృదయంతో స్వీకరించి, విశ్లేషిస్తారన్నది ప్రశ్నార్థకమే.

మహాప్రాణాక్షరాలు, 'శ,ష, స' ల వినియోగంలో సాధారణంగా ఈ అక్షరదోషాలు కనిపిస్తుంటాయి. 'శ' కార ద్విత్వం (ళ్ళ) వాడుకలోకూడా క్ల గా రాస్తున్నారు. వాళ్లు, కళ్లు, జోళ్లు, వెళ్లు అన్న రూపాలు విరివిగా కనిపిస్తున్నాయి. ఈ పద్ధతి మారాలి. దీనికి విలేఖరి నుండి సంపాదకుల వరకు ఉన్న అవగాహనలోపం ఒక కారణమయితే - సాంకేతికకారణాల వల్ల కూడా కొన్ని సార్లు ఈ 'ముద్రారాక్షసాలు' దొర్లుతుంటాయి. దినపత్రికల్లో రాతప్రతిలోని అక్షరస్థలిత్యాలను పరిశీలించే 'ప్రూఫ్ రీడింగ్'కు ముఖ్యపాత్ర ఉండేది. ఉపసంపాదకుడు రాసిన, అనువదించిన సమాచారాన్ని 'కంపోజిటర్లు' కంపోజ్ చేసి 'గ్యాల్వీలు' తీసేవారు. ఆ గ్యాల్వీల్లో 'ప్రూఫ్ రీడర్లు' తప్పులుంటే దిద్దేవారు. ప్రస్తుతం 'కంప్యూటర్'లు వచ్చాకా ఈ పద్ధతి పూర్తిగా పోయి, చాలా పత్రికల్లో 'ప్రూఫ్ రీడర్' ఉద్యోగం అవసరంలేకుండా పోయింది. సమాచారాన్ని 'కంప్యూటర్'లో పొందుపరిచే విలేఖరి లేదా ఉపసంపాదకులే ఈ దోష పరిహారకులుగా వ్యవహరిస్తున్నారు. ఉపసంపాదకులకిది అదనపు బాధ్యత కావడంతో తప్పనిసరిగా చేయవలసి వస్తోంది. ఈ నేపథ్యంలో పత్రికల్లో అక్షర దోషాలశాతం పెరుగుతూ వస్తోంది.

'అనుమానాస్పద స్థితి మహిళమృతి' ఆంధ్రజ్యోతి దినపత్రిక (17 ఫిబ్రవరి 2014 సోమవారం విశాఖస్థానికం పుట.6) లో ఈ శీర్షికన నేరవార్త కనిపిస్తోంది. ఇక్కడ అనుమానాస్పదస్థితి 'లో' మహిళమృతి అని ఉండాలి. 'లో' అన్న విభక్తిప్రత్యయం లోపించడం వల్ల అర్థం సమగ్రంగా బోధపడదు.

భక్తులకు ఆకర్షిస్తున్న సాయిసాధుడి విగ్రహం: ఈ పత్రికలోనే పుట. 8లో ఏదో ఉత్సవం గూర్చిన వార్తలో 'భక్తులకు ఆకర్షిస్తున్న సాయిసాధుడి విగ్రహం' అన్న శీర్షిక కనిపిస్తుంది. ఇక్కడ 'భక్తులను' అని ద్వితీయా విభక్తిప్రత్యయం ఉండాలి. 'కు' అనే షష్ఠీప్రత్యయం వాడడంవల్ల అర్థమే మారిపోయింది. ఈ వార్తలోనే షిర్డీ 'సాయిసాధుడు' అన్న దోషం కనిపిస్తోంది. సాయిసాధుడు అనడానికి బదులు ఇలా వర్ణవ్యత్యయం జరిగింది. ఇది కేవలం నిర్లక్ష్యమే. 'పురాణాంతర్గత', 'అనే(క)'..... ఇలాంటి వర్ణలోపాలు, ముద్రారాక్షసాలు ఉత్తమస్థాయిపరిశీలనా లోపం వల్ల దొర్లుతున్నాయన్నది తేటతెల్లమవుతోంది.



అరాచకశక్తులు వస్తున్నారా?: ఇది కూడా ఆంధ్రజ్యోతిపత్రిక (17 ఫిబ్రవరి 2014 సోమవారం పుట. 9)లో కనిపిస్తున్న శీర్షిక. శక్తులు అన్నప్పుడు తదనుగుణంగా ‘వస్తున్నాయా?’ అని శిష్టవ్యావహారికంలో వస్తుంది.. ఇక్కడ బహువచనం వాడకంలో అవగాహనలోపం స్పష్టంగా కనిపిస్తోంది. ఇలాంటి అక్షరదోషాలు ఈనాటి పత్రికల్లో సర్వసాధారణం. ఎవ్వరికీపట్టదో... ఏమవుతుందిలే అనో... అవే నరైనవన్న భావనో తెలియదు కానీ శుద్ధమయిన భాషావినియోగానికి దోషరహితమయిన పత్రికల ప్రస్థానం అవసరం.

2. శీర్షికల్లో అనాచిత్యాదంబరం : విషయస్ఫురణకు వీలుగా అనుకరణ చిహ్నాల (“ ”) మధ్య విశేషంగా ఒక పదాన్ని ఉంచి ‘బ్యూనర్ హెడ్లైన్’లో భాగంగా వైవిధ్యభరితమయిన శీర్షికలు పత్రికల్లో విరివిగా దర్శనమిస్తున్నాయి. ఇది జనాకర్షణకోసం చేస్తున్న లిపివిన్యాసమవుతుంది తప్ప అర్థమబోధకమయిన పద్ధతికాదు. ఆకట్టుకునే శీర్షికల నిర్ణయవ్యవాయంలో ప్రాసకోసం పాకులాడుతూ , అపార్థానికి, అనర్థానికి దారితీసే విరుపులతో పత్రికలు తెలుగు భాషకు తెగులుపట్టిస్తున్నాయి.

2.1 గ్రామ్యపదజాలం: లక్షణవిరుద్ధమయింది గ్రామ్యం. ఇది గ్రామీణులు, నిరక్షరాస్యులు మాట్లాడేభాష. మౌఖికమయిన వ్యవహారానికేతప్ప లిఖితవాఙ్మయంలో కనపడదు. కానీ ప్రామాణికతలేని గ్రామ్యపదాలు కూడా పత్రికల్లో, అదీ కూడా ప్రధానశీర్షికల్లో ఎలా చోటుసంపాదించుకున్నాయో మచ్చుకు కొన్ని చూడండి.

మనోక్మ మెరిసారు... (సాక్షి : 16-01-2014 ఆదివారం)

ఉచితమేగా.. కోతేద్దాం. (సాక్షి : 12-01-2014 ఆదివారం)

విభజన తీరు బాగోలేదు (ఈనాడు : 19 - 02- 2014 బుధవారం)

ఇలాంటి పదాలవాడకం వల్ల భాషాపరంగా పత్రికలకున్న విలువ సన్నగిల్లుతుంది. చివరకు నైచ్యదశ వాటిల్లుతుంది.

2.2 నిందార్థాలు: వైయక్తికవిషయాలు, ఆరోపణలు, బెదిరింపులు, నిందావాక్యాలు సరాసరి పత్రికల్లో ప్రచురించడం అంత హర్షనీయం కాదు. కొన్ని ఉదాహరణలను పరిశీలిస్తే... కేంద్రమా... కాస్కో: (ఈనాడు : 30 - 01- 2014 గురువారం)

బాబును నమ్మొద్దు: (ఆంధ్రజ్యోతి : 17 - 02- 2014 సోమవారం పుట. 8)

ఏ బాబు అడ్డుకున్నా.. విభజన ఆగదు: (ఆంధ్రజ్యోతి:17-02-2014 సోమవారం పుట.8)

నరికి.. నరికి మీ తాత ఏమయ్యాడు?: (ఈనాడు : 23 - 02- 2014 ఆదివారంపుట.9)

కణతకు తుపాకి పెట్టారు: (ఈనాడు : 10 - 02- 2014 సోమవారం)



ఇలాంటి వాటిని పత్రికాముఖంగా ప్రస్తావించడమనేది కేవలం జనాకర్షణకోసం, పాఠకులను రెచ్చగొట్టడం కోసం చేసే ప్రయత్నమే తప్ప వేరే సమర్థవంతమయిన ప్రయోజనమేమీ ఉండదు. సమాజంలో వివిధ మనస్తత్వాలున్న వ్యక్తులు సందర్భాన్నిబట్టి రాగద్వేషాలతో ఎన్నెన్నో పదాలుపయోగిస్తుంటారు. పత్రికల్లో విలేఖరులు సేకరించిన వార్తలనే ఉన్నవి ఉన్నట్లుగా రాస్తే ఇక సంపాదకులెందుకు?

2.3. పదాల విరువు: పదాలను ఖండఖండాలు చేసి ఎటూ అర్థంకాకుండా శీర్షికలుగా పొందుపరిచే చెడు సంప్రదాయం ఎప్పుడు, ఎవరు ప్రారంభించారో కానీ అదే ఆనవాయితీగా అన్ని పత్రికలూ అనుసరిస్తున్నాయి.

దిగ్వి-జైపాల్‌భేటి: దిగ్విజయ్ సింగ్, జైపాల్‌రెడ్డి సమావేశానికి సంబంధించిన వార్తాశీర్షిక ఇది. ముక్కచెక్కలు చేసిన పదాలతో ఏదో విధంగా వైవిధ్యభరితంగా ఉండాలనే తాపత్రయంతో చేసే ప్రయత్నాలు ఇలాంటి శీర్షికలకి ఊపిరిపోస్తాయి. - (ఈనాడు:16-07-2013 మంగళవారం)

గ'ఘన'విజయం: అంతరిక్షప్రయోగంలో భారతదేశం సాధించిన ఘనవిజయాన్ని ప్రస్తావించే వార్త ఇది. గగనవిజయం అని వాదవలసి ఉండగా ప్రత్యేకతను కనపరచడానికే కక్కురిపడినప్పుడు ఇలాంటి శీర్షికలు పుట్టుకొస్తుంటాయి. - (సాక్షి : 06-01-2014 సోమవారం)

నేడే పార్ల'మెట్టు'కు: తెలంగాణ ప్రత్యేకరాష్ట్రంగా ఏర్పడడానికి అధికారపక్షాలు పార్లమెంటులో ప్రవేశపెట్టే తరుణంలో ఈ శీర్షిక కనిపిస్తోంది. పార్లమెంటుకు అన్న పదానికి బదులుగా 'మెట్టు'కు అన్న పదం వాడారు. ఇక్కడ అసలు పదం స్ఫురించడం లేదు. - (ఈనాడు : 13 - 02 - 2013 మంగళవారం)

'హస్త'వ్యస్తం: అస్తవ్యస్తం అన్న పదానికి రూపాంతరమిది. కాంగ్రెసుపార్టీలోని మంత్రులు, మిగిలిన పాలకులు వేరే పార్టీల్లోకి చేరే విషయాన్ని ప్రస్తావించే వార్త ఇది. - (ఈనాడు : 19 - 02 - 2014 విశాఖపట్నం- బుధవారం)

తలవంపు స్వామ్యం: ఈ ప్రధానశీర్షిక లోక్‌సభలో అస్వస్థతకు గురయిన మంత్రుల అవస్థను తెలియజేసే వార్తలో కనిపిస్తుంది. స్వామ్యం అంటే సొంతం అన్న అర్థం. ప్రజాస్వామ్యం అన్నట్లుగా 'తలవంపుస్వామ్యం' అన్న శీర్షికను నిర్ణయించారు. ఈ శీర్షికకు అర్థం ఏమిటో రాసినవాళ్ళకే తెలియాలి. (ఈనాడు: 14-02-2014 శుక్రవారం)



కాంగ్రెసులోలేదు: రానున్నసంబోధనావాచకాలుగా సార్వత్రిక ఎన్నికల్లో కాంగ్రెసుపార్టీ అత్యంతఘోరంగా ఓడిపోతుందన్న 'అద్వాని' అభిప్రాయాన్ని ఇంత అవభ్రంశంగా రాశారు. ఇదేం పైశాచికానందమో తెలియదు. 'కాంగ్రెసు' లో 'రేసు' అన్న పదానికి ఎలాగయినా ప్రాతినిధ్యాన్ని కల్పించాలని చేసే కుతకప్రయత్నాలివి.

3. వెగటయిన సంక్షేప / సంకేతాక్షర పదాలు :

విస్తారంగా ఉన్న పదాలలోని మొదటి అక్షరాలను మాత్రమే గ్రహించి నిర్దేశితార్థాన్నిచ్చే పదాలు సంకేతాక్షరరూపాలు. ఈ సంక్షిప్తపదాలు పాఠకుడికి పరిచయంలేకపోతే పూర్తిగా విషయం అవగతమవదు. అస్పష్టతకు, అయోమయావస్థకు ఇలాంటి సంకేతాక్షరపదజాలం అలవాలం. రాజకీయపక్షాల ప్రస్తావనలో 'తె.దే.పా', 'తె.రా.స.' 'ప్ర.రా.ప', 'వై.కా.ప.', 'భా.జ.పా.', 'వైఎస్సార్సీపీ', లాంటి సంక్షేపపదజాలం వదేవదే నేటి పత్రికల్లో దర్శనమిస్తోంది. ఆంగ్లభాషాప్రభావం ఈ విషయంలో సుస్పష్టం. ఈ విధంగా పదాలను సంక్షేపించి వాడుకలోకి తీసుకువస్తే వాటి మూలరూపాలకు విఘాతం కలగడం తథ్యం. ఉదాహరణకు 'వైఎస్సార్సీపీ' అన్న సంకేతాక్షరపదాన్ని సామాన్యపాఠకుడు 'ఎదుగురి సందింటి రాజశేఖరరెడ్డి కాంగ్రెస్పార్టీ' అని భ్రమించే అవకాశముంది. తద్వారా 'యువజన శ్రామిక రైతు కాంగ్రెస్పార్టీ' అన్న మూలరూపం మరుగునపడే ప్రమాదం లేకపోలేదు. ఇదే కోవలో 'ఐ.రా.స.', 'ఐ.కా.స', లాంటి ఎన్నో సంకేతాక్షరపదాలు తెలుగు వార్తాపత్రికల్లో వీరవిహారం చేస్తూ పాఠకుడికి, భాషాప్రియులకు వెగటును కలిగిస్తున్నాయి.

4. ఎవ్వరికీ పట్టని సమాసదోషాలు : వ్యావహారికభాష మార్పులు చెందడం సర్వసాధారణమయిన విషయం. కాలంతో పాటు భాష రకరకాలయిన పరిణామాలకు లోనవుతుంది. ఇందుకు కారణాలు కూడా విభిన్నంగా ఉంటాయి. మన ముఖయంత్రంలోని స్వభావం, ఇతర భాషల ప్రజల సాంగత్యం, సౌలభ్యాపేక్ష, పదస్వరూపజ్ఞానం, ఉచ్చారణలోని తొందరపాటు, వినడంలో అస్పష్టత, నోటిలోని వర్ణోత్పత్తి స్థానాల్లో ఉండే లోపాలు, దేశంలోని శీతోష్ణస్థితిభేదాలు మొదలయినవి ఒక భాషాపరిణామానికి హేతువులని చెప్పవచ్చు. భాష వ్యావహారికమయినా గ్రాంథికమయినా నియమం అత్యావశ్యకం. నియమరహితమయిన భాషలో విలువలు శూన్యం. భాషావిలువలను కాపాడే నియమావళి వ్యాకరణం. ఒకప్పుటి ప్రయోగాలనుండి వ్యాకరణం నిర్మితమయింది. పత్రికలభాష వ్యాకరణాన్ని ఏమాత్రం పట్టించుకోవడంలేదనడానికి సమాసాలే తార్కాణం. వైర, దుష్టసమాసాలెన్నో పత్రికల్లో జోరుగా వ్యవహారంలోకివస్తున్నాయి.

నేటి పత్రికల్లో ఈ తరహా పొరపాటు అలవాటుగా మారింది. సంస్కృతపదాల తర్వాత తెలుగు పదాలను వాడడం, ఇతర భాషాపదాల తర్వాత సంస్కృతపదం వాడడం, సరాసరి ఆంగ్లంతో తెలుగును మేకవించడం ఇప్పటిపత్రికలకు కరతలామలకమయిన విషయం.



విద్యుత్ కోత: అందరికీ నిత్యం పత్రికల్లో కనిపించే పదమిది. విద్యుత్తు పంపిణీని నిర్దిష్టమయిన కాలపరిమితిలో నిలిపివేయడం అన్న అర్థంలో ఈ పదం వాడుతున్నారు. విద్యుత్ సంస్కృతసమశబ్దం. కోత అన్నది దేశ్యం (ఆచ్చికం). సంస్కృతపదాల తరువాత వికృతపదాలు, దేశ్యపదాలు వ్యాకరణనియమం ప్రకారం ఉండవు. ఆంధ్రజ్యోతి దినపత్రిక (17-02-2014 విశాఖస్థానికం. పుట.12) లో 'వీధిలైట్లకు విద్యుత్ కోత ఉండదా!' అన్న శీర్షిక కనిపిస్తుంది. ఇది సమాసదోషం.

ప్రత్యేక వేడి: బీహార్ లో 'ప్రత్యేకవేడి అన్న శీర్షిక (ఈనాడు:23-02-2014 ఆదివారం పుట.12)) దర్శనమిచ్చింది. ప్రత్యేకప్రతిపత్తికోసం బీహార్ రాష్ట్రంలో ఆందోళనలు ఊపందుకున్నాయని చెప్పడం ఈ వార్త ఉద్దేశం. అయితే ప్రతి+ఏక= యణాదేశసంధిరూపం తో 'ప్రత్యేక' అన్న పదం సిద్ధిస్తోంది. ఇది తత్సమశబ్దం. ఉష్ణం అన్న పదానికి సమానార్థం తెలుగులో వేడి. ఈ రెండింటినీ కలిపి ప్రత్యేకవేడి అనడం అవగాహనాలోపం. కాబట్టి ఇది కూడా పొసగని సమాసమే.

ఉగ్రదాడి: 'సోమాలియా అధ్యక్షభవనం పై ఉగ్రదాడి' (ఈనాడు:23-02-2014 ఆదివారం పుట.12) అని సోమాలియా రాజధానిలో అధ్యక్షభవనం మీద జరిగిన ఉగ్రవాదుల దాడిని పేర్కొన్న వార్త ఇది. ఇక్కడ ఉగ్ర తత్సమ పదం. దాడి వికృతపదం. రెండింటికి సమాసం కుదరదు. 'ఉగ్రవాదుల దాడి' అని ఉండాలి.

సమైక్యపరుగు: 'విశాఖసమైక్యపరుగుకు పోలెటినజనం' (ఈనాడు: 10-02-2014 సోమవారం) అని ఆంధ్రరాష్ట్ర విభజనకు వ్యతిరేకంగా చేసిన 'పరుగు' కార్యక్రమానికి సంబంధించిన వార్త ఇది. 'సమైక్య' అన్న సంస్కృతపదం మీద 'పరుగు' అన్న దేశ్యపదం ఒదగదు. ఇదికూడా దుష్టసమాసమే. 'సమైక్యంగా పరుగు' అని ఉండాలి.

సముద్రతాబేళ్ళ మృత్యువాత: (ఈనాడు: 24-02-2014 సోమవారం పుట.3) సముద్రమనేది సంస్కృతం. తాబేలు అన్నది దేశ్యం. సముద్రకూర్మాలు అనాలి. లేదా 'సముద్రపు తాబేళ్ళ' అని వాడాలి. కాబట్టి ఈ ప్రయోగం కూడా వైరసమాసమే.

5. అందలమెక్కుతున్న అపశబ్దప్రయోగాలు :

వార్తారచనకు ప్రాథమికార్హత శబ్దజ్ఞానం. పత్రికలు తెలియకుండానే కొన్ని అపశబ్దాలను వార్తాల్లో ప్రయోగిస్తూ పాఠకులను తప్పుదోవపట్టిస్తున్నాయి. ఎక్కడైనా విద్యుత్తు కు సంబంధించిన ప్రమాదం జరిగితే వెంటనే మనకు కనిపించే శీర్షిక 'విద్యుదాఘాతం'. కాని 'విద్యుద్ఘాతం' అన్నది సరైన వాడుక. అలాగే ఈ మధ్య ఈనాడు దినపత్రిక 'నిర్ధరణ' 'నిర్ధరించు' అన్న



పదాలను విరివిగా ప్రయోగించింది. ఇది 'నిర్ధారణ' అన్న అర్థానిచ్చే పదస్థానంలో వాడారు. 'నిర్+ధరణ' 'నిర్+ధారణ' పదాలకు చాలా వ్యత్యాసం ఉంది.

ఐక్యత: 'హోరెత్తిన ఐక్యతానాదం' (ఈనాడు: 10-02-2014 సోమవారం) అన్న శీర్షికతో విభజనకు వ్యతిరేకంగా స్ఫూర్తిదాయకమయిన పరుగును విశాఖలో నిర్వహించిన విషయాన్ని తెలియజేసే వార్త ఇది. ఏక అన్న సంఖ్యావాచకం నుండి ఏకత అన్న పదం వుడుతోంది. ఐక్యం దీని తద్దితరూపం. అంతేకానీ 'ఐక్యత' అన్న రూపముండదు. ఇది అసాధుప్రయోగం.

విలేఖరి: వార్తారచనకు మూలస్థంభం విలేఖరి. లేఖకుడు అంటే వ్రా(రా)యసకాడు అని అర్థం. 'విలేఖరి' అన్న పదానికి సరాసరి పత్రికారచన చేసేవాడు అన్న అర్థం మనకు కనిపిస్తోంది. లేఖరి అన్నపదానికి 'వి' అనే ఉపసర్గ చేరడం వల్ల విలేఖరి అన్న పదం ఏర్పడుతోంది. ఈనాటి పత్రికల్లో 'విలేకరి' అన్న పదమే బహుళప్రచారంలో ఉంది. 'లేకరి', 'వి-లేకరి' అన్న పదాలకు రాసేవాడు అని మాత్రమే రూఢార్థముంది. అందువల్ల పత్రికల్లో వార్తరచన చేసే వ్యక్తులను 'విలేఖరులు' అనడమే సమంజసం.

హంతకుడు: 'రాజీవ్ హంతకుల విడుదలపై పునరాలోచించండి: కేంద్రం' అన్న శీర్షిక ఈ మధ్య తళుక్కుమంది. (ఈనాడు: 24-02-2014 సోమవారం వుట.2) నేరవార్తల్లో అన్ని చోట్ల హంతకుడు, హంతకురాలు అన్న పదాలు విరివిగా కనిపిస్తున్నాయి. 'హంత' అన్న పదం మాత్రమే ఉంది. హంతకుడు, హంతకురాలు అన్నపదాలు వాడుకలో ఉన్నాయి కాబట్టి చెలామణి అయిపోతున్నాయి కానీ ప్రామాణిక నిఘంటువులు ఈ పదాలను అంగీకరించలేదు.

6. సారూప్యతకు దూరమవుతున్న నామవాచకాలు:

వ్యక్తులపేర్లు, స్థలాలపేర్లు, సంస్థలపేర్లు ఇలా నామవాచకాల ప్రస్తావనలో ఏ రెండు పత్రికలమధ్య పొందిక లేదు.

అద్వాని, అద్వాని, అద్వాణీ...

మోది, మోడి..- కేజ్రీవాల్, కేసరీవాల్...

ప్రకాశ్ కరత్, ప్రకాశ్ కారత్...

పురంధేశ్వరి, పురందరేశ్వరి, పురంధ్రీశ్వరి... ఇలా ఎన్నో వ్యత్యాసాలు కనిపిస్తున్నాయి.

ఇవన్నీ ఒకే విధంగా ఉండేలా జాగ్రత్తలు తీసుకోవాలి.

4నల్లారి, నారా, కోళ్ళ, పొన్నాల, గంటా మొదలయిన ఇంటిపేర్లను వ్యక్తులకు సంబోధనావాచకాలుగా ఉపయోగిస్తూ అసందిగ్ధంగా, అసంపూర్ణంగా రాయడం పాత్రికేయుల శైలిగా మారింది.



ముఖ్యంగా చలనచిత్రపరిశ్రమలోని నటీనటులను, క్రీడారంగప్రముఖులను, పౌరాణిక పాత్రలను ప్రస్తావించేటప్పుడు ఏకవచనప్రయోగమే పత్రికల్లో కనిపిస్తోంది. తమన్నా అంది..., మహేష్ దూసుకొచ్చాడు..., రాముడు యుద్ధం చేసాడు.. ఇది ఇలా ఉండగా రాజకీయ, వ్యాపారవేత్తలను గూర్చి రాసే వార్తల్లో మాత్రం అన్నారు.. చెప్పారు.. అభిప్రాయపడ్డారు... అని పేర్కొనడం పత్రికల్లో నిత్యం కనిపిస్తోంది. అభిమాన, గౌరవాల్లో లేదా పక్షపాతమో ఈనాటి పాత్రికేయులకే తెలియాలి. వైవిధ్యం భాషలో కాదు.. భావంలో చూపించగలగాలి.

7. విషమ వాక్యనిర్మాణం: వాక్యంలో సంఘటనాక్రమం ముఖ్యం. కర్త, కర్మ, క్రియలు వాక్యాంశాలు. వీటి క్రమం సందర్భానుసారంగా మాత్రమే మారుతుంది తప్ప అక్కరలేని చోట వ్యత్యయమైతే వాక్యం అపార్థానికి దారితీస్తుంది. ఉదాహరణ:-

ఇది నా కొత్త చొక్కా. నా కొత్త చొక్కా ఇది.. ఇలా చేస్తే బాగానే ఉంటుంది. అయితే కొత్త నా చొక్కా ఇది... నా కొత్త ఇది చొక్కా.. ఇలా సంఘటనాక్రమం మారితే వాక్యార్థమభాసమవుతుంది. అర్థవంతం కాకపోతే వాక్యమే కాదన్నారు ప్రౌఢవ్యాకర్త. అందుకే వాక్యనిర్మాణంలో అప్రమత్తత అవసరం. మచ్చుకు కొన్ని వాక్యాలు చూద్దాం-

కిరణ్ పార్టీనే మింగేయాలనుకున్నారు: డొక్కా : (ఈనాడు: 23-02-2014 పుట.9)
 ఈ వాక్యంలో కర్త 'కిరణ్'. ఆయన పార్టీనే మింగేయాలనుకున్నారు అని చెప్పడం ఈ శీర్షికకున్న అర్థం. అయితే కిరణ్ పార్టీనే - మింగేయాలనుకున్నారు అని కూడా అర్థం చెప్పుకోవచ్చు. అంటే వేరే వ్యక్తి ఎవరో కిరణ్ పార్టీని మింగేయాలనుకున్నారున్న అర్థం వస్తుంది. అందుచేత ఈ శీర్షిక 'పార్టీనే మింగేయాలనుకున్నారు కిరణ్' అని ఉండాలి.

మధ్యాహ్నాభోజనం తిని విద్యార్థులకు అస్వస్థత: (సాక్షి: 19-02-2014 విశాఖస్థానికం పుట.7) మధ్యాహ్నాభోజన పథకంలో వండిన ఆహారం తినడం వల్ల విద్యార్థులు అస్వస్థతకు గురయ్యారని చెప్పడం ఈ వాక్యోద్దేశం. అయితే 'మధ్యాహ్నాభోజనం తిని' అనడం వల్ల మధ్యాహ్నం, రాత్రి అన్న సమయానుకూల భోజనవిషయ సామాన్యార్థం స్ఫురించి పేలవంగా ఉంది. మధ్యాహ్నం భోజనం చేసినతరువాత విద్యార్థులు అస్వస్థతకు గురయ్యాన్న సామాన్యార్థమే కనిపిస్తుంది. మధ్యాహ్నం భోజనం చేసి నిద్రించారు, బయలుదేరారు అన్నట్లుగా ఉందిగానీ మధ్యాహ్నం భోజనపథకంలోని ఆహారంలో దోషముండడం వల్ల విద్యార్థులు అనారోగ్యం పాలయ్యారన్నభావం స్ఫుటంగా తెలియడంలేదు.

బాలబాలికలు 'రన్' చేసారు: (సాక్షి: 19-02-2014 విశాఖస్థానికం పుట.16)
 విశాఖ ఉక్కుకర్మాగారంలో నిర్వహించిన పరుగు కార్యక్రమాన్ని వివరిస్తూ బాలబాలికలు కూడా ఈ పరుగులో ఉత్సాహంగా పాల్గొన్నారుని చెప్పవలసి ఉంటే 'రన్ చేసారు' అన్న విచిత్ర



పదజాలాన్ని ఈ పత్రిక వెలువరించింది. ఇది చాలా శోచనీయం. నామవాచకాలు అన్యభాషలనుండి యధాతథంగా స్వీకరించవచ్చు కానీ క్రియాపదాలతో తెలుగును సంకరం చేయడం చాలా దయనీయం. ‘సందేశం సెండ్ చెయ్యండి’.. ‘మీరు ఆహారం ఈట్ చేయండి’ అంటే ఎంత హాస్యాస్పదమో... ‘రన్ చేసారు’ అన్న ప్రయోగం కూడా అలాగే ఉంది.

8. అనవసరమైన ఇతరభాషాపదాల (అన్యదేశ్యాలు) వినియోగం: ప్రాచీనతెలుగు భాషను సంస్కృతాన్ని వేరు చేసి చూడలేం. ఆధునిక పత్రికల తెలుగును ఆంగ్లభాషను వేరుగా చూడలేం. లెక్కకు మించిన ఆంగ్లపరిచ్ఛేదాలు తెలుగు దినపత్రికల్లో కనిపిస్తున్నాయి. అలాగే - ధర్మా, హార్టాల్, బంద్, రాస్తారోకో, ఫెరావ్, హంగామా, గందరగోళం, సర్కారు, జిల్లా, గోరీ, ఖాళీ, సమస్లు లాంటి ఇతర భాషాపదాలు తెలుగు వార్తాపత్రికల్లో నిత్యం పలకరిస్తూనే ఉంటాయి. ‘ప్రత్యామ్నాయ సర్కారు’ (ఈనాడు 22-2-14), ‘జస్ట్... అభిప్రాయాలే’ (సాక్షి 11-01-2014) ‘బిఏసీ.. బేఖాతర్’ (సాక్షి 7-1-2014) ‘పట్టి చేతులతో కోకోనట్... ఫటాఫట్’ (ఈనాడు 24-2-14) లాంటి అనవసరఅన్యభాషాదరణతో శీర్షికలు పెట్టడం, వార్తలు వివరించే పద్ధతిని తగ్గించుకోవాలి.

“భాషావ్యవహారాలు తమతమ నిత్యజీవిత వ్యవహార భాషల్లో ఉన్న భేదాలకు అతీతంగా అందరికీ అవసరమయ్యే వ్యవహారంకోసం వాడే భాషాభేదం ప్రామాణికభాష” అని భాషాశాస్త్రవేత్తల నిర్వచనం. పదజాలంలో ఈ ప్రామాణికత తేటతెల్లమవుతుంది. ఇన్ని దోషాలతో ఉన్న పత్రికలకు ఇక ప్రామాణికత ఎక్కడినుండి వస్తుంది. ఇవన్నీ మచ్చుకు ఉటంకించిన భాషావైరుధ్యాలు. పరిశీలించే కొద్దీ ఇలాంటి లోపాలు ఎన్నో కనిపిస్తూనే ఉంటాయి. వార్తాపత్రికలన్నీ తెలుగును రక్షించడానికి, నిలబెట్టడానికి, ఉపయోగపడే ప్రసారమాధ్యమాలో, లేదా తెలుగు ద్వారా ఇతరభాషల్ని నేర్చుకోవడానికి అనుసంధాన వారధులో అర్థంకాదు. ఇప్పటికయినా తెలుగువార్తాపత్రికలు వ్యాకరణదోషాలను పరిహరించి, వాక్యనిర్మాణసామర్థ్యాన్ని సంతరించుకుంటే తెలుగుభాషకు మేలు చేసినవారవుతారు.

"हिंदी यात्रा साहित्य में प्रकृति चित्रण"

डॉ. शेख अफरोज फातेमा शेख हबीब
सहायक प्राध्यापक एवं विभागाध्यक्षा,
मौलाना आझाद कला, विज्ञान एवं
वाणिज्य महाविद्यालय, औरंगाबाद

"विंध्य हिमाचल यमुना गंगा उच्छल जलधित रंग" हमारे राष्ट्रगीत की इन पंक्तियों से ही हमें हमारे देश की प्राकृतिक सुषमा का ज्ञान होता है। प्रकृति ने भारत को अनुपम सौंदर्य और खनिजों से समृद्धि का वरदान दिया है। तीनों ओर से समूद्री तट और रक्षक हिमालय के कारण वातावरण में वैविध्य दिखाई देता है। गंगा, यमुना, सप्तसिंधु जैसी अनेक छोटी-बड़ी नदियाँ अपनी क्षमता के अनुरूप भारत की भूमि को सुजलाम्, सुफलाम् करती आयी हैं। इस विविधताओं से परिपूर्ण देश में प्रकृति में भी भूप्रदेश के अनुसार अनुपम प्रकृति सौंदर्य के खजानों को लुटाया है। भारत का हर कोना अपनी स्थानीय सांस्कृतिक विशेषता, भौगोलिक परिक्षेत्र, जैविक विविधता के साथ उभरकर आता है और अपना अनन्य साधारण महत्त्व प्रदान करता है।

हिंदी साहित्य की कथेत्तर गद्य विधाओं में 'यात्रा वर्णन' एक ऐसी विधा है जो प्रकृति के वर्णन के ढाँचे पर ही खड़ी है। यू तो हर विधा में प्रकृति वर्णन आता है लेकिन 'यात्रा साहित्य' में कुछ औरों की तुलना में अधिक मात्रा में आता है।

यात्रा मानव जीवन का अभिन्न अंग है। मानव आदिम काल से यात्रा करता आया है। जीविकोपार्जन के लिए उसे भटकना पड़ा। कभी जिज्ञासा से तो कभी आवश्यकता के कारण उसके घुमक्कड़ी के क्षेत्र बढ़ते गए जिससे वह नित-नये क्षितिजों को पादाक्रांत करता गया और उसके इसी घुमक्कड़ी के कारण समूचे विश्व के हर कोने का उसने अपने आवास से आबाद किया। नए क्षितिजों की खोज में उसने जो यात्राएँ की यह यात्राएँ बड़ी ही रोचक रहीं।

आदिम सभ्यता मूलतः प्रकृति पूजक रही है। प्रकृति को ही देवता मानकर वह निसर्गनियमों के अनुसार जीवन यापन करता आया है। प्राकृतिक सुषमा उसे हमेशा सम्मोहित करती रही। वह चाहकर भी प्रकृति से अलग न हो सका। हिंदी साहित्य जगत में यात्रा साहित्य के अंतर्गत प्रकृति

वर्णन बहुत बड़ी मात्रा में किया गया है। प्रकृति के सौंदर्य के बारे में लेखक ने कहा है कि, "यात्रा का अर्थ अपने स्थान से हटकर किसी दूसरे स्थान तक पहुँचना है। इस समय यह ये प्रकृति की विविध रंग-गंधभरी मनभावन स्थितियों से लेखक का साक्षात्कार होता है। प्रकृति सुंदरी हर ऋतु-विशेष में अपने रूप का नया-नया आविष्कार प्रस्तुत करती है। चौड़े मैदान, खेती की लहलहाती फसल, आकाश के बदलते रंग, वृक्ष वनस्पति की गंध सब मिलाकर व्यक्ति के मन को समृद्ध करते रहते हैं। लेखन में प्रकृति के इन विविधता भरे रूपों का प्रत्ययकारी वर्णन करने के कारण कविता का आनंद और उल्लास आ जाता है। प्रकृति मनुष्य के लिए माता स्वरूप है। उससे मनुष्य बहुत कुछ सिखता है। प्रकृति एक उपदेशक या गुरु, मित्र या सखा के रूप में भी मिल सकती है।"¹

प्रकृति के इन विविध रूपों के दर्शन यायावरी वृत्ति के लेखकों ने अपने यात्रा साहित्य द्वारा पाठकों को करवाये हैं। आधुनिक हिंदी की इस विधा पर चंद लेखकों ने ही कलम चलायी है। लेकिन जिन थोड़े लेखकों ने यह काम किया वह बड़े ही मेहनत और लगन से इस क्षेत्र को बड़े ही रोचक ढंग से पाठकों के सामने रखा है। इन प्रमुख हस्ताक्षरों में राहुल सांकृत्यायन, डॉ. सत्यनारायण, भारतेंदु, कन्हैयालाल मिश्र, योगेंद्र सिन्हा, लक्ष्मीनारायण टंडण, भगवतशरण उपाध्याय, राम आसरे, जवाहरलाल नेहरू, अज्ञेय, नागार्जुन, मुनिकांत सागर, हिमांशु जोशी, रामवृक्ष बेनीपुरी, सेठ गोविंददास, अमृतलाल वेगड़ आदि का समावेश है। इन महानुभावों ने इस विधा को अपनी यायावरी और लेखनी द्वारा जिवंतता प्रदान की है। उपरोक्त सभी घुमक्कड़ों में "राहुल सांकृत्यायन का नाम घुमक्कड़ शास्त्र में परमोच्च बिंदु पर रखा जाता है। राहुल जी के यात्रा साहित्य के बिना यात्रा साहित्य की चर्चा अधूरी सी लगती है।

डॉ. श्याम सिंह शशि ने 'यायावरी' नामक कविता में प्रकृति चित्रण को बड़े ही मनमोहक अंदाज में प्रस्तुत किया है -

"यायावरी एक अनवरत खोज

हिमालय की कंदराओं में

कश्मीर से मणीपुस्तक खोजा

जंगलों से रेगिस्तानों तक

मृगतृष्णा थी यावरी
भागता रहा उसके पीछे मैं
धरती और आकाश में
नद-नालों को छोड़
लांघ गया विस्तृत गहरे समुद्र
हिंद महासागर से
अंध महासागर तक
प्रशांत से अशांत तक
आल्पस पर उड़ा
यूराल पर चढ़ा
और कभी लटका आकाश में त्रिशंकु-सा
यह दौड़ थी
पगडंडी से राजपथ तक
अहर्निश
सम्मोहन त्राटक का वशीकरण
था यायावरी का
में बस बदलता गया कारवां
सुनता रहा आदि संगीत
गाता जाए बंजारा ।"²

प्रकृति ने यायावरों को हमेशा सम्मोहित कर अपनी ओर खिंचा है ।

हिमालय के हिमशिखर सदा ही यायावरों को आकर्षित करते आए हैं । काका कालेलकर ने 'हिमशिखरों का दर्शनानन्द' में हिमालय के बारे में अपना अनुभव लिखा है, "विशालकाय, सफेद-सफेद शिखर देखकर ही मैं तृप्त और मस्त हुआ था । लेकिन देखा कि वे भव्य पहाड़ भी अपने ढंग का नखरा कर सकते हैं । जब सूरज पश्चिम की ओर ढल पड़ा तब शिखरों के रंग कुछ फीके पीले से हो गए । अब वे पहले से ज्यादा मोहक होने लगे ।"³ चाँदनी रात में हिमालय पर गिरती बर्फ का

चित्रण निर्मल वर्मा ने 'चीड़ों पर चाँदनी' में बड़े ही लुभावने अंदाज में किया है, "आँखें खिड़की के पार बीच के तरल अँधेरे को लाँघती हुई खिलनमर्ग की हिमाच्छादित चोटियों पर जा टिकी । चाँदनी के छुई-मुई-से झिलमिलाते कण उपर से नीचे तक बर्फ पर फिसल रहे थे । सबकुछ एक-दूसरे में चुपचाप सिमट आया था । लगता था, जैसे संगमरमर के सफेद चूरे की हल्की-हल्की बारिश हो रही हो । एक पीला उजला-सा आलोक होटल के बाहर पोलो ग्राउण्ड की घास पर फैलता हुआ हवा में बार-बार काँप उठता था । बादल, बर्फ, चाँदनी... तीनों के अलग-अलग रंग थे, अलग अलग लय थी ... लगा था जैसे चाँदनी के रेशमी डोरों से खिंचती हुई खिलनमर्ग की बर्फीली पहाड़ियाँ होटल के कमरे के पास तक सरक आयी हो और खिड़की के बाहर हाथ फैलाते ही मैं उन्हें छू लूँगा ।"^४ हिमशिखरों का सौंदर्य मनमोहक होता है । उसी प्रकार अल्हड़ कुमारी का जैसी अटखेलियाँ करते हुए बहती नदियों का सौंदर्य भी । पहाड़ों पर से उछल कुद करती हुए समतल भूमि पर आने के बाद वह अपने विराट स्वरूप में पूरी गंभीरता के साथ बहती है ।

सुंदरबन में नदियाँ एक दूसरों में समा जाती हैं । जहाँ झाड़ियों के बीच उनका अनोखा सौंदर्य निखरता है, "हूगल नदी और अम्लामेठी नदी के संगम से हम अम्लामेठी नदी में उतर गए । यह अपेक्षाकृत पतली नदी थी । नदी के दोनों किनारों पर छितरे-छितरे जंगल शुरू हो गए थे । छोटे-छोटे गोल पेड़ ।... किनारों की गीली मिट्टी पर कहीं पर छोटे पेड़ों की नंगी । उगाले कंकाल की तरह खड़ी हुई, कहीं कीचड़ में जड़े सूखे शरीर पर नसों की तरह उछलती हुई । दोनों तरफ एक से पेड़, बीच में एक फासले की नहर जैसी पड़ी नदी ।... यहाँ एक नदी का दूसरी में मिलना भी पता नहीं चलता । कोई नदी आकर मिली या इसी नदी का पानी चक्कर खाकर उधर से आ रहा है - कहा नहीं जा सकता । वैसे नदियों का जाल-सा बिछा है यहाँ; पर संगम में यह नहीं दिखता कि कौन कहाँ मिली और किसका पानी आगे बढ़ा । जैसे उत्तर भारत की नदियों में ठीक-ठीक पहचाना जा सकता है ।"^५

८० वर्षीय अमृतलाल वेगड़ 'नर्मदा' के पर्याय बन चुके हैं । उन्होंने नर्मदा की पैदल ही परिक्रमा की है । उन्होंने 'सौंदर्य की नदी नर्मदा', 'अमृतस्य नर्मदा' तथा 'तीरे-तीरे नर्मदा' में

अमरकंटक की पहाड़ी ओर पश्चिम की ओर बहती नर्मदा के सौंदर्य का बखान किया है। प्रकृति के अनुपम खजाने हमें आश्चर्य में डालते हैं, "यहाँ एक चट्टान की खड़ी दीवार में एक छोटा-सा छेद है - जमीन से कोई एक मीटर उपर। आश्चर्य की बात यह है कि उसमें हाथ डालने पर वहाँ पानी मिलता है। यही है भृगु - कमंडल। यह पहाड़ के छोर पर शाल वृक्षों के बीच में हैं।" ^६ पर्वत, नदियाँ, समुद्र तथा समतल भूमि के जंगलों का अपना-अपना सौंदर्य उसी प्रकार द्वीपों का भी। अथांग समुद्र में यह छोटे-छोटे द्वीप अपना अस्तित्व बनाएँ हैं। "समुद्र गोद में उभरी सुंदरता। उत्तर से दक्षिण तक पाँच सौ से अधिक छोटे-बड़े टापुओं को लेकर आठ सौ किलोमीटर की लम्बाई में फैला आइलैण्ड अब हमारे सामने था।... सागर की वीरानी के बीच जब भी कोई टापू दिख जाता है तब अचंभा लगता है और भीतरी एक उल्लास भी।" ^७

भारत की इस प्राकृतिक सुषमा को यात्रा साहित्यकारों ने अपने यात्रा वृत्तांत और यात्रा संस्मरणों के द्वारा पाठकों तक पहुँचाया है। जिससे सामान्य पाठक भी इस अनुपम सौंदर्य को देखने के लिए लालायित होता है।

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MASKS IN THEATRE

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1. INTRODUCTION

Mask, a form of disguise or concealment usually worn over or in front of the face to hide the identity of a person and by its own features to establish another being. This essential characteristic of hiding and revealing personalities or moods is common to all masks. As cultural objects they have been used throughout the world in all periods since the Stone Age and have been as varied in appearance as in their use and symbolism (Encyclopedia Britannica). Masks are primarily associated with ceremonies that have religious and social significance or are concerned with Folk and Tribal Rituals, Funerary Customs, Fertility Rites, or the Curing of Sickness. And some other masks are used on festive occasions or to portray characters in a Dramatic Performances and in Reenactments of Mythological Events. Masks are used for their expressive power as a feature of masked performance - both ritually and in various theatre traditions in and around the world.

1.1 The Word Mask

The word "mask" came via French masque and either Italian maschera or Spanish máscara. Possible ancestors are Latin (not classical) mascus, masca = "ghost"; Hebrew masecha = "mask"; Arabic maskharah = jester, "man in masquerade", maskhara = "he ridiculed, he mocked", masakha = "he transformed" (transitive)



2. MASKS – AN ELEMENT OF FOLK AND TRADITION

Masks are a familiar and vivid element in many folk and traditional pageants, ceremonies, rituals and festivals, and are often of an ancient origin. The mask is normally a part of a costume that adorns the whole body and embodies a tradition important to the religious and/or social life of the community as whole or a particular group within the community. Masks are used almost universally and maintain their power and mystery both for their wearers and their audience. The continued popularity of wearing masks at carnival, and for children at parties and for festivals such as Halloween is good examples. Nowadays these are usually mass-produced plastic masks, often associated with popular films, TV programmes or cartoon characters - they are, however, reminders of the enduring power of pretence and play and the power and appeal of masks. Moreover, the modern theatre directors and set designers used the variety of masks (wood, paper mache, Plaster of Paris and chart papers, etc) in their modern theatre productions for symbolic representations.

In the 20th century, with the breaking down of primitive and folk cultures, the mask has increasingly become a decorative object, although it has long been used in art as an ornamental device. In Haiti, India, Indonesia, Japan, Kenya, and Mexico, masks are produced largely for tourists. The collecting of old masks has been a part of the current interest in so-called primitive and folk arts. Masks also have exerted a decided influence on modern art movements, especially in the first decades of the 20th century, when painters in France and Germany found a source of inspiration in the tribal masks of Africa and western Oceania. (*Gargi, Balwant, 1966*)

3. MASKS IN WORLD THEATRE

Masks have been used almost universally to represent characters in theatrical performances. Theatrical performances are a



visual literature of a transient, momentary kind. It is most impressive because it can be seen as a reality; it expends itself by its very revelation. The mask participates as a more enduring element, since its form is physical.

The mask as a device for theatre first emerged in Western civilization from the religious practices of ancient Greece. In the worship of Dionysus, god of fecundity and the harvest, the communicants' attempt to impersonate the deity by donning goatskins and by imbibing wine eventually developed into the sophistication of masking. When a literature of worship appeared, a disguise, which consisted of a white linen mask hung over the face (a device supposedly initiated by Thespis, a 6th-century-BCE poet who is credited with originating tragedy), enabled the leaders of the ceremony to make the god manifest. Thus symbolically identified, the communicant was inspired to speak in the first person, thereby giving birth to the art of drama.

In Greece the progress from ritual to ritual-drama was continued in highly formalized theatrical representations. Masks used in these productions became elaborate headpieces made of leather or painted canvas and depicted an extensive variety of personalities, ages, ranks, and occupations. Heavily coiffured and of a size to enlarge the actor's presence, the Greek mask seems to have been designed to throw the voice by means of a built-in megaphone device and, by exaggeration of the features, to make clear at a distance the precise nature of the character. Moreover, their use made it possible for the Greek actors—who were limited by convention to three speakers for each tragedy—to impersonate a number of different characters during the play simply by changing masks and costumes. Details from frescoes, mosaics, vase paintings, and fragments of stone sculpture that have survived to the present day provide most of what is known of the appearance of these ancient theatrical masks. The tendency of the early Greek



and Roman artists to idealize their subjects throws doubt, however, upon the accuracy of these reproductions. In fact, some authorities maintain that the masks of the ancient theatre were crude affairs with little aesthetic appeal.

In the middle ages, masks were used in the mystery plays of the 12th to 16th century. In plays dramatizing portions of the Bible, grotesques of all sorts, such as devils, demons, dragons, and personifications of the seven deadly sins, were brought to stage life by the use of masks. Constructed of papier-mâché, the masks of the mystery plays were evidently marvels of ingenuity and craftsmanship, being made to articulate and to belch fire and smoke from hidden contrivances. But again, no reliable pictorial record has survived. Masks used in connection with present-day carnivals and Mardi Gras and those of folk demons and characters still used by central Europeans, such as the Perchten masks of Alpine Austria, are most likely the inheritors of the tradition of medieval masks. (*John W. Nunley and Cara McCarty 1999*)

The 15th-century Renaissance in Italy witnessed the rise of a theatrical phenomenon that spread rapidly to France, to Germany, and to England, where it maintained its popularity into the 18th century. Comedies improvised from scenarios based upon the domestic dramas of the ancient Roman comic playwrights Plautus (c. 254–184 BCE) and Terence (c. 195–c. 159 BCE) and upon situations drawn from anonymous ancient Roman mimes flourished under the title of commedia dell'arte. Adopting the Roman stock figures and situations to their own usages, the players of the commedia were usually masked. Sometimes the masking was grotesque and fanciful, but generally a heavy leather mask, full or half face, disguised the commedia player. Excellent pictorial records of both commedia costumes and masks exist; some sketches show the characters of Harlequin and



Columbine wearing black masks covering merely the eyes, from which the later masquerade mask is certainly a development.

Except for vestiges of the commedia in the form of puppet and marionette shows, the drama of masks all but disappeared in Western theatre during the 18th, 19th, and first half of the 20th centuries. In modern revivals of ancient Greek plays, masks have occasionally been employed, and such highly symbolic plays as *Die versunkene Glocke* (*The Sunken Bell*; 1897) by German writer Gerhart Hauptmann (1862–1946) and dramatizations of *Alice in Wonderland* have required masks for the performers of grotesque or animal figures. Irish poet-playwright W.B. Yeats (1865–1939) revived the convention in his *Dreaming of the Bones* and in other plays patterned upon the Japanese Noh drama. In 1926 theatre goes in the United States witnessed a memorable use of masks in *The Great God Brown* by American dramatist Eugene O'Neill (1888–1953), wherein actors wore masks of their own faces to indicate changes in the internal and external lives of their characters. Oskar Schlemmer (1888–1943), a German artist associated with the Bauhaus, became interested in the late 1920s and '30s in semantic phenomenology as applied to the design of masks for theatrical productions. Modern art movements are often reflected in the design of contemporary theatrical masks. The stylistic concepts of Cubism and Surrealism, for example, are apparent in the masks executed for a 1957 production of *La favola del figlio cambiato* (*The Fable of the Transformed Son*) by Italian dramatist Luigi Pirandello (1867–1936). A well-known mid-20th-century play using masks was *Les Nègres* (1958; *The Blacks*) by French writer Jean Genet. The mask, however, unquestionably lost its importance as a theatrical convention in the 20th century, and its appearance in contemporary Western plays is unusual. (A. David Napier, 1986)

In many ways akin to Greek drama in origin and theme, the Noh drama of Japan has remained a significant part of national life



since its beginnings in the 14th century. Noh masks, of which there are about 125 named varieties, are rigidly traditional and are classified into five general types: old persons (male and female), gods, goddesses, devils, and goblins. The material of the Noh mask is wood with a coating of plaster, which is lacquered and gilded. Colours are traditional. White is used to characterize a corrupt ruler; red signifies a righteous man; a black mask is worn by the villain, who epitomizes violence and brutality. Noh masks are highly stylized and generally characterized. They are exquisitely carved by highly respected artists known as *tenka-ichi*, "the first under heaven." Shades of feeling are portrayed with sublimated realism. When the masks are slightly moved by the player's hand or body motion, their expression appears to change. (M L Vardpande 2014)

In Tibet (China), sacred dramas are performed by masked lay actors. A play for exorcising demons called the *Dance of the Red Tiger Devil* is performed at fixed seasons of the year exclusively by the priests or lamas wearing awe-inspiring masks of deities and demons. Masks employed in this mystery play are made of papier-mâché, cloth, and occasionally gilt copper. In the Indian state of Sikkim and in Bhutan, where wood is abundant and the damp climate is destructive to paper, the masks for performance of this play are carved of durable wood. All masks of the Himalayan peoples are fantastically painted and usually are provided with wigs of yak tail in various colours. Formally, they often emphasize the hideous.

Masks, usually made of paper meshes, are employed in the religious or admonitory drama of China; but for the greater part the actors in popular or secular drama make up their faces with cosmetics and paint to resemble masks, as do the Kabuki actors in Japan. These makeup masks both identify particular characters and convey their distinctive personalities. The highly didactic sacred drama of China is performed with the actors wearing fanciful and grotesque



masks. Akin to this “morality” drama are the congratulatory play lets, pageants, processions, and dances of China. Masks employed in these ceremonies are highly ornamented, with jeweled and elaborately filigreed headgears. In the lion and dragon dances of both China and Japan, a stylized mask of the beast is carried on a pole by itinerant players, whose bodies are concealed by a dependent cloth. The mask and cloth are manipulated violently, as if the animal were in pursuit, to the taps of a small drum. The mask’s lower jaw is movable and made to emit a loud continuous clacking by means of a string.

On Java and Bali, wooden masks (*tupeng*) are used in certain theatrical performances called *wayang wong*. These dance dramas developed from the shadow plays of the 18th century and are performed not only as amusement but as a safeguard against calamities. The stories are in part derived from ancient Sanskrit literature, especially the Hindu epics, although the Javanese later became Muslims. The brightly painted masks are made of wood and leather and are often fitted with horsehair and metallic or gilded paper accoutrements. They are ordinarily held in the teeth by means of a strap of leather or rattan that has been fastened across the inside. Occasionally an actor interrupts the unseen narrator (*dalang*), who is speaking the play. The mask is then held in front of the face while the player says his line. The use of theatrical masks in Java is exceptional, since masks, being forbidden under the Islamic prohibition of images, are practically unknown in the Muslim world.

In the 20th century, the mask increasingly became perceived as chiefly a decorative object, although it has long been used in art as an ornamental device. In Haiti, India, Indonesia, Japan, Kenya, and Mexico, masks were produced largely for tourists. Masks continue to be of vital interest to ethnographers and artists alike. Masks also have exerted a decided influence on modern art movements, especially in the first decades of the 20th century, when painters such as Pablo Picasso,



Henri Matisse, and André Derain found a source of inspiration in the masks of Africa and western Oceania.

Masks play a key part within modern theatre traditions, particularly non-western theatre forms. They also continue to be a vital force within contemporary theatre, and their usage takes a variety of forms. In many cultural traditions the masked performer is a central concept and is highly valued. In the western tradition, it is sometimes considered a stylistic device which can be traced back to the Greeks and Romans. In some Greek masks the wide and open mouth of the mask contained a brass megaphone enabling the voice of the wearer to be projected into the large auditoria. In medieval Europe masks were used in mystery and miracle plays to portray allegorical creatures, and the performer representing God frequently wore a gold or gilt mask. The masked characters of the Commedia dell'arte included the ancestors of the modern clown. (*Subhash Kak 2004*)

In contemporary western theatre the mask is often used alongside puppetry to create a theatre which is essentially visual rather than verbal, and many of its practitioners have been visual artists. Masks are an important part of many theatre forms throughout world cultures, and their usage in theatre has often developed from, or continues to be part of old, highly sophisticated, stylized theatrical traditions.

Masks and puppets were often incorporated into the theatre work of European avant-garde artists from the turn of the nineteenth century. Alfred Jarry, Pablo Picasso, Oskar Schlemmer and other artists of the Bauhaus School, as well as surrealists and Dadaists, experimented with theatre forms and masks in their work.

In the 20th Century many theatre practitioners, such as Meyerhold, Edward Gordon Craig, Jacques Copeau and others in their lineage, attempted to move away from Naturalism. They turned to



sources such as Oriental Theatre (partially Japanese Noh theatre) and commedia dell'arte, both of which forms feature masks prominently. (*Ananda La 2004*)

Edward Gordon Craig (1872–1966) in *A Note on Masks* (1910) proposed the virtues of using masks over the naturalism of the actor. Craig was highly influential, and his ideas were taken up by Brecht, Cocteau, Genet, Eugene O'Neill - and later by Arden, Grotowski and Brook and others who "attempted to restore a ritualistic if not actually religious significance to theatre". In America, mask-work was slower to arrive, but the Guerrilla Theatre movement, typified by groups such as the San Francisco Mime Troupe and Bread and Puppet Theatre took advantage of it. Influenced by modern dance, modern mime, Commedia dell'arte and Brecht such groups took to the streets to perform highly political theatre. Peter Schumann, the founder of Bread and Puppet theatre, made particular use of German Carnival masks. Bread and Puppet inspired other practitioners around the world, many of whom used masks in their work. In the US and Canada these companies include In the Heart of the Beast Puppet and Mask Theater of Minneapolis; Arm-of-the Sea Theatre from New York State; Snake Theater from California; and Shadowland Theatre of Toronto. These companies, and others, have a strong social agenda, and combine masks, music and puppetry to create a visual theatrical form. Another route masks took into American Theatre was via dancer/choreographers such as Mary Wigman, who had been using masks in dance and had emigrated to America to flee the Nazi regime. (*Bablet 1981*),

In Europe Schumann's influence combined with the early avant-garde artists to encourage groups like Moving Picture Mime Show and Welfare State (both in the UK). These companies had a big influence on the next generation of groups working in visual theatre, including IOU and Horse and Bamboo Theatre, who create a theatre in which masks

are used along with puppets, film and other visual forms, with an emphasis on the narrative structure.

MASKS IN INDIAN THEATRE

In India, the history of Masks is depicted from the ancient cave paintings. In the religious rituals, the priest wear the Goddess or Animal Masks with head gears and they give the blessings to the people. In Classical Indian Theatre, the usage of Masks is very less because of the Bharatha Muni given more importance to Facial Expressions and he ignored the Masks and hiding the Faces. But in the Traditional Theatre and Folk Forms, like Ram Leela, the Dramatization of the epic Ramayana, a bird Mask for Jatayu, a Monkey Mask for Hanuman, a demon Masks like Ten Heads for Ravana and Surpanakai are worn by the actors. In Bagavatha Mela performance at Melattur, the Narashimha Mask worn by the Narashimha Character in the Pragalatha Natakam and also the same in the Naarthevan kudikaadu Pragalatha Natakam. In Krishnana Aattam of Guruvayur Temple of Kerala, the Yama – the god of Death, the Brahama – the god of wisdom with Four Heads and the demonic Characters wear Masks. And in many of the Folk and Traditional Forms of India, like Kattiyankaran Character wears Lord Ganesha Mask and giving Introduction of the Story at the beginning. In the Processional Theatre of Puri, Shai Jatra, Ankia Nat of Assam, Dasavatar of Goa, Desanata of Orissa, Bhandpather of Kashmir, Bayalatta of Karnataka are having the usage of Masks. The Villainic Character, Sankasur of Dasavatar wears a Black Cloth which fully covers the Body with a long Red Tongue. (Farley P. Richmond, Darius L. Swann, Phillip B. Zarrilli 1993)

In addition to say that, in India the Face Painting Masks are more popularize than Covered Masks. Kathakali, Yakshagana, Therukoothu, Theyyam, Patayani, Kummattikali, Tirayattam, Bhoota, Thutotdam



are some of the Folk and Traditional Art Forms having the Face Painting Masks with colourful dots and lines with Colour psychology. In the contemporary Tamil Society, the Dasserra Festival is celebrated by the people on every year at Tamil Nadu but especially most popular in Kulasekaranpattinam of Tuticorin District of Tamil Nadu. The devotees of Lord Mutharamman disguising with wearing of Masks and Dresses for their offerings to the Lord Mutharamman in the occasion of Dasserra Festival. A lakhs of People have worn variety of Masks like Goddess, Demons, Animals, Political Leaders, People Heroes and Innovative Creatures and they performing ritual and Folk Dances and also they pleading money from the people and finally they put the money to the Temple Hundi. (*Subbiah M, 2013*)

In the Contemporary Modern Theatre of India, the Theatre Goers are also taking interest to use the Masks in their Theatre Productions. The Modern Theatre Directors and Actors are making creative Masks and wear for the Characters. These Masks are used for the Symbolic Representation of some characters and they fix the Masks as part of Set Design. As well as, the theatre schools like NSD, New Delhi, School of Drama of Calicut University, School of Performing Arts of Pondicherry University and Central University of Hyderabad also gives more importance of Masks in their Modern Theatre Productions and has the curriculum of Mask Making.

CONCLUSION:

In the Contemporary Society, the mask increasingly became professed as chiefly a decorative object, although it has long been used in art as an ornamental device. And the Masks are produced by the Plastic, Rubber, Plaster of Paris, Clay and Paper Mashers. And most of the Masks are produced for the Children's Playing and in Birth Day Parties. Some of the Masks are used for the Horror Films to make Horror. Moreover in some of the Folk and Traditional, Ritual Theatre



and Dance Forms still have the Masks and the Customs of Mask Wearing. We, the Society of Cultural interested Researchers and Theatre Goers would save our Mask Culture through giving space and life to the Traditional Masked Performances and Performers to create the Performance situation regularly at our society

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KORKAI: A HISTORICAL VIEW

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INTRODUCTION:

Korkai, an euphonized form of Kolkai, comes from Kol and Kai, meaning kill and arm respectively. So Kolkai would mean the hand or arm of slaughter. It is the poetical name for a military camp or government headquarter.¹ Reputed for pearl fishery, it is located 8' 40N 70' 5E at the Southern end of the East Coast. It has been noted as Colchi by Periplus in A.D.80, Kolkhoi by Ptolemy in A.D 130 and Korkai in the Sangam literature. A number of scholars have erroneously identified its location. Dr.Wilson Boden identified it with Kilakkarai, a sea port in the present Ramnad district. William Taylor on the Philological ground identified Korkai with the Gurkhas of Nepal.² Only in 1838, an anonymous contributor to the Madras Literary Journal broght to light the existence of a Korkai in the pearl fishery in Tirunelveli District. On this basis, Caldwell had identified the places referred to by the Greek geographers and the Sangam literature as Korkai in Tirunelveli.³

RISE OF KORKAI:

From time immemorial Korkai was associated with imperial tradition. It was the greatest possession of the Pandyas and the pearls fished here were of superior variety⁴. Korkai is also on the pre-historic map site and ranked along with Adichchanallur. It might have come into prominence towards the end of Megalithic period probably in the 3rd century B.C. Recently some seals have been discovered at Korkai which show

typological similarities with the Indus valley seals. If so they might have been imported from the North.

Some scholars use literary evidences to give much antiquity to Korkai. In Ramayana there is a mention of a place Pandya-nam-Kavatam. It is described that after crossing the Malaimalai, one reaches the river, Tamraparni, upon whose mouth stood the Pandya-Kavatam, famous for pearl-fishery⁵. Irayanar Agoporul Urai mentions Kavatapuram as the venue of the Second Sangam. It made some scholars to jump into the conclusion that Kavatapuram and Pandya Kavatam were one and the same. Korkai was called by Sanskrit writers as Pandya-Kavatam, the gate-way of the Pandyas⁶. Taylor in his manuscripts had mentioned that Korkai was the marine capital of the civilized Tamils for nearly 4000 years.⁷ All these authorities unwittingly committed to give undue antiquity to Korkai.

Kautilya refers to one Pandya-Kavatam which was famous for pearls.⁸ The literal meaning of the Sanskrit word Kavatam is panel of a door or gate-way. Pandya-Kavatam refers to a junction where a river (Tamraparni) could have met the sea. Scholars have taken pains to identify Kapatapuram of Irayanar Ahapporul Urai in Pandya Kavatam to give the impression that the traditional Second Sangam existed here. But Kapatapuram is said to have been destroyed by a deluge as attested by the literary references in Kalittogai, Silappadikaram and Irayanar Ahapporul Urai. On the other hand a process of dessication, viz., the sea receding backwards was taking place at Korkai. So Kapatapuram and Korkai could not be the same. Rea suggests that Adichchanallur was once a port of the Pandyas which was later abandoned.⁹ Due to sifting of Tamraparni and recession of the sea, it was forsaken. Subsequently Korkai on the sea coast developed as a port and pearl-fishing centre. Geologists have confirmed that the territory lying between Adichchanallur and Korkai were once submerged under water.

KORKAI IN THE SANGAM PERIOD

The ancient city of Korkai was about eight feet below the present cite.¹⁰ At that time pearls were fished around the sea at Korkai. Korkai was the prestigious possession of the Pandyas. The pearls fished from here were of good quality and thus had an international demand.¹¹ Poets often enrolled the greatness of Pandyas on account of their possession of this maritime tract. Pliny says that most valuable pearls were fished from the island of Taporebane.¹² Pearl was the standard article and key to the Indo-European trade in the early part of the Christian era. In short, Korkai was the catalyzing agency of the economic prosperity of the Pandyan country Owing to its commercial priority, Korkai at all times served as the second capital of the Pandyas and the seat of Yuvaraja (crown prince). Neduncheliyan's brother Ilancheliyan was in-charge of Korkai. Endowed with a taste for literary pursuits, he gave patronage to literature.¹³ Korkai became a golgathe during the period of Verriver Cheliyan, a Pandya Yuvaraja at Korkai.

The gate-way of Korkai was adorned with gold and pearls. The splendor and grandeur of this city evoked awe among the foreign traders.¹⁴ The Greeks who visited Korkai anchored their ships in the sea and took rest on the mainland, which was described as a paradise on the earth.¹⁵ The portal city was pushed back by the advancing land. Korkai found an inland location. The old vestiges of Korkai and its mangled remains though immersed in antiquity, its continuity is kept alive due to the rise of another emporium. The retiring nature of the sea pushed Korkai into oblivion but gave way for the development of another port, viz., PalayaKayal.

CONCLUSION:

The historical position may, therefore, thus be summarized. A place named Kolkhoi in the Gulf of Manaar was known to the Greeks; it was a well-known city and the centre of the pearl trade. By its geographical



situation, the evidence of archeology, the important analogy of Kayal (q.v.) and by local tradition, the present village of Korkai is shown to have been a port and a notable city. A place named Korkai is referred to in Tamil poems of uncertain date but undoubted antiquity, in a way which clearly implies that it was, if not the capital, at least a leading city, of the Pandya kingdom. When all these facts are placed together, the conclusion seems irresistible that Korkai was emporium referred to by the Greeks and one of the greatest cities of the early Pandyas.

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V.O.CHIDAMBARAM AND LABOUR MOVEMENT IN TUTICORIN

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INTRODUCTION

The British East India Company took over the administration of Tuticorin on 1st June 1825 and the charter act of 1833 abolished the trade monopoly rights of the East India Company. In 1858 the Queen Victoria's Proclamation abolished British East India Company' rule in India and established direct British monarchical rule India. Subsequently the free trade policy was also established. The British merchants came to India and started setting of factories . The Harvey brothers – Andrews and Frank from Liverpool for cotton business and established a spinning factory known as 'Coral Mills' on the coast of Tuticorin in 1889. Most of the labourers who got into the service of the mills were the country farmers. The foreign management of the mills followed the principle of paying less and extracting more from the workers. As a result profit worked to the tune of 60 percent. Such outright and uninterrupted exploitation went on until V.O.Chidambaram, one of the pioneer freedom fighters in Tamilnadu began to take interest in the lot of the native labour. On 27th February 1908 the workers of Coral Mills struck work demanding increases in wages and weekly lay off and other leave facilities. The leadership of V.O.C for the Coral Mills workers had its political aims also. Attracted by V.O.C's political ideology, the willful freedom fighters like Subramania Siva and Padmanaba Iyer lent their support to the mill workers on strike.

V.O. CHIDAMBARAM AND THE CORAL MILL LABOUR'S STRIKE

The worker's strike in the Coral Mills had its political overtones even at the outset. During the strike period, the public meetings were conducted and the tempo of emotional involvement in the political issues such as fight for national liberation was fervently kept up. V.O.C. and Subramania Siva made fiery speeches exhorting the common public of Tuticorin town to rise to the occasion by identifying themselves with the interests of the strikers in as much as by promoting the cause of country's independence. In this way V.O.C. perfected his Swedeshi ideology of linking the sectional struggle for economic improvement with the national awakening for freedom and progress. During one of his speeches V.O.C. made the bold suggestion that he would try to set up a Swedeshi mill which would be as important as his Swedeshi Steam ship Company – his brainchild. Such a mill by the men of Swedeshi movement, V.O.C. argued, would remove the misery of the labourers.

He declared in a public meeting: "the Swedeshi Steam Navigation Company is already established and has caused loss to the British Indian Steam Navigation Company which will die away in due course." Next to it comes the cotton trade. It is very easy to capture it. I have received letters from several persons from Madurai and Salem intimating that they are willing to invest three – fourths of the capital needed if the Tuticorin people help them with the remaining one – fourth and also supply labour. If you people would assist me, I would open a big mill for the manufacture of thread and cloth of all sorts. Just as the Swedeshi Steam Navigation Company is now established on a firm basis, a mill also will succeed.¹ This indicates how V.O.C. was so deeply committed to the principles of Swedeshi movement and how he was resolutely planning for the enlargement of the Swedeshi economic activities from the Swedeshi Steam ship Company to the other equally



important industrial enterprises in rivalry to the British industrial firms in India.

The English management of the Coral Mills tried in all ways to put an end to the strike and according to the press report in The Hindu dated 5.3.1908:-“STRIKERS REFUSE TO REJOIN” – TUTICORIN, March 5th: The strike at the mills shows no sign of ending. Yesterday morning, the Mill Agent, with the Videshi Steamer Company’s employees, went round the town and begged the people to induce the strikers to resume work. The people refused all help. The agent took six maistries by force to the mill premises, confined them there for three hours, and exhorted the others to resume work, misrepresenting that the confined hands had done so. But the strikers refused to return unless their grievances were redressed. The confined men scaled over the back wall and escaped home. Then the Agent sent his broker to negotiate and bring the strikers round. The strikers declined. They were paid one week’s provision from the Relief Fund raised by Mr. Vaakil Venkatarama Aiyar.ⁱⁱ

The Coral Mills strike was an eye-opener to the British rulers and also a source of encouragement to the local leaders like V.O.C. It was just unthinkable in those days to organize a labour strike. Unlike what is obtained to-day, there were no independent agencies like workers’ Co-operative Stores to feed the labourers during the strike period. Starvation was the common threat to the striking workers of those days. But V.O.C. was able to appeal to the sympathy of the local people who came forward to offer money as donations. He organized community kitchen with the help of such donations and he fed the workers and their families on strike. In emulation of V.O.C.’s example of gathering public funds to feed the striking workers Gandhiji organized such a common feeding centre at Ahemadabad when the latter led the strike by the local textile workers.



Every day the striking workers marched through the streets of Tuticorin and yelled out the slogan of freedom Bande Mataram. Naturally this attracted the attention of the political agents of the foreign governments in India. The Tsarist Russia's consul Serokin in Bombay sent to Moscow his report on the strike of the Coral Mills at Tuticorin and its political background. In this report he mentioned the daily processions by the labourers shouting slogans against the ruling of British. Further, specific reference was made to the efficiency of the local leadership in organizing this strike.

The Coral Mills strike was fast becoming a spring board of action for the political leaders. Sensing this, the district Collector, Winch directed V.O.C turned down the directive from the district administrator. The former's associate, Subramania Siva spoke out so eloquently that he was able to convert Tuticorin merchants to the cause of freedom struggle. With the result the local merchants refused to sell food stuffs to the local British population and the latter had to get it from Sri Lanka by ship.

The Hindu reported the news as follows: 'A BARBER REFUSES TO SHAVE' – An extraordinary incident of boycott took place yesterday. Mr. Rangasamy Aiyangar, Vakil and nominated Municipal Councillor, who supported the Collector's proposal to strengthen the local police force, sat before a barber for a shave. The barber had scarcely soaped his hair when he asked Mr. Rangasamy Aiyangar if he supported the Collector's proposal. The Aiyangar replied it was not his business. The barber said that it was, then not his business to shave him and went away – 'A SORRY PREDICAMENT' – The gentleman then sent for other barbers, but all refused. He presented a petition to Mr. Ashe, who declined to interfere. "The jutkawalas and tiffin-suppliers have refused to supply jutkas and tiffin to the same gentleman. He went to the sub-Collector's bungalow and prostrated before him for police help. Of course he would not interfere."ⁱⁱⁱ "The European residents in Tuticorin



were afraid to stay there in the nights; they left the place and spent the nights in the office of the British Indian Navigation Company. A police constable was suspended for ten days on the charge that he had allowed some boys to shout Bandemataram before the District Superintendent of Police Mr. Sweeting, when he went on bike".^{iv} In those stormy days it was but a common sight to find the natives surrounding the British passers by walking in the streets of that port-city and shouting in a menacing tone the political slogan, Bande Mataram.

SUCCESS OF THE LABOUR STRIKE:

According to V.O.C's autobiography in Tamil poetry, the mill strike was a great success. The mill management agreed to give 50 per cent increase in the wages, weekly holiday on Sundays and permission to the labourers to go out of the mills in leisure to take their lunch. "On 6th March, the head-clerk of the Coral Mill, Mr.Subramania Pillai met Chidambaram Pillai and told him that the manager was prepared to accept the conditions raised by the employees. Then Chidambaram Pillai met the manager with fifty strikers and in the evening Subramania Pillai told him that the manager had increased the wages, reduced the working hours and declared Sunday holidays. The workers resumed their work on 7th March 1908 in the afternoon".^v

This victory for the labour class at Tuticorin had its echoes in Bengal too. The Extremist Writer, Arvind ghose wrote the editorial in his journal Bande Mataram in appreciation of this historical event of the Indian labour. To quote Arvindo: For passive resistance to succeed unity, perseverance and thoroughness are the first requisites. Because this unity, perseverance and thoroughness existed in Tuticorin, the great battle fought over the Coral Mills has ended in a great and indeed absolutely sweeping victory for the people. Every claim made by the strikers has been conceded and British capital has had to submit to the humiliation of an unconditional surrender. Nationalism may well take



pride in the gallant leaders who have by their cool and unflinching courage brought about this splendid vindication of Nationalist teaching. When men like Chidambaram, Padmanabha and Siva are ready to undergo exile or imprisonment so that the handful of mill coolies may get justice and easier conditions of livelihood, a bond has been created between the educated class and the masses, which is the first great step towards Swaraj.

The Tuticorin strike is a perfect example of what an isolated labour revolt should. The operatives must act with one will and speak with one voice, never letting the temptation of individual interest or individual relief get the better of the corporate aim in which lies the whole strength of a labour combination, and the educated community must give both moral and financial support with an ungrading and untiring enthusiasm till the victory for the nation and every victory for Indian labour is a victory for the nation and every defeat is a defeat to the movement. The Tuticorin leaders must be given the whole credit for the unequalled skill and courage with which the fight was conducted and still more for wardness of the Nationalist gospel which made them to identify the interests of the whole Indian nation with the wrongs and grievances of the labourers in the Coral Mills.^{vi}

Arvindo's editorial of generous appreciation and assessment was the solid proof that what V.O.C. achieved as the victory for the Coral Mills workers on strike was of national appeal attracting the attention of all. The patriotic Tamil daily Swadesamitran reported: "Simply because Mr. Padmanabha Aiyangar took the side of the workmen at the Coral Mills and helped them to get their wages increased against the interests of their employers, who happen to be Whites, the Englishmen in the district, inclusive of the responsible District Magistrate, have begun to tease them in all possible ways. These patriots are prevented from addressing meetings on the subjects of Swadeshi and Swaraj and inculcating to the people the value of union. Why is this? Have we not



got the right of helping their brethren in distress? What crime have they committed unless it be that they exercised these natural rights? How can the people be expected to have a regard for the authorities; if the latter exercise their powers in a spirit of hostility? It appears the District Magistrate insisted on the trio removing to Bombay at once. But our patriots will not be afraid of such threats".^{vii} Some emotionalized the situation by drawing the analogy between this victory for the mill strikers in Tuticorin and that of Japanese in Russo-Japanese war of 1905 on the score that the Asians were gaining an edge over the Europeans and thereby exploding the myth of European supremacy. It was but natural the British government made a correct reading of the situation and took the punitive measures of putting V.O.C. and his associate Subramania Siva to trial and condemned them to 40 years of rigorous imprisonment. All began with the Coral Mills strike ending up the leaders like V.O.C, a follower of Bal Gangadhar Tilak and in the oppression by the British government. V.O.C's technique of gathering the native strength for organizing economic enterprises for fighting against British economic imperialism was viewed with much serious concern by the British rulers.

CONCLUSION:

No wonder they took up every effort to put down the Coral Mills strike which held out enlarging prospects of political struggle for violent take over the country's administration by means of acquiring economic teeth with which to jaw out the British economic interests. In other words V.O.C's strategy was to build up a parallel economic system by the native resources as against the British economic imperialism which would be unrooted eventually thanks to the economically motivated political involvement on the part of the country men in general. The fact remains that the powerful strike in the Coral Mills organized by V.O.C and his associates was a primary source of inspiration to all the trade unionists of the later years.



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A STUDY ON THE RISE AND FALL OF THE PARIS COMMUNE

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Abstract:

From 18 March 1871 to 28 May 1871, the working class of the paris led government with proletariat interests. This became an example and a torchbearer for future proletariat revolutions. The political conditions also favoured the working class of Paris to form the commune. The commune also made revolutionary and progressive reforms in order to develop the society and remove the old authoritarian rules. But after a short period the commune collapsed. Though its duration is small, it created a great effect in world wide leftist revolutions.

Keywords: commune, napoleon, Working class, centralised militia election, secular education, Church, ownership, rights, equality.

Introduction:

Karl Marx and Fredrick Engels gave the definition of communism theoretically in their communist manifesto in 1848. The Paris commune gave a practical definition of communism. It was an empirical evidence of what a proletariat government is and the capability of proletariats. It lasted for a brief period yet it stood as a powerful example for a socialist society. The commune proved that a socialist was not an utopia. The working class understood that only a proletariat government can resolve their problems. They used the opportunity of unstable politics and formed the Paris commune.

Causes of Paris commune:

The Franco-Prussian War, a struggle between France and Prussia (Germany), which lasted from 1870 to 1871, led to the emergence of the Paris Commune. This conflict had a big impact on France and helped pave the way for the Commune. Napoleon III, who had the title of Emperor of the French, had been in charge of France before the war. Napoleon III was captured by Prussian soldiers during the conflict, which caused the French Empire to fall. This signalled the end of French imperial control.



For several months throughout the war, Prussian armies besieged Paris, causing much pain and misery. Food and supply shortages in the city made life extremely difficult for its citizens, especially the working class. The failure of the French government to end the siege and defend the city showed the flaws in the system of administration that was in place.

France is currently experiencing political instability due to the war and the collapse of the French Empire. There was political division in the nation, and rival political groups fought for power. As both the capital and the epicentre of the Revolution, Paris developed into a centre for political action.

The working class in Paris was unhappy with both its living circumstances and the governing elites. Their misery was made worse by the war and the siege, which stoked popular resentment. During this period socialist and revolutionary ideas spread throughout Europe. The working class looked for means to oppose the prevailing capitalist and authoritarian regimes after being inspired by socialism and communist ideologies.

France conducted elections for the National Assembly in February 1871. The more extreme forces fared poorly in these elections, raising fears that the National Assembly may reinstate the monarchy. The Parisian working class decided to take the situations into their own hands during this time of political unrest. The working class and radical groups in Paris started the rebellion that resulted in the founding of the Paris Commune on March 18, 1871, out of fear of a conservative reprisal and mistrust of the National Assembly.

The Commune began independently governing Paris with the goal of representing the interests of the working class people and establishing an equal society.

Removal of centralised form of state

The Paris Commune intended to topple the centralised state, which stood for France's conventional hierarchical system of government. The centralised state contains powerful, central authority that frequently resided in the capital and had considerable control over smaller governments.

The Commune sought to strengthen local autonomy and decentralise power. The centralised state was to be replaced by a system of autonomous communes, each in charge of its own affairs.



Decentralisation was viewed as a method to give local residents greater direct influence over their towns and lives rather than having to rely on choices made by a distant and unresponsive central authority.

People's militia

The standing army, which is a permanent, professional military force that remains even in times of peace, was opposed by the Commune. The standing army was perceived as a weapon of the centralised authority and as a possible danger to the rights of the populace. It might be applied to put down popular uprisings and keep the central government in power.

The Commune aimed to replace the standing army with a people's militia. This militia would be a temporary, lay force made up of residents who may be called upon to protect their commune or city when required. By abolishing the standing army, it was possible to break with the long established practice of depending on a single military force and give local communities the ability to defend themselves.

Democratic Elections

The Commune's idea of a government that accurately reflected the desire of the people and was unaffected by centralised powers was centred on the idea of democratic elections.

The Commune sought to construct a more democratic and participatory system of governance through democratic elections that took place during which all eligible voters had the opportunity to cast a ballot in free and fair elections to choose representatives and leaders. In this the elected representatives were directly responsible to the voters who chose them.

The goal was to develop a political framework that would be sensitive to the wants and aspirations of Paris' working class population, ensuring that their voices would be heard and that their interests would be upheld. But the commune failed in giving political representation and voting rights to the women.

Separation of church from state

The Commune passed a law separating the Church from the state, which meant that religious institutions could no longer receive financial support from the government. This action was taken to



promote secularism and decrease the influence of the Catholic Church over public affairs.

Rights of workers and women

Support for workers' rights was particularly strong among the Communards. They enacted laws that gave employees the right to govern and regulate their workplaces as well as reduced working hours. They sought to lessen exploitation and enhance working conditions. By addressing issues like equal pay for men and women. The Commune also made progress toward gender equality

Secular education

The Paris Commune promoted secular education, which is defined as education that is unconnected to the jurisdiction of religious institutions or authorities. Secular education was viewed as a method to get away from traditional religious influences on education and make sure that everyone, regardless of their religious views and connections, had access to education.

The Commune wanted to create a free, public, and secular education system. Children would receive an education through this approach free from any bias or brainwashing. And to foster a more inclusive and forward thinking learning environment that puts an emphasis on the advancement of scientific knowledge, critical thinking, and the all around education of citizens.

Worker Management of Places of Employment

The commune gave employees a considerable role in management and decision making processes inside their workplaces. The employees were expected to actively participate in the management and administration of the businesses and workplaces where they were employed, according to the Paris Commune's goal. This eliminated old capitalist businesses' hierarchical and oppressive structures, in which owners and capitalists controlled all decision making where employees had no say.

Worker management was viewed as a means of promoting a more equal distribution of wealth produced by the labour of the working class, ensuring fair salaries, and empowering the labouring class. It was also consistent with the Commune's overarching objective of decentralising authority and providing local communities autonomy over economic matters.



Collective Property Ownership:

A key component of the Paris Commune's economic theory was collective property ownership. It promoted collective ownership of important assets and manufacturing tools.

The Commune sought to establish communal ownership arrangements where the community or the workers jointly owned and controlled property, including land and productive assets, as opposed to private ownership by a small number of capitalists or people. This aimed to abolish the old capitalist system, which relied on private property and profit accumulation to power the economy.

The goal of collective ownership was to ensure that the working class received a more equitable share of the rewards of production and that the economy worked for everyone's advantage rather than the enrichment of a few. It was closely tied to the concept of worker-management since collective ownership of firms sometimes entailed employees having a direct say in how those businesses were run.

Equality and Social Justice:

The Paris Commune had a strong commitment to the ideals of social justice and equality. It aimed to develop a society in which social, political, and economic inequalities were completely eradicated. The Commune's goal was to redress the glaring disparities that prevailed at the time in society. This includes promoting fair compensation, improved working conditions, and a fair allocation of resources.

The Commune aspired to guarantee that all people, regardless of their social or economic background, had access to important services including education, healthcare, and work possibilities. This dedication to social justice and equality reflected a strong desire to change the capitalist system's exploitative and hierarchical institutions, which benefited the bourgeoisie and rich elites.

To promote equality among the people around the world, the commune demolished the Vendôme column which symbolised aggressive nationalism.

Justice and Legal Reforms:

To make the judicial system more fair the commune burnt guillotines, the death penalty was abolished, judges were elected, and the



National Guard took the role of the standing army as the main military force in Paris.

Counter-Revolutionary Suppression:

The necessity of putting down counter revolutionary forces is a reference to the difficulties and hostility the Paris Commune faced from a variety of sources, including the French government and conservative factions.

The Commune's fight to preserve the proletariat government and defend the advancements it had made in terms of workers' rights and social reforms depended on the repression of counter-revolution.

It entailed defending the Commune from military incursions, political plots, and reactionary elements who sought to topple the revolutionary government.

Fall of the Paris Commune

The French government opposed the Commune when it was founded because it wanted to put an end to the revolutionary movement and reestablish the existing state affairs. Adolphe Thiers' government was determined to take back control of the city. In order to fight the Commune, Thiers had moved the government to Versailles and collected a military force. The French government used military force to put a stop to the Paris Commune, and this was combined with a horrific blood shed week of fighting and carnage known as "Bloody Week." During this week the culmination of the battle was seen.

The French government surrounded Paris and sealed it off from outside assistance and resources. Thiers' armed men were getting ready to attack the city. The government forces and supporters of the Commune engaged in combat, street warfare broke out across the city. Armed Commune residents and members of the National Guard fiercely resisted the invasion. Both sides suffered significant losses in the fierce battle. Intense fighting took place around the barricades that had been built around Paris.

The power of the Paris Commune started to wane as the week went on. Significant gains were achieved by Thier's forces in retaking several neighbourhoods. The Tuileries Palace and City Hall were among the famous structures in Paris that were damaged or



completely destroyed as a result of the conflict. Many Communards were apprehended as the government retook power, and some of them were put to death. They were charged by the authorities of being behind building fires and other heinous crimes.

By May 28, it was obvious that the Commune's defences were breaking down. The French flag was flown over significant monuments when government forces reached the city's core. The Paris Commune was formally put down when government troops took over the whole city. After being caught, thousands of Communards were put on trial and subjected to severe penalties. The revolutionary experiment of proletariat governance in Paris came to an end. The leaders of the Commune were exiled, murdered, or seized. The French government strengthened its position of dominance and assumed total control.

The Commune's life was brief and tragically terminated despite its admirable goals and initiatives to effect change. The Commune faced tough obstacles including military assaults from the government and internal strife among its followers. These elements had a part in its final demise. The terrible demise of the Commune, for which its leaders and sympathisers paid a high price, including incarceration and execution, signalled the failure of the revolutionary experiment in Paris.

Conclusion:

The end of the Paris commune is very regrettable because before the Paris commune there was no history of proletariat led government. It made a strong impact on all parts of the world. It gave confidence to the world wide working class that a society of equal state is possible. It added support to marxism, by turning itself as an application of marxism. It also proved that the working class can successfully overthrow the tyrants and capitalists, and can efficiently lead the government with the welfare of the society. The 72 days of the Paris commune are so precious to every working class movement. As it is considered as an inspiration by leftist movements and governments. The paris commune tells how glorious it will be if the government is led by proletariats and shows the drawbacks of the commune.

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