

Volume 5, Issue 2(3), February 2016
**International Journal of Multidisciplinary
Educational Research**

Published by

Sucharitha Publications
8-21-4, Saraswathi Nivas, Chinna Waltair
Visakhapatnam – 530 017
Andhra Pradesh – India
Email: victorphilosophy@gmail.com
Website: www.ijmer.in

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

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ISSN : 2277 – 7881
Impact Factor : 3.318(2015)
Index Copernicus Value: 5.16



Editorial.....

You will be happy to know that we have entered the fourth year of publication of IJMER, since its inception in April 2012. Focusing on many interdisciplinary subjects, the published papers are spreading the knowledge with fervent hope of upholding the holistic approach. With all my heart, I reiterate to echo my sincere feelings and express my profound thanks to each and every valued contributor. This journal continues to nurture and enhance the capabilities of one and all associated with it.

We as a team with relentless efforts are committed to inspire the readers and achieve further progress. Aim is to sustain the tempo and improve. We acknowledge with pleasure that our readers are enjoying the publications of Sucharita Publishers. We solicit to receive ideas and comments for future improvements in its content and quality. Editor – in-Chief explicitly conveys his gratitude to all the Editorial Board members. Your support is our motivation. Best wishes to everyone.

Dr.K.Victor Babu
Editor-in-Chief

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A STUDY TO ASSESS THE KNOWLEDGE REGARDING BLOOD DONATION AMONG UNDER GRADUATE STUDENTS STUDYING IN AVVAIYAR GOVERNMENT ARTS AND SCIENCE COLLEGE FOR WOMEN , KARAİKAL

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INTRODUCTION

"If you donate money, you give food. But if u donate blood, you give life. Your blood donation maybe even more special than you realize".

Kota blood bank society

A blood donation occurs when a person voluntarily has blood drawn and used for transfusions and/or made biopharmaceutical medications by a process called fractionation(separation of whole-blood components).Donation may be of whole blood (WB),or of specific components directly (the latter called apheresis).Potential donors are evaluated for anything that might make their blood unsafe to use. The screening includes testing for diseases that can be transmitted by a blood transfusion, include HIV and Viral hepatitis. World health Assembly resolution(WHA63.12)urges all members states to develop national blood systems based on voluntary unpaid donation and work towards the goal of self-sufficiency.Data reported to WHO shows significant increases of voluntary unpaid blood donations in low and middle income countries.National blood donation policy of india highlights on the need of supplying safe and quality blood to the needy through collecting blood from regular voluntary blood donors



According to WHO an estimated 38% of reported voluntary blood donations are contribute by people under the age of 25. World Blood Donor Day celebrated on 14 June is an annual event officially designated by world health assembly to recognize and thank millions of voluntary blood donors.

STATEMENT STUDY OF THE PROBLEM

“A study to assess the knowledge regarding blood donation among under graduate students study in Avviyar Government Arts and Science college for women.Karaikal”

OBJECTIVES

- To assess the knowledge on blood donation among under graduate students.
- To find the association between knowledge on blood donation and demographic variables.

MATERIALS AND METHODS

Non experimental descriptive research design was used to conduct the study. Eighty first year undergraduate students were selected using simple random sampling technique from Avvaiyar Government Arts & Science college for Women, Karaikal. Data collection tool: consists of two sections, Section I consists of demographic variables like age, religion,, family income, source of information, etc.,.Section II consists of semi-structured questionnaire to assess the level of knowledge on blood donation.

DATA COLLECTION PROCEDURE:

A formal permission was obtained from higher authority to conduct the study. Subjects were selected according to the selection criteria.



Informed consent was obtained from the samples. In a day an average of 7-8 students were selected and data was collected for about 10-15 minutes. The knowledge was assessed using both descriptive and inferential statistics.

RESULTS AND DISCUSSION:

- The results revealed that Highest percentage(99%) of under graduate students were in the age group of 17-19 years; whereas no students(0%) were in the age group of above 22 years.
- Undergraduate students who belong to rural were more (56%) than the students from urban.
- Most of undergraduate students(71%)were Hindu and only 9% were belongs to Christians.
- 35% of undergraduate students were studying Bsc.,25% were studying B.A, 40%were studying B.Com
- 8% of students fathers were illiterate,and highest percentages(46%) had primary education.
- 19% of undergraduate students mothers were illiterate,39% had primary education,31% had high schoolm education and only 11% were graduades.
- 3 % of fathers were unemployed and highest percentage (55%) were working as coolie.
- Most of undergraduate students mothers (80%) were unemployed and 4% of students mothers were working as government employee.



- (18%) of undergraduate students monthly family income was between Rs.6001-Rs.10,000; Whereas highest percentages(30%) of students monthly family income was less than Rs.3000
- Highest number of the students(64%) had gained information from Radio/TV/Newspaper. And only 14% had from health personnel,
- Majority of the students (90%) had no experience of visit to blood bank and only 10% had the experience of visit to blood bank
- No student has the experience in Donating blood.
- Most of the students (85%) had the experience in motivating others to donate Blood and only 15% had no experience in motivating others to donate Blood.
- Majority of the students (67%) had participated in awareness program on Blood Donation and 33% had not participated in awareness program on Blood Donation
- Majority of the under graduate students 55% had moderate knowledge, 41% of students had inadequate knowledge and only 4% students had adequate knowledge
- There was significant association between knowledge scores on blood donation among undergraduate students with their religion, educational qualification of mother, family income, Experience of participated in awareness program on blood donation at 5% ($p < 0.05$) level



RECOMMENDATIONS:

- 1 The Study can be replicated on a large sample of adolescents selected from different colleges for generalization of the findings.
- 2 A comparative study can be conducted between the adolescent boys and girls.
- 3 Interventional study can be conducted by using different teaching methods to improve the knowledge on blood donation among college students.

CONCLUSION

The present study revealed that majority of the undergraduate students had moderate knowledge on blood donation. The pamphlets were issued to the students improve their knowledge level on blood donation

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POST-STRUCTURALIST PSYCHOANALYSIS AND JACQUES LACAN

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The preliminary project and genuinely maintained principle of Jacques Lacan, identified as a post-Structuralist psychoanalyst, was to reinterpret Freud. Lacan always called himself a Freudian, leaving to others the alternative of labelling themselves Lacanian. This work of exegesis¹ draws him nearer to the literary criticism. Furthermore, Lacan's own style can be called post-structuralist² and post-modernist³ as well. He revises Freud's theory of the unconscious by means of linguistic terminology and posits three stages of human mental disposition –

1. The imaginary order
2. The symbolic order
3. And the real⁴

The imaginary order is pre-Oedipal. Here the infant is unable of distinguishing itself as detached from the mother's body or even to be familiar with the segregation between its own self and the surroundings around as it does not recognize itself to be a separate individual. It is the mirror phase when the child can recognize itself and its surroundings in the mirror that marks the point where the comfort of this imaginary order splits leading the child into the symbolic order. The symbolic order is a world that consists of pre-defined social roles and gender differences and also a world of subjects and objects; thus, language.

In Lacan's terms-

"All sorts of things in this world behave like mirrors."

—Jacques Lacan, *Seminar II* (via heteroglossia)

Lacan's core attention was principally on Freud's work on deep structures and infant sexuality, and how the human subject develops into an 'other' through unconscious repression and stemming from the Mirror phase. The conscious ego and unconscious desire are thus thoroughly divided. Lacan believed this perpetual and unconscious fragmentation of the self as Freud's core discovery. Lacan thus tried to treat the unconscious, by simultaneously applying Ferdinand de Saussure's linguistics, structural anthropology and post-structural theories.

According to Lacan 'the unconscious is the discourse of the Other'. It that means that the passion of a human being is structured by the desire of others. A person expresses deep feelings through the 'relay' of others. He thus saw desire⁵ as a societal phenomenon and psychoanalysis as a theory of how the human subject is created through social interaction. Desire appears through a combination of language, culture and the spaces between people.

The Oedipus crisis⁶ carries the psychology of a child into the symbolic stage. From this stage they can become a speaking subject. It is not just the father, but language that creates the division. Language is used to represent desire and is an 'intersubjective order of symbolization' and force that perpetuates the 'Law of the father'. The father prohibits the desire of the mother, subverting this desire into language.

Lacan observes that the unconscious is not a place but is a relation to the social world consisting of law and order, religion, morality and conscience. The child internalizes the father's commands (Law of the Father) and the appropriate standards of socially acceptable thought and behaviour as well as the repression of the desire for incest.



Lacan is post-Structuralist and obviously post-Saussurean. Lacan observes the child not as the agent of symbolization but as the recipient of desire from an Other (the Mother). According to him when the child plays with things disappearing and discovering them again, they are recreating the missing mother. Lacan asserts that there are no sexual relations: there is just the individual's relation to the Law and to language, which allow for the continuance of social relationships. Lacanian psychoanalysis thus focuses on deconstructing the narcissistic illusions of the self, allowing the childhood fragmentation and lack of unity of the self to resurface. As desire and connection is created through language, Lacan explains this through the Saussurean terms of signifier and signified.

‘Within language, the subject ineffectively tries to represent itself. The subject is an effect of the signifier, put into language. Language becomes a mask to disguise the between people. According to Lacan, ‘the unconscious is structured like language.’⁷ impossibility of desire. The unconscious is less something inside the person as an ‘intersubjective’ space’

Being basically a follower of Saussurean structuralism, Lacan acknowledges the splitting up of the verbal sign into signifier and signified. But the relation of signifier to signified is not simple, clear, concrete, and direct.; not only is it arbitrary, arising out of the discriminatory lexicon of a natural language in Saussurean terms, but its denotation is troubled with history and tinged by association. According to Lacan, no signifying word can be uttered that does not have overlapping signification with other words. The signified slides under the signifier following the basic rules of poststructuralism. (Smith and Kerrigan, p. 161). Bornali Nath Dowerah lucidly explains-

“Lacan’s entire study of unconscious is based on the verbal signs. Lacan



denies arbitrariness of sign, having a constant signified that is well celebrated by Saussure. According to Lacan, there is no constant meaning of a sign, and one signifier leads to another signifier. Lacan, in his investigation, revises the Freudian concept of unconscious and Saussure's theory of signifier and signified. Lacan seems to insist on the metonymic process in his projection and exposition of unconscious."⁸

The decentred-subject of post-structuralism is not Lacan's innovation but it is basically a Freudian project. While Freud displaced the centre of the subject from Descartes' centre in the conscious, in the 'cogito', to the unconscious, Lacan made the unconscious, and therefore the subject, dependent on the 'Other'.

Unlike Freud, Lacan did not analyse the subject as having neuroses but as being spoken by a disturbed unconscious. This is the pathological outcome of Lacan's theory that the unconscious is structured like a language; that the unconscious is like a language. The unconscious speaks the subject. This is where Lacan's theory has the greatest indebtedness to post-Saussurean linguistics. Lacan stated categorically, in an uncharacteristically clear, often-quoted passage:

"the unconscious is structured in the most radical way like a language, that a subject operates in it according to certain law, which are the same laws as those discovered in the study of actual languages, languages that are or were actually spoken. "⁹

Although Freud had characterized the unconscious as anarchical, Lacan defined the language of the unconscious in Saussurean terms of a closed system of signs composed of signifiers¹⁰ and signifieds¹¹—however, with some changes.



The key contribution that Lacan brought was in the importance of language in the formation of the self and psychic and sexual life. In his Post-Freudian interpretation of Oedipal and other early infant sexuality, Lacan saw the female position as being non-essential, a view that was taken up by feminists. The premise of the father snatching the infant from the innocent mother, seducing it into the symbolic order, supported feminist annoyance.

Lacan says that the unconscious is inserted into the symbolic order from the 'outside' and is 'structured like a language', operating according to differential relationships in language. It thus does not 'belong' to the individual and is an effect of signification on the subject.

Contrary to American psychologists who observe the ego at being central, Lacan locates the subjective 'self' at the centre, where it is alienated from its own history, formed in and through otherness, and is inserted into an external symbolic network. 'I' is a fiction borne of a misrecognition that masks a fractured and unconscious desire for reunification that permeates adult life.

There is thus always a space between the 'I' of the subject position (into which people are forced by ideology and culture) and the 'me' of the subject who speaks. This leads to endless futile attempts to stitch oneself into language in an imagined position where the self can be spoken.

Lacan has also been criticized, in theorizing of sexuality and unconscious¹², as well as the limits of his application of linguistics. First of all, the structuring of the unconscious and tying it to language is criticized as oversimplification and subversion. Secondly, several critics have pointed out that since the unconscious is extremely symbolic it does not follow a structured syntax. Thirdly, Lacan's equation of language and culture does not take account of power, ideology and



social institutions. Notwithstanding all the limitations, Lacan will be remembered eternally as the pioneer of post-Structuralist psychoanalysis.

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1. An explanation or critical interpretation of a text.
2. "Salient features or themes that are shared by diverse types of poststructural thought and criticism include the following: (1) The primacy of theory. Since Plato and Aristotle, discourse about poetry or literature has involved a "theory," in the traditional sense of a conceptual scheme, or set of principles, distinctions, and categories—sometimes explicit, but often only implied in critical practice—for identifying, classifying, analyzing, and evaluating works of literature. (See criticism.) In poststructural criticism what is called "theory" has come to be foregrounded, so that many critics have felt it incumbent to "theorize" their position and practice. The nature of theory, however, is conceived in a new way; for the word theory, standing without qualification, often designates an account of the general conditions of signification that determine meaning and interpretation in all domains of human action, production, and intellection. In most cases, this account is held to apply not only to verbal language, but also to psychosexual and sociocultural signifying systems. As a consequence, the pursuit of literary criticism is conceived to be integral with all the other pursuits traditionally distinguished as the "human sciences," and to be inseparable from consideration of the general nature of human "subjectivity," and also from reference to all forms of social and cultural phenomena. Often the theory of signification is afforded primacy in the additional sense that, when common experience in the use or interpretation of language does not accord with what the theory entails, such experience is rejected as unjustified and illusory, or else is accounted an ideologically imposed concealment of the actual operation of the signifying system." [A Glossary of Literary Terms, Seventh Edition, M.H. Abrams, p-239].
3. The term postmodernism is often applied to the literature and art after World War II (1939-45), when the effects on Western morale of the first war were greatly exacerbated by the experience of Nazi totalitarianism and mass extermination, the threat of total destruction by the atomic bomb, the progressive devastation of the natural environment, and the ominous fact of overpopulation. Postmodernism involves not only a continuation, sometimes carried to an extreme, of the counter-traditional experiments of modernism, but also diverse attempts to break away from modernist



forms which had, inevitably, become in their turn conventional, as well as to overthrow the elitism of modernist "high art" by recourse to the models of "mass culture" in film, television, newspaper cartoons, and popular music. Many of the works of postmodern literature—by Jorge Luis Borges, Samuel Beckett, Vladimir Nabokov, Thomas Pynchon, Roland Barthes, and many others—so blend literary genres, cultural and stylistic levels, the serious and the playful, that they resist classification according to traditional literary rubrics. And these literary anomalies are paralleled in other arts by phenomena like pop art, op art, the musical compositions of John Cage, and the films of Jean-Luc Godard and other directors. ."[A Glossary of Literary Terms, Seventh Edition,M.H.Abrams,p-168].

4. Lacanian psychoanalysis, http://changingminds.org/disciplines/psychoanalysis/articles/lacanian_psychoanalysis.htm.

5. Desire is triggered in Lacan's Mirror phase, where the image of wholeness seen by the baby in the mirror creates a desire for that being. Beyond this phase, Lacan argues that the subject, separated from itself by language, feels a sense of absence, of being not fully present, and thus desires wholeness. He calls this sense of something missing as the 'object petit a'. We constantly put ourselves into the subject positions of language and cultural codes in seeking to fulfil the futile desire for wholeness. Jacqueline Rose considers all unconscious desire as making identity problematic or 'unfinished'. She says there is 'resistance to identity at the very heart of psychic life'. Man's desire for woman can be seen as desire for the woman's desire for the phallus. Lacan uses jouissance to indicate the lost object, that which is unobtainable and which always escapes satisfaction. Rose uses this to show that women have a point of advantage in the overall phallic economy, standing in the place of jouissance and thus being perpetually both desirable and ultimately unobtainable.

Separation in the Oedipus Complex leads to desire as the boy distances himself from the mother yet still yearns for her.

6. The attachment of the child to the parent of the opposite sex, accompanied by envious and aggressive feelings toward the parent of the same sex.

7. Introduction to the Reading of Lacan: The Unconscious Structured Like a Language (Lacanian Clinical Field), 1998, by Joel Dor.

8. Lacan's Metonymic Displacement and its Relevance to Post-Structuralism, The Criterion, August 2013, vol. 4 Issue 4, ISSN 0976-8165, Bornali Nath Dowerah.

9. Language, Psychosis, and the Subject in Lacan, John P. Muller, in Interpreting Lacan, Editors Joseph H. Smith, M.D. William Kerrigan, Ph.D, Yale University Press. 1983.



10. & 11. According to Ferdinand de Saussure, a 'sign' is composed of the signifier (a 'sound-image') and a signified (the abstract concept that the sound image represents). The relation between the signifier and the signified is inseparable but arbitrary, a product of linguistic convention. Saussure argues that a sign has no 'positive qualities' and acquires its meaning by virtue of being different from other sign in the same linguistic system, e.g. a 'pen' acquires its meaning by virtue of being different from a 'pencil' or 'eraser' and so on.

12. <http://changingminds.org/disciplines/psychoanalysis/articles/lacanian Psychoanalysis.htm>.

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VIEWS OF SWAMI VIVEKANANDA AND PLATO ON TEACHER'S STATUS

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Tirupati

In world, both in the modern and in the ancient age, there were many thinkers who dwelt on the philosophy of teacher's status, which is an integral part of the education process. In Vivekananda's view, educational concerns related to a person's interaction with society should receive due attention. The purpose of society is to help secure the well-being of human beings. In reality, however, human beings frequently find themselves entrapped in a society that threatens their freedom, a freedom essential for their educational growth. An ideal society, according to Vivekananda, should provide the resources as well as the opportunity for each of its members to develop his or her potential to the maximum. Education must embrace the whole society, with special attention to those who are most in need of it and who, for one reason or another, are unable to avail themselves of the existing facilities.

TRAINING THE MIND:

Vivekananda concurred with contemporary thinkers when he asserted that the mind—the chief instrument of learning—deserves more attention than it had earlier received. Training the mind should be a student's highest priority, and not simply the accumulation, the memorizing and the repeating of facts. In the long run, stuffing one's mind with information, technical skills and useless trivia only creates more problems if one's mind is not nourished and strengthened and made healthy. Yet training of the mind in all its aspects is conspicuously absent in today's education. Learning to concentrate the



mind was the focus in the Swami's scheme. He said: 'To me the very essence of education is concentration of mind, not the collecting of facts' (CW, vol. VI, p. 38). In doing anything – such as thinking, working with the hands, etc. – the better the power of concentration the better the outcome will be. And this power of keeping the mind on the task can be improved. Training the mind to concentrate on a specific subject has several stages, the primary one being learning how to collect the mind and preventing it from running hither and thither. The student trains his mind to be more attentive and more 'mindful'.

Next, the student must learn how to detach his mind from distractions that impose themselves in spite of himself. Then, simultaneously, he must direct the mind on to the desired subject and focus the full force of his mind on it. To give an example: a convex lens gathers sunlight and focuses it on one point to burn a piece of paper. Likewise, when a mind becomes concentrated, it acquires tremendous power and is able to unlock the mysteries of the subject it is focused upon. Similarly, the Swami also wanted students to cultivate will-power. According to him, will-power is developed when 'the current and expression of will are brought under control and become fruitful' (CW, vol. IV, p. 490). Will-power is necessary not only to conduct the learning process, but also to strengthen one's character.

According to Plato "Do not then train youths by force and harshness, but direct them to it by what amuses their minds so that you may be better able to discover with accuracy the peculiar bent of the genius of each." In Plato's plan of education, the educator is considered to have greatest importance. He is like torch bearer who leads a man lying in the dark cave, out of the darkness into the bright light of the outside world. The teacher is thus the constant guide of the students. The teacher must be a person of high integrity and must possess high self-worth. He must have pleasing personality, in depth knowledge and professional training. He should be deeply committed to



his profession, have high sense of responsibility and a true role model. Teachers should lead a true moral life. They should practice what they preach.

CULTURE AND EDUCATION – THE TEACHER TEACHING-LEARNING:

‘To teach is to learn’. ‘I hear and I forget. I see and I remember. I do and I understand. I practise and I learn’. These two proverbs give the inner meaning and purpose of teaching-learning. Teaching and learning are inseparably entangled. Both are equally important and proceed simultaneously. In teaching-learning, two entities are involved—a teacher and a learner. In our ancient times, teachers and students used to live in close association as a family. They used to know each other intimately. From the *Taittiriya Upanishad*, we find that every day, they used to pray to God for peace and prosperity of both by chanting:

‘Om, sahanāvavatu, sahanaubhunaktu, sahaviryam karvāvahai, tejasvināvadhitamastu, māvid vis hāv ahai’. (Om. May He protect us both. May He help us both to enjoy the fruits of scriptural study. May we both exert together to find the true meaning of the sacred text. May our studies be fruitful. May we never quarrel with each other.) Swami Vivekananda believed in this spirit of relationship between an educator and a learner. According to him, teaching learning is not a linear sequence of events but a dynamic phenomenon. In this process, the teacher being more experienced and knowledgeable should act as a mediator and inspire the students to share their knowledge with him. According to Swamiji, knowledge does not belong to a teacher who delivers it *ad personam*; it is the result of social interactions.



Every society has its outer aspect called 'civilization', and also its inner aspect called 'culture'. In both of these a child is moulded and educated so that the beliefs and practices of his forefathers are carried on and not forgotten. Nevertheless, as Vivekananda says: It is culture that withstands shocks, not a simple mass of knowledge. [. . .] Knowledge is only skin-deep, as civilisation is, and a little scratch brings out the old savage (*CW*, vol. III, p. 291).

A society is forever adding to its learning and culture. To the brilliant mind of T.S. Eliot, education was but a manifestation of culture. He said, 'The purpose of education, it seems, is to transmit culture: so culture is likely to be limited to what can be transmitted by education.'

Similarly, Vivekananda observed that, through education, a child learns a culture and his behaviour is moulded accordingly, and he is thus guided towards his eventual role in society. In this process, several agents – such as his parents, peers and teachers – assist him. But nowadays, as formal education has become more and more institutionalized, teachers are expected to play a more significant role. A teacher needs to help a student learn how to think, what to think, how to discriminate and how to appreciate things. This is not just a matter of intellectual manipulation. This kind of teaching requires moral conviction and the courage to continuously pursue one's own course at all costs. The teacher must not only possess the knowledge he is to transmit to the student, but he must also know how to transmit it. And, in addition to the content of the teaching, what the teacher gives or transfers, to be truly effective, must possess some other elements. For instance, the teacher should share with the student the conviction that they are both truly one in Spirit – at the same time cultivating in the student a feeling of dignity and self-respect.

As Vivekananda said: The only true teacher is he who can immediately come down to the level of the student, and transfer his soul to the student's soul and see through the student's eyes and hear through his



ears and understand through his mind. Such a teacher can really teach and none else (CW, vol. IV, p. 183). In a favourable ambience such as this 'the process of uncovering' the veil of ignorance works smoothly (CW, vol. I, p. 28). On the student's side, in order to facilitate the manifestation of his innate strength and knowledge, he should cultivate the spirit of *shraddha*— that is, faith in himself, humility, submission and veneration for the teacher. This is also necessary to create a favourable environment for learning. The *Taittiriya Upanishad* (an ancient Indian scripture – 1.11.2) gives the instruction: '*Acharyadevobhava*— Let the teacher be your *deva*' [i.e. a person fit to be worshipped or highly honoured]. The teacher/pupil relationship, based on respect and mutual trust, is the cornerstone of the edifice of Vivekananda's scheme of education. The Upanishads also advocated this. Before starting the lesson, the teacher and the pupils were to pray together so that they would mutually benefit and be strengthened by the teaching/learning process.

According to Plato, "The teacher in such case fears and fawns upon the pupils, and the pupils pay no heed to the teacher or to their overseers either. And in general the young ape their elders and vie with them in speech and action, while the old, accommodating themselves to the young, are full of pleasantries and graciousness, imitating the young for fear they may be thought disagreeable and authoritative." The teachers who came to Athens to meet this new demand promised tomorrow's politicians the means to personal and political success. According to Plato, Protagoras claimed to teach 'sound deliberation, both in domestic matters—how best to manage one's household, and in public affairs—how to realize one's maximum potential for success in political debate and action'.

CHARACTER EDUCATION AND UNIVERSAL VALUES:

Vivekananda's guru, Sri Ramakrishna, used to say that *manush* needs to become *man-hush*— that is, a man needs to become a



true man. 'He alone is a man,' he said, 'whose spiritual consciousness has been awakened' (*Gospel*, 851). Following his Master, Vivekananda emphasized that 'the ideal of all education, all training, should be this man-making'. Lamenting over the prevailing system of education, he said: But, instead of that, we are always trying to polish up the outside. What use in polishing up the outside when there is no inside? The end and aim of all training is to make the man grow (*CW*, vol. II, p. 15).

In order to rectify the defects in the existing system, man's limited view of himself, on which the existing system of education is based, needs to be reconsidered. A human being is not simply a composite of body and mind. He is something more. According to the Vedanta philosophy, a human being has five sheaths, or coverings: the physical sheath, the vital sheath, the mental sheath, the intellectual sheath, and the blissful sheath. Today's education can at best touch the first four sheaths, but not the last one. Secular knowledge, skills and moral values may take care of the first four sheaths, but spiritual knowledge is essential for the fifth. Moreover, it should be noted that the fifth sheath is the reservoir of bliss, knowledge and strength, and all the other sheaths are activated by the fifth. There is no doubt that today's education neglects training of the mind in all its aspects, but it also neglects the spiritual side of human beings. People's minds are not directed to higher pursuits of life with the result that their hidden potentials are not revealed. Only when wisdom, peace, strength, unselfishness, loving concern for others and other virtues become evident is a person transformed from a sensuous being to a true human being. A tremendous explosion of knowledge without commensurate wisdom, plus immense power not tempered with discrimination, have made education today a potential source of danger. This is a serious problem looming large on humanity's horizon. As Vivekananda observed: Intellect has been cultured with the result that hundreds of sciences have been discovered, and their effect has been that the few



have made slaves of the many – that is all the good that has been done. Artificial wants have been created; and every poor man, whether he has money or not, desires to have those wants satisfied, and when he cannot, he struggles, and dies in the struggle (*CW*, vol. I, p. 414).

In order to counterbalance this uneven development, Vivekananda strongly recommended the adoption of a 'spiritual and ethical culture', and he looked upon 'religion as the innermost core of education' (*CW*, vol. III, p. 182; vol. V, p. 231). But by 'religion' he did not mean any particular religion. Religion to him meant the true eternal principles that inspire every religion. This is what touches the heart and has the potential to effect desirable changes in one's motivation. It also gives mental strength and broadness of outlook. Discussing the practical implications of morality, Swami Vivekananda once observed: 'What is meant by morality? Making the subject strong by attuning it to the Absolute, so that finite nature ceases to have control over us' (*CW*, vol. II, p. 137).

Thus, in order to be worthwhile and effective, education must be rooted in religion – or, to be precise, in the science of spirituality, and evidently not in dogma. Character-building was fundamental in Vivekananda's educational scheme, as against career-orientation, which occupies centre-stage in today's education. A person is what his thoughts have made him. Explaining this, the Swami said, 'Each thought is a little hammer blow on the lump of iron which our bodies are, manufacturing out of it what we want it to be' (*CW*, vol. VII, p. 20). That is why one finds that the focus of the Swami's educational thoughts was on assimilation of man-making, character building ideas. Everything a person does, every thought, every move, leaves an impression on the mind. Even when it is not outwardly apparent, it is strong enough to work beneath the surface. A person's character is determined by the sum total of these impressions. When a large number of these impressions come together, they form a habit. This

then becomes a powerful force, for character is but repeated habits. This is why, through the acquisition and repetition of desirable habits, one's character can be remodelled. The people one associates with, good or bad, contribute much to the development of one's character. In fact, their impact is greater than that of didactic Teaching. That is why Swami Vivekananda said: 'Words, even thoughts, contribute only one third of the influence in making an impression, the man, two-thirds' (CW, vol. II, p. 14). He therefore desired that the teacher's life and personality should be like a blazing fire which could have a positive influence on the pupils in his care. Exposure to exemplary role models, particularly when they are teachers, and also to wholesome curriculum materials that impart culturally-approved values to the young, are critical to character education. Character-building education might focus on teaching what is right and wrong. But simultaneously, or alternatively, it should teach how to decide what is right and wrong. It has been rightly argued that participation in discussions of morality is more instructive than simply hearing about it. In any case, however, the teachers should be moral exemplars if the classroom and the school are to serve as arenas for the teaching of ethics. The students then have the experience of being part of a group of people who take moral values seriously, and this helps them imbibe moral values spontaneously. The present education system has overemphasized the cultivation of the intellect at the cost of the general well-being of humanity. To check this dangerous trend, Vivekananda strongly recommended all-round development of human beings.

In one of his lectures he expressed the desire 'that all men were so constituted that in their minds *all* these elements of philosophy, mysticism, emotion, and of work were equally present in full! That is the ideal, my ideal of a perfect man' (CW, vol. II, p. 388). And the Swami expected that the education systems would be suitably designed to produce such wholesome human beings. Interestingly, the UNESCO



report *learning to be* published in 1972, while defining the aim of education, echoed this same idea. It reads: **“The physical, the intellectual, emotional and ethical integration of the individual into a complete man is a broad definition of the fundamental aim of education.”**

THE EDUCATION SYSTEM

So far we have discussed education primarily in the context of the society that already benefits from education. Vivekananda, however, was a genuine friend of the poor and the weak, particularly the helpless masses of India, and he was the first Indian leader who sought a solution to their problems through education. He argued that a nation was advanced to the extent that education and culture reached the masses. Unless there was uniform circulation of national blood all over the body, the nation could not rise. He insisted that it was the duty of the upper classes, who had received their education at the expense of the poor, to come forward and uplift the poor through education and other means. In fact, the Swami's mission was for the poor. He once said, 'there must be equal chance for all – or if greater for some and for some less – the weaker should be given more chance than the strong' (*Letters*, 255). The trend in recent years has been to shift the responsibility for education from the family, religious institutions, private charities and so forth, to public authorities, particularly the State. Yet, in spite of this shift to the State, education has hardly reached the most underprivileged. As they are often victims of malnutrition, poor hygienic conditions and overcrowded housing, they can hardly take advantage of any half-hearted opportunity that is offered.

Vivekananda felt that alienation of any kind from the masses of society, who are mostly poor –whether it be alienation through learning, through wealth or through force of arms – weakens the leadership of a country. Therefore, for a sustainable regeneration of

India, if not for anything else, top priority must be given to educating the masses and restoring to them their lost individuality.

They should not only be given education to make them self-reliant, but also ideas, moral training and an understanding of their own historical situation so that they can work out their own salvation. Furthermore, they must be given culture, without which there can be no hope for their long-term progress.

The Swami was particularly worried about the degradation of women in India. He was emphatic that women must be educated, for he believed that it is the women who mould the next generation, and hence, the destiny of the country. In Vivekananda's educational scheme for India, the uplift of women and the masses received the highest priority, and his ideas approximated to Paulo Freire's concept of 'Conscientization'.

Children enter school at six where they first learn the three Rs (reading, writing and counting) and then engage with music and sports. Plato's philosopher guardians then follow an educational path until they are 50. At eighteen they are to undergo military and physical training; at 21 they enter higher studies; at 30 they begin to study philosophy and serve the polis in the army or civil service. At 50 they are ready to rule. This is a model for what we now describe as lifelong education (indeed, some nineteenth century German writers described Plato's scheme as 'andragogy'). It is also a model of the 'learning society' - the polis is serviced by educators. It can only exist as a rational form if its members are trained - and continue to grow.

- The object of Platonic education is therefore moral and political. It is not an apprenticeship for know-how but an education in life skills.
- Since the health and beauty of both body and mind are essential goals of Platonic education (see *Laws*, 788c), education, in keeping with Greek custom, is divided into two parts: gymnastics and music (i.e.

culture).³⁴Physical education begins before birth. Pregnant women are advised to walk around and move about as much as possible.

METHODS OF TEACHING LEARNING:

Having analyzed the goal or objective of education, the next question that naturally arises is about the method of imparting education. Here again, we note the Vedantic foundation of Swamiji's theory. According to him, knowledge is inherent in every man's soul. What we mean when we say that a man 'knows' is only what he 'discovers' by taking the cover off his own soul. Consequently, he draws our attention to the fact that the task of the teacher is only to help the child to manifest its knowledge by removing the obstacles in its way. In his words: 'Thus Vedanta says that within man is all knowledge even in a boy it is so and it requires only an awakening and that much is the work of a teacher.' To drive his point home, he refers to the growth of a plant. Just as in the case of a plant, one cannot do anything more than supplying it with water, air and manure while it grows from within its own nature, so is the case with a human child. Vivekananda's method of education resembles the heuristic method of the modern educationists. In this system, the teacher invokes the spirit of inquiry in the pupil who is supposed to find out things for himself under the bias-free guidance of the teacher.

Swamiji lays a lot of emphasis on the environment at home and school for the proper growth of the child. The parents as well as the teachers should inspire the child by the way they live their lives. Swamiji recommends the old institution of **GURUKULA** (living with the preceptor) and similar systems for the purpose. In such systems, the students can have the ideal character of the teacher constantly before them, which serves as the role model to follow.



Although Swamiji is of the opinion that mother tongue is the right medium for social or mass education, he prescribes the learning of English and Sanskrit also. While English is necessary for mastering Western science and technology, Sanskrit leads one into the depths of our vast store of classics. The implication is that if language does not remain the privilege of a small class of people, social unity will march forward unhampered.

- Swami Vivekananda was very much in favour of the Indian system of education which is based on the criteria of learning by sitting at the feet of the Acharya or the teacher through a close contact. Concentration, meditation, study of Scriptures, guidance, service units others, congenial atmosphere based on freedom & discipline are the requirements for proper learning. Yet he says that success of education depends upon the initiatives, self-realization & self-reliance. So it is quite clear that Vivekananda also believed that the child does most of the learning while teacher is the facilitator.

Swami Vivekananda prescribed the same ancient spiritual methods of teaching wherein the Guru and his disciples lived in close association as in a family. The essential characteristics of those religious and spiritual methods were as under:-

1. To control fleeting mental faculties by the practice of Yoga.
2. To develop the mind by concentration and deep meditation.
3. To gain knowledge through lectures, discussions, self- experience and creative activities.
4. To imitate the qualities and character of teacher intelligent and clear understanding.
5. To lead the child on the right path by means of individual guidance by the teacher.



TEACHING METHODS OF *PLATO*:

Plato recommended play method at elementary level; student should **learn by doing**. And when he/she reaches the higher level of education, his reason would be **trained in the processes of thinking and abstracting**. Plato wanted **motivation and interest** in learning. He was against the use of force in education. "Knowledge which is acquired under compulsion obtains no hold on the mind."

Plato wanted a place where children love to go and stay there and they play with things which enhance their education by playing. Plato gave importance to nursery education, as nursery education plays a vital role in the education of man and it helps to build his moral character and state of mind "The most important part of education is proper training in the nursery."

The **Socratic Method is a dialectic method of teaching**, named after the Greek philosopher Socrates, in which the teacher uses questions to get the student to think about what he/she already knows and to realize what they do not know. This question and answer session stimulates the brain, engages the learner, and can bring new ideas to life. Both the Didactic and Dialectic methods are necessary for teaching. There are many times when telling the student what he/she needs to know is the only way to impart information. However, the dialectic method is essential for engaging students in interactive learning, in giving them some ownership of discovery in the learning process. The dialectic method can provide an opportunity for debate of issues, exploration of ideas and use of higher thinking skills. Since the object of learning is to be able to discern and make decisions based on knowledge, the dialectic method is critical for growth of the knowledge. According to Plato it will be hard to discover a better method of education than that which the experience of so many ages has already discovered, and this may be summed up as consisting in gymnastics for the body, and music for the soul... For this reason is a musical



education so essential; since it causes Rhythm and Harmony to penetrate most intimately into the soul, taking the strongest hold upon it, filling it with beauty and making the man beautiful-minded.

The above quotation of Plato show, how he sees education, he wants the total development of a man, mind, body and soul by using every possible mean. The entire enterprise of searching for the necessary and sufficient conditions of Socratic *elenchos* has been misguided. As we put the matter in our latest contribution to this subject: Plato fails to give the supposedly "Socratic method" so much as a name [...] and applies the one scholars have given it [*elenchos*] to any sort of refutation at all. [...] The most reasonable conclusion, we claim, is a purely negative one: there simply is no such thing as "the Socratic *elenchos*."

CONCLUSION:

Vivekananda, in his scheme of education, advocated a system that will help all-round development of an individual on one hand and the society at large on the other. This is possible only when the system creates in an individual the desired integration of the four different faculties, namely physical, emotional, intellectual and spiritual. The greater the integration, the greater is the freedom from the thralldom of the challenges in life. Any method of education which fails to integrate these four faculties may cause degeneration of an individual's personality and create disturbances and chaos for the individual and the society at large. If teaching-learning process is made an integral part of educational system, these objectives can be achieved. The present educational system being followed in the educational institutions makes an individual a moneymaking machine. In contrast, the system of education suggested by Swamiji helps an individual to be endowed with values. The result is social and economic development. His views on education combines the power of dynamism and technical competence of the West with the power of spirituality of our country. His views would equip the youths to contribute to the progress of the country as



well to retain the supreme wealth of India's spiritual heritage. The system would not only turn out good individuals, it would as well make a good society.

Vivekananda realized that mankind was passing through a crisis by virtue of which moral and religious values were being undermined and the fundamental principles of civilization were being ignored. By changing the educational system and introducing teaching-learning process, he sought the solutions of all these social and global evils. It is, therefore, necessary for us to put forth our efforts in the direction suggested by Vivekananda to enable us to grow inwardly and help in bringing about a progressive and healthy society. It is in this context, implementation of Swami Vivekananda's views on teaching-learning process in the educational system is very much relevant and deserves attention of the policy-makers.

The exposition and analysis of Vivekananda's scheme of education brings to light its constructive, practical and comprehensive character. He realizes that it is only through education that the uplift of masses is possible. To refer to his own words: Traveling through many cities of Europe and observing in them the comforts and education of even the poor people, there was brought to my mind the state of our own poor people and I used to shed tears. When made the difference? "Education" was the answer I got.'

He states it emphatically that if society is to be reformed, education has to reach everyone-high and low, because individuals are the very constituents of society. The sense of dignity rises in man when he becomes conscious of his inner spirit, and that is the very purpose of education. He strives to harmonize the traditional values of India with the new values brought through the progress of science and technology. It is in the transformation of man through moral and spiritual education that he finds the solution for all social evils.



In spite of the above defects, Plato's concept of education has influenced educational philosophy in almost all ages. In particular, his influence can be seen in the idealist philosophy of education. And, many of the finest teachers still consider Plato as the only true guide.



FACTORS INFLUENCING CAR OWNERS SATISFACTION

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INTRODUCTION

Customers generally are multifaceted persons who frequently don't seem even to know their own minds. It is hardly ever easy, and sometimes not possible, to simplify concerning human behaviour. Each individual is a distinctive product of inheritance, milieu and experience. Foreseeing such an odd conduct of people is a not easy and intricate, filled with suspicions, risks and surprises. Precise prophecy can yield huge fortunes and imprecise forecast can result in the loss of millions of rupees. At present, business world over recognizes that the customer is the king. Knowing why and how people consume products helps marketers to realize how to improve existing products, what types of products are needed in the market place, or how to attract customers to buy their products. Marketers can justify their continuation only when they are able to understand customer's wants and satisfy them. The modern marketing concept for successful management of a firm requires marketers to consider the customer as the focal point of their business activity. Eventhough it is imperative for the firm to recognize the buyer and consequently evolve its marketing strategy, the buyer or customer continues to be an enigma - sometimes responding the way the marketer wants and on other occasions just refusing to buy the product from the same marketer. For this reason, the buyer's mind has been termed as a black box, which should be opened by the seller to be a successful marketer. Thus the present study has been carried out to



identify the factors that enhance customer satisfaction. By understanding the customer satisfaction manufacturers may design cars as per the customers' expectations, which assist them to increase their sales.

REVIEW OF LITERATURE

Jisha (2004) in her study titled finds that less maintenance cost increases the customer satisfaction. **Vani (2007)** in her article observes that after sales service offered by dealers may enhance the customer satisfaction to a greater extent. **Mahapatra, Kumar and Chauhan (2010)** in their study finds that customers are highly satisfied with regard to performance attributes like pickup, wipers, etc. and other attributes like less pollution, engine, quietness, battery performance. **Sharma, Kiran Sharma and Khan (2011)** identify that customer's are satisfied with regard to safety feature available in the car and discount offered by the dealers. **Singh (2011)** in his study observes that customer satisfaction of Tata commercial vehicles due to its better quality, brand image, easy availability of service stations, spare part quality etc.,

STATEMENT OF THE PROBLEM

Customer satisfaction on four wheelers depends on numerous reasons namely low maintenance cost increases customer satisfaction, (Jisha, 2004) after sales service offered by dealers also enhances customer satisfaction, (Vani, 2007) customers are satisfied with regard to car performance attributes namely pickup, less pollution, battery performance, (Mahapatra, Kumar and Chawhan, 2010).

OBJECTIVE

- ❖ To identify the factors influencing customer satisfaction on four wheeler



RESEARCH METHODOLOGY

Data

Data required for the study is primary in nature. Primary data have been collected through questionnaires.

Sampling

By adopting convenience sample method, 260 respondents residing in Coimbatore District have been selected for the study.

Tool for Analysis

The collected data have been analyzed by making use of Friedman Rank Test.

SCOPE OF THE STUDY

The present study has been carried out within the Coimbatore District. Further, the study concentrates only on ascertaining the Customer satisfaction with regard to four wheelers alone.

LIMITATIONS

Data required for the study is primary in nature. Hence, all sorts of limitations applicable to primary data are applicable to the present study too. Apart from, the data required for the study is collected only from customers residing in Coimbatore district. Hence, utmost care to be exercised while generalizing the result.

ANALYSIS AND INTERPRETATION



Table 1
SATISFACTION –FRIEDMAN RANK TEST

Satisfaction	Highly Satisfied	Satisfied	Neither Satisfied nor Dissatisfied	Dissatisfied	Highly Dissatisfied	Rank value	Rank
Look and style	166 (63.80)	65 (25.00)	29 (11.20)	0.00	0.00	10.19	1
Fuel consumption	135 (51.90)	80 (30.80)	37 (14.20)	8 (3.10)	0.00	9.20	5
Pulling Power (bhp)	127 (48.80)	80 (30.80)	32 (12.30)	17 (6.60)	4 (1.50)	8.78	8
Seating Capacity	118 (45.40)	74 (28.50)	43 (16.50)	15 (5.80)	10 (3.80)	8.30	11
Riding Comfort	79 (30.40)	65 (25.00)	48 (18.40)	34 (13.20)	34 (13.10)	6.33	16
Safety Features	75 (28.80)	78 (30.00)	47 (18.10)	31 (11.90)	29 (11.20)	6.46	15
Speed	121 (46.50)	101 (38.80)	34 (13.20)	4 (1.50)	0.00	8.97	6
Shock absorbs & transmission	114 (43.80)	89 (34.20)	41 (15.80)	11 (4.20)	5 (2.00)	8.36	10
Tyre mileage	120 (46.20)	95 (36.50)	27 (10.40)	14 (5.40)	4 (1.50)	8.74	9
Braking efficiency	165	43	23	19	10	9.68	4



	(63.50)	(16.50)	(8.80)	(7.40)	(3.80)		
Availability of Spares	124 (47.70)	88 (33.80)	30 (11.50)	14 (5.50)	4 (1.50)	8.82	7
Cost of spares	98 (37.70)	82 (31.50)	48 (18.50)	22 (8.50)	10 (3.80)	7.68	13
Low Smoke Emission	138 (53.10)	96 (36.90)	26 (10.00)	0.00	0.00	9.59	2
More number of Service Stations	109 (41.90)	84 (32.30)	40 (15.40)	21 (8.10)	6 (2.30)	8.08	12
Low Maintenance Cost	93 (35.80)	79 (30.40)	57 (21.90)	23 (8.80)	8 (3.10)	7.39	14
High Resale Value	139 (53.50)	91 (35.00)	20 (7.70)	9 (3.50)	1 (0.30)	9.44	3



Look and style

One hundred and sixty six (63.80) customers are highly satisfied with look and style of the car. Sixty five (25.00) customers are satisfied with look and style of the car and twenty nine (11.20) customers are neither satisfied nor dissatisfied with the look and style of the car. Thus, it is inferred that majority of the customers are highly satisfied due to look and style.

Fuel consumption

One hundred and thirty five (51.90) customers are highly satisfied with regard to fuel consumption of the car. Eighty (30.80) customers are satisfied with regard to fuel consumption of the car. Thirty seven (14.20) customers are neither satisfied nor dissatisfied with regard to fuel consumption of the car and Eight (3.10) customers are dissatisfied with regard to car fuel consumption. Thus, it is inferred that majority of the customers are highly satisfied with regard to car fuel consumption.

Pulling Power

One hundred and twenty seven (48.80) customers are highly satisfied with regard to pulling power of the car. Eighty (30.80) customers are satisfied with regard to pulling power of the car. Thirty two (12.30) customers are neither satisfied nor dissatisfied with regard to pulling power of the car. Seventeen (6.60) customers are dissatisfied with regard to pulling power of the car and four (1.50) customers are highly dissatisfied with regard to pulling power of the car. Thus, it is inferred that majority of the customers are highly satisfied in Car due to pulling power.

Seating Capacity

One hundred and eighteen (45.40) customers are highly satisfied with regard to seating capacity facility. Seventy four (28.50) customers



are satisfied with regard to seating capacity facility. Forty three (16.50) customers are neither satisfied nor dissatisfied with regard to seating capacity facility. Fifteen (5.80) customers are dissatisfied with regard to seating capacity facility and ten (3.80) customers are highly dissatisfied with regard to seating capacity facility. Thus, it is inferred that majority of the customers are highly satisfied in Car with regard to seating capacity.

Riding Comfort

Seventy nine (30.40) customers are highly satisfied with regard to riding comfort of the car. Sixty five (25.00) customers are satisfied with regard to riding comfort of the car. Forty eight (18.40) customers are neither satisfied nor dissatisfied with regard to riding comfort of the car. Thirty four (13.10) customers are dissatisfied with regard to riding comfort of the car and 34 (13.10) customers are highly dissatisfied with regard to riding comfort of the car. Thus, it is inferred that majority of the customers are highly satisfied in Car due to regard to riding comfort of the car.

Safety Features

Seventy five (28.80) customers are highly satisfied with regard to safety features available in the car. Seventy eight (30.00) customers are satisfied with regard to safety features available in the car. Forty seven (18.40) customers are neither satisfied nor dissatisfied with regard to safety features available in the car. Thirty one (11.90) customers are dissatisfied with regard to safety features available in the car and 29 (11.20) customers are highly dissatisfied with regard to safety features available in the car. Thus, it is inferred that majority of the customers are regard to safety features available in the car.

Speed

One hundred twenty one (46.50) customers are highly satisfied with car speed. One hundred and one (38.80) customers are satisfied



with car speed. Thirty four (13.20) customers are neither satisfied nor dissatisfied with the car speed and four (1.50) customers are dissatisfied with car speed. Thus, it is inferred that majority of the customers are satisfied with car speed.

Shock absorbs & Transmission

One hundred and fourteen (43.80) customers are highly satisfied with regard to shock absorbs & transmission feature. Eighty nine (34.20) customers are satisfied with regard to shock absorbs & transmission feature. Forty one (15.80) customers are neither satisfied nor dissatisfied with regard to shock absorbs & transmission feature. Eleven (4.20) customers are dissatisfied with regard to shock absorbs & transmission feature and five (2.00) customers are highly dissatisfied with regard to shock absorbs & transmission feature. Thus, it is inferred that majority of the customers are highly satisfied with regard to shock absorbs & transmission feature.

Tyre mileage

One hundred and twenty (46.20) customers are highly satisfied with regard to tyre mileage. Eighty five (36.50) customers are satisfied with regard to tyre mileage. Twenty seven (10.40) customers are neither satisfied nor dissatisfied with regard to tyre mileage. Fourteen (5.40) customers are dissatisfied with regard to tyre mileage and four (1.50) customers are highly dissatisfied with regard to tyre mileage. Thus, it is inferred that majority of the customers are highly satisfied with regard to tyre mileage.

Braking efficiency

One hundred and sixty five (63.50) customers are highly satisfied with regard to braking feature efficiency. Forty three (16.50) customers are satisfied with regard to braking feature efficiency. Twenty three (8.80) customers are neither satisfied nor dissatisfied



with regard to braking feature efficiency. Nineteen (7.40) customers are dissatisfied with regard to braking feature efficiency and 10 (3.80) customers are highly dissatisfied with regard to braking feature efficiency. Thus, it is inferred that majority of the customers are highly satisfied with regard to braking feature efficiency.

Availability of Spares

One hundred and twenty four (47.70) customers are highly satisfied with regard to availability of car spares. Eighty eight (33.80) customers are satisfied with regard to availability of car spares. Thirty (11.50) customers are neither satisfied nor dissatisfied with regard to availability of car spares. Fourteen (5.50) customers are dissatisfied with regard to availability of car spares and four (1.50) customers are highly dissatisfied with regard to availability of car spares. Thus, it is inferred that majority of the customers are highly satisfied with regard to availability of car spares.

Cost of spares

Ninety eight (37.70) customers are highly satisfied with Cost of spares. Eighty two (31.50) customers are satisfied with Cost of spares. Forty eight (18.50) customers are neither satisfied nor dissatisfied with the Cost of spares. Twenty two (8.50) customers are dissatisfied with Cost of spares and ten (3.80) customers are highly dissatisfied with Cost of spares. Thus, it is inferred that majority of the customers are satisfied in Car due to Cost of spares.

Low Smoke Emission

One hundred thirty eight (53.10) customers are highly satisfied with regard to low smoke emission feature of the car. Ninety six (36.90) customers are satisfied with regard to low smoke emission feature of the car and twenty six (10.00) customers are neither satisfied nor dissatisfied with regard to low smoke emission feature of the car.



Thus, it is inferred that majority of the customers are highly satisfied with regard to low smoke emission feature of the car.

More number of Service Stations

One hundred and nine (41.90) customers are highly satisfied as more number of service stations are available for car service. Eighty four (32.30) customers are satisfied as more number of service stations are available for car service. Forty (15.40) customers are neither satisfied nor dissatisfied as more number of service stations are available for car service. Twenty one (8.10) customers are dissatisfied with regard to service stations availability and six (2.30) customers are highly dissatisfied with regard to service stations. Thus, it is inferred that majority of the customers are highly satisfied with regard to availability of Service Stations.

Low Maintenance Cost

Nighty three (35.80) customers are highly satisfied with low maintenance cost of the car. Seventy nine (30.40) customers are satisfied with low maintenance cost of the car. Fifty seven (21.90) customers are neither satisfied nor dissatisfied with low maintenance cost of the car. Twenty three (8.80) customers are dissatisfied with low maintenance cost of the car and eight (3.10) customers are highly dissatisfied with low maintenance cost of the car. Thus, it is inferred that majority of the customers are highly satisfied in car due to low maintenance cost.

High Resale Value

One hundred and thirty nine (53.50) customers are highly satisfied with high resale value. Nighty one (35.00) customers are satisfied with high resale value. Twenty (7.70) customers are neither satisfied nor dissatisfied with the high resale value. Nine (3.50) customers are dissatisfied with High Resale Value and one



(1.30) customer is highly dissatisfied with high resale value. Thus, it is inferred that majority of the customers are highly satisfied with regard to high resale value.

From the Friedman Rank Test it is ascertained, Majority of customers are satisfied on look and style of the car followed by low smoke emission and high resale value and the like.

SUGGESTIONS

- ❖ The respondents perceive that driving comfort and fuel economy are the most important features of the passenger car followed by availability of spare parts and price of the car, thus the manufacturers should design the product giving maximum weightage to these factors.
- ❖ Where ever possible the manufactures of cars may try to reduce the spare parts prices and try to avoid escalation by the service agents. This will help customers to retain to existing brand with higher satisfaction.
- ❖ Mileage level may be improved in order to attract lower middle income group customers to prefer a car.
- ❖ Guarantee and Warranty period may be raised
- ❖ Number of free services may be raised thereby customer satisfaction may be increased.

CONCLUSION

From the study it is ascertained that car owners are satisfied with regard to car appearance, low smoke emission, high resale value etc., Hence, manufacturers may introduce cars novel model cars with low smoke emission, thereby new customers may be attracted.



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SECULARISM - A STUDY FROM HUMAN RIGHTS

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Introduction:

The Universal Declaration of Human Rights is a unique and historic document. It is a Magna carta of the civil political, economic, social and cultural rights to which everyone is equally entitled. It was at the time regarded as an utopian and idealistic document, as human rights issues were then considered within the exclusive domain of sovereign nations. Since its proclamation in 1948, sterling progress has however been made and the declaration itself later branched out into two international covenants, the convention against Racial Discrimination and over 50 other instruments, covering basically all aspects of human endeavors.

Article 18 of the Universal Declaration of Human Rights says that "Every one has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

International covenant: Article 18(1) of the international covenant on civil and political rights guarantees the some right relating to religion. It reads as follows: every one shall have the right to freedom of thought, conscience and religion. This right shall include freedom to have or to adopt a religion or belief of his choice and freedom, either individually or in community with others and in public or private, to



manifest his religion or belief in worship, observance, practice and teaching.

Article 27 of the same covenant gives the persons belonging to minorities the right "to enjoy their own culture, to profess and practice their own religion or to use their own language."

International convention:

Article 30 of the convention on the rights of the child both state that people belonging to minorities (rather than minorities as a group) shall not be denied the right to enjoy their own culture, practice their own religion or use their own language. The Human Rights committee which is the treaty body of the international covenant on civil and political rights has received complaints by individuals under the optional protocol relating to violation of Article 27.

The convention against Discrimination in education adopted by the General conference of UNESCO, specifically provides for the rights of national minorities in respect of their educational activities (article 5), as well as forbidding discrimination against any group of persons.

Indian constitution and Secularism:

Religion constitutes an important element in the Indian culture. It has exercised a very significant influence in Indian civilization. By becoming secular however India has not been anti-religious or irreligious. Rather she wants to be independent in her attitude towards all religions. Her age-old tradition of tolerance, magnanimity, free thinking and universal brotherhood has been amply reinforced by Constitutional provisions. **Dr. Rajendra Prasad** the first President of India, has made this position very clear by saying.



“There are some who think that because we are a secular state, we do not believe in religious or spiritual values. For from being so, it really means that in this country all are free to profess or preach the faith of their liking and that we wish well of all religious and want them to develop in their own way without any hindrance. India being a land of multi-religions, secularism is the best arrangement ever made by any democratic country. **Dr.B.R. Ambedkar** explaining the concept ‘secular state’ has remarked, “All that a secular state means is that this parliament shall not be competent to impose any particular religion upon the rest of the people”.

Freedom of religion is fundamental to a secular State. That is, everybody can profess any religion. Imposition of any kind on religious ground is entirely forbidden. All citizens irrespective of their religious faith, will enjoy equality of rights. No religion community will be favoured or discriminated against and no instruction in religious dogma will be given in any public school. But it does not mean religious apathy or inertia. It rather promotes religious tolerance and equal reverence for all religious. **Pt. Jawaharlal Nehru**, the first prime minister of India enunciating the secular nature of the India constitution has observed

“It means while religion is completely free, the state includes in its wide-fold various religious and culture, gives protection and opportunities to all and thus brings about an atmosphere of tolerance and cooperation.”

Thus by declaring India a secular state, the fathers of the Constitution have visualized fullest freedom, tolerance and liberal outlook in the most sentimental sensitive subject like religion.

In a multi-religious society like India, it is desirable to make a distinction between ‘religious education’ and ‘education about religions’. The former means only the teaching of the principles to a



study of religion from a broad perspective. **The Kothari Commission** has aptly said the latter as “the eternal quest of the spirit”. It is necessary for a multi-religious democratic state to promote a tolerant study of all religions, so that its citizens can understand each other better and live amicably together. It is however apprehended that since no instruction is given about any religion in schools, students will remain in dark about different religions. They will not have any idea about their own religion nor about others. The consequent general ignorance and misunderstanding about various religion may create conflict and tension among the citizens.

The Kothari Commission have therefore suggested a syllabus given well chosen information about each of the major religion should be included as a part of general education to be introduced in schools and colleges up to the first degree. All religions may be highlighted and their spiritual and moral values will be made clear.

Webster’s Dictionary says that “secularism” is the “belief that religion and ecclesiastical affairs should not enter into the functions of the State....” Another alternative but negative definition given by Webster says, “A system of doctrines and practices that rejects any form of religious faith and worship”. This emphasizes a rational thinking about all religious and forms an important component of secularism. It is also logical to say that “a fair hearing of all points of view with special privileges accorded to none”.

It has been rightly felt essential to develop a more secular outlook amongst those who profess various religions. It would be possible according to some thinkers by an adequate study of science with its stress on open mindedness, tolerance and objectivity.

It is also argued that there should not be any watertight compartments between spiritual and secular matters. Because



spiritual matters have secular roots and secular matters have spiritual roots. In the words of **Dr.Iqbal**.

“the spirit finds its opportunity in the materials, the natural and secular. All that is secular is, therefore, sacred in the roots of its being”.

This should work as a guidance for our future development in the direction. Both science and spirit should go hand in hand. The scientific eventual emergence of a society which would promote the development of the whole well-integrated man, not the fragmented and unbalanced personally

Education in the Independent India comes under the State control and is quite secular and non-denominational, children as future citizen must get that education which should aim at their development irrespective of religious affiliation or social status. They are to be taken as citizens not as members of this or that religious group. Indian should be released from her past religious traditions and pursue the path of free religious activities in a secular manner. As has been said earlier, secularism does not mean that religions should be banished from the educational scene and rather both should be well-integrated in a process which is dynamic and conducive to change and progress. Secular education should be taken as a quest for knowledge and spirit in an objective and tolerant manner, not as a conquest of faith and religious ideas embedded in our culture. It should aim at questions, rather than answers to religious pursuits. True secular education must be built in individuals' potentiality and eternal quests, not blind faith and biased, attitudes. It must be based on morality, justice, free thinking and service. As far as religious instruction is concerned, the entire advocational system may be divided into three categories:

(i) Government,



- (ii) Aided, and
- (iii) Purely private or special.

Government institutions are solely maintained out of public funds and as per the Constitutional provisions under Art.281 no religious instruction can be imparted in these schools and colleges. The aided institutions are taken as semi-government and as such the management may make arrangements for religious instruction without effecting anybody's sentiment. Government can neither favour nor disfavor such religious education in educational institutions. The purely private organizations are set up by religious or other endowments. These institutions do not receive any assistance from government and are free to impart any religious instructions without any interference from government.

Secularism in education theoretically may be interpreted as religious neutrality of education. In practice however all religions are excluded from the curriculum and no instruction on any religion is imparted in schools and colleges. Such principle of neutrality holds good in the normal/formal educational system. But to any discerning eye it will be visible that a large majority of our schools are not really neutral to religions. Religion creeps into educational process in different ways stealthily and unassumingly. It comes through morning prayers, staging mythological plays, celebrating festivals, decorating classrooms and so on.

Even teachers impart religious instruction unconsciously as their talks, discussion and clarification in classrooms have religious overtones and express their religious faiths and mores. Therefore, it is called that in every country a "Hidden curriculum" works in disguise and the religion of the dominant group in the locality gradually influences the programmes in educational institutions. This is not peculiar to India only, it is a fact even in all advanced countries like



USA, UK, etc. Therefore utmost attempts should be made to plug these loops so that there cannot be any infiltration of religious bigotry or denominational ideas.

A secular culture based on rational outlook should emerge in this country which will encourage tolerance, free thinking and receptivity among students. The good elements of all religions should be taught to them and great savants as well as saints of different religions who sacrificed their lives for the cause of the national/social well being should be made known to all. Religious neutrality or secularity is a matter of attitude which can be developed in students by living and learning by experiencing and realizing the truths of religions. The programmes both curricular and co-curricular should be organized in such a way that students can have positive and unbiased attitude towards all religions. This is necessary not only for success of democracy, but also for national integration. Development of attitudes can be possible not merely by teaching of suitable topics or subjects, but by inculcating the desirable values and sentiments through real participation and experiences. Teachers should work as living models or ideals whose objective attitude and unbiased activities can be emulated by their students. This is more necessary when the society is threatened by narrow bigotry, religious fanaticism and blind superstitions.

Originally the Constitution of India did not have the word "Secular" explicitly. But it was implicit in the sense that we cannot have real democracy in a pluralistic society without secularism. **Equality is ensured by Secularism and Secularism is guaranteed by equality which is available only in the true democracy.** But it was realized that more implication of secularism from the Constitutional provisions might not be enough. It should be specifically and explicitly mentioned in the Preamble. Hence in the 42nd Amendment of the Constitution, the term "Secular" was added.



But recently the Communal venom has been infused into the body politic of the country by some political parties and persons with vested interests to take undue advantage at the polls or in elections.

In his broadcast to the nation on December 6, 1992 on the Babri-Masjid Ayodhya issue, **Sri P.V.Narasimha Rao, Prime Minister of India** has aptly said,

“In a country of the size and diversity like ours, it is only the concern and care of the sensibilities of each other which can ensure a smooth functioning of the institutions that we have created. This is the only way to maintain peace and harmony amongst the people of India. Whatever may be our differences on political, social and economic issues they have to be acted upon keeping this wider concept in view. The delicate fabric of our nation woven around democracy and secularism is the Only anchor-sheet for our country’s existence”.

Promotion of human rights can be possible only through democratic and secular living based on appropriate rights and duties of citizens.

CONCLUSION :

The word “Secularism” is incorporated in preamble of the constitution in 1976 under the amendment of 42. The equal treatment of all religious is the concept of Indian Constitution. There is no scope for discrimination in field of people of all religion can live and acquire properties throughout India and they can contest for any post either political or governmental post.

The religious tolerance was so great during the visit of Saint Thomas (1st Century AD), the disciple of Lord Jesus Christ was hailed by all sections of the people and the so called eccentric religious sect heard the message of Saint Thomas and followed his way. The same kind of treatment was given during the periods of Greeks, Yavanas, Palavans, Parshians, Arabs, Mogals, Portuges, French, Datch and



Britans were non Hindus came India and ruled the people here. The Hindu kings tolerated and supported their respective religions. As well as Buddhism, Jainism and Sikkism also born from Hindu religion and enjoyed the freeness and canvased their religion among Hindu Kings. Now a days the Moharam festival related to Islamic religion is equally celebrated with religious forever and gaitly by all sections of people.

In case of super specialty medical specialties the serious ailments by Pakistan, Irak and Afganistan people are treated by expert Hindu doctors in Bangalore and New Delhi.

At present in view of the selfish attitudes and gain political power some elements disturb the religious fabric and formate and create communal disturbances to meet their vested interest. But at large people of India are peace loving and they want to cohabited with people of other religion and exchanging greetings and they have become pillars of Indian Democracy.

This kind of tolerance among different religious cannot be expected any where in the wold and the minorities whether they are religious linguistic or other sects are enjoying absolute freedom under the umbrella of fundamental rights.

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FEMINIST CRITIQUE OF TRADITIONAL EPISTEMOLOGY

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Introduction:

Feminism is primarily a movement of freedom, and for itself, feminists have long discoursed visions of emancipation. Feminism stipulates the end of sexist persecution. Cornell believes that “our sexual freedom is at the very heart of freedom and our emotional and intellectual capacities”. Liberty rather than equality is for her the key claim of feminism (Ann Cudd and Robin Anderson, 2005). However, the term “feminism”, taken from the Latin *femina* (women), originally meant “having the qualities of females”. It began to be used in reference to the theory of sexual equality and the movement for women’s rights, replacing womanism, in the 1890s. Feminism, as a philosophy of life, attempts to find out and change the more subtle and profound seated causes of women’s persecution. Feminism is a growing of the consciousness of a whole culture. Feminism as a philosophy of reform predicts deep transformations in traditional social structures, such as family, in the economic role and authority of women, and ultimately in primary attitudes and private relationships, leading to a just social order (Sushila Singh, 2000).

The word Feminism emerged first in France in the 1880s, Great Britain in the 1890s, and the United states in 1910. Feminism embraces women acting, speaking and writing on women’s issues and rights, recognizing social discrimination in the status quo and bringing their own sole standpoint to bear on issues. But I may roughly state that, the feminist movement in its fullest appeared in the late 19th century. Feminism as a whole came into three “waves”, each dealing with the



diverse features of the identical problems; the first wave being the feminist movement in the 19th to early 20th centuries, which dealt chiefly with the suffrage movement. The second wave (from 1960s to 1980s) dealt with the disparity of laws, plus unofficial inequalities. The third wave of feminism (from 1990s till date) arose from the apparent breakdown of the second wave (Neeru Tandon, 2008).

The universal understanding of feminism is that feminism is about equal rights for women. Furthermore, feminism is an essential venture that looks at all aspects of life to recognize those elements that might be domineering and suggests substitutes. Feminism might connote a movement for social modification or it might mean an apprehension for all forms of persecution. Ultimately, captivating women's lives as central means articulating and validating insight that comes from women, whether based on women's position as oppressed, based on women's inimitable social rules and experiences or, according to some feminist, based on some intrinsic or crucial characteristics of what it means to be women. As mentioned earlier that the feminism is a movement which seeks, as Teresa Belington Grieg wrote in 1911, "reorganisation of the world upon a basis of sex-equality in all human relations; a movement which would refuse every demarcation among individuals upon the ground of sex burdens, and would struggle to set up the recognition of the ordinary humanity of women and men as the base of law and customs". Feminists envisage of an unbiased world, a world in which women and men can be the same and distinct. They imagine a world free of male privilege and male hierarchy and authority over women. Karen frequently defines feminism as a notion surrounding both an ideology and a movement for socio-political transformation based on a critical investigation of male privilege and women's subordination within any given society (Sushila Singh, 2000).

However, feminist theory is an academic discipline, an area of study, and feminism is a mutual social movement making us conscious of



gender, its privilege and discrimination. Both feminist theory and feminism are frequently considered as remarkable and colossal entities that denotes one thing, stand for one thing, and speak to one group; women (Leila E., Villaverde, 2008). Feminism is a philosophy that struggles against definitions of masculine and feminine, and aims at placing women in a just standpoint.

Feminist Epistemology:

The word “epistemology” is derived from the Greek terms “episteme” and “logos” which means “knowledge” and “explanation” respectively (Cudd and Robin, 2005). Epistemology, or the theory of knowledge, is that area of philosophy which is concerned with the nature and scope of knowledge, its assumptions and prejudice, and the common consistency of claims to knowledge (Paul Edwards, 1972). Several queries that epistemologists have usually concerned include; what is knowledge? Is it possible to have any sort of knowledge? If so, what are its scope and limits? What conditions are requisite for knowledge?

Nonetheless, epistemology is the study of the scope, limits and nature of knowledge and reason. It is concerned both with the construction or discovery of knowledge claims and with the principles by which these claims can be evaluated or justified. Feminist work has covered ground in the philosophy, history and sociology of science and has raised queries about the relations among knowledge and ethics, science and values. Every epistemology as Genova states, “involves hypotheses regarding the points of a triad; the knower, the known, and the process of knowing”. Epistemologies for ring are accounts of the knowing subject, the object of study, and the relationship amid them. An epistemology directs us in how to approach an understanding of a phenomenon. The fundamental problem of it revolves is the grounds for choosing one theory, or account of that phenomenon, over another.



However, science frequently enjoys a privileged status in epistemology, due in huge part to the hypothesis that the methods of science are truth generating. The past few decades have brought an outbreak of feminist criticisms of epistemology and philosophy of science. Epistemologists have traditionally treated gender as immaterial to the study of knowledge. Yet, early research in feminist epistemology exposed androcentric prejudice in the description of numerous core epistemological notions such as knowledge, the knowing subject, rationality, emotions, and objectivity. Feminist philosophers began to defend the epistemic significance of gender, they argued that knowledge is often socially situated and therefore, reflects the gendered perspective of the knowing agent. In "*Feminist Epistemology: an Interpretation and a Defence*," Anderson speaks to the query of how to modify epistemology for feminist ends. She argues that feminist epistemology is best implicit as a social area of naturalized epistemology that studies the ways in which conceptions of gender and related norms influence, or ought to influence, the construction of knowledge. Naturalized epistemologists observe epistemology intimately linked to the empirical sciences and therefore use empirical science to examine epistemic activity. Social epistemology is the branch of naturalized epistemology that studies the ways that specifically social factors shape knowledge production. She defends this interpretation in part by arguing that it helps to clarify countless of the central issues of the area while, simultaneously, avoiding doubtful claims regarding feminine ways of knowing or women's epistemic privilege (Cudd and Robin, 2005).

Feminist epistemology is concerning the ways gender influences what we take to be knowledge. Western societies have categorized impersonal hypothetical and scientific knowledge "masculine" and prevented women from acquiring and producing it, frequently on the pretext that it would deflect their imperative energies from their "natural"

reproductive effort. Hypothetical knowledge is also often modified to the desires of mainly male managers, bureaucrats, and officials exercising control in their own role-given capacities. Feminist epistemologists assert that the ways gender categories have been used to understand the character and position of hypothetical knowledge, whether men or women have produced and applied this knowledge, and whose interests it has served have often had a harmful impact on its context. For example, feminist epistemologists advocate that different types of practical knowledge and personal knowledge, such as the kinds of un-hypothetical knowledge that mothers have of children, are underrated when they are labelled “feminine”. Given the androcentric need to symbolize the “masculine” as autonomous of the “feminine”, this classification has led to a failure to use un-hypothetical knowledge effectively in hypothetical analysis.

Various original works in feminist epistemology was done by practising scientists who highlighted the androcentrism and the sexism that pervades their disciplines. Science, they note, is androcentric in several ways. Scholars generally believe males as the model example of humanity, and females as unusual or inferior; and they ignore women’s experiences and desires. Consequently, for instance, many early tests of drugs for the treatment of cardiac problems were experimented solely on male patients. Science can also devalue knowledge that is typically linked with women and values knowledge linked with men, granting it the honorific title of science (Alessandra Tanesini, 2010).

The tradition of western science is built on positivism, an epistemology of the reality. For both natural and social science, the world of experience is usually thought to be an objective world, governed by fundamental regularities, even natural laws. Positivism is the hegemonic epistemology in scientific dialogue, so that its definite way of connecting beliefs about knowing with research practices emerges faultless. At the heart of positivist epistemology is the focus on

objectivity. Positivism presumes that truth comes from eradicating the role of subjective judgments and interpretations, therefore sharply implementing the dichotomy among the knower and the known. According to positivist epistemology, subjectivity is a barrier to knowledge; the observer's personality and feelings introduce errors in observation. Observations are made through a process of objective measurement, which avoids the subjectivity of the observer, permits for the application of statistical analyses, and makes data collection and interpretation open to replication and testing by others. The aim of removing subjectivities has never been met. All observations are "theory-laden"; explicitly, building any observation requires the acceptance of background assumptions. When testing any one hypothesis, a scientist is also testing all the background assumptions contributing to the world view that supports the hypothesis in the first place. If a test of the hypothesis fails to achieve the predicted results, the scientist does not reject the hypothesis but can interfere with the background assumptions, arriving at a way to make sense of the data and maintaining the original thought. According to Longino these background assumptions are based in values, science cannot be value neutral, the values that permeate the background assumptions support the continued hegemony of privileged white men. Positivism has become epistemology of fathers. Michel Foucault upholds that modern knowledge amounts to rigorous observation of individuals and groups of people, generating official standards of normality, and prompting us to monitor and discipline ourselves to attempt to conform to those standards. Our subjectivity is a social construction; our values and even our sense of having a self are aspects of the way modern authority works. Therefore, there is no foundation for rationally choosing among one theory and another. Obviously it is inquisitive that just when women and ethnic minorities have begun to demand a voice in creating knowledge, an epistemology emerges claiming there is no truth to be known. Consequently, we believe radical constructionism is the

epistemology of sons. Radical constructionism dissolves the object into subject (Sharlene Nancy Hesse-Biber and Michelle L., Yaiser, 2004).

Some feminist epistemologists consecutively have discarded empiricism or even traditional epistemology altogether for its apparent failure to understand these claims. Social epistemology is the area of epistemology that examines the influence of exclusively social factors on knowledge construction. Feminist epistemology can be regarded as the area of social epistemology that examines the influence of socially constructed conceptions and norms of gender and gender-specific interests and experiences on the construction of knowledge (Cudd and Andersen, 2005). It enquires how the historical elimination of women from hypothetical inquest has pretentious the way and content of research in areas such as anthropology, philosophy, and psychology; how the use of gender metaphors in biology has made some phenomena more prominent than others; how the feminist movement has changed our data, our ways of describing the data, and our theories about distinctions among man and women. Naturalized epistemology considers enquires in their social relations as systems of belief-formation process, and theoretical analysis as a social practice that uses these process produce new beliefs. Feminist epistemology and feminist denunciation of science can be modelled on the case of double-blind testing. Gendered standard is found to influence the construction of knowledge claims in ways that cannot be contemplatively authorized, than we have epistemic reasons to improvement our knowledge practices so that this standard is changed or its effects are blocked (Elizabeth Anderson, 2012).

According to feminist epistemologists, “knowledge claims are constantly socially situated”. How we conceptualize things and what type of standard of epistemic enquiry we use is socially and historically determined. One’s means of knowledge is affected by one’s class, gender, and ethnic milieu. The gender identity of the knower is the key



social feature of knowing that feminist epistemology examines, while it is not examined in segregation from other social aspects such as class, race, and culture. Feminist epistemologists state that, such male-bias has seriously mired the progress of philosophy and science. For instance, because of undervaluing femaleness, the knowledge that mothers have of children is not seriously appreciated. Generally, the more a sort of knowledge is connected with femaleness, the less value it will be given by traditional western epistemologists. Simultaneously impersonal is coded as “masculine” while personal knowledge is coded “feminine”. As for as explicit subject matters and methods within hypothetical knowledge are concerned, the natural sciences are “harder” and therefore more esteemed than social sciences, which are hypothetical to be drenched in feminine emotionality and subjectivity. Mathematics is the most masculine and thus the more esteemed. At the individual level research done by females is generally taken less earnestly than that done by males (Xinyan Jiang, 2005).

A basic theory of feminist epistemology is that our position in the world as women makes it possible for us to observe and understand diverse aspects of both the world and human activities in ways that defy the male bias of existing perspectives. Feminist epistemology is a meticulous demonstration of the common insight that the nature of women’s experiences as individuals and as social beings, the contributions of women to work, culture, knowledge, and our history and political interests have been thoroughly ignored or distorted by mainstream dialogues in distinct areas. Women have been debarred from different fields of activities for instance, politics and science and these activities are considered “male” activities. And the fields where women were not debarred includes for instance subsistence work, their contribution has been distorted as secondary and inferior to that of men. Feminist epistemology sees mainstream theories regarding human knowledge, as one dimensional and extremely faulty because of



the elimination and distortion of women's contribution. Feminist epistemologist suggests that the insertion of women's standpoint will not simply amount to women participating in greater numbers in the existing practice of science and knowledge, but it will transform the very nature of these activities and their self-understanding. At the most common level, feminist epistemology resembles efforts of various oppressed groups to retrieve for themselves the value of their experience.

The goal of feminist epistemologies' project is to reinstating to women a sense of the affluence of their history, to alleviate their propensity to see the stereotypically "masculine" as better or more progressive, and to defend for posterity the contents of "feminine" fields of knowledge and expertise-medical teachings, knowledge connected with the practices of childbirth and child rearing, traditionally feminine crafts, and so on. Feminist epistemologies have to try to equilibrium the assertion of the degree that the boundaries and oppressions it bestows on its subjects are ignored (Carole R. McCann and Seung-Kyung Kim, 2013). Feminist epistemology and philosophy of science studies the ways gender does and ought to influence our conceptions of knowledge, the knowing subject, and practices of knowledge attribution, acquisition, and explanation methodically drawback women and other subordinated groups, and struggles to reform these conceptions and practices so that they serve the interests of these groups.

Feminist philosophers particularly critique's of individualism in epistemology and traditional epistemic subject. Firstly, feminists believe modern rationalist and empiricist philosophers advancing individualism in epistemology. Descartes and Locke are measured to be founding fathers of individualism in epistemology. It is the fundamental argument of feminist epistemologists that social factors are epistemologically pertinent to knowledge. Not merely is knowledge socially situated, even epistemology is socially situated. One cannot



asses any theory of knowledge unless one considers the factors that lead to its appearance and continuation. It is not the case that knowledge is obtained through independent employment of reason. Descartes stress on autonomous application of reason leads to his famous theory “Cogito Ergo Sum” concluding into egocentric dilemma. Knowledge is a mutual attempt in which all societal agents interact and when modern rationalists and empiricists insist on individualistic requisition of knowledge, they are replacing “individual” for the male member of the society. Feminist epistemology is an appearance of social epistemology, in that it investigates the relations amid gender and knowledge, where gender is implicit not as an attribute of individuals but rather as an axis of social relations. It is because society is structured considerably along the axis of gender that feminists take gender to be pertinent to epistemology. Feminist epistemologists have been interested in how gendered power structures of society influence the shape of and possibilities for knowledge construction and the exercise of epistemic agency.

Feminist epistemologists have generally taken up queries about the variety of knowledge we produce, understanding these problems as intrinsically epistemological as well as ethical and rejecting the traditional isolation of epistemological queries about the status of knowledge claims their rationality and epistemic merit. For instance, feminist work on the epistemology of ignorance has stressed that ignorance is often the consequence not of a kind gap in our knowledge, but in premeditated choices to chase certain kinds of knowledge while ignoring others. For various feminists responsible knowing is a matter of producing ethically sound knowledge, and we must therefore concern ourselves with our choices of knowledge construction and who we take ourselves with our choices of knowledge construction and who we take ourselves to be responsible to through those choices. Feminist epistemologists recognized that wherever there is noteworthy social

stratification, such as how cognitive authority gets distributed and whose milieu assumptions are taken for granted as starting points for investigation (Heidi. E., Grasswick, 2011).

Feminist description of human subject is also androcentric. Cultural dictates of preferences encourage separation of roles for boys and girls. Boys are likely to be self-confident, autonomous, rational, critical, social and political. Girls are likely to be refined, kind, caring, humble, loyal, obedient and faithful. Feminists argue that the subject of epistemology is in fact a transposition of the domineering male in the society. What males say is authoritative and what girls bring out is un-authoritative and emotionally oriented. Feminists argue that the autonomous subject of epistemology needs to be replaced by a seeker of knowledge (both male and female) who can expound and appropriate knowledge without any prerequisites or suppositions (Alessandra Tanesini, 1999). Human understandings vary according to the kinds of activities and social relations in which humans engage. Women's understandings methodically vary from the male understanding upon which knowledge claims have been grounded. Therefore, the understanding on which the prevailing claims to social and natural knowledge are founded is, initially, merely biased human understanding only partially implicit; namely, masculine understanding as implicit by men. However, this understanding is supposed to be gender free, when the male understanding is taken to be the human understanding, the resulting theories, concepts, methodologies, inquiry goals and knowledge-claims deform human social life and human thought. Several contributions to this compilation argue that masculine perspectives are not simply deforming because they are biased; they are intrinsically deforming because they must invert some of the real regularities of social life and their principal casual tendencies. Whereas, Aristotle believes that women are but monsters. If a women, had wrote as much of men, she would have lost all her credit; and men would have imagined it ample,



to have rebutted such a foppery; by answering, that it must be a woman, or a fool, that had said so. According to him, “by a male animal we mean that which generates in another and by a female animal that which generates in itself”. To Aristotle this indicates not only a disparity of anatomical parts but a disparity in their “ability or faculty”. Christine Garside-Allen brought to our interest the possibility that the work of Aristotle is actually the study of the male human, rather than the human species, and pointed to the possibility that this may be true of most influential philosophers (Sandra Harding and Merrill B., Hintikka, 2004).

Concluding Remarks:

The aim of feminist epistemologists is to bring into account and consider the women’s issues, problems, persecutions, intelligibility and ignorance and also bring problems of justice and capability at the centre stage of their enquiry, which were missing in traditional theories of epistemology. Traditional epistemology has devalued knowledge which is associated to women and valued knowledge associated to men. Feminist epistemologies refuse the idea central to traditional epistemology, of general, certain and objective to knowledge. And said that it was pluralistic, uncertain and subjective. Traditional epistemologies lack the tools which examine women’s issues, but feminist epistemology used the tools how to eliminate the persecution and sub-ordination of women and also discussed that women are oppressed in male oriented society. Feminist philosophy is an excavated and innate prejudice against women both in terms of their absolute lack of presence in the field. Women are always treated objects rather than the subjects of philosophical investigation. It recognizes ways in which dominant conceptions and practices of knowledge attribution, acquisition, and justification methodically disadvantage women and other sub-ordinate groups, and endeavours to restructure these conceptions and practices so that they serve the interest of these



groups. It is the study of how a person's gender, or particularly a women's gender, influences her personal body of knowledge. Feminists argue that the unique body of knowledge possessed by women should be acknowledged and valued in society. Feminists taking women's lives as central means articulating and validating insight that comes from women, whether based on women's status as oppressed, based on women's unique social roles and experiences, or, according to some feminists, based on some intrinsic or vital characteristic of what it means to be women. Feminist activism endeavours to bring about social transformation that will value women's contributions to culture. Feminists challenge and modify the existing theories or to intend new ones.

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STUDY OF TEACHER TRAINEES RELATIONSHIP BETWEEN SELF-ACCEPTANCE AND TEMPERAMENT

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INTRODUCTION

Self-acceptance is the 'degree to which an individual, having considered his personal characteristics, is able and willing to live with them'. The self-accepting person has a realistic appraisal of his resources combined with appreciation of his own worth, and an assurance about standards and convictions of his own without being a slave to the opinions of others. He also has a realistic assessment of limitations without irrational self-reproach. A person's self-acceptance is the total view that person has of himself or herself. It includes such elements as the individuals, perception of his or her character, body image, abilities, emotions, qualities and relationship with others. Self-accepting people recognize their assets and are free to draw upon them even if they are not all that could be desired. They also recognize their shortcomings without blaming themselves.

Temperament is an essential quality of the total personality. It is a disposition within the person to emotional stimuli and situations enabling him to express himself emotionally in a unique manner. Temperament is simply the emotional life of a person, but this emotional life always conditional by the person's unique affective disposition. The peaceful handling of the class room situation depends upon the temperament of the teacher concerned.



SIGNIFICANCE OF THE STUDY

A teacher is the pivot in the society. He influences the younger generation. He is a role model to the students. The trainees studying in teacher training institutions should develop the qualities of a good teacher. The traits, such as self-acceptance and temperament play a very vital role in the personality development of teacher trainees and help them in becoming effective teachers capable of moulding the personality of children.

To mould the young minds, the teacher should have the attributes such as Knowledge and understanding of his subject, Enthusiasm about his subject, Interest in students, Knowledge of teaching skills, Broad interests, Demanding, Encouraging and motivation and a Balanced personality. Each attribute plays a vital role in shaping the teacher's personality. A teacher ought to possess all these attributes.

Any situation that affects the well being of an individual is assumed to product a state of temperament. Temperament can negatively influence the process of learning and teaching. Teachers with high temperament levels are likely to perform poorly on teaching. They do badly in stressful situation. Temperament may thus influence negative achievements of a teacher.

On the otherhand, self-acceptance influences positively on the performance of a teacher. Teachers with good self-acceptance levels are, both able and willing to assume responsibilities appropriate to their job. So, the investigator felt the necessity to investigate the relationship between self-acceptance and temperament of the teacher trainees.

OBJECTIVES

1. To find out whether there is any significant difference between male and female teacher trainees in their self- acceptance.



2. To find out whether there is any significant difference between government and private aided school teacher trainees in their self-acceptance.
3. To find out whether there is any significant difference between male and female teacher trainees in their temperament.
4. To find out whether there is any significant difference between government and private aided school teacher trainees in their temperament.
5. To find out whether there is any significant relationship between self-acceptance and the temperament of teacher trainees.

NULLHYPOTHESES

1. There is no significant difference between male and female teacher trainees in their self-acceptance.
2. There is no significant difference between government and private aided school teacher trainees in their self-acceptance.
3. There is no significant difference between male and female teacher trainees in their temperament.
4. There is no significant difference between government and private aided school teacher trainees in their temperament.
5. There is no significant relationship between self-acceptance and the temperament of the teacher trainees.

METHODOLOGY

The Methodology adopted for the study is explained in detail. The sampling technique, size of the sample, variables of the study, description of the tool used and administration of tool are elaborated.

SAMPLE OF THE STUDY

By random sampling technique data were collected from teacher trainees. The sample was collected on the basis of sex, type of management and type of institution. Equal number of respondents from both sexes were taken. The sample consisted of 100 teacher trainees 50 male 50 female from four teacher training institutions Ananthapuramu District, Andhra Pradesh.

ANALYSIS OF DATA

Table – 1: Showing the Mean, S.D and t. value of self-acceptance of Male and Female Teacher Trainees.

Gender	Sample Size	Mean	S.D	t. value	Level of (0.05)
Male	50	100.30	11.81	4.89	Significant
Female	50	107.30	12.57		

It is evident from the table the calculated 't' value in 4.89 in significant at 0.05 level. Hence, the Framed null Hypothesis is rejected and research hypothesis in accepted. It is interred that these is significant difference found between Male and Female Teacher Trainees in their self acceptance.

Table – 2: Showing the Mean, S.D and t-value of self acceptance of Teacher Trainees studying in different types of schools.

Type of School	Sample Size	Mean	S.D	t. value	Level of (0.05)
Govt.	65	105.79	11.54	1.26	Not Significant
Private	35	102.78	13.01		



It is evident from the table the calculated 't' value is 1.26 which is not significant at 0.05 level. Hence the Framed null hypothesis is accepted. It shows that there is no significant difference between Govt. and Private schools teacher trainees studying in private schools.

Table – 3: Showing the Mean, S.D and 't' value of Temperament of Male and Female Teacher Trainees.

Gender	Sample Size	Mean	S.D	t. value	Level of (0.05)
Male	35	103.64	11.44	0.28	Not Significant
Female	65	103.23	13.53		

It is evident from the table the calculated 't' value is 0.28 which is not significant at 0.05 level. Hence the Framed null hypothesis is accepted. It shows that there is no significant difference between Male and Female Teacher Trainees in their temperament. Male teacher trainees have better temperament than female teacher trainees.

Table – 4: Showing the Mean S.D and 't' value of Temperament of teacher trainees studying in different type of school.

Type of School	Sample Size	Mean	S.D	t. value	Level of (0.05)
Govt.	65	103.42	11.23	0.06	Not Significant
Private	35	103.33	14.15		

It is evident from the table the calculated 't' value is 0.06 which is not significant at 0.05 level. Hence the Framed null hypothesis is accepted. It shows that those is no significant difference between Teacher Trainees of Govt. and Private schools in their temperament trainees of private schools have a higher level of temperament the trainees of Govt. schools.



Table – 5: Coefficient of correlation between self acceptance and temperament.

Correlation	Size	'r' value	Level of Significance at (0.05)
Teacher trainee self-acceptance and temperament	100	0.56	Significant

It is evident from the table the computed correlation coefficient 'r' for entire sample is 0.56. Which is significant at 0.05 level. Hence the framed null hypothesis there is no significant relation between self acceptance and temperament of the teacher trainees is rejected that is self acceptance and temperament are negatively correlated.

FINDINGS

1. There is no significant difference between male and female teacher trainees in their self-acceptance.
2. There is significant difference between teacher trainees studying in Government and Private schools in their self-acceptance. Trainees studying in Government training schools have more self-acceptance than trainees studying in private schools.
3. There is significant difference between male and female teacher trainees in their temperaments than female teacher trainees.
4. There is significant difference between trainees of Government and Private schools in their temperament. Trainees of private schools have a higher level of temperament than trainees of Government schools.
5. There is no significant relation between self-acceptance and temperament of the teacher trainees.



CONCLUSION

The present study reveals that the students of Government schools have better self-acceptance than the trainees of private schools. It is really a surprising result. The management of the private schools should take note of this and necessary programmes are to be conducted and steps to be taken to enhance the self-acceptance level of the teacher trainees.

It is also found that male teacher trainees have a better temperament. Their emotions are high when compared to female trainees. Also, it has been found that teacher trainees of private schools have a higher level of temperament than the teacher trainees of Government schools. It is because of the prevailing atmosphere in the schools and due to conducting and handling of programmes. The management should take appropriate measures in order to correct the negative aspects of the temperament of the teacher trainees. As far as correlation is concerned, self-acceptance and temperament are negatively correlated. When self-acceptance is high, temperament is low, when temperament is high, self-acceptance is low.

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CLOUD COMPUTING WITH MULTIMEDIA: A REVIEW

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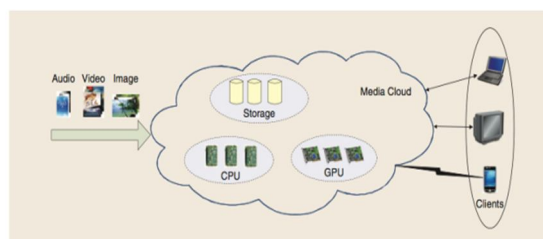
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Introduction

Cloud computing is that emerging technology which is used for providing various computing and storage services over the internet. It generally incorporates infrastructure, platform, and software as service. These services providers rent data-centre hardware and software to deliver storage and computing services through the internet. Internet users can receive services from a cloud as if they were employing a super computing which be using cloud computing [1].



[FIG1] Fundamental concept of multimedia cloud computing.

Fig1: Multimedia on Cloud

Multimedia applications and services over the internet and mobile wireless networking, there are storage demands for cloud computing. In cloud-based multimedia computing paradigm the users store and

process their multimedia application data in the cloud in a distributed manner. We eliminating full installation of the media application software on the user's computing or device and thus alleviating the burden of multimedia software maintenance and upgrade as well as sparing the computing of user devices and saving the battery of mobile phones.

Multimedia Cloud

On cloud media, media applications and services in the cloud can be conducted either completely or partially in the cloud [9]. In the former case, the cloud will do all the multimedia computing e.g., for the case of thin-client mobile phones. In the latter case, the key problem is how to allocate multimedia computing resources between the client and cloud which will involve client multimedia computing over grids addresses infrastructure computing for multimedia from a high-performance computing[9].



Fig2: Multimedia Cloud

Multimedia processing generates multiple challenges in cloud. Some of these challenges are as follow.



1. **QoS heterogeneity:** QoS requirements are include in different multimedia services. Cloud computing provides QoS services to support various multimedia services.
2. **Heterogeneity service:** Cloud supports various types of multimedia services. Multimedia services are like video conferencing, multimedia streaming, photo editing and sharing, video transcoding and adaptation.
3. **Network heterogeneity:** The cloud shall adapt multimedia contents for optimal delivery to various types of devices with different network bandwidths and latencies which proving different networks, such as internet, wireless local area network, and third generation wireless network, have different network characteristics, such as bandwidth, delay and jitter.

Characteristics of multimedia cloud computing

1. **Large-scalability:** the scale of cloud is very large and google cloud has more than one million services. Even in amazon, IBM, Microsoft, Yahoo have more then thousands of servers and they provides much good services.
2. **Good reliability:** the use of cloud computing is more reliable than local computer. Cloud has very high ability so it has high reliability of the service.
3. **Versatility:**
Cloud computing can produce different applications which running it at the same time with accuracy and good productivity.
4. **Extendibility:** the scale of cloud can extend dynamically to meet the users to increasingly requirement and suggestions.
5. **Service on demand:** cloud is like a electricity that can be charged by the amount which you used.



Features of Cloud Computing

1. **Environment friendly:** Cloud computing makes efficient use of hardware which helps to reduce energy cost.
2. **Scalability:** Cloud computing is scalable [2]. Anytime user can add more resources in cloud according to need. Cloud computing is infinite pool of resources.
3. **Cost efficient:** Its a main feature of cloud computing. User can pay according to use.
4. **Improved performance:** Whenever we need some high configuration resources it will be available to the user on its demand.

Cloud Media

Cloud media, is a cloud which has the multimedia content of the owner of that particular cloud[5]. The media content can be accessed through the multimedia signalling protocols in the cloud and can be streamed to clients present in computers, tables, cars. Not only processing, but the media contents can be shared between clouds using the streaming protocols like TCP/IP, UDP, RTP, HTTP etc. Cloud offers a multiscreen experience and it provides the availability of media contents within it by hiding the details and location of the contents for security issues. It allows users to store, purchase, access and share the user generated or commercially available media contents on pay per use basis. Thus it provides a platform for combining or aggregating the media contents and also serves as interface for sharing the media contents to other smart devices likje computers, smartphones etc.

Cloud Media services

Cloud offers an environment which allows transparent access of data, storing it and processing the data in a secured manner. Transferring media contents from a local devices to cloud has changed the data distribution model by its efficiency comparing with the previous less



secured data distribution model [5]. It gives more benefits by reducing the storage challenges of local client devices like computers, smartphones, tablets etc.

CONCLUSION:

In this paper, we have analyzed the characteristics and features of Cloud computing for Multimedia i.e. Multimedia Cloud Computing, which is used for storing, accessing and processing the media contents like audio, video, image etc. of any format and any size. Cloud media is an area of greater innovation and more competitive so it will offer more benefits to its users in the future. Similarly there are several challenges also in the case of QOS, security, reliable network usage etc. This paper will also help in the further research on certain issues of multimedia contents in cloud media.

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CRISIS AND CURE -AN APPROACH TO MOTHER NATURE

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Introduction

Philosophers are not only engaged in making armchair philosophizing and abstract speculations rather they analyze and rationally evaluate the different concepts and issues which are of practical relevance to the community of life and the world around. The crisis, today, is a crisis of unprecedented nature. It is a global crisis. Global warming, ozone-layer depletion, extreme forms of climate, different forms of pollutions, melting of polar ice etc vouchsafe men to think that where do we go wrong. What these problems really tell us? Therefore, it is imperative that an ethics of man-environment is greatly desirable.

Let us begin with the understanding of environment. The term 'environment' encompasses all the surroundings that allow people, animals, plants and other non-living objects to interact with each other. In other words, it is the sum total of biotic and a-biotic factors. It includes all the physical and biological surroundings and their interactions. Further, environment is identified as the immediate neighbor of man. If we are in a desert, for instance, our immediate environment is sands, bushes, camels etc. and if we are on the board of a flight; its air and air alone. Overall, environment provides a congenial ambience for the possibility of different life forms on earth. When the primitive man gradually settled down, he is naturally led himself to ask the questions: 'Who am I?', 'From where have I come?', 'Where shall I go?' Endowed with the power of thinking, he was first largely interested in finding out the essence or the underlying substance of the objective world. Consequently, the problem before him was: what is nature and therefore, man who forms a part and parcel of this greater



whole. But afterwards it took the form: what is man and therefore, nature? This shift of the ground from nature to man gave rise to the ethical problem of the relation between man and nature and perhaps the germinating seed for the anthropocentric vision of environment.

How humans should or ought to interact with the environment is a million dollar question at the present moment. Whether man is above nature or he is equal with nature? Whether he has any duty in terms of obligations towards his other counter parts? Whether non-humans have value? Can we extend the moral standing to the entire natural environment? It is the environmental ethics that examines and analyses the existing human attitudes towards environmental issues and explore the values and concerns that underlying them. Three types of theories have been suggested by way of rational justification of our obligations to the environment consisting of both living and non-living things. These are

- Anthropocentrism
- Bio-centrism
- Eco-centrism

Anthropocentrism

The anthropocentric or the human centered theory treats man as in the centre stage of the universe and things of nature are supposed to be primarily for serving human ends and interests. The saga of the so called development has been directed towards the promotion of human interest. The reality around exists for man. Therefore, everything else is subservient to the interest of man and they need to be harnessed for the promotion of human interest. In a nutshell, development has all through been anthropocentric.

This anthropocentric vision of environment enjoyed support and sanction of great thinkers and ancient western tradition especially in the Judaic-Christian theology as well as in the ancient Greek



philosophy. Both these traditions made man the centre of the moral universe. Nature is something to be conquered and exploited for the benefit of man. No more man is a slave of nature rather the master of nature. There is religious sanction to the anthropocentric morality which considered humans alone as morally significant beings of the world. A special place is given to humans in the Divine Design in the Biblical theory of creation. The Genesis says

And God said; let us make man in our image, after our likeness: and let them have dominion over the fish of the sea and over the fowl of the air, and over the earth, and over every creeping thing that crept upon the earth.

“So God created man in his own image, in the image of God created he him; male and female he him”.¹

The contemporary Christian approach to this grant of dominion to men is largely treating human superiority not to exploit other living beings and things but rather as an ordainment to promote their well-being on God's behalf. Further it is supported by Protagoras and Aristotle. Aristotle's definition of man as a rational animal elevated man to the crown of creation. Humans are only having the prerogative of making second-order desires where as the non-human animals are capable of making first-order desires. To desire for certain thing is first-order desire; but to desire not to desire is second-order desire. Non-human animals are only conscious where as humans are both conscious and self-conscious. For Aristotle

‘Since nature makes nothing purposeless or in vain, it is undeniably true that she has made all the animals for the sake of man.’²

¹ Bible, Genesis, chapter-I, Verses 26 and 27

² As quoted by Singer, Practical Ethics, Cambridge Univ. Press, 1993, p.267



The medieval philosopher St. Thomas Aquinas was deeply influenced by Aristotle. He believed that man's 'dominion' over nature is a God-given one and God does not interfere how humans treat it. Hence, the destruction of plants, animals and inanimate objects is not sinful rather justified on the ground that this destruction leads to human interest. The 'nature' exists for the needs and benefit of human beings.

This Christianity attitude of exploiting nature with indifference is further enhanced in the philosophy of Bacon, Descartes and Leibnitz. They believed that man is not only different from nature but also stands out superior to nature on account of the possession of rationality. As nature has no intrinsic value, therefore, it naturally follows that the exploitation and destruction of plants and animals cannot be considered sinful unless it harms to human beings. They maintained a dichotomy between man and nature arguing that nature must be nurtured only for the human benefit and purpose.

In this respect, anthropocentrism is not different from speciesism, racism, sexism of medieval west and classism or casteism (varnavaisamya) of ancient India. The work of sudras is to serve the other three castes is same with Aristotle's view that slavery is essential. While the racist and the casteist violate the principle of equality by displaying implicit preference for members of their own race and caste, the speciesist in a similar manner allows the interests of his own species to override even greater interests of the members of the other species. The inequality displayed in the discriminations based on sex, race, colour, and caste whether made by humans or God has been considered worldwide as paradigms of natural injustice. Gradually, there is a paradigm shift and we believe that all humans are equal.

The western ethical tradition treated men as the only morally important members of the global community. Value is a human affair



only. They only have intrinsic value and all other things and beings may have at best an instrumental value, to serve human ends and purposes.

Different types of anthropocentrism

There are different kinds of anthropocentrism. These are

- Strong and Weak
- Crude and Enlightened
- Despot and steward
- Teleological and Normative

All the different versions of anthropocentrism is either concerned with human interests or with the interest of the whole. No classification is absolute and perfect. Whatever the version may be, it does not take nature and environment seriously which constitutes the very rock bottom of environmental ethics. Even within the human-centric moral framework, preservation and protection of environment gives immense satisfaction and happiness to the man who has been living in a concrete world. It is not that the present mankind is haunted by the fear of self-extinction, a total holocaust rather what is more important is that the future generations will be deprived from their fair share of benefit and enjoyment of natural ecology. Vast stretch of green land, wilderness, deep forests become the source of aesthetic enjoyment and more sought after it becomes more scarce and rare.

Despite the force and appeal of arguments justifying anthropocentrism, they are not without their problems. Sentiocentrism challenges anthropocentrism. Singer was one of the critic of anthropocentrism. He extended anthropocentrism by saying that we have moral obligations towards animals. We have reason to accord them a strong moral status. Sentient beings are capable of experiencing pleasure and pain. Humans think of god in their own form and in the form of plants, animals and



inanimate objects. But if animals would have been think of humans then they must think of humans as devil/ demon. Thus the disparity of thought gives rise to a philosophical question: what place should animals have in an acceptable moral system?

BIO-CENTRISM

However, the different approach to the environment necessitates a demand for the restructuring of our moral point of view and the whole of the ecosystem and the community of life. The bio-centric environmental ethics argues that the right to life is fundamental for all living beings. Therefore, any member in the biotic world has this inalienable right independent of its utilitarian function for human species. 'Respect of life' constitutes the fundamental essence of bio-centric environmental ethics. The shift from 'speciesism' to 'sentientism' (the capacity to suffer) to bio-centric egalitarianism makes room for principle of equality, justice and equality of moral consideration. Moral equality is inevitably based on the principle of equal consideration for every one's interests irrespective of their intelligence, reasoning power or such other capacities.² A beings having inherent worth- thereby realizing of having good of its own which is of intrinsic value – implies that it should never be treated as instrumental to the good of some other being or entity. Advocates of bio-centrism are also critical of human attitude to protect and nurture only those plants, species which have had their known utility value for human existence. The plants are carefully tendered and to preserve the species which are used for human interests where as the medicinal value of which is not known are left to get extinct in the process of mindless act of deforestation. The bio-diversity constitutes the life support system in the nature should be treated as a whole.

² P. K. Mohapatra, Ethics and Society, P. 189.



Professor D. Stones develops the notion of guardianship ascribing it a legal connotation in relation to the members of biotic community. He argues that as the interest of infants and insane are protected and promoted by the human counter parts there is no reason why the principle of protection be not extended to animals plants, even lake, rivers and mountains which constitute the part of inanimate nature. *Prima facie*, this suggests that there is a strong case for the eco-centric environmental ethics. So, living beings and non-living things having good of their own and interest to be protected appears to be coherent an idea.

ECO-CENTRISM

This environmental morality demands for a fundamental shift from anthropocentrism towards an eco-centric world view namely deep ecology. The Norwegian philosopher, Arne Naess, speaks of this new, deep or radical ecological world view which he identifies as ecology. This view questions the fundamental assumptions of anthropocentrism and recommends for a 'paradigm shift' in favour of conserving and preserving wilderness and biodiversity.

Ecosophy as Arne Naess conceived it is a philosophy of ecological harmony. As philosophy means- love of wisdom, the aim of ecosophy is ecological wisdom. The word 'Ecology' originates from the science of biology where it is used to refer to the ways in which living things interact with each other and with their surroundings. For Naess ecological science cannot answer ethical questions about how we should live and allow others to live. For this, there is the necessity of ecological wisdom or ecosophy. Wisdom not only speaks of the theories or principles rather guides us how to live with the theories. The ecosophy is to explore a diversity of perspective on human -nature contexts and interrelationships.



*It fosters deeper and more harmonious relationship between place, self, community and the natural world. This aim is furthered by comparing the diversity of ecosphere from which people support the platform principles of the global long-range deep ecology movement.*³

The platform principles of deep ecological movement are formulated jointly by Naess and George Session in 1984. Deep ecology encourages eco-centric egalitarianism. This egalitarian attitude allows all entities, including humans, to unfold and flourish in their own way unperturbed by any form of human dominations. In Naess's words *all life forms are entitled to have an equal right to live and blossom.*⁴ Naess and other deep ecologists assert the fundamental equality and inherent worth of all living beings and of all kinds. The 'platform' meaning of the principle of intrinsic value constitutes the core of deep ecology. The shallow ecology, on the other hand, refers to the preservation and conservation of non-human beings and nature for the benefits of human beings. To this, the objection that if all organisms are of equal intrinsic value, there would be no basis for making any moral evaluation and thereby, the principle become vacuous. Further intrinsic value of a thing or a being is never lost. When a part is sacrificed for another the intrinsic worth of the former is not lost but reappears in the form of the intrinsic worth of a greater whole. Thus, the so called instrumental value gets transform into the intrinsic value. The whole purpose is to promote good than harm to respect for every life form to flourish.

Ecosophy also takes into account the metaphysical holism of 'interconnectedness' and 'interdependence'. The ecology is an integrated whole where each and every part is connected with the other

³ Alan Drengren , The Trumpeter: journal of Ecosophy, Vol. 14, No. 3, summer 1997 P.110-111.

⁴ Arne Naess, The Shallow and the Deep, Long-Range Ecology Movement, p.95



parts. If we disturb one part, the other parts automatically gets disturbed. But if a part is sacrificed for another, it is nothing but a process of symbiosis by which the well-being of the whole is ensured and the internal harmony is maintained.

Ecosophy is very much influenced by Gandhian concept of Non-violence (not to be violent to other animals and love even to your enemy), Mahajana Buddhism (in the name of karuna) and Pantheism of Spinoza (God is equal to nature). A distinguished feature of ecosophy is 'self realisation' of all beings. It is not the realization of the individual self or the social self but the ecological self which is possible through extension of identification. According to Naess, we identify not merely with our family, neighbor and community but also with our immediate environment, our land, our water and our earth. We do not possess land rather land possesses us. The understanding of this deeper and wider ecological self can be brought about by the realization of the fact that we are part of a single reality along with other entities. There are no boundaries and everything is interconnected and inter-dependent.

Conclusion

There is indeed no serious conflict between the three views i.e. anthropocentrism, bio-centrism and eco-centrism. All of them can join their hands for a better understanding of the environment. In other words, the aspect of nature which remains unexplained by one view can very well be explained in terms of the other views. Absolute adherence to any one of the views is sure to defeat the purpose because three of them either giving primacy to man or to environment, completely ignoring the other. The theory which is like a rolling stone and not a stumbling one is definitely a preferable one. We can always opt for a theory which is a golden mean between development and zero development. Neither anthropocentrism nor non-anthropocentrism as theories of environmental ethics is possible in the true sense of the



term. Thus an effective ethics of the environment, i.e. ecosophy which Prof. Mohapatra calls a 'secular view' of the environment has to be developed. In the ecosophy framework of environment, ecosystems and man can live together without harming each other. It is of utmost relevance to understand the links and interconnections between environment and the underlying factors such as social, political and economic structures which determine the current pattern of development. Though man conceives himself to be an integral part of ecosystems, yet he has to take the role of 'stewardship' for the preservation of wilderness and pristine nature. Ordinarily we establish one theory by rejecting other theories. But in case of environment, the theories are supplementing each other taking into account the strengths and ignoring the weaknesses. The definition of philosophy as a way of life consists in the attitude of man towards life. As the attitude, so is the philosophy. Here we can cite historian Lynn White's views which say that our attitude depends on our mindset i.e. how we perceive things and objects. Alternative attitudes have to be formulated and critically looked upon to bring change in the current world order in order to have a crisis free environmentally sustainable society. Man, being the crown of creation should shoulder the environmental responsibilities being a member of the ecological framework. By enlarging our wisdom about ecology through exchange of ideas, experience and vision; moral responsibility towards environment can be realized and practiced.

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WOMEN REPRESENTATION IN POLITICS: A STUDY OF PANCHAYATI RAJ INSTITUTIONS IN INDIA

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Introduction:

The theory of representation proposes that all citizens should have the same opportunity to participate in political affairs regardless of gender, race and other identities. Therefore the entry of women into political institutions is an issue of equality. For a healthy political system and welfare of the people it is important that women must come forward and perform a vital role in political activities because more opportunities to participate in the political process will enhance their economic and organizational capacities so that they can gain more self-confidence and make attempts for a better share in the political system. Thus, their participation in the political process is crucial for strengthening the democratic traditions. Since women are globally under-represented at all levels of governance in relation to their share of the population (IDEA 2006), there is an enormous demand for more representation of women in political bodies and their political participation is now a major objective throughout the global women's movement. Different women's groups and international organizations have demanded for actions and positive steps to upsurge women's political representation through affirmative action's. According to Karen Ross (2002) the demand for greater rights for women including political rights has been at the forefront of many women's agenda for at least three hundred years with campaigning treatises by women such as Mary Wollstonecraft (1792) and Abigail Adams Butterfield, L. H.



(1778) throwing down an early gauntlet for equality. UN Conferences and CEDAW convention have also been especially important for the issue of women's political representation. (Krook, M. L., 2004).

Women constitute more or less than half of the population of any country. But their involvement in politics is insignificant compared to men. Many physical, psychological and social factors hold women back from active political involvement. This is true as far as the state and national level politics is concerned. A democratic country cannot progress if energies of its half population are concerned in the kitchen only. After attaining independence Indian constitution ensured gender equality through various provisions and regulations. It was presumed that these rights would automatically get translated into political development of the women in the country. The issue of women's participation in politics cannot be viewed in isolation from the general position of women in a society but despite their vast strength, women occupy a marginalized position in the political system (Rashmi Arun, 1996).

This step was based on the premises that there can be no true democracy or no true people's participation in governance and development without equal participation of women in all spheres of life and at different levels of decision-making and then the goals of development cannot be fully realized without women's full and active participation not only in the development process but also in the shaping of its goals. It is well known that parliamentary democracy is the rule of majority and by ignoring nearly fifty per cent of women's population; no country can march towards attaining the goals of justice, liberty and equality under the socialist, egalitarian and democratic Frame work of India's Constitution (Subha K. and Bhargava B.S.,2007:158).



Political status of women implies a degree of equality and freedom enjoyed by women in sharing of power and importance given by the society to the role of women in the political system. The equality and active political participation are inseparable. Participation of women in political arena is integral to the advancement of women (Vikas Nandal, 2013:47). For a healthy political system and welfare of the people it is important that women must come forward and perform a vital role in political activities because more opportunities to participate in the political process will enhance their economic and organizational capacities so that they can gain more self-confidence and make attempts for a better share in the political system. Thus, their participation in the political process is crucial for strengthening the democratic traditions (Bahauddi Emon, 2014:2). Their political participation means not only using the right to vote, but also power-sharing, co-decision-making, and co-policy-making at all levels of governance of the State. Women's equal status in every sphere is inextricably linked to country's progress and development (Venkata Ravi R. and Sunder Raj D, 2007:481-482).

Political system and decision making process is seen clearly in the changes incorporated in the Panchayati Raj Institution. The objective of bringing improvement in the socio-economic condition of women could be successful only by taking suitable initiatives and measures for empowering them. Empowerment of women will not be possible unless they are provided proper representation in the political system. This objective should be achieved at desired level through making the provision of linking and associating maximum number of women in political affairs even at the lowest level of political activity (Pandey T. K., 2013).

Political participation of women in India has been neglected even since independence. Though our country has adopted democratic system of government and the women constitute 48.9 per cent of



population of the country, but their political participation is very low. Due to various constraints they could not occupy the positions of power and assume leadership roles. Women's participation has been increasing rapidly but it is not satisfactory. They are also denying opportunities to participate in the administration, even in the making of decisions that affect their life and welfare (Vikas Nandal, 2013:47-48).

The involvement of women in the development process and political decision making process has always been advocated by social and political thinkers. The Report of the Committee on status of women in India (CSWI: 1974), which is considered as a significant document on the socio-economic conditions of Indian women says, "though women's participation in the political process has increased, their ability to produce an impact on the political process has been negligible because of the inadequate attention paid to their political education and mobilization by both political parties and women organizations. Parties have tended to see women voters as appendages of the males. Among women, the leadership has become diffused and diverse having sharp contradictions with regard to inequalities that affect the status of women in every sphere – social, economic and political" (Government of India, 1974).

The United Nations after declaring 1975-85 as the Decade for Women Development observed that "Women perform two-thirds of the world's work but receive only ten per cent of the world's income and only one percent of the means of production. Women are thus the world's largest 'excluded category'. The U.N. Report on Women observed that "The scales of world's equality are out of balance. The side marked 'women' is weighed down with responsibility, while the side marked 'men' rides high with power. Tilting first under rules that say women must do all domestic work, the scales are lipped further by men's greater opportunities to earn wages. Advantage builds on



advantage until today they are tilted so steeply that almost all of the world's wealth is on men's side, while most of the work is on women" (Narayanan, R., 1994:45).

The Government of India has also prepared a National Policy for the empowerment of women in 1996 which recommended that adoption of the policy along with gender development index. Further, a special strategy of earmarking of funds as "Women Component" also adopted and to ensure flow of funds and benefits for women both at central and state levels (Suguna, B., 2002).

Constitutional Provisions and Policies for Women:

In our Constitution there is guarantee of equality and dignity of the individual and it claimed the fundamental rights of women to political and legal equality and guaranteed non-discrimination in employment and office under the states. It had provided many channels for the development and progress of the women. The preambles of the Constitution, the chapters of Fundamental Rights, Directive Principles of the State Policies etc., are the specific objectives of this purpose (Vikas Nandal, 2013:47-48).

The Fundamental Rights as guaranteed by the Constitution (Part III, Articles 12-35) tries to remove inequalities which Indian women had suffered a lot. In this regard, Article 14 promises equality before the law and equal protection by the laws. Article 15 prohibits discrimination on grounds of religion, race caste, sex or place of birth and also provides that the state may make special provisions for women and children. Article 16 guarantees equality of opportunity in public employment. Article 23 prohibits traffic in human beings as well as forced labor.

Besides these important provisions in the Fundamental Rights, some guidelines are also given in the *Directive Principles of State Policy (Part-IV, Articles. 36-51)* which are non-justifiable. *Article 51(e)*



(*Fundamental Duties, Part IVA 42nd Amendment Act, 1976*) directs the state to promote harmony and the spirit of common brotherhood amongst all the people of India and to renounces practices derogatory to the dignity of women.

Despite all such constitutional provisions, there is no satisfactory development in their social status. Because they are not yet behaving as active citizens and now they are living in a very parochial traditional culture. In order to study the political behavior of women, an attempt has been made to study their electoral behavior which is the only indices of the political behavior of women as a whole (Artatrana Gochhayat, 2013:40).

The Panchayati Raj System was initiated to institutionalize the participation of rural people from all sections in local governance. The architects of panchayati raj envisaged that not only men but also rural women should participate in their development. The Balwantrai Mehta study team was conscious about the representation of women in Panchayati Raj Institutions (PRIs). It therefore recommended that co-option and nomination of women in Gram Panchayats (GPs) and Panchayati Samitis (P.S.). Accordingly, different States attempt to provide representation to rural women. Some states (like Maharashtra) chose nomination whereas some (like Andhra Pradesh, Punjab, Rajasthan, Haryana) adopted co-option. On the other hand some States (like Andhra Pradesh, Karnataka, Bihar) gave up the representation to women in PRIs (Mishra, 1997).

Despite these efforts, because of our male dominated rural society, presence of women in PRIs remained negligible as shown by various studies in different areas D' Lima, 1983 (Maharashtra), Manikyamba 1990 (Andhra Pradesh), Bhargava and Raphael, 1994 (Karnataka), Singh, 1993 (Gujarat). Women could not play a significant role in PRIs. Provisions of nomination/ co-option of women into PRIs



became a patronage of socio-politically dominated rural elites, instead of leading them to meaningful participation.

The Constitution of India is based on the principles of equality. It prohibits discrimination on the basis of religion, race, caste, sex and place of birth. It envisages political equality for men and women but no concrete step was taken by the government before 1993. With the introduction of reservation or quota system in the Panchayat Raj institutions a great beginning has been made in the direction of legislative empowerment of women and it is hoped that along with women's empowerment through collective voicing and participation in the development stream, it should go a long way in the real empowerment of women (Shiva Kumar Lal, www.isical.ac.in/~wemp/Papers/PaperShivaLalRevised.doc, retrieved on 22-09-2014).

Scenario After 73rd Amendment:

It is the Constitutional 73rd.Amendment Act, which seems to have provided some real basis for bringing women into the power structure at the base i.e. the Panchayat level. While reserving one-third seats for the Scheduled Castes and Schedule Tribes in the Panchayat area, one-third of such seats shall be specifically reserved for women belonging to SC/ST sections, provide the Act as per Article 243D(2) Article 243D(3) provides that not less than one-third (including the women's SC/ST seats) of the total number of seats to be filled by direct election in every Panchayat shall be reserved for women and such seats may be allotted by rotation to different constituencies in a Panchayat. Further, the Act provides for reservation of SC/ST and women, in the offices of Chairpersons of the Panchayats at the village or any other level. The intentions of the Act are thus clear. Power has to devolve to the people at the grassroots, and specific provisions have been made for those sections which have suffered through centuries of stark



exploitation by being kept out of power and depriving them of education, property and power i.e. the Scheduled Castes, Scheduled Tribes and women. The Act enables thousands of SC/ST women candidates to take power in their own hands and use it for the betterment of their condition (Harsukhjit Kaur, 2006:96).

In India, affirmative action for women and disadvantaged groups has been enshrined into the constitution. The Constitution (73rd Amendment Act), enacted in 1992, calls for the reservation of a minimum of one-third of seats for women (both as members and as chairpersons) within all of India's locally elected governance bodies commonly referred to as Panchayati Raj Institutions (PRIs). More recently in 2009, the Government of India approved a 50 per cent reservation for women in PRIs; and many states, including Rajasthan and Odisha, have passed similar legislation. The same amendment also calls for PRIs to "prepare and implement plans for economic development and social justice" (International Center for Research on Women, 2012:1-2).

Women in India are much better represented in the Panchayati Raj Institutions as compared to the Parliament. As per the Ministry of Panchayati Raj, in 2008 the Gram Panchayats had 37.8% women members, the Intermediate Panchayats 37% women members and the District Panchayats 35.3% women members. The total representation of women in all three tiers of the Panchayat amounted to 36.87%. This seems to be a result of Article 243D of the Indian Constitution, mandating at least 1/3rd of the seats in all tiers of the Panchayat. A further Amendment to the Article was proposed in 2009, increasing the reservation to 50%, but was not passed. Some states such as Bihar have 50% reservation for women in the Panchayati Raj as per the State Legislation, but not all the states in India have adopted similar legislations (Apoorva Rathod, 2014:2).



On the positive side it has been noticed that due to reservation of seats many women were elected to local bodies. Reservations has created a space for women's need within the structural framework of politics and legitimized women's issue. They have been given the opportunity to share powers with men. Reservation has also recognized the identity of women and their presence in the public life.

On the negative side it has been found that the elected representatives are treated 'as puppets' in the Panchayati Raj Institutions. Most of them remain silent spectators to the proceedings of the panchayat meetings and rarely participate in the discussions. They hardly voice their own opinion regarding identifying beneficiaries, assigning contracts, locating developmental projects, etc. Simply sitting and listening to proceedings of the meeting have been their form of participation. Active participation in the form of involving in the decision making process, budget preparation, planning etc, was found to be rare in case of women representatives. Due to male dominance elected women members are functioning more or less as dummies – the husband of women Sarpanches are actively participating in the panchayat matters instead of allowing their wives to take part in the decision making process. Financial matters are not tackled by the women representatives and for this they depend upon their husbands or sons or any other male relatives. Most of the elected women Sarpanches are regarded as a mere 'Rubber Stamp' and all the functions of the Panchayat are being performed by their husbands of local elites. Attendance of elected women Sarpanches are regarded as mere 'Rubber Stamps' and all the functions of the Panchayat are being performed by their husband of local elites. Attendance of elected women representatives in Gram Panchayat Meeting is found very low. Majority of them did not attend the meeting regularly. In spite of reservation of seats for women, the meetings of the Gram Panchayat



are overwhelmingly a male dominant event (Dasarathi Bhuyan, 2008:36).

The 73rd Constitutional Amendment in 1992 gave them not less than one-third reservations in the PRIs at all the levels. This has been enhanced to 50 percent in some of the states. However, some studies on the impact of this Amendment have pointed out that this has enhanced their representation but has not provided genuine empowerment to them. A field study of Uttarakhand has reported that it would be more appropriate to say that it was in reality “Empowering Men through Women.”

The reservation of seats for women has actually empowered the male members of their families. An empirical study of Himachal Pradesh has found that women representatives have failed to acquire an independent identity as decision makers (Ranbir Singh, 2013:1).

Likewise, a study of Haryana also reported that most of women have not been empowered as yet due to lack of education, awareness and confidence in them. A study in Rajasthan shows that the participation of women has increased but their role in decision making has still to go a long way (Arun Chaturevedi, 2004).

These studies lend enough support to the following conclusions of an empirical study on empowerment of women for the National Institute of Rural Development Hyderabad in 2004:

- The reservation has led only to formal and not real empowerment of women in the panchayats.
- The participation of women in meetings is far from satisfactory. But they did get cooperation from their family members. Their role in preparing budget and plan was also not to the desired extent. Their role in the mobilization of funds for SGSY and



identifying beneficiaries in the Gram Sabha was highly dissatisfactory.

- The involvement of elected women leaders in decision-making was found to be insignificant both in panchayats. This state of affairs is the reflection of male dominated character of the rural society of Haryana.
- Elected women representatives are not able to mobilize funds and raise additional income in the panchayats through levy of taxes because they neither have the capacity nor the will to do so.
- They are also unable to use the powers given to them by the Haryana Panchayati Raj Act (1994) as sarpanch of gram panchayat, chairperson of panchayat samiti and president of the zilla parishad effectively due to the nexus among the elected male representatives and the officials.

A sizable proportion of the women representatives in panchayats has been able to get status but not power. One third reservation for women in panchayats is not going to empower them until the attitude of their male counterparts and the official functionaries becomes positive. The women with experience in social work and politics, too, have been empowered (Surat Singh, 2004).

Most of the studies conducted after the passing of 73rd Amendment Act revealed that with the provision of 33 per cent reservation clause, the number of women in Panchayati Raj bodies has significantly increased. But the dominance of men persists because of patriarchal culture, traditional outlook and low percentage of literacy among women. The women members of Zila parishad and Block Samiti are playing more effective and efficient role than the women representatives of Gram Panchayats. Mostly women members of Zila parishad and Block Samiti belong to political families. They have better



understanding of the issues involved in the functioning of Panchayati Raj (Purohit, Chaturvedi and Arun Lodha 2002). On the contrary majority of the women members of Gram Panchayat had no formal schooling, were usually shy and have less interest in the welfare of the villages. Many of them who become members for the first time are accompanied by the male members of the family who perform their duties. In case of woman Sarpanch, it is usually her husband or son who takes decision and performs her role. When elected women representatives meet officials with men of their family, the officials meet the latter and not the former. Even reserved seats are offered to their husbands and other male members of their family (Palanithurai.G, 2004). The objective of reserving seats will be lost if this problem is not checked immediately.

Further men create hurdles where woman sarpanch is working and join hands to get a vote of no confidence passed against her (Baviskar, 2005). The male members have been dominating the functioning of Panchayats and do not allow women to participate effectively (Palanithurai, 2002). Thus, reservation clause which intends to empower women in Panchayati Raj Institutions is being made ineffective by traditional power leaders in rural areas as they get vote of no confidence passed against women and dalit panches (Lele, 2001). A study of Panchayati Raj Institutions in Madhya Pradesh reveals that still the dominance of men persists. In fact, they are the chief spokesmen where their wives are sarpanch. The main reason for this non-performing role of women is illiteracy and parda system (Mishra, S.N. Kumar, Lokesh and Pal, Chaitali, 1996).

In Rajasthan, too, because of traditional outlook and feudal values, the participation of majority of women at grassroots level is not encouraging yet some women have shown capabilities in their work. The performance of members of Panchayat Samiti is fairly better (Purohit, Chaturvedi and Lodha 2002). The performance of women in



Panchayati Raj Institutions in Andhra Pradesh is not uniform. They are having poor educational background (Sarumathy. M, 2002). Initially, women were hesitant to enter the political arena, political parties took advantage of this situation and proxy rule prevailed. A new class of sarpanch pati also emerged where the husband of the women sarpanch managed the affairs of the panchayat, while women acted only as a rubber stamp. (Mathew George 2003). Some of the women representatives feel that male members help them in the functioning of the Panchayati Raj bodies because they are totally ignorant of their role and illiteracy becomes an obstacle in their functioning (Palanithurai 2002).

Pai (1998) according to his field notes in Meerut District 'Pradhanis in New Panchayats' revealed that many of the Pradhanis were illiterate papers. Regarding their roles, the study revealed that they were almost insignificant in the functioning of Gram and Block Panchayat bodies. As they belonged to better off families in the villages, they do not work outside their homes. They agreed to stand for elections due to family pressure and also the decision of their community and not because they were keen to do so. The reservations provided by the Government had forced them to contest elections; provision of reservation has not led them to participate in decision-making in local bodies.

Susheela Kaushik's study on Panchayati Raj Institution in Haryana revealed that most of the women members were illiterates, poor and mostly engaged in domestic responsibilities. Due to these disabilities these elected women have not been performing their role effectively. In order to perform their duties they had to depend on members of their families (Mahi Pal, 2004).



In Madhya Pradesh, Rashmi Arun (1997) pointed out that though women constitute more than half of the population in India, their participation in the decision-making process has always been negligible. This naturally will have an impact on the decision-making process as regards reservation for women. The Panchayati Raj Act however has envisaged and implemented to a considerable extent true participation of women and power sharing. In most of the cases, women are housewives and first time entrants in politics, most of them are illiterate or educated up to the primary level. Importantly, the decision to participate in the election was not of their own violation. The outcome of the election resulted in the birth of, at least, in some cases, the Institution of "Sarpancha-Pati or Adyaksha-Pati" and started functioning in many panchayats in the state.

In some cases the women have come forward but not very effective. On illiteracy and or lack of adequate education are the impediments, the outcome of which is that most of the women sound vague about their role. With the help of the training programme however the women are encouraged and they are gradually coming out of the social purdah.

Looked at from different perspective, besides, education and ignorance, social pressures also prevent women from assuming their responsibilities fully. Invariably, they have to struggle to establish their presence. In addition, sometimes caste also plays a negative role. For SC/ST women life as a panch is much worse than their upper caste counterparts. They feel ostracized on caste grounds. And also these women are doubly disadvantaged because of the lack of education or literacy.

Various research studies have been conducted to study the women leadership at panchayat level in different states. The women's representation has been very encouraging in states like West Bengal,



Haryana, Maharashtra and Rajasthan. In Kerala and Karnataka, in Gram Panchayat elections, not only 33 per cent but over 43 per cent seats have been captured by women. Even in the state of Orissa a large number of women have come to power at grassroots level. This achievement becomes all the more spectacular when it is seen against the backdrop of low literacy level of women in the state, which is 29.1 per cent only. So the outcome of these studies is of mixed nature.

The studies in different states reflect that women were used as proxies. The proxies suffer from certain characteristics.

1. They display a lower level of political awareness
2. They show their primary loyalty to their family
3. Their role as an elected representative is merely an extension of their role as housewife
4. They serve paternal interests of the family (Mini Thakur, 2010:23-24).

Reasons for Women's Low Level of Participation:

The Internal factors which is affecting the process of women & empowerment and participation are identified as : lack of awareness, experience, knowledge, skills, leadership quality, low level of education, lack of exposure etc. It is noticed that women representatives are not aware of their functions, duties and responsibilities. Lack of education or low level of education has become a major obstacle in the path of playing active role in the functioning of Panchayati Raj Institutions. The elected members are unable to understand the basic of working of Panchayati Raj Institutions. As a result they provide an ineffective leadership.

The external factors which affect the process of participation and empowerment of women are: influence of family, caste, social outlook, patriarchy etc. The dominated Indian Society does not perceive women as capable or worthy of leadership. The Indian males still



perceive that they are alone capable of occupying positions and holding power (Dasarathi Bhuyan, 2008:36). Men representatives also do not help their women counterparts in understanding their role and in playing an active part because men feel that women do not have an understanding of development work to be undertaken by panchayats. Another major problem is that due to pressure of household activities, livestock care and farm work, rural women are not able to give enough time to panchayat activities (Tyagi L.K. and B.P Sinha, 2004:140).

However, is replete with empirical observations which are very discouraging for all those concerned who have cherished tremendous expectations from the legislation with respect to this issue. Major conclusions of these studies can be at the cost of losing precision but for the benefit of having glimpse of the situation, briefly summarized as women come into panchayats on the initiation and pressure from their family and not on their own, most of the women representatives are like rubber stamps while the actual work is being done by the family, women are not respected and heard in panchayats by men. Incidents of pressurizing women for withdrawing their nomination and even physical harassment are also reported. With a conspiracy by strong men like the vice – president of panchayats to remove women presidents in order to capture the president indirectly, women feel uncomfortable in sitting along with their men counterparts in panchayats. There is also a lack of co – operation from the government officials with women panchayats representatives.

Conclusion:

Most of the studies conducted after the passing of 73rd Amendment Act revealed that with the provision of 33 per cent reservation clause, the number of women in Panchayathi Raj bodies has significantly increased. But the dominance of men persists because of patriarchal culture, traditional outlook and low percentage of literacy



among women. There are many women who have not only remained powerless but have become dummies for other powerful forces. The proportion of such leaders is alarming high. The opportunity created by the policy makers to bring about gender equity in governance has not been completely translated into reality.

In India Democracy election has become a game of families. It is related to ten thousand families, there is no question who wins and which party wins, power revolves among the members of these families. So there is not any possibility of any link between higher socio-economic status and political awareness. The indifferent attitude of political parties is also responsible for this cause. No political party wants to participation of women as candidate in election. Though they honour women but very few are in favour of women's active participation in election as candidate. This is the fact that women Reservation Bill is still pending in parliament. No party is willing to give 33 per cent reservation to women in election, but does not want to be exposed. During the elections, when women voters are taken seriously for vote purpose women's participation in political process is a must for today's political atmosphere.

Suggestions:

Majority of the women representatives are ignorant of 73rd Amendment Act due to lack of education, awareness. Hence, there is need to train these women about their rights and duties and their role in Panchayati Raj institutions. Besides training them, there is need to bring attitudinal changes in the society as patriarchal culture is still dominating rural society. They consider women's place is at home only and that they are not fit to perform public roles. Skills have to be developed in elements of planning for social and economic development and programme management at the village level.



It is evident that men's attitude towards women's entry into politics has begun to change from that of total rejection to limited encouragement and in some cases even to active encouragement. This trend needs to be strengthened through orientation courses and training programmes for officials and elected representatives, both men and women. Besides there is a need to train the women leaders at regular intervals to enable them to manage the responsibilities assigned to them in the Panchayats at all the levels. Since the hard up women members found it difficult to forgo their wages for attending training programmes, these must be organized at their doorstep and some of the articulate Panchayat leaders should be involved as the trainers.

Another important effort required for real empowerment of rural women is to bring about an attitudinal change in both men and women. The feeling that women are meant for household activities and rearing children needs to be transformed into a feeling of equal partnership of women and men. To inculcate this they should be imparted education for bringing about social and political awareness among both.

The women should also be encouraged to organize themselves. The Mahila Mandals in the village can be effectively used as instruments to mobilize them for this purpose. Some successful women's organisations can also act as catalytic agents for encouraging the women's participation in social and political activities. The Government should provide finances and infrastructure to some of the deserving and successful women organizations to take up the responsibility of encouraging the women elected representatives. The leaders of women's movement in the country could also take up this task. They too can provide support to sensitize the rural women.



There should be increased emphasis on ensuring the participation of women in the meetings of Panchayats at all the levels. This is needed to promote and enhance their leadership qualities and self-confidence. It will help them to perform better in the Panchayats to ensure their participation in the meetings. Attendance of all women must be made compulsory from Gram Panchayat to Zilla Parishad.

Incentives play a vital role in ensuring the participation of elected representatives in decision-making. It has been noticed that there are certain very active and enlightened women leaders at all the levels of Panchayats, who have been successfully implementing the developmental schemes and have ensured overall development of their constituencies. Such leaders need to be encouraged by publicizing their leadership qualities and honouring them in public meetings. It will certainly encourage other women representatives and their success stories and good practices will get replicated

The media both print as well as electronic can play an important role in creating awareness in the rural society. It can act as an agent of political socialization for inculcating the values of gender equality and gender justice

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CASTE INCLUSIVENESS IN SOCIAL DEVELOPMENT IN INDIA: AN ANALYSIS

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Preamble

Caste system in India is primarily responsible for the exclusion of the oppressed sections of society. Most of them are Dalits, tribes and OBCs who are subjected to exclusion in all walks of life. The socially backward sections of the society are denied of their fundamental right to inclusive development since caste system is deliberately institutionalized. Social exclusion has become the central focus of discourse in India today. The social exclusion is the outcome of keeping away the great majority of Indians outside power centers and economic resources. The social exclusion has led to victimization of the indigenous people of India against the laws of natural justice and constitutional justice. Caste inclusiveness in social development is primarily analyzed in this paper which is based on qualitative research.

Concept of Social Exclusion

The term 'social exclusion' is widely used by the stakeholders of development in India and abroad. In India, social exclusion is the outcome of caste system while in rest of the world social exclusion is the bi-product of race, class and other factors. The term 'social exclusion'



was also discussed in the Greek and Roman civilizations. In the Europe, the nexus between the priests and kings had brought about the social exclusion of the people. The roots of social exclusion can be found in the human civilizations across the globe. The social exclusion of the indigenous people, peasants and workers was practiced worldwide mostly on the identity of gender, caste, religion, ethnicity, color, race, nationality, and others. Scholars have defined social exclusion in their writings over a period of time.

Social exclusion is a process which involves denial of fundamental rights and opportunities to the people. It practically results in the discrimination against the weaker sections of the society. It is diametrically opposite to the utilitarian theory which justifies the greatest good for the greatest majority. Social exclusion deprives the majority of people equal opportunities in educational, social, economic, political and cultural sectors. Social exclusion causes degradation, discrimination, deprivation and oppression of the majority of people by the minority who has acquired political power and economic resources through politics of manipulation.

Caste is a hierarchy of increasingly inclusive segments such as domestic family lineage, caste quarter/clan, sub-caste and finally merging into caste (Pauline, 1978:22). The caste achieved its critical colonial position because the British state was successful in separating caste as a social form from its dependence on pre-colonial political processes. The caste had become a specifically Indian colonial form of civil society during the British regime (Nicholas, 1989:21). Social exclusion is a typical situation in which the people are kept out and denied an access and entitlement to certain social groups that are based on the recognized and accepted principles, rules, norms, practices of fairness which can be considered as unfair exclusion (Sen, 2000:27).



In India, exclusion revolves around the societal inter-relations and institutions that exclude, discriminate, isolate and deprive some groups on the basis of their group identity like caste, ethnicity and religion (Thorat and Louis, 2003:37). Historically, the caste system has regulated social, economic and political life not only of the Hindu society alone but also of other religions through carrying forward and spilling over effect of the caste system. The nature of exclusion revolving around the caste system particularly needs to be understood and conceptualized, in so far as caste based exclusion form the basis for various anti-discriminatory policies in India for other social groups like tribal, women and religious groups (Thorat and Lee, 2004:41).

Social exclusion is a multidimensional process of progressive social rupture, detaching groups and individuals from social relations and institutions and preventing them from full participation in the normal, normatively prescribed activities of the society in which they live (Silver, 2007:29). Social exclusion is the denial of equal opportunities imposed by certain groups of society on others, leading to the inability of an individual to participate in the basic political, economic and social functioning of society (Thorat, 2008:35). Social exclusion is defined as social process which involves denial of fair and equal opportunities to certain social groups in multiple spheres in society, resulting in the inability of individuals from excluded groups to participate in the basic political, economic and social functioning of the society (Thorat and Nidhi, 2009:44).

The Indian society is characterized by multiple forms of discrimination and exclusion that create profound barriers to upward mobility and freedom from structures of deprivation (Thorat and Newmen, 2009:42). In most cases, both subjective consciousness and actual inequalities lead to ethnic assertions and extremist activities. The exclusionary tendencies created by both the state and the dominant community lead to the ethnic assertion of specific ethnic



communities. However, such exclusionary practices cannot be tackled by mobilization of ethnic communities and identity politics but 'recognizing' the specificities and material needs of community through the mechanism of the state. The state needs to adopt more conciliatory path and bring the alienated sections into the mainstream (Bijukumar, 2013:04). Social exclusion is a multidimensional term that encompasses social, economic, political and cultural spheres. Exclusion is linked to the recognition of social identities, resource allocations and power relations.

Social exclusion includes the deprivation of livelihoods, employment, earnings, property, consumption, education, citizenship, personal contact and social participation of the disadvantaged sections of society. It implies a focus on the relations and processes that cause degradation and deprivation of fundamental rights and livelihood opportunities. It is practically the process or state of being excluded from the ordered life of a community. It also additionally reduces the economic opportunities that come from social contact.

Social exclusion is primarily responsible for the deprivation of fundamental rights, basic amenities and welfare opportunities for the marginalized sections of society on unreasonable and unnatural grounds. It also blocks the opportunity to exercise capacities in socially defined and recognized way. The affected persons are subjected to series of injustices and deprivations because of stereotypes from the dominant group in society. Social exclusion is the illegal, anti-constitutional and inhuman tendency which results in marginalization of the weaker sections.

Social Exclusion in India

Buddha fought vehemently against social exclusion of women and indigenous people of India. He strongly advocated the cause of inclusive development through peaceful, non-violent and democratic



means. He succeeded in establishing equality in all walks of life 2500 years ago. Subsequently many social reformers like Kabir, Phuley, Dayananda Saraswathi, Raja Ram Mohan Roy, Ranade, Periyar, Narayan Guru and others questioned the caste system and social exclusion in India. But, they could not achieve the goal of inclusive development in India since caste Hindus emerged as the ruling class.

This leaves no difference between legal philosophy (the laws) and moral philosophy (morality) in Hinduism. What is legal also becomes moral. There being no distinction between the legal and the moral, morality becomes a social and binding force on all. Annihilation of caste is the surest means of creating an egalitarian society devoid of social exclusion in India (Ambedkar, 1936:02). Ambedkar was indeed the symbol of revolt against the caste system and social exclusion. In Ambedkar's view the doctrine of inequality is the core, the heart, of the Hindu social order.

A caste does not exist in a single number, only in plural. Castes exist as a system of endogenous groups that are interlinked with each other in an unequal measure of rights and relations in all walks of life. Castes at the top of the order enjoy more rights at the expense of those located at the bottom. Therefore, the untouchables located at the bottom of the caste hierarchy have much fewer economic and social rights. Caste and untouchability-based exclusion and discrimination are essentially structural in nature and comprehensive and multiple in coverage, involving the denial of equal opportunities (Ambedkar, 1944:03).

Hindus claim that their civilization and religion are superior but failed miserably in elevating the downtrodden sections of the society. The only answer is that Hinduism is overwhelmed with the fear of pollution. It has not got the power to purify. It has not the impulse to serve and that is because by its very nature it is inhuman and unmoral.



It is a misnomer to call it religion. Its philosophy is opposed to very thing for which religion stands (Ambedkar, 1987:01). Ambedkar rightly termed the struggle of Dalits for distributive justice as a battle not for wealth or for power. He considered the battle for basic human rights and the reclamation of human personality.

The organizational scheme of the caste system is based on the division of people into social groups which are identified as castes. The civil, cultural and economic rights of each individual caste are predetermined or ascribed by birth and made hereditary. The assignment of civil, cultural and economic rights is therefore unequal and hierarchical. The caste system has regulated the social and economic life of the people and brought about the social exclusion of the disadvantaged sections of Indian society. It is caste-based exclusion which forms the basis for various anti-discriminatory policies. In India, exclusion revolves around the societal interrelations and institutions that exclude, discriminate, isolate and deprive some groups on the basis of group identities like caste and ethnicity. The principles of equality and freedom are not the governing principles of the caste system.

The caste system is primarily responsible for the social exclusion, social retardation and economic backwardness of the Scheduled Castes and Scheduled Tribes in India. Caste is also taken into consideration at every stage of human life and almost all activities revolve round the pivot of caste (Chaurasia, 1990:07). In India, Ambedkar heralded Dalit movement which was linked to the freedom struggle and the class struggles of the workers and peasants. His thoughts and deeds exposed the ill-effects of caste system, social exclusion and matrix of politico-economic situations in India (Gail, 1994:09).

The new Dalit vision has emphasized the need for altering the terms of the dominant order in India (Gail, 1995:10). The policies for



SC's and ST's have resulted into the formation of the backward class elites (Sharma 1996:28). The anti-caste movement in India critically opposed Brahmanism which is the root cause of social exclusion of indigenous people. The champions of Hinduism have wrongly advocated that the Vedas and other mythologies should be the basis for governance in the country.

The social ostracism normally takes the form of penalties, social and economic exclusion, various forms of punishments - physical and psychological (Thorat and Deshpande, 1999:32). Adequate critical examination, focusing on social exclusion can substantially help in the causal as well as constitutive analyses of poverty and deprivation. The perspective of social exclusion does offer useful insights for diagnostics and policy (Sen, 2000:27). The real issue is not whether the idea of "social exclusion" deserves celebratory medal as a conceptual advance, but whether people concerned with practical measurement and public policy have reason to pay attention to the issues to which the idea helps to draw attention.

Dalits and other backward sections have limited sources of income, consumption and high incidence of poverty due to social exclusion. The traditional caste based restrictions have an impact on the ownership of property and employment of occupation of the people who are at the receiving end. The reservation policy for the private sector ought to cover not only employment, but also markets, agricultural land, capital, consumer goods, education, housing, government contracts etc for the SCs, STs and OBCs in India (Thorat, 2004:33).

The Indian Diaspora is not a monolithic whole and is divided on caste lines and in a way replicate Indian society abroad (Kumar, 2004:14). The issues and concerns of Dalit women are not properly addressed by the rulers in India due to absence of political will



(Rajawat, 2005:23). In India, women in general and Dalit women in particular are the worst victims of social exclusion even though they have contributed significantly to the development of the nation.

The translation of Dalit literature into other international languages has broken down the linguistic boundaries and integrated the likeminded persons and mobilized the progressive forces against social exclusion in India (Ganguly, 2005:11). Dalit movement has also contributed significantly towards the development of rebel literature which has critically opposed social exclusion, political domination and economic deprivation of the marginalized sections of society in India.

The debate on reservation in the private sector must be seen within a broader perspective, as being a policy that would definitely not affect efficiency of private sector functioning, but still would go only a small part of the way in correcting historically entrenched and still pervasive social discrimination (Thorat et.al, 2005:38). The roots of discrimination go much deeper, in that social and economic disparities are deeply intertwined, although in increasingly complex ways. Certainly, the lack of asset ownership among Dalit and other deprived communities is critical in determining other forms of discrimination.

One of the unique features of the caste system, namely hierarchical or graded entitlement of rights implies that every caste, except the one at the top of caste hierarchy - the Brahmin, suffered from exclusion in terms of denial of some rights although the type of rights denied vary depending on the social location of caste in the caste hierarchy (Thorat and Mahamallick, 2006:43). The caste system is responsible for the social exclusion of untouchables who are at the bottom of the caste hierarchy. They have practically suffered the most from unequal assignment and entitlement of rights. They are denied



the right to property, occupation and forced to work in certain unrewarding and harmful occupations.

In South India, Dalits, peasants, workers and women have organized series of protests against the social injustice, social discrimination, evils of casteism, atrocities on the downtrodden sections and other discriminatory tendencies (Kumar, 2007:15). The social exclusion of Dalits and other vulnerable sections of society have led to series of human rights violations across the country (Bob, 2007:05). The intellectuals and activists have made earnest efforts to transform centuries-old caste-based discrimination into an international human rights issue. They have formed a unified Dalit network within India and the subsequent creation of a transnational solidarity network has critically opposed social exclusion of the weaker sections.

Today, it is a positive sign that the dalits along with other backward classes are forming political parties to gain political power. They are coming up in all aspects of life. It was indeed a historical moment for India when, in 1995 a Dalit woman for the first time became chief minister. It is also noteworthy that the previous president of our country was a Dalit. If the dalits together with other marginalized could mobilize their forces to gain political power, sooner or later, Ambedkar's dream of the emancipation of dalits could become a reality (Thorat, 2007:34). Ambedkar wanted to educate people not for degree but to waken them so that they may know about human rights. He launched human rights movement in India to ensure the social inclusion of disadvantaged sections of society.

An increased reliance on market forces, a dismantling of economic controls and a drastically reduced role of the state has triggered dramatic economic growth, but the growth has been captured by the powerful few and has not led to equitable development. Dalits and backwards do not enjoy the right to self determination in the most



profound sense of the term. They have remained stateless in their own country because of caste system (Narula, 2008:20). The social and economic conditions of the weaker sections have not improved considerably in the post-independence era. The market forces are controlling all walks of human life in the age of globalization.

European Commission to the International Dalit Solidarity Network (2009:08) examined the issue of caste-based discrimination in South Asia. The study drew the attention of international community on the discrimination based on work and descent. The study did not cover all aspects of caste based discrimination and implications of social exclusion with reference to India.

The tribes constitute separate social domains that are in socio-economic interaction since millennia. The caste system which is usually conceptualized as immutable and monolithic, is a misnomer, which is evidenced from the empirical evidences of bi directional cultural flow between the tribes and castes in India (Mohapatra, 2011:19). In India, the tribes are inhumanly subjected to social exclusion even though they save the forest and preserve the precious natural resources.

The representational inequality captures the extent to which an attribute is shared between members of distinct groups. Sequence inequality captures the extent to which groups are ordered hierarchically. Group inequality comparison captures the extent of differences between groups. The social situations differ in the extent to which members of a group share experiences with members of other groups (representational inequality), experience the same or different relative positions (sequence inequality) and experience differences in the extent to which interpersonal inequalities are accounted for by inter-group differences (group inequality comparison). There appear to deep-seated tendencies for societies to exhibit segregation, clustering and polarization of identity groups (Reddy and Jayadev 2008:24).



Intellectuals and activists have analyzed the anti-caste activism in India on the basis of multi-site archival and ethnographic research. They have covered the aspect of transnational Dalit activism and its translation of caste based discrimination into an internationally recognized wrong. They have promoted the Ambedkar's movement for Dalit rights and sought support from institutions beyond the nation-state (Mehta, 2013:18). The caste based discrimination and implications of social exclusion are discussed in the international fora in order to generate international pressure on the Indian state to act in the interests of Dalits. Dalit identity is constructed through the citation of other groups and through the projection of membership in a virtual global community of comparably oppressed people.

Caste Inclusiveness in Social Development

The social inequality and exclusion are expanding across the globe. In India, the weaker sections are still facing negative social conditions, such as widening disparities and marginalization of certain groups and/or communities. The World Summit for Social Development (1995:45) affirmed that social integration was one of the key goals of social development and that the aim of social integration was to create a 'society for all'. The summit also emphasized that the failure of social integration would lead to social exclusion, widening disparities and inequalities; and discrimination against the oppressed sections even in the age of economic liberalization.

The corporate sector has not realized the imperativeness of anti-discrimination measures like reservation to achieve social and economic equity in India. The anti-discrimination policies provides fair and non-discriminatory access to historically excluded and discriminated groups like the dalits, but simultaneously remove constraints imposed by caste discrimination on labour markets and thereby induce competitiveness and economic growth (Thorat, 2005:40). There is a necessity to



incorporate remedies against discrimination for the private sector since the number of private companies is increasing in the age of economic liberalization. The private sector undertakings are required to provide employment opportunities to the weaker sections to empower them economically (Thorat et. al 2006:39).

The development of Dalits has taken place entirely with the mediation of the State: firstly through the colonial state, and thereafter through the constitutional state of independent India. This historical experience has been internalized by Dalits to such an extent that the State is conceived as an autonomous, sans-class entity, capable of delivering social justice to the resource-poor Dalits who constitute more than 23 per cent of the Indian population. The market economy has had comprehensively adverse impacts on both the short-term as well as the long-term interests of the Dalits (Teltumbde, 2007:31). The government and private sector have not achieved the goal of caste inclusiveness in economic development of the marginalized sections of society (Thorat and Sadana, 2009:44).

The root of untouchability is the caste system; the root of the caste system is religion attached to Varnashram; and the root of Varnashrama is the Brahminical religion; and the root of the Brahminical religion is authoritarianism or political power. Ambedkar wanted to change the very body of the caste system which would automatically result in a change in its mind. SC/STs are predominantly working in unorganized sector and their conditions are miserable according to the reports of various commissions appointed by the government of India (Ingole, 2011:12).

Despite more than six decades of planned economic development, large part of the population particularly segments like landless agricultural laborers, marginal farmers, SCs, STs, and OBCs, suffers social and financial exclusion. There is a close connection



between social inclusion and financial inclusion. Benefits of growth, therefore, tend to concentrate in the hands of those already served by the formal financial system. It is well known fact that poor potential entrepreneurs, small enterprises and others are excluded from the financial sector, which leads to their marginalization and denial of opportunity for them to grow and prosper (Savagaon, 2012:25). The issue of financial inclusion and empowerment of poor has not been addressed by the policy makers in India. In particular, the sociology of development and politics of development are not fully understood by the stakeholders of development. Concerted efforts are not made in India for the socio-economic inclusion of the down trodden communities.

In India Muslims have traditionally been disadvantaged groups as far as the incidence of poverty is concerned. However, in rural areas, Muslims have done better compared to Hindus and ORMs. The situation of Muslims has changed and their HCR was lower than that of the Hindus in 2009-10. The disparities between the two religious groups have more or less remained at the same level (Thorat and Dubey 2012:36).

In India, women are the most excluded section of the society since gender intensified many of the constraints associated with poverty and other forms of inequality. Women tended to have less education and training, poorer access to credit, were less likely to own property of their own, were harder hit by complex business registration procedures, were more likely to be excluded from business networks and suffered more in the absence of infrastructure and utilities (Kabeer, 2012:13).

Discrimination based on caste affects a vast majority of people in India. The Constitution of India contains series of legal and institutional provisions to safeguard and promote the interests and



status of its marginalized citizens. There is need for proactive and priority attention to those who have been disempowered due to historical discrimination and exclusion based on the existing caste system. The policy of protective discrimination has not brought about the social, economic and political uplift of the backward sections of Indian society. These sections are not adequately represented especially in education, employment, economy and political sectors in order to overcome social exclusion based exploitative tendencies.

The Sustainable Development Solutions Network has come out with a Post-2015 Development Agenda and emphasized social inclusion as a fundamental right of the indigenous people. The forum has called upon the states, civil society, international organizations and the private sector to develop a collaborative (not antagonistic) approach in seeking active solutions to social exclusion (Castellino, 2013:06). Social exclusion is primarily responsible for the low development outcomes for SCs as compared to other social groups even having comprehensive constitutional safeguards (Mamgain, 2014:17).

Caste discrimination took place which gave rise to power relationships between upper castes and marginalized groups. The role of state in the improvement of socio-economic conditions of marginalized and minorities is not encouraging. The growth percolation can't be ensured without deliberate institutional efforts so as to empower the deprived sections of society (*Sridevi, 2014:30*). Indian society is characterized by multiple form of exclusion associated with social identities such as caste, class, gender etc. in various spheres of our society, polity and economy. The gains of social, economic and political development have not been shared equality by these excluded groups. The excluded groups are now seeking solution to their group-specific problems (Mahakul, 2014:16).



There are huge exclusion and inclusion errors in identifying the poor. Thus the people most deserving of government help are deprived of such assistance. On the other hand, almost 60 per cent of the BPL or Antyodaya cards had been given to households belonging to the non-poor category (Saxena, 2015:26). In India, a majority of the poor and needy belong to the Dalit, backward and minority communities which are subjected to social exclusion. The elected representatives and officials have deliberately neglected the real poor but cultivated the unhealthy practice of including those who should not be included.

Conclusion

The stakeholders of distributive justice and inclusive development should understand the need for the generation of appropriate legal and institutional frameworks for the accomplishment of the task of social inclusion. International conferences and development studies have pointed out that promoting social integration and inclusion would create a society that is safer, more stable and more just. Social inclusion is an essential condition for sustainable economic growth and development. The policies and strategies need to be based on political will, social commitment, scientific monitoring and participatory development in a pluralistic society like India. The stakeholders of development such as governments, NGOs, and multinational and bilateral institutions are required to play a crucial role in the eradication of social exclusion and caste based discrimination. Special measures are required to ensure inclusive development in a caste ridden country like India. The researchers are required to develop indicators of social exclusion affecting access to discriminated groups. The scholars and specialists should also develop scientific methods for the prevention of social exclusion by creating the situation of non-discrimination.



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SAANSAD ADARSH GRAM YOJANA: A STEP TOWARDS REALIZING GANDHIJI'S DREAM

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I. INTRODUCTION

In his article in 'Harijan' (1937), Mahatma Gandhiji shared his vision on what is an ideal village. "An ideal Indian village will be so constructed as to lend itself to perfect sanitation. It will have cottages with sufficient light and ventilation built of a material obtainable within a radius of five miles of it. The cottages will have courtyards enabling householders to plant vegetables for domestic use and to house their cattle. The village lanes and streets will be free of all avoidable dust. It will have wells according to its needs and accessible to all. It will have houses of worship for all, also a common meeting place, a village common for grazing its cattle, a co-operative dairy, primary and secondary schools in which industrial education will be the central fact, and it will have Panchayats for settling disputes. It will produce its own grains, vegetables and fruit, and its own Khadi. This is roughly my idea of a model village".

Even after six-decades of India's Independence, it is very unfortunate that sanitation has not reached all the villages, people still dwell on streets, we consume vegetables that are contaminated, our cities are full of pollution, there is dearth for potable drinking water, lack of communal harmony, migration of people from rural areas to urban settlements, lack of basic education facilities and industry-ready education aimed at developing employable technicians. Gandhiji's vision seems to be a mirage since we have not been able to meet at least one of them what he dreamt!



Government of India has deployed umpteen number of schemes for the development of villages in India. However, due to a plethora of reasons, still, we have not been able to achieve Gandhiji's vision of a model village. Now, Saansad Adarsh Gram Yojana (SAGY) has been launched by Government of India to create Adarsh Grams (Model Villages) as the nucleus of health, cleanliness, greener and cordiality within the community. Each Member of Parliament (MP) has to make one village of his or her constituency a Model Village by 2016 and two more villages by 2019. This article focuses on the values, objectives, approach, activities and strategies laid down by SAGY to realize Gandhiji's vision.

II. VALUES OF SAGY

Generally, village development ends up at mere infrastructure development. A shed is built or a bus shelter is constructed or a community hall with a thinking that it would be useful for the general public. However, these infrastructure development initiatives land up in failure schemes since they are not the felt needs of the community. The ideals mentioned in the Preamble of the Constitution of India has been envisaged and incorporated as values of SAGY which includes (GoI, 2014):

- Adopting people's participation as an end in itself – ensuring the involvement of all sections of society in all aspects related to the life of village, especially in decision making related to governance
- Adhering to Antyodaya – enabling the "poorest and the weakest person" in the village to achieve well-being
- Affirming gender equality and ensuring respect for women
- Guaranteeing social justice



- Instilling dignity of labour and the spirit of community service and voluntarism
- Promoting a culture of cleanliness
- Living in consonance with nature – ensuring a balance between development and ecology
- Preserving and promoting local cultural heritage
- Inculcating mutual cooperation, self-help and self-reliance
- Fostering peace and harmony in the village community
- Bringing about transparency, accountability and probity in public life xii. Nurturing local self-governance
- Adhering to the values enshrined in the Fundamental Rights and Fundamental Duties of the Indian Constitution.

III. OBJECTIVES OF SAGY

It is very important to understand the main objectives of SAGY since these will be the guiding light for all the programme implementations:

1. To trigger processes which lead to holistic development of the identified Gram Panchayaths.
2. To substantially improve the standard of living and quality of life of all sections of the population through –
 - improved basic amenities
 - higher productivity
 - enhanced human development
 - better livelihood opportunities
 - reduced disparities
 - access to rights and entitlements



- wider social mobilization
 - enriched social capital
3. To generate models of local level development and effective local governance which can motivate and inspire neighboring Gram Panchayaths to learn and adapt.
 4. To nurture the identified Adarsh Grams as schools of local development to train other Gram Panchayaths.

IV. PREVIOUS REFLECTIONS

India's majority of the population dwells in the rural areas. Since Independence, a plethora of community development programmes have been implemented. Before starting another programme, adequate care is taken to understand the previous reflections and move forward. The common difficulties faced are:

1. Inability to develop a shared vision of development over a longer period
2. Disconnect between development inputs delivered and the genuine needs of the community
3. Lack of participation of all sections of society, especially the marginalized and the aged
4. Focus on infrastructure and expenditure ignoring the social aspects and sustainable outcomes
5. Reliance primarily on government grants and not emphasising community contributions and self help
6. Absence of organic convergence of different schemes
7. Unfair decisions regarding allocation of benefits to locations and households leading to alienation
8. Political partisanship – perceived and real



9. Disregard of socio-cultural values of different sections of the community
10. Existence of multiple power structures and absence of a reconciling mechanism
11. Ignoring environmental concerns for immediate gains
12. Prevalence of social evils like drinking, dowry, casteism, communalism and discrimination against women (GoI, 2014).

V. APPROACH OF SAGY

In order to achieve the objectives, SAGY is guided by the following approach (GoI, 2014):

1. Leveraging the leadership, capacity, commitment and energy of the Members of Parliament (MP) to develop model Gram Panchayaths.
2. Engaging with and mobilizing the community for participatory local level development.
3. Converging different government programmes and private and voluntary initiatives to achieve comprehensive development in tune with people's aspirations and local potential.
4. Building partnerships with voluntary organizations, co-operatives and academic and research institutions.
5. Focusing on outcomes and sustainability.

VI. HOLISTIC DEVELOPMENT THROUGH SAGY

SAGY focuses on the holistic development of people by developing human, social, economic and personal streams. Thus, it helps to bring in an overall change in the selected area of intervention.



VII. STRATEGIES OF SAGY

In order to convert the identified village into an Adarsh Gram through the specified activities, the following are the strategies:

1. Entry point activities to energize and mobilize the community towards positive common action
2. Participatory planning exercise for identifying peoples' needs and priorities in an integrated manner
3. Converging resources from Central Sector and Centrally Sponsored Schemes and also other State schemes to the extent possible.



4. Repairing and renovating existing infrastructure to the extent possible.
5. Strengthening the Gram Panchayaths and peoples' institutions within them
6. Promoting transparency and accountability.

VIII. CONCLUSION

Gandhiji while sharing his thoughts about all-round village development once remarked, "A village unit as conceived by me is as strong as the strongest. My imaginary village consists of 1,000 souls. Such a unit can give a good account of itself, if it is well organized on a basis of self-sufficiency. The villagers should develop such a high degree of skill that articles prepared by them should command a ready market outside. When our villages are fully developed, there will be no dearth in them of men with a high degree of skill and artistic talent. There will be village poets, village artists, village architects, linguists and research workers. In short, there will be nothing in life worth having which will not be had in the villages. Today, the villages are dung heaps. Tomorrow, they will be like tiny gardens of Eden where highly intelligent folk dwell whom no one can deceive or exploit" (Gandhi, 1959).

Thus, it is significant to make considerable efforts to develop our villages. Since Independence, though community development programmes have been conceived and implemented, still, India has not been able to combat the basic issues related to providing food, shelter and a decent standard of living. In this backdrop, Saansad Adarsh Gram Yojana is an attempt to converge all the schemes and resources of the Government and ensure overall development of villages in a step by step manner. Hope Gandhiji's dream comes true!



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EMERGING INNOVATIONS IN THE FIELD OF EDUCATION

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Introduction

Education is an integral part of life that leads towards development in all sectors. Effective education creates interest and motivation in students to expand their knowledge and develop potentialities. Therefore, it must be incorporated in the rightmost manner adopting correct approaches so that the students can learn and develop to their best without feeling burdened, bored and stressed.

The traditional method of teaching is more of teacher based and has less involvement of students. More or less it is based on the objective approach that depends majorly on lecture method, which according to them can open up the student's head, feed in knowledge and then close it and then prepare it for a test/examination. In other words, the learning mode is often passive and the learners have little part to play in their learning process. It is less effective due to passive play of students and also doesn't hold the concentration of students for a long time.

The Need for Innovative Methodology

In the present time, where information can be easily accessed from the internet, there is requirement of innovative methods of Teaching learning that can generate active interest among students and appear lucrative to them. Educational Innovations can lead to the improvement of learning outcomes and the quality of provision of education; they are regarded as a stimulus for bringing efficiency in the provision of these services and in order to remain relevant in the context of rapid changes in the society, innovative methods must be



adopted (Barrett, 1998). Therefore, Educational organizations need to adopt teaching, learning or practices that have been identified as beneficial to fostering “skills for innovation” (Dumont et al., 2010)

The innovative Educational approaches/ methods & programs should facilitate to:

- Empower students to fulfill their needs for learning and make up them to lead well in their life;
- Emphasize on problem solving, independent and critical thinking in students.
- Stimulate class room environment, actively involve students and lead to independent thinking of students.
- Foster positive peer relationships:
- Develop and Embrace creativity
- Focus on Collaborative Problem solving
- Use divergent and convergent thinking methods
- Create congenial atmosphere
- Establish expressive freedom
- Focus on understanding of concept and not on Rote learning
- Encourage curiosity
- Assemble outside resources
- Effective teaching should be Purposive, engaging and Reflective
- Promote Analogy
- The Instructional strategies of visual stimulation, experiential/authentic learning, technology integration and



community based learning are also much required essentials of these innovative programs.

- Constructivist, studio based learning provides the key pedagogical foundations for successful instruction and student learning.
- Blending traditional and innovative methods

Traditional and innovative methods have to be blended and balanced together in order to make the whole teaching learning process effective. In the present era, Technology plays a significant role in providing students with tools, information that support problem solving and knowledge creation. Therefore, blending of technology into education has the potential to bridge not only the knowledge gap interims of improving the quality of education but also in making education accessible to people beyond boundaries and in remote areas. When technology is blended into teaching learning process, learners are more likely to be interested in, focused on and excited about the subjects they are studying. The use of technology is also a big time saver especially when used to access comprehensive resources like the internet to conduct researches and explore better for projects etc using interactive white boards, projectors, LCD's laptops, internet, smart boards etc

The advancement of technologies in 21st century, has stimulated the production of many new interesting and effective approaches of teaching-learning that can direct towards fulfilling the objectives of Education.

In India, the new approaches in the field of Education have also been suggested by the top level national level bodies like the National Council for Teacher Education, National Council of Educational Research and Technology, Rehabilitation Council of India , University Grants Commission.



INNOVATIVE METHODS IN TEACHING AND LEARNING

There are various innovative methodologies that have been widely acknowledge, appreciated and widely put to use as they have been found to improve learning teaching process due to active engagement of both teacher and taught. The various are described below

MULTIMEDIA TECHNOLOGIES

Multimedia is a combination of various digital media types such as text, images, audio and video into an integrated multi sensory interactive application or presentation to convey information to an audience. Multimedia provides a technology based constructivist learning environment where students are able to solve a problem by self exploration, collaboration and active participation. Various innovative and interactive multimedia applications such as Adobe Photoshop and Premier, Sound forge and 3DStudio Max etc., Animated graphics, video and audio integrated instructional material, models , simulations facilitate learning to a great extent. It encourages and enhances peer learning as well as individual creativity and innovation.(Malik and Aggarwal 2012)

PowerPoint presentations, Animated slides, 3D Character slides, LCD projector, Adobe premier,

MULTI MEDIA TOOLS	METHODOLOGY	EXAMPLES
MS Powerpoint, Graphics, Flash slides	Is prepared using common multimedia elements like graphs, audio , video	Slides
Macromedia Flash Author ware	Presentation is made using icons, to represent media elements	Icon / Symbol Based
Window Movie maker Winampp	Presentation is made using moviemaking, audio, videos and scores	Movie Based
Adobe Acrobat Reader	For using with MS Word , other multi media elements like charts, graphs, sound/video pop ups	Book/ Reading Based



MIND MAPS

Mind maps are simple information loaded diagrams. These diagrams start with a single starting point in the middle and then branches out like a tree. Mind maps are very refreshing and can be effective mnemonics. They engage students more. The basic notion behind using mind maps is that students learn and remember more effectively by using full range of visual and sensory tools. The striking combination of imagery, colour and visual spatial arrangement significantly improves information recall. Mind maps promote active learning and support a diverse range of learning styles and levels of abilities. They are interesting, engaging, improve concentration.

INDUCTIVE APPROACH TOWARDS LEARNING

This approach attempts to explain the application part of particular concept first. The teacher needs to explain the application of a particular concept first and then explain the effects of such applications. Various advantages of this approach are that it makes a concept clear, develops interest in Students to know exactly about the concept and Creates long lasting memory/correlation of a concept. NSTA(2002) suggests using the laboratory before lecture to teach the scientific concepts.

CONSTRUCTIVISM

Constructivism refers to the idea that learners construct knowledge based on what they already know and make connections between new information and old information. Students' prior ideas, experience and knowledge interact with new experiences and their interpretations of the environment around them. The central idea is that constructivist teacher is able to flexibly and creatively incorporate ongoing experience in the classroom into the negotiation and construction of lesson with small groups and individuals. The environment kept in the classroom is democratic, the activities are interactive and student centered; the



students are empowered by a teacher who operates as a facilitator/consultant. It is a fruitful method practically.

Von Glasserfield(1987) " Constructivism asserts that knowledge is not primarily received but actively built and that the function of cognition is adaptive . It serves the organization of the experiential world; rooted in piagetian thought, information processing and concept mapping. Constructivism assumes that learners build upon prior experiences. The learner has a neural network that organizes and relates previously learned knowledge. " Constructivists opine that learning is an interpretive process, as it constructs and reconstructs understanding rather than receiving it from a more authoritative source such as a teacher or textbook"(Roth 1994)

Lord, Travis, Magill and King(2005) compared the effects of traditional (teacher centered) and constructivist (student centered) learning styles on students' interest and performance. They found that student centered learning not only helped students have a higher average grade but also showed more student participation, a feeling of satisfaction, willingness to participate in answering questions and develops better interest towards science when compared to students in the traditional or teacher centered environment.

A newer approach to learning via technology involves the inversion of traditional instruction using the instructional practice of flipper classrooms. The term flipper classrooms refer to the practice of using technology (e.g. Videos, podcasts etc) to deliver lectures and important conceptual information to students outside the class depending on their available time; the class time is reserved for attempting homework. This approach promotes the self regulated learning necessary for constructivist based learning. Other Innovative methodology



CONCEPT MAPPING

Concept maps represent knowledge in graphic forms. The students are guided to write keywords onto slips and organize them in a flowchart; then they are directed to form connection or relate the processes or concepts to each other.

INTERACTIVE LECTURE DEMONSTRATION

In this method the students are first involved to observe a demonstration and then predict an outcome reflecting on the their previous understanding, experience and assumptions

DEBATE

It involves active participation of students through discussions and debates on valid subjects. It enhances conceptual understanding, critical analysis and refines reasoning abilities of students.

RANDOM INPUT

It is a lateral thinking tool which is put to use for generating fresh ideas, new perspectives during problem solving. It offers new perspectives on a problem, fosters creativity, and permits escape from restrictive thinking and generates a new insight .

JIGSAW

The cooperative learning strategy known as the jigsaw technique helps the students create their own learning. In this technique, the teacher arranges the students in groups and each group member is assigned to a different piece of information. Group members then joins with the members of the other groups and share their ideas. Eventually, students return to their original groups to try to piece together a clear picture of the topic. It is a cooperative active learning exercise where the students are grouped into teams to solve a problem or analyze a concept.



ICEBREAKERS

Icebreakers are activities that initiate interaction among students and teacher. In this, the teacher initiates an interaction using an introductory interim. For example, to initiate introduction of self, students, lesson etc. Advantages of icebreakers is that it involves participation of each student, creates a sense of community and focuses students' attention on material that will be covered during the class period. (Brown University 2016)

Other methods that can be used creatively and blended with classroom teaching are Memory matrix, Tabloid titles, Impromptu Speeches, Brainstorming exercises, Role playing, Pictionary, Case study, Team projects,

CONCLUSION

Use of Innovative methodologies along with a fine blend of traditional approach creates dynamic and successful classroom learning. Therefore, inclusion of innovative methodologies is a must requirement in the present age in order to keep pace with the emerging trends in Education across the globe. The innovative methods can be incorporated effectively only when teachers are given training and orientation at all levels it also requires updating of textbooks. In the present age of Technology, the objectives and aims of Education can be accomplished only when the classroom settings are attuned with these Innovative practices.

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Acknowledgements

This research work is humbly dedicated to my elder brother Dr. Vishal Sharma, who is the guiding force in persuading and encouraging me to touch highest horizons in the field of Education and Life. The simplicity, kind demeanor, knowledge and greatness, this extraordinary brilliant human exudes in his profession i.e. Medicine and personal life is one of the biggest motivating factors in my life. On a concluding note, the researcher is proud to state that all the words in all the existent languages put together would still not capture and express the reverence and affection she feels for her innate Mentor from the Divine, her brother!



CULTURE OF TRANSLATION AND BRITISH RAJ IN INDIA

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One of the major practices of orientalismⁱ was translation of ancient Indian texts into English to make them accessible to the West. Along with politics and power, knowledge created through translation was used as a cultural tool by the British to strengthen their rule in India during colonial period. Translation had never been an act of merely word transference between two languages but was always imbued with some kind of politics, power and ideology. It served a certain purpose and was not just an act of linguistic substitution with purely humanistic concern. Colonialism was a cultural project of control and translation played a major role in it.

The period of Orientalism began from 1773 with Warren Hastings being appointed the Governor General of the East India Company. Hastings encouraged the study of Indian classical languages which helped to understand native Indian laws. Thus the process of translation came into vogue but the aim was not merely limited to gain knowledge about Indian culture and laws but also involved creating an image. A number of translations of ancient Indian texts undertaken by the British after 1770 had served for generations among Indians and Europeans, as an 'authentic' account of India.

In order to know about the colony Britishers were ruling, Orientalists translated ancient Indian texts into English and the effort was considered purely scholarly and apolitical in its concern. But in reality the cultural past of India was reconstructed and transformed through translated texts. The translated texts performed the function



of creating oppositions between the colonizers and the colonized, European and Asian, modern and tradition, West and East. According to Cohn:

The painstaking efforts by British Orientalists to study Indian languages was not a part of humanist mission or a cause for new renaissance but rather an important part of colonial project of control and command.ⁱⁱ

The colonial knowledge about India was used in official projects. The accumulation of knowledge was a part of colonial domination and translation was a tool to this. According to Said, Orientalism was not knowledge of the Orient produced by Englishmen sympathetic to the cultures of the East but it was knowledge meant to serve the power structures of colonialism. Orientalism was used to establish hegemony over the Orient, whereby the Europeans appropriated for themselves the authority to make any pronouncements on the Orient and deemed Orientalist knowledge as natural and self-evidently true. The authoritative attitude is reflected in Monier Williams' introduction of his book *The Hindu wisdom*. The underlying statement establishes a dichotomy between Christian West and Non-Christian East and presents Hinduism as a stagnant and outdated religion:

The pages of the book aim at imparting to educated Englishmen, by means of translations and explanations of portions of the sacred and philosophical literature of India, an insight into the mind, habits of thought, and customs of the Hindus, as well as a correct knowledge of a system of belief and practice which has constantly prevailed for at least three thousand years, and still continues to exist as one of the principal religions of the Non-Christian world.ⁱⁱⁱ

The bulk of translation confirms that Orientalists used it as an aid to rule India. The purpose of translations is to unfold the puzzle of local



customs and culture. Moreover the Orientalists who translated Indian texts were involved in the political conflicts of the time and their conceptions about Indian history and culture were influenced by their respective political and intellectual positions.

Warren Hastings believed that it was unfair to impose alien laws on the natives. In Hastings' mind the natives had to be ruled by their own principles and institutions. The British assumed that there existed fixed sets of legal codes that could be applied literally to Indian subjects. They ignored the fact that these texts were ancient and might not be relevant to present scenario. The task of preparing a Code was given to Nathaniel Brassey Halhed, the first Englishman to translate from an Indian language. The first work of English translation was a collaboration of eleven Hindu Pundits who knew Sanskrit, a Muslim speaking the Bengali dialect who also knew Persian and Halhed, the English translator. The Sanskrit text was orally communicated to a Muslim who prepared a Persian commentary of the text. Halhed then translated his English version from the Persian commentary. The result was *A Code of Gentoo Laws or Ordinations of the Pundits* (1776).

The book was primarily published by the East India Company. But it also appeared in pirated and renewed editions as well as translated into French and German. The book did not prove to be very useful to practicing lawyers. Practitioners in courts found the Code full of inconsistencies. Mild crimes appeared to call for severe punishment whereas serious crimes led to mild rebuke. This sense of the contradiction added to the general European bafflement regarding India. The laws served as an index for assessing the level of civilization India had reached. The mixed reception of the Code was an indication of the seriousness with which the first work translated into English was taken. Europe saw this translation as a reflection of Indian society and its legal system.



At the same time, there is hardly any record of Indian responses to the Code. The English translation was obviously meant for English readers. Halhed's Code was the outcome of a necessity to know and therefore control Indian systems. It also emphasized the practical need to learn Sanskrit. The British discovery of Sanskrit in the eighteenth century was closely associated with translation activity. Learning Sanskrit was a practical tool facilitating better administration, and it helped to understand the mysterious ancient Hindus texts. So apart from philological and humanistic concerns, the major agenda behind learning Sanskrit is to unlock the Indian customs and traditions so that natives can be ruled better.

Halhed's successor, Wilkins was the first European translator to translate directly from Sanskrit and to prepare a *Grammar of Sanskrit Language*. Wilkins next major translation was *Geeta* called *The Bhagvet-Geeta* (1784). Wilkins' translation of the *Geeta* was influential in creating a fine, philosophical other-worldly view of the Orient. Wilkins' translation of the *Geeta* marked, in William Jones' opinion, an "event that made it possible for the first time to have a reliable impression of Indian literature."^{iv} Unlike Halhed's Code, Wilkins' translation of the *Geeta* was directly from Sanskrit and had very little practical value. But Warren Hastings wrote to Nathaniel Smith, the chairman of the East India Company requesting publication of the translation by the East India Company: "Every accumulation of the knowledge and especially such as is obtained by social communication with people over whom we exercise a dominion founded on the right of conquest, is useful to the State, it attracts and conciliates distant affections, it lessens the weight of the chain by which the natives are held in subjection, and it imprints on the hearts of our own countrymen the sense and obligation of benevolence".^v Therefore, an acquisition of any knowledge about the Orient was linked with the acquisition of power for the State.



The translation of the *Geeta* did not bring about any observable change, but it reaffirmed a picture of a pristine and spiritual Indian past, a time when rituals and superstitious practices had not contaminated the social fabric. The Orientalists had acquired a view from various materials that Hinduism in its sublime moments had been deistic and unitary. The Hindus in their state of glory, which was of course in the past, had not engaged in polytheistic practices. The *Geeta* gave a picture of a time when Hinduism was philosophical and not ritualistic. Polytheism was a feature attributed by the British to India's degenerate present. Britishers used it to justify the need for British raj in India. The major concern is to highlight the degraded state of present India and it was only British who can restore it. The underlying effort in the translation is to move from the position of misconception to acceptance of the role of Britishers as Indian administrators." ^{vi} So translation was used to create a positive picture of the Britishers and to justify their position as administrators in India.

If Halhed's Code was used to know about India's legal system, Wilkins' *Geeta* was a key to religion in India. It was mentioned earlier that the Code made hardly any impact on Indian audiences. On the other hand, Wilkins' *Geeta* was influential. The fact that *Geeta* was selected for an English translation over many other spiritual texts influenced Indian audiences and thus the role translation has played in the 'canonization' of the *Geeta* in the Indian consciousness became influential.

The Orientalist activity of the eighteenth century was mainly centered on translations. The major effort regarding the formation of Oriental knowledge came from William Jones. Jones' translations were part of a larger and more ambitious goal --- "to know *India* better than any other European ever knew it."^{vii} He came to India as a judge in the Supreme Court of Judicature of 1783. In the process of performing his duty as a judge, Jones was required to consult authoritative texts on



law. He was dissatisfied with Halhed's Code because he felt that direct translations from Sanskrit were preferable. He began to learn Sanskrit in order to break free of a dependence upon pundits. He had read various references to the *Manusmriti* in the process of pursuing his profession and after reading it in the original, Jones translated the text himself. Jones' decision to translate an ancient text rather than something more representative of current practice stemmed from a conviction that all usage and manners have an explanation in a 'text'. Translations were important for Jones also because "the apparent monopoly of a form of indigenous knowledge by certain classes could only be broken through translation."^{viii}

Jones' translation of the *Manusmriti* into English is the *Institutes of Hindu Law* or *The Ordinances of Menu*. The translation was highly influential in shaping cultural perceptions and legal systems for Indians. Jones' translation of the *Manusmriti* went through several editions. Jones begins his preface by recording Britain's "compliance" with the maxim that the natives are best ruled with their own laws. The natives, he informs the readers "universally and sincerely believed that all their ancient usages and established rules had the sanction of an actual revelation from heaven...." Then Jones goes on to caution his reader about the "system of despotism and priest craft" contained in the doctrines of the source text and concludes by saying "Whatever opinion in short may be formed of *Menu* and his laws, in a country happily enlightened by sound philosophy and the only true revelation, it must be remembered, that those laws are actually revered, as the word of the Most High, by nations of great importance to the political and commercial interests of *Europe*, and particularly by many millions of *Hindu* subjects, whose well directed industry would add largely to the wealth of Britain, and who ask no more in return than protection for their persons and places of abode, justice in their temporal concerns, indulgence to the prejudices of their old religion, and the benefit of



those laws, which they have been taught to believe sacred, and which alone they can possibly comprehend.”^{ix}

Jones hoped that translations would serve “to domesticate the Orient and thereby turn it into a province of European learning.”^x The blending of translation as a discursive practice with the colonial project of British rule in this case was quite complete. The choice of text, the ideological foundations of the translator’s position, and the “transparency of representation” worked towards the construction of a colonial subject who lives in temporal stagnation and follows a despotic, unusual and incomprehensible system.

The complete refusal to take into consideration India’s present is evident in Jones’ decision to refer to an ancient text for judicial matters of the present. However, the translator’s choice is made out to be the natives’ wish for usages and practices of a distant past. The ‘visible’ translator speaks for an ‘invisible’ native whose well-directed industry will add to the commercial wealth of Britain while the translator’s own efforts contribute to cultural gains.

However not all translations in this period showed clear political lineages. Some did not show clear political leanings in their use. For instance, there was nothing immediately ‘relevant’ about the *Geeta*. Similarly, William Jones’ translation of Kalidasa’s *Abhijnanasakuntalam* had no specific political needs in mind. Jones was looking for any ‘historical’ document that would throw light upon ancient Indian history. The indistinct nature of genres in India, history sliding into myth or turning into fable, was a bewildering phenomenon for the British.

Through the translation of *Abhijnanasakuntalam* Jones introduced the literary side of India to the West. *Abhijnanasakuntalam* as a text became a marker of India’s cultural prestige and one of the major texts in Indian consciousness. But the translation was not purely



an aesthetic or creative exercise. Jones mistranslated as well as deleted those *shlokas* from the text which he found erotic in content. The major effort was to provide information of the text and in such an effort the literariness had been done away with. The information was also molded according to the taste of the Europeans and according to prevailing social and cultural norms.

Thus translation had always played several cultural roles including canonization of certain texts such as *Geeta* or *Abhijnanasakuntalam*. It also served political purpose of knowing a colony so it can be ruled better and permanently. It helped in creating an image of the colonized India as despotic and unusual and therefore in need of some civilizing authority. The practice of translation was also employed by the British to present themselves as restorers who were preserving the ancient cultural tradition of India. Thus, under the garb of humanism, Britishers used translation as a means to serve their political, cultural and ideological purposes.

Notes

ⁱ Orientalism can be discussed and analysed as the corporate institution for dealing with the Orient---dealing with it by making statements about it, authorizing views of it, describing it, by teaching it, settling it, ruling over it: in short, Orientalism as a Western style for dominating, restructuring, and having authority over the Orient. (Edward Said, *Orientalism*, Vintage Books edition, US, 1978, Print)

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IMPORTANCE OF E-LEARNING AT PRESENT EDUCATION SYSTEM- A STUDY

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INTRODUCTION

The “Information Technology” is creating sweeping and dramatic changes in our present life and working environment. The computer a package of metal, plastic and wires is transforming an industrial society to an information society. It is said that this machine will improve world’s culture by allowing people not only to be more productive but to have more free time to create. Computer awareness or literacy a basic knowledge of computers and their use is going to be must in today’s high-tech world. A computer literature would

- ◆ Have a basic understanding of what a computer can and cannot do.
- ◆ Be able to use a computer as a tool on a personal as well as professional level.
- ◆ Be able to interact with a computer and use word processing, databases, spread sheet etc.
- ◆ Have an idea of the social implications computer technology is posing now.
- ◆ Able top use the power of Internet.

Some feel that computers are too difficult to learn, others worry about computers taking over their jobs. There are some who are afraid that they might damage the computer. Some of this fear is normal. It is human nature to be afraid of what we don’t understand. As you read this book and apply what you learn, any fear concerning computers can be overcome. You will learn to work with computers and become



familiar with some of the most important computer applications in business.

Definition

A computer can be defined as an electronic device that takes input from its user stores, processes data and generates the required output as per the processing instructions given to it by the user. It cannot itself think or reason. A set of instructions that directs a computer to execute tasks is called a program and is written by programmers. The ability to accept store and execute programs makes the computer all-purpose business tool and put it in a much better class as compared to calculator.

COMPUTERS IN TEACHING – LEARNING

Education plays an important role in the development of a country. The better technique used for. Teaching and learning the education in the primary and secondary schools, the strong the generation of the nation to tackle the international problems. For this purpose today the most advanced technology can be used for teaching and learning is the computer with advanced technology and fast speed fulfilling all the needs of the student and the teacher.

As we approach the 21st century, several new, more powerful technologies are just beginning to make their way into classrooms across the nation. For example, new personal computers support "multimedia" educational software that employs both sound and. 'Video to teach students facts and concepts. Advances in telecommunications technologies have spurred access to the Internet, allowing students and teachers to communicate with people from around the world via electronic mail, or "e-mail" as it is commonly known. New ways of obtaining and presenting information have given students powerful new ways of analyzing and understanding the world around them.



BENEFITS OF TECHNOLOGY FOR EDUCATION

Assessment of student progress

Technology offers several advantages over traditional methods of student assessment. For example, multimedia technology expands the possibilities for more comprehensive student assessments that require students' active participation and application of knowledge. The immense storage capacity enabled by technology such as CD-ROMs allows schools to develop electronic portfolios of students' work. A recent development, computer-adaptive testing, promises to administer tests more efficiently by automatically adjusting the level of difficulty of the questions until it correctly ascertains a student's level of ... proficiency,

Student Motivation:

The use of technology in the classroom improves students' motivation and attitudes about themselves and about learning. Technology-rich schools report higher attendance and lower dropout rates than in the past. Students are found to be challenged, engaged, and more independent when using technology. By encouraging experimentation and exploration of new frontiers of knowledge on their own through the use of technology, students gain a greater sense of responsibility for their work--producing higher-quality assignments that reflect the increased depth and breadth, of their knowledge and talent. And technology energizes students, because they often know more about its operation than do their teachers.

Increased Family Involvement

Technology offers new and exciting ways for families to increase their involvement in their children's education. For example, since students are often more Proficient with technology than their parents, they can teach their parents about the Technology an experience that



improves students' self-confidence and skills.

Improved Teacher Skills

Technology helps teachers improve their classroom practice by expanding their opportunities for training and by fostering collegial work with other teachers and professionals. For example, videodiscs and CD-ROM multimedia presentations are being used to show, prospective teachers how contrasting styles of teaching affect student engagement and achievement. Similarly, distance-learning technologies are being used to deliver staff development courses across 90 school districts in California. These courses are being led by experts, many of those, who are teachers themselves. Teacher participants have the opportunity to call in and interact with the experts by telephone, as well as to engage in discussions at each school site led by facilitators.

Present use of computers and video in the schools

Note that to make a topic more interesting, there be need of some aids. So teaching aids can be divided into two main categories.

Technical and Non-Technical

Technical aids involve machinery and require electricity, while non-technical aids require neither machinery nor electricity, but are simple inexpensive aids that a resourceful teacher can acquire or make on his or her own.

Technical aids can be further divided into other categories and among them are computers and video equipment. Their use in the classroom is, unfortunately, not very widespread these days.

The future of Technology in the Teaching

Computers and video are not "ancient" tools. They were



introduced not very long ago and spread throughout the world within an incredibly short period of time. Microcomputers made their debut around 1977. Interactive, and able to produce colorful and sophisticated displays, they easily won people's hearts. Educational software was created and computers are introduced in schools to serve teaching purposes.

Computer in the classroom (Why use computers in the classroom)

Computers never get tired, bored or angry. It is true that computers are the most patient teachers. They are stubborn and will not change their 'minds'. They will repeat things (in the case of teaching programs) until they are properly solved. Teachers and students should take an interest in using computers in teaching and learning because of some powerful features for the teaching and the learning and these all are discussed below as:

- a).** Learning with the computer is attractive since they are still quite modern tools.
- b).** Sophisticated graphics and sound (which are universally understood by people of all nationalities and different cultures) allow multi-modal learning.
- c).** Most programs allow teachers to use them over and over again to revise the material and to exploit it with different groups.
- d).** Computers allow teachers to produce their own classroom materials. Many programs enable the teacher to "authorize" them and create his or her own exercises.
- e).** Materials are interactive, responding directly to student's input.
- f).** Computers facilitate complete record keeping. Either a student or a teacher can look. Through his previous works and improve them or check the scores.
- g).** Computers are tools extending the teacher's ability to adjust instructions to meet each student's needs.



- H).** The computer creates a one-to-one learning situation, difficult for a busy teacher to provide.
- I).** Learning with the computer is self-paced. A student does not have to hurry up because the teacher or other students are waiting.
- j).** Computers used with different age groups of different language levels can be used for practicing different skills (mainly reading and writing but also, if we have an access to multimedia, listening and even speaking in the future). Also, the testing of students can be carried out on computers.
- k).** Students working with computers learn by 'doing' and it is important because this kind of learning is the most effective.
- l).** Word processing can help to eliminate "blank page phobia" while writing essays, for example. Fear of failure is lessened since anything written can be instantly erased or revised.
- m).** "Spelling checkers" can teach correct spelling and syntax. Programs that perform simple proofreading for punctuation, redundancy and overused phrases are becoming available.

The advantages of computers are unquestionable, although there are also some drawbacks like costs, which are still quite high, or the creativeness of computers (computers creating the programs on their own) which is still at a very low level and other minor ones all of which will be improved soon in the future.

COMPUTERS IN EDUCATIONAL ADMINISTRATION

Computer has number of jobs to handle the administration of the educational system. A common goal is set by the administration and can be achieved by using the computerized approach. For this purpose teacher training can be set, different. Plans can be set for the enhancement of the administration in the education system. Some key points for this purpose are discussed below as:

Teacher training

100% of teachers achieve the minimum learning technology



at all the competency levels, through a variety of strategies. These all strategies from the administration point of views is explained as:

- ◆ Key teacher training.
- ◆ Whole staff training.
- ◆ Peer tutoring, coaching or mentoring.
- ◆ Group training according to like needs.
- ◆ Follow up support for classroom integration, planning and implementation.
- ◆ Observation of teaching practice by peers.

15% of teachers achieve higher levels of competency to maintain a leadership profile within the school, through access to external training opportunities. By using the above said approach some specific out comes will occur with a teacher will has and these all are used for the better control of an administrator in the education system. So as a teacher will:

- A. Develop skill in the use of computers for administration, preparation and presentation.
- B. Incorporate the use of computers as a teaching and learning tool to enhance student-learning outcomes.
- C. Ensure equitable access, participation and outcome for students in their use of computers.
- D. Engage in ongoing professional development to enhance computers.
- E. Develop and participate in local networks to promote best practice in technology.

Quality Improvement in Education

This concept is a little bit relative and wider in natur4e. The National Assessment and Accreditation Committee (NAAC) has given the following criteria to assess the quality or the standard of educational institutions. They are



1. Curricula Aspect.
2. Teaching Learning and Evaluation.
3. Research, Consultancy and Extension.
4. Infrastructure and Learning Resources.
5. Student Support and Progression.
6. Organization and Management.
7. Healthy Practices.

To maintain the quality, an education institution needs a lot of resources to meet the aforesaid criteria. Many institutions in our country may not have the adequate resources to maintain the quality or standard in education and hence it is not possible for all the educational institutions to have a uniform standard in education. If we follow a single centralized system for education, by keeping all the resources in one particular area and providing facilities for all the institutions to make use of the same resources through network, then we can expect the same quality or standard of education in almost all the institutions.

This can be achieved through “e-learning”, which involves the use of all the email, e-journal, and e-book and so on. In other words, we need e-learning in general to improve and to maintain the quality in educational systems.

QUALITY IMPROVEMENT IN EDUCATION THROUGH E-LEARNING

What is e-learning?

- E-learning is learning on Internet time
- E-learning is the convergence of learning and the Internet
- E-learning uses the power of networks, primarily those that rely only on Internet technologies but also satellite networks, and digital content to enable learning.



- E-learning is the use of network technology to design, deliver, select, administer, and extend LEARNING.
- E-learning is Internet enabled learning, Components can include content delivery in multiple formats, management of the learning experience, and networked community of learners, content developers and experts. E-learning provides faster learning at reduced costs, increased access to learning, and clear accountability for all participants in the learning process. In today's fast paced culture organizations that implement E-learning provide their workforce with the ability to turn change into an advantage.

Important Features of E-learning to Provide and Maintain Quality in Education

- **E-learning is dynamic.** Today's content, in real time, not old news or "shelf ware." On-line experts best sources, quick and dirty approaches for emergencies.
- **E-learning operates in real time.** You get what you need, when you need it.
- **E-learning is collaborative.** Because people learn from one another, e-learning connects learners with experts, colleagues, and professional peers, both in and outside your organization.
- **E-learning is individual.** Every e-learner selects activities from a personal menu of learning opportunities most relevant to his /her background, job, and career at that very moment.
- **E- learning is comprehensive.** Learning provides learning events from many sources, enabling the e-learner to select a favored format or learning method or training provider.



Some of the Pitfalls in E-learning

- At present, e-learning is really expensive with respect to Indian context.
- Skill based learning through e- learning is little bit difficult.
- Learning on the desktop is one of the benefits that is better in theory than in practice. Learning complex subjects requires concentration.

Benefits of E-learning Vs Class Room Learning

	Classroom	E-Learning
• Access	Limited	Unlimited
• Quality	Varied	Consistent
• Measurement of Results	Manual	Automatic
• Retention of Information	Varied	High

Suggestions to make E-learning Possible in India

They are some of the suggestions to make E-learning possible in India.

- Encourage all the universities to have networking among themselves by providing funds generously.
- Minimize the cost of computers and motivate the learners to purchase computers by offering loans with minimum interest.
- As Internet functions needs the use of telephone, telephony, should be technologically improved and the government should make all the local calls free; thereby Internet accessing will become cheaper.
- Internet facilities should be provided to the rural areas and



computer literacy program needs to be conducted in rural areas.

- Make the knowledge of computer compulsory for all types of recruitments.
- Develop the habit of reading through computer monitors.

Objectives of the study

The study is conducted by the following objectives.

1. To know the percentage of positive and negative responses of whole sample towards E-Learning in present day education at Intermediate level.
2. To know area wise percentage of positive and negative responses of whole sample towards E-Learning in present day education at Intermediate level.
3. To know the percentages of positive and negative responses towards Male and female students of E- Learning in present day education at Intermediate level.
4. To know the percentages of negative responses towards Urban and Rural students towards E- Learning in present day education at Intermediate level.
5. To examine students the percentages of positive and negative responses of Arts, Sciences and Commerce students towards E-Learning in present education at Intermediate level

Tool for the study

For the study on the importance e-learning in present day education at intermediate level students. A questionnaire was constructed to get answer for the following objectives.

1. To know the need and awareness of the students about E-learning.



2. To what extent that the E-learning is helpful to the present intermediate students.

3. To identify the various facilities available for E-learning.

At first number of items were constructed and it was given for three experts in that fields for the fields for the finalization of the items.

On the advice of the experts finally the questionnaire was selected with 30 items.

Selection of the sample:

The population from which the sample for the investigation was comprised of the students enrolled in different Intermediate College in Chittoor District. Total sample was 300 students, selected at randomly. The ration between the sample and the population was maintained in selecting the students from each of the different categories in relation to locality (rural & urban), courses (Arts, Science, and Commerce), and gender (male & female). The number of students selected for the study from each of the different categories in shown in the below table

Table No.1 Showing the sample distribution in the present study.

Class	Arts		Science		Commerce		Total
Gender	Boys	Girls	Boys	Girls	Boys	Girls	
Locality							
Rural	25	25	25	25	25	25	150
Urban	25	25	25	25	25	25	150
Total	50	50	50	50	50	50	300

Results and discussions

1. Positive responses Vs negative responses of E-learning

Hypothesis-1

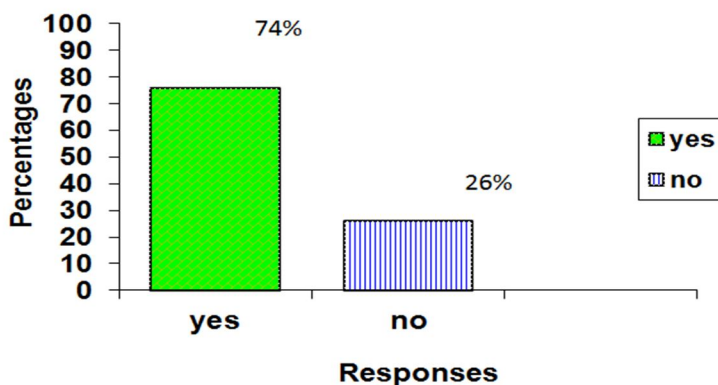
1. There is no significant difference between percentage and degree of positive and negative responses of E- Learning in present day education.

Table-2 Shows the whole sample towards percentage and degree of positive and negative responses of E-learning in present day education at intermediate level

S.No	Responses	Percentages of Responses	Degrees of Responses
1	Yes	74%	268 ⁰
2	No	26%	92 ⁰

The above table shows that 74 % of the students at degree level expressed their view in favour of e-learning and the remaining 26% of the students are not interested towards e-learning.

Following is the graphical representation of the Bar and Pie Diagrams of above table.



2. Area wise positive vs Negative response of E-Learning

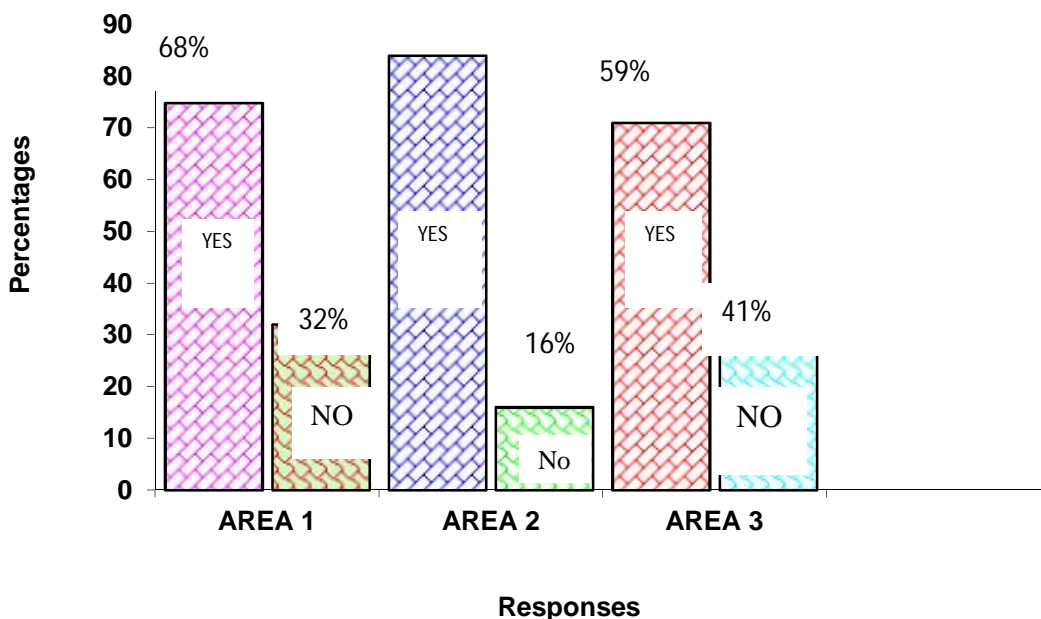
Hypothesis-2

There is no significant difference between the area wise percentage of positive and negative responses of E- Learning in present day education

Table-III Shows the Area wise percentages of positive and negative responses of E-learning in present day education at intermediate level

S.No	Area	Responses	Percentages of Responses
1	I awareness	Yes	68%
		No	32%
2	II Benefits	Yes	84%
		No	16%
3	III facilities	Yes	59%

The above table show that 68% of the intermediate students are aware of e-learning and 32% are unaware and 84% of the students expressed that e-learning is helpful while 16% felt that it is not helpful. Also 59% is satisfied with infrastructure facilities available for e-learning in their colleges. While the other 41% are not satisfied with the facilities available in their colleges.



2. Genderwise positive vs Negative responses

Hypothesis-3

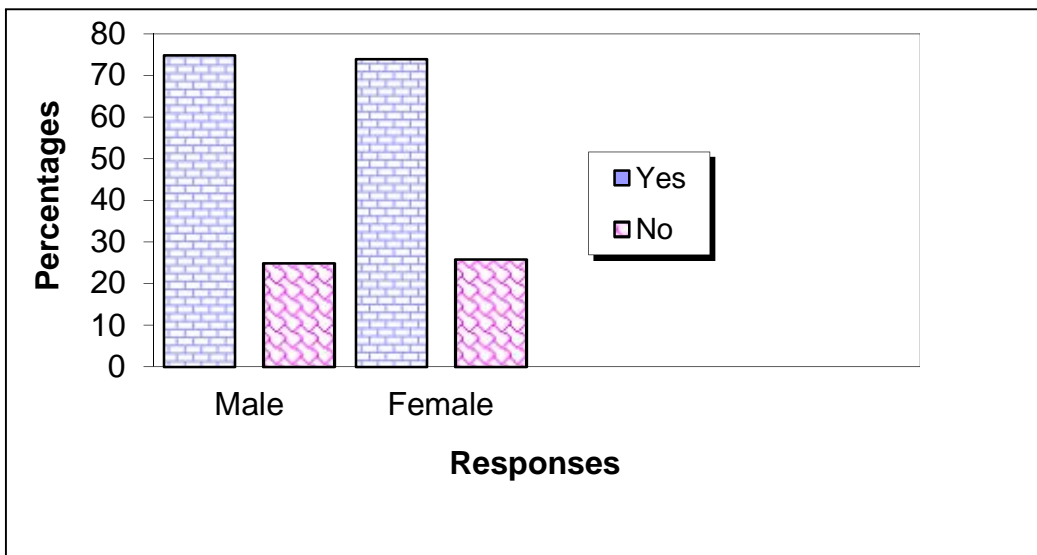
There is no significant difference between the percentage of positive and negative responses towards of male and female students of E-Learning in present day education

The table -IV shows the percentages of positive and negative responses towards of male and female students of E-learning in present day education at intermediate level

S.No	Sex	Responses	Percentages
1	Male	Yes	75%
		No	25%
2	Female	Yes	74%
		No	26%

The above table shows that 75% of the male students are in favour of e-learning while the remaining 25% are not in favour. The 74% of the female students are in favour of e-learning while the remaining 26% are not in favour.

Following is the graphical representation of the above table.



4. Localitywise positive vs Negative responses

Hypothesis-4

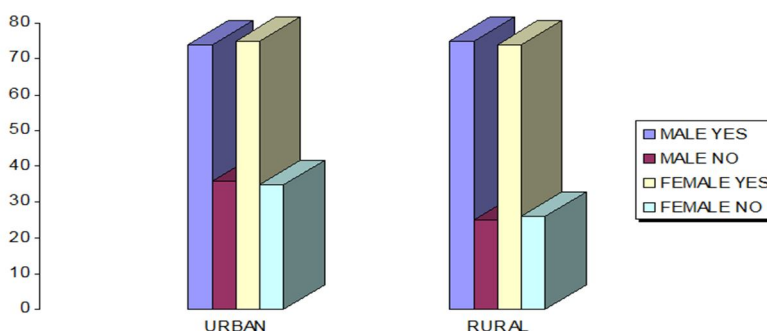
There is no significant difference between the percentage of positive and negative responses towards of urban and rural students of E-Learning in present day education

The table V shows the percentages of positive and negative responses of Urban and Rural students towards e-learning in present day education at intermediate level.

S.No	Location	Sex	Responses	Percentage
1	Urban	Male	Yes	74%
			No	26%
		Female	Yes	75%
			No	25%
2	Rural	Male	Yes	75%
			No	25%
		Female	Yes	74%
			No	26%

The table shows that 74% of the Urban Male students are in favour of e-learning while the remaining 26% are not in favour. The 75% of the Urban Female students are in favour of e-learning while the remaining 25% are not in favour. The 75% of Rural Male students are in favour of e-learning while the remaining 25% are not in favour. The 74% of Rural Female students are in favour of e-learning while the remaining 26% are not in favour.

Following is the graphical representation of the above table.



5. Coursewise positive vs Negative responses



Hypothesis-5

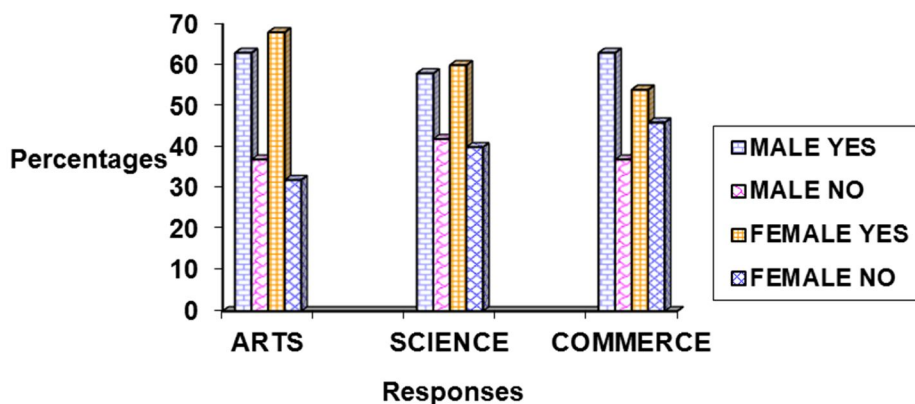
There is no significant difference between the percentage of positive and negative responses towards Arts, Science and Commerce students of E- Learning in present day education

The table VI shows the percentages of the positive and negative responses of Arts, Science and Commerce intermediate students towards e-learning in present day education at intermediate level.

S.No	Degree of Study	Sex	Responses	Percentages
1	Arts (HEC)	Male	Yes	63%
			No	37%
		Female	Yes	68%
			No	32%
2	Science	Male	Yes	58%
			No	42%
		Female	Yes	60%
			No	40%
3	Commerce (CEC)	Male	Yes	63%
			No	37%
		Female	Yes	54%
			No	46%

The above table shows that 63% of Male Arts students are in favour of e-learning while 37% are not in favour of e-learning. The 68% Female Arts students are in favour of e-learning. While 32% are not in favour of e-learning. The 58% of Male Science students are in favour of e-learning while 42% are not in favour of e-learning. The 60% of Female Science students are in favour of e-learning while the remaining 40% are not in favour of e-learning. The 63% of Male Commerce students are in favour of e-learning while the remaining 37% are not in favour of e-learning. While remaining 54% of Female Commerce students are in favour of e-learning. While the remaining 46% are not in favour of e-learning.

Following is the graphical representation of the above table.



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THE STUDY OF BEHAVIOURAL PROBLEMS AMONG SENIOR SECONDARY SCHOOL STUDENTS IN RELATION TO THEIR FAMILY CLIMATE

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INTRODUCTION

The real and ultimate aim of education is to develop an individual into a worthy citizen or human being. Education does not only encourage personal development but also provides a place for people to interact, socialize and unify the societies. We do not limit education or true learning only to take place in a formal classroom setting. Ultimately education occurs in many different forms and environments. Home is the first socializing agency where the child learns the patterns of behaviour prevalent in the community. Some of the early experiences leave indelible impression on the behaviour of children throughout life. The type of behaviour of parents, siblings and other members of society also influence the child's growth. Since the home is first institute, therefore, parents' temperament, behaviour, character and mutual relation influence child's personality development.

BEHAVIOURAL PROBLEM

Behaviour can be defined as manner or conduct. When a person is perplexed by some real or imaginary event or factor, it can be said that person is having a problem. Behavioural problem is a term that applies to any kind of behaviour that creates difficulties (interferes with effective functioning of the students or classroom groups) or reveals the presence of difficulties (indicates that the students or the group of



students is not functioning effectively). The teachers feel that these behavioural problems can be solved through reporting about these problems to the parents and heads of the institutions and by scolding the misbehaving children. The parents, the teachers, the heads and the society should work in cooperation to develop a desirable behaviour among children so that these children give their best to the society. The child needs to know what the consequences of his behavioural will be. Behavioural problems result primarily from changes in the brain which affect a person's ability to constructively process events and situations, as well as a decreased ability to communicate. Secondary causes include person's lifestyle, daily routine and the social life that one leads. A number of behavioural problems are commonly seen in people with dementia such as: Wandering, Incontinence, Repetition, Aggressive behaviour, Sleep disturbances, refusing help. When your loved one does not act the way you want him/her to, or the way you are used to, it can be frustrating, upsetting, or confusing. It is important not to blame your loved one or react in a way to punish, as, this won't help the situation and most likely make worse. Rather, take a few moments to try to understand where this behaviour is coming from and then proceed to following some effective strategies. According to Kousemaker (1996), Behavioural problem concern children who experience problems in contact with other children and sometimes also in participation at school, or it concerns children who causes problems for their parent and teachers because of their deviant behaviour.

Behavioural problems distract students from learning and require teachers to spend precious instruction time on discipline and behaviour management. Behavioural problems are quite common among school children and these problems need to be identified and then remedial measures to those problems should be suggested. These behavioural problems include late coming, truancy, lying, complaining on co-students, talking during instruction, exhibition of over obedience,



pinching, beating, fighting for a seat, shyness, fear and anxiety towards examinations. The influencing factors for these behavioural problems are socio-economic background, television, cinema and defective child rearing practices. Be consistent in following the legitimate consequences. Threats and bribes will not work. These are certain actions which we should avoid dealing with much students. These actions have been found inappropriate. Thus, for helping a behaviour problem student, do not include the following:

1. Using brute force: 'you hit me, I'll hit you back!
2. Accusing the students of misbehaving. ' You are, in a sense, forcing the student to lie to save face'.
3. Comparing the student's behaviour with that of his /her peers or siblings;
4. Arguing –you cannot win an argument with student.
5. Embarrassing the student in the presence of his/her peers or other elders;
6. Removing the student from activities in which one does well and enjoy doing;
7. Ridiculing the student for his/her mistakes or misbehaviour;
8. Not to label the student-until sure.

Most of the above mentioned suggestions and guidelines are simple and of applied common sense. Thinking through problems and alternatives in advance, as suggested here, may help to save the day for the parents/teacher and for the behaviour problem student. This technique is helpful for parents and teachers who wish to relate more effectively to children and to assist them to grow in the healthiest way, both physically and mentally. Reinforcement is a consequence following behaviour that is designed to increase the behavioural occurrence in future. A child will do his work neatly if each time he does so and his mother/teacher lets him to know as to how much she appreciates his efforts. Punishment is a consequence following a behaviour that is



designed to decrease the future occurrence. Adolescents are dependent primarily on their parents for socialization, protection and meeting their needs. Competent parents may tend to produce competent children, and inadequate or rejecting parents may permanently disable their children. According to Dr.J.C.Mafatia (1956) Behaviour problem of children is not a disease but symptoms or reactions caused by emotional disturbance or environmental maladjustments

Despite the importance of adequate parenting practices, such skills are taught only informally, mostly by examples with families. Instructions on parenting and in behavioural principles might help to prevent parental mishandling of children and to promote optimal child developmental. Most parents seek such instructions only after their children have developed troublesome problem behaviours, not as an instructional or as a preventive measure. New directions in the prevention and treatment of children's behaviour problems have included training programmes offered for parents and self-regulation training for children. Behavioural parents training programmes have become popular and proved effective in altering parent –child-interactions and have positive effects on the entire family. Self-regulation programmes have been devised for impulsive aggressive and non-complaint student. For example, when the teacher tells the parents that the student has been absenting school, stealing or in violent activity, parents very often find it difficult to accept this. However, non-acceptance of the behaviour would only increase the problem. Instead, the parents should try to understand why the child had stolen and make the child understand that it is a wrong behaviour or else seek help of a professional. Parent Management Training entails training parents to interact more effectively with their children and use various behaviour principles (e.g. reinforcement, extinction and punishment) to increase prosaic behaviour. It focuses on directly offering positive patterns, reducing prosaic behaviour through systematic



reinforcement. Efficiency of his method depends upon the type of family, intensity of the treatment and several parents and family factors. However, dysfunctional families may produce little or no change. According to Achenbach & Edelbrock, 1978; Hinshaw, 1992; "Externalising behavioural problems are those which can be characterized by insufficient control of emotions and impulses, which result in aggressive, disruptive behaviour, defiance, temper tantrums, impulsive hyperactive behaviour."

However, the primary task of the teacher with behaviour problems is to teach them improved social skills-helping students replace there maladaptive behaviours with more socially appropriate responses. This is often a difficult and demanding task, particularly when the teacher seldom or ever is known of all the factors that affect the students behaviour. On the top of this, there are sometimes a host of contributing factors over which the teacher can exert little or no control (for instance, the delinquent friends with whom the student associates after school). In this context the role of school system as a whole and school teacher in a particular requires a re-examination of the issues in order to promote mental health of school going children. Appropriate strategies are to be implemented and executed to reap the benefits of education. Such an approach helps to prevent the future assurance of delinquency, truancy, crime and other maladaptive behaviour. In Indian children from nearly 40 per cent of the over 800 million population (Malavika Kapur), (1995), among which majority are in the school going age group, behavioural problem have been a constant factor in the school environment for centuries. Recently, as the disruptiveness is impeding the learning and safety within the school environment, the problem has begun to receive more attention. The lack of discipline encourages students to act with little or no fear of consequences.



The following reading will discuss research based concern of behavioural problems and theorist views on children's developmental stages. It will illustrate some of the current instructional strategies, along with those from researchers' implementation of character education and improving student behaviour. The lack of positive character being effectively enforced within the school, and mostly absent in the home, the school environment is becoming a challenge. On a regular basis, teachers are forced to deal with disruptive behaviour in the classrooms that takes away from their teaching time.

Behavioural problems among adolescents are the social offences committed by a young person, below the age of eighteen for a number of times. From socio-cultural point of view, it is pattern of adjustment that deviates from the code of conduct the society is attempting to enforce. Signs of behaviour problems of Psychological abnormality are by and large exaggerations defects handicapping combination of behavioural patterns common to all children. Behavioural disorders tend to occur in at least two of the following settings: home, school, or social situations. Youngsters in this generation are having a difficult time as they lack role models around them. There is a need to change perceptions of older generations and focus on causes behind the behaviour which is problematic. Behaviour which is socially unacceptable is problem behaviour and is a challenge to modern society. The family is the first and long lasting context for development. It is a primary social unit of every culture. In India the family rather than individual constitute as the unit of social system. The relationships in a family are complex of varying degrees of intensity and myriad in nature.

Senior Secondary students are transitional stages between childhood and adulthood, transition from a state of total dependence to full independence. Problems of adolescents need special considerations due to their special characteristics. Much problematic behaviour that



characterizes maladjustment or emotional disturbance is relatively common in adolescents.

The research believes that through character education, students will grow into nature and respectful individuals thinking about their actions before hand and have the ability to resolve problems in an appropriate manner.

FAMILY CLIMATE

The literal meaning of the word “family” is ‘the set of relations’ specifically parents and children. It is the institution of relationships.

According to Devis’ “Family is a group of persons, relations to consanguinity and who are therefore, kin to one another.”

According to Dinkmeyer “Family is the major environmental influence and remains throughout the life as the most pervasive of all the influences.”

Literal meaning of the word “climate” is ‘prevailing trends of opinion’ and ‘weather conditions of an area.

Oxford Advanced Learner’s Dictionary of current English (1947): “Climate refers to general attitude of people to an aspect of life, policy etc.”

Good(1945) has described family climate as term designating all the objects, forces and conditions that affect the individual through such stimuli as he is able to receive.

Uniyal and Beena (1989): define family climate as an interpersonal relationship between the parents and the child .It includes the parents’ attitudes towards the child relative to freedom verses rejection, trust verses distrust, warmth verses coldness, partiality verses fairness, expectation verses hopelessness, open communication verses controlled communication. It is also suggested that the development of particular



characteristic is related to the subject of the set of the environmental forces.

Types of Family Climate

- (1) Authoritarian, dominant and over protected.
- (2) Democratic, permissive and accepting.
- (3) Laissez fair cum submission to child.

Authoritarian, dominant and protected:

In this type of climate, the parents dominate and direct the child in all fronts .The parents decide on all issues of child's life. They make personal criticism, assume all responsibilities, initiate all activities, define goals, impose them on child and maintain wide social distance from children.

Democratic, permissive and accepting:

In this type of climate, the family members share close relationships with children, ask for contributions and encourage group initiatives.

Laissez fair cum submission to child:

This type of climate is in contrast to the authoritarian setup. The parents operate as an observer in the family, make no attempts to regulate or orient child's ideas. A child who gets an adequate dose of psychological security at home has every chance to grow into sturdy, cheerful, cooperative and useful adult.

So this family climate stands for all those circumstance, which are asserting their influence on the child since conception till death. Favourable or unfavourable family climate moulds the behaviour, personality and attitude, level of aspiration, aptitude, social maturity and modernity of the child. The family climate three dimensions:

- 1. Relationship Dimension:** Cohesion, conflict and expressiveness.



2. **Personal Growth Dimension:** Independence, cultural orientation, active recreational, orientation and moral religious emphasis.
3. **System Maintenance Dimension:** Dimension organization and control.

After having knowledge of both the variables of the study now we have idea of fixing objectives of the study. Through the knowledge of both variables now we can review the related literature and can fix our aims and objectives of the study.

Family climate plays a significant role towards modernization. Family climate has great impact on child. As on the bank of sea a shell lies and when rain comes in its contact it becomes a precious pearl, in the same way the good home can make a normal child well adjusted and self confident. It has to play a vital role in the rise or fall in the level of modernization of the person, which is complex aspect of our life. No human being is born with set attitude or set values. Values are transmitted by the parents, grandparents to prepare a child to be accepted in a society. It has been observed and experienced that family climate has a bearing upon ability, interest, achievements and attitude progress of a child. A better family background provides stimulating atmosphere to him, He gets the opportunity to explore and converse with parents and other family members who encourages his experiments and curiosity. It provides varied social experiences which help in personality development through a rich variety of experiences, through discussion, story – telling and other activities. School climate is based on patterns of people's experiences of school life and reflected norms, goals, values, interpersonal relationship, teaching and learning practices and organizational structures.



REVIEW OF RELATED LITERATURE AND HYPOTHESES

Henriesson, Lisbeth and Rydell, Ann- Margert(2000) conducted study on elementary school children with behaviour problems, teacher-child relations. The teacher relations and self-perception of children with externalizing and internalizing behaviour problems and a non problematic group were studied prospectively and found that children with externalizing problems had more conflicts with teachers and more negative attitudes in teacher relationships and a less positive self-perception, than did untroubled children. Children with internalizing problems had more dependent and conflictual teacher relationships than did untroubled children.

Saadeh, Jawdat and Zyada, Ismael Abu (2001) conducted study on behavioural problems of Palestinian children at the lower basic school stages of item questionnaire has been developed by the researchers to measure children behavioural problems and found that there were no statistical differences between behavioural problem of pupils according to the educational system and according to the class level first, second, third and fourth stage.

Ka Wai Lai, Catherine Mc-Chang (2001) the prevalence of suicidal ideation and its relation with perceived parenting treatment and family climate was examined in 120 Hong Kong students aged 15-19 years 52% of the participants reported suicidal ideation. Suicidal ideation was found to be significantly associated with perceived authoritarian parenting, low parental warmth, high maternal over control, negative child rearing practices and negative family climate.

Khosla (2002) Conducted a study on "Well being in relationship to family environment of Adolescence" and found that there existed a positive and significant relationship between well being and family climate of adolescents.



Anderssona, Gerhard and Gerdinb, Bengt (2003) conducted study on social competence and behaviour problems in burnt children. Parents of 44 children aged 7-12 years were asked to complete a questionnaire booklet including the children's behaviour questionnaire and the social competence inventory. Results showed that the burned children were rated by their parents as showing lesser degrees of social initiative group. Teachers rated the burnt injured children as having less prosaic orientation, more externalising problems, and more concentration problems.

Mason, W Alex and Kosterman, Rick (2004) conducted a study on predicting depression social phobia and violence in early adulthood from childhood behaviour problems. This study examined childhood behaviour problems at ages 10 and 11 years as predictors of young adult depression social phobia and violence at age 21 years and found that relatively few childhood behavioural problems were nearly four times more likely to experience a depressive episode in adulthood.

Thomas, Duane E. (2006) conducted the study on The impact of classroom aggression on the development of aggressive behaviour problems among children. This study took a longitudinal sample of 4,907 children. Analyses revealed that African American children attending large, urban schools were more likely exposed to high-aggressive classroom contexts and showed higher levels of aggressive behaviour.

Woo B S C. Ng T P. Fung D S S. Chan Y P, Koh J B K, Cai Y (2007), Conducted study on emotional and behavioural problems in Singaporean children based on parents, teacher and child reports. Community sample of Singaporean children aged 6-12 years were taken and parent, teacher and child reports were studied and found that there was higher prevalence of emotional and behavioural problems by child reports. According to parent reports, children exhibit higher rates of



internalising problems as compared to externalising problems. Teacher reports revealed children exhibit higher externalising problems than internalising problems.

Sullivan (2008) conducted a study on childhood emotional and behavioural problems and prediction of delinquency and found that early identification of problems can be effectively used to predict delinquent behaviour and behavioural problems like violent, drug and status offenses are significant predictors in the overall delinquency and property offense models.

Joseph, Asha and George, Remith (2009), conducted the study on behavioural problems among the elementary school students and teachers relationship. The study have been attempted to identify the behavioural problems among elementary school students and found that children with externalizing problems had more conflicts with teachers.

Parker, David C. And Nelson, Jenifer S. (2010), conducted a study on comparison of correlates of classroom behaviour problems in schools with and without a school- wide character education program. The current study examined the relationship between variables that affect classroom behaviour and observed behaviour in schools with and without a theoretically based character education program. Results showed a weaker relationship between class size, and behaviour problems within the character education schools than in control schools.

Besides the review of related literature revealed that such a study has not been conducted in the past. Therefore, the researcher decided to conduct the present study.



NEED AND IMPORTANCE OF THE STUDY

Behavioural Problems play a major role in student's life. Teachers have a right to convey information to parents about child. The parents should be work cooperatively to develop desirable behaviour in children. So these children gave one best of society. These children suffering from various problem like depuration, anxiety and stress. These children cannot concentrate on their routine work as well as study also. Sometimes they feel very aggressive. They cannot cooperate with others as well as they cannot attend the society function also. These children have a communication level very decreased. When the parents of these children aware about their problems then following some strategies to capping with behavioural problems.

Family is the cradle of a child in which the child is nursed and brought up. It is the nursery of the future of the child. Family climate refers to the climate prevailing in home which varies from culture to culture, society to society, family to family. It is a well known fact that home is the most important place where a child inhales his/her first programme of love, care, empathy through playful learning activities. It is the condition prevailing at one's home, which determine modification in the development of one's home, which determine modification in the development of one's life.

Today in the age of technology, the life patterns of people are immensely influenced. People have become materialistic. Climate of the families is deteriorating rapidly with very rapid pace of material world. Parents remain busy in securing the economic condition of their children for future life and children too are being treated as machines to perform better and better in academic field. Much emphasis is given on the development of intelligence quotient. Emotional quotient of children is not given due attention.



The family is said to be the first school of the child that make him ready for the formal schooling. It is the family climate of the child, which plays a dominant role in shaping the educational life of the child. Parents, siblings and all other members of the family play their respective roles in the academic achievements of the child.

OBJECTIVES OF THE STUDY

1. To study the difference in behavioural problems of Rural and Urban Senior Secondary school students.
2. To study the difference in behavioural problems of Boys and Girls Senior Secondary school students.
3. To study the difference in Family Climate of Rural and Urban Senior Secondary school students.
4. To study the difference in family climate of Boys and Girls Senior Secondary school students.
5. To find out the relationship between behavioural problems and Family Climate of Senior Secondary school students.

HYPOTHESES OF THE STUDY

1. There exists no significant difference in the behavioural problems of rural and Urban Senior Secondary school students.
2. There exists no significant difference in behavioural problems of boys and girls Senior Secondary school students.
3. There exists no significant difference in family climate of rural and urban Senior Secondary school students.
4. There exists no significant difference in family climate of boys and girls Senior Secondary school students.
5. There exists significant relationship between behaviour problems and family climate of Senior Secondary school students.

DELIMITATIONS OF THE STUDY

1. The study was delimited to 200 students.



2. The present study was restricted to senior secondary school students.
3. The present study was confined to Ludhiana District only.

SAMPE OF THE STUDY

Data was collected randomly from 200 senior school students (100 boys and 100 girls) of Ludhiana district out of which 100 students were from urban area and 100 students were from rural area.

TOOLS USED

Following tool was used in the present study

1. Behavioural Problem Scale by;

Problem Behaviour check-List by Vimala Veeraraghavan, and Archana Dogra (2002).

2. Family Climate Scale by;

Dr. Beena Shah (Bareilly) (1971).

STATISTICAL TECHNIQUES USED

Mean, Median, Mode, Standard Deviation, Correlation, t-test was used.

ANALYSIS AND INTERPRETATION:

In educational research the step that comes next to the collection of data is the analysis and interpretation of collected data. It is essential that data collected should be elicited systematically, classified and tabulated scientifically, interpreted intelligently and concluded rationally. This section is the heart of research because it gives concise picture of the data .In other words; it gives tongue to the otherwise mute data. It involves breaking down the existing complex factors into simple facts and putting the parts together in new arrangements for purpose of interpretation. Analysis helps studying the data in organized order to discover inherent facts. It also helps the researcher to develop



an alert, flexible and open mind to the study undertaken. Statistical techniques have contributed greatly in gathering, organizing, analyzing and interpreting numerical data. The processing of numerical data through statistical techniques calls for competence in the use of statistical methods and for understanding of concepts that underline their development and application.

Interpretation means an adequate exposition of the true meaning of the material presented in terms of the purpose of the study being reported and of the chapter and the section of topic involved. The data collected is meaningless unless analyzed and interpreted properly. The data includes the figures, rating scales, checklists and other information collected from experiments, surveys or from descriptive studies. They are not valid, reliable, and adequate unless they are carefully edited, systematically classified or categorized, scientifically analyzed, manipulated, intellectually interpreted. In order to visualize the nature of score distribution of data collected, numerical determinants of normality like mean, median, mode, S.D, t-test are worked out. The present study was undertaken with purpose to study behavioural problems of Senior Secondary School Students. The raw data for study was obtained with help of survey. In order to search the data for meaningful purpose and to test hypothesis, the data was analyzed with help of various statistical techniques. An attempt has been made to relate outcome of analysis to be framed so as to arrive at a meaningful conclusion.

Table-1 Significance of difference in the behavioural problems of rural and urban Senior Secondary School Students

Category	Number	Mean	S.D.	t-ratio
Rural	100	107.85	12.51373	0.206 (ns)
Urban	100	110.19	13.93107	

ns - Not significant at 0.05 level and 0.01 level

Table 1 indicates the significance of difference in behavioural problems of rural and urban Senior Secondary School Students.

Mean value and Standard deviation of behavioural problems of rural Senior Secondary School Students is 107.85 and 12.51 respectively. Mean value and Standard deviation of behavioural problems of urban Senior Secondary School Students is 110.19 and 13.93 respectively. Further the calculated t-value is 0.206, which is less than the table value of 1.96 at 0.05 level of significance. Further the calculated t-value is 0.206, which is less than the table value of 2.58 at 0.01 level of significance. Thus it is concluded that behavioural problem of rural and urban students at Senior Secondary School Students do not differ significantly from each other.

Hence, hypothesis which states that 'There exists no significant difference in the behavioural problems of rural and urban students at Senior Secondary School Students' is accepted.

Bar graph showing distribution of behavioural problems of rural and urban Senior Secondary School Students

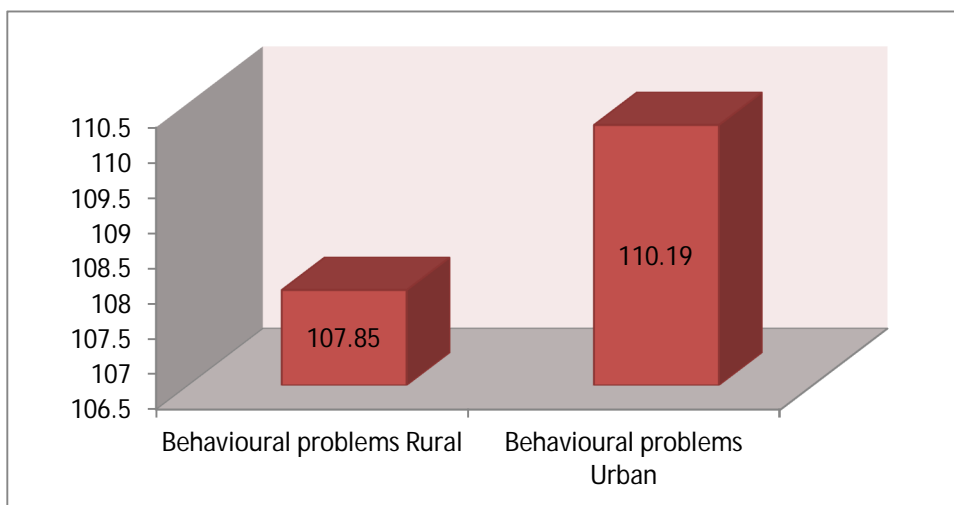




Table 2 Significance of difference in behavioural problems of boys and girl Senior Secondary School Students

Category	Number	Mean	S.D.	t-ratio
Boys	100	107.26	13.54	0.041 (ns)
Girls	100	110.78	12.800	

ns – not significant at 0.05 level and 0.01 level

Table 2 indicates the significance of difference in behavioural problems of boys and girls Senior Secondary School Students.

Mean value and Standard deviation of behavioural problems of boys' Senior Secondary School Students is 107.26 and 13.54 respectively. Mean value and Standard deviation of behavioural problems of girls Senior Secondary School Students is 110.78 and 12.80 respectively. Further the calculated t-value is 0.041, which is less than the table value of 1.96 at 0.05 level of significance. Further the calculated t-value is 0.041, which is less than the table value of 2.58 at 0.01 level of significance. Thus it is concluded that behavioural problems of boys and girls students at Senior Secondary School Students do not differ significantly from each other .

Hence, hypothesis which states that 'There exists no significant difference in the behavioural problems of boys and girls students at Senior Secondary School Students' is accepted.

Bar graph showing distribution of behavioural problems of boys and girls Senior Secondary School Students

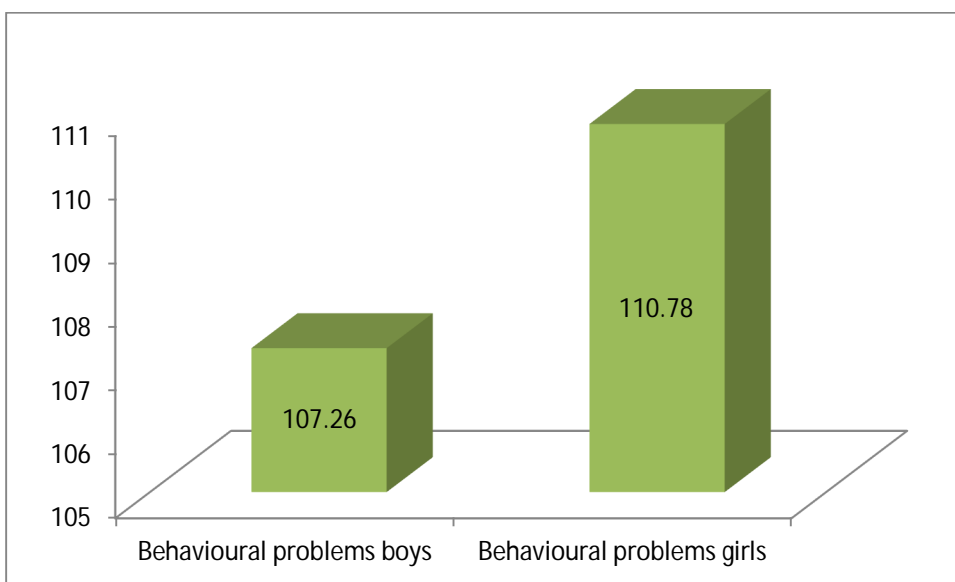


Table 3 Significance of difference in the Family Climate of rural and urban Senior Secondary School Students

Category	Number	Mean	S.D.	t-ratio
Urban	50	111.04	11.7	0.842 (ns)
Rural	50	110.52	13.93	

ns - Not significant at 0.05 level and 0.01 level

Table 3 indicates the significance of difference in Family Climate of rural and urban Senior Secondary School Students.

Mean value and Standard deviation of Family Climate of urban Senior Secondary School Students is 111.04 and 11.7 respectively. Mean value and Standard deviation of Family Climate of rural Senior Secondary School Students is 110.52 and 13.93 respectively.

Further the calculated t-value is 0.84, which is less than the table value of 1.96 at 0.05 level of significance.

Further the calculated t-value is 0.84, which is less than the table value of 2.58 at 0.01 level of significance.

Thus it is concluded that Family Climate of rural and urban schools at Senior Secondary School Students do not differ significantly from each other .

Hence, hypothesis which states that 'There exists no significant difference in the Family Climate of rural and urban schools at Senior Secondary School Students' is accepted.

Bar graph showing distribution of family climate of rural and urban Senior Secondary School Students

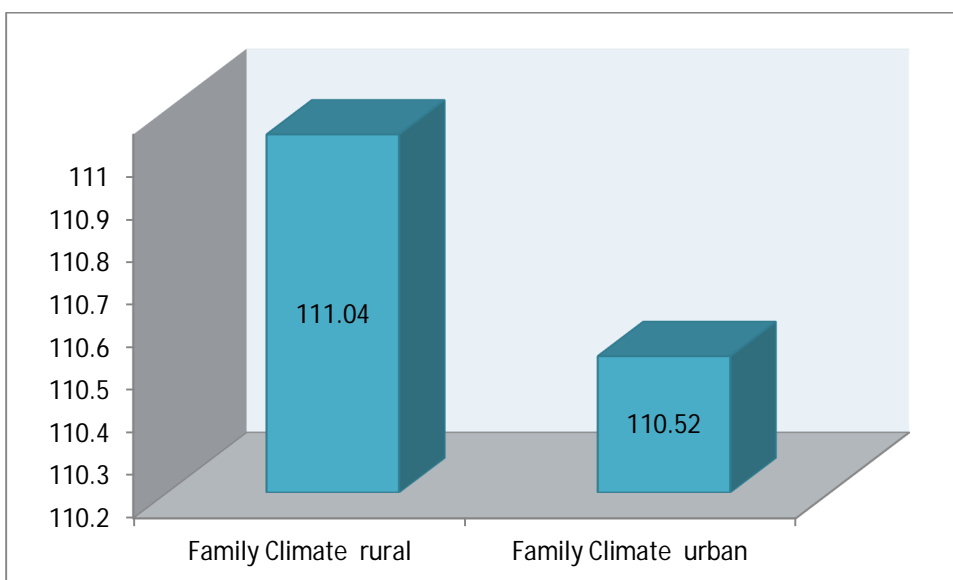


Table 4 Significance of difference in the Family Climate of Boys and Girls Senior Secondary School Students

Category	Number	Mean	S.D.	t-ratio
Boys	50	110.04	11.8	0.87 (ns)
Girls	50	109.52	13.20	

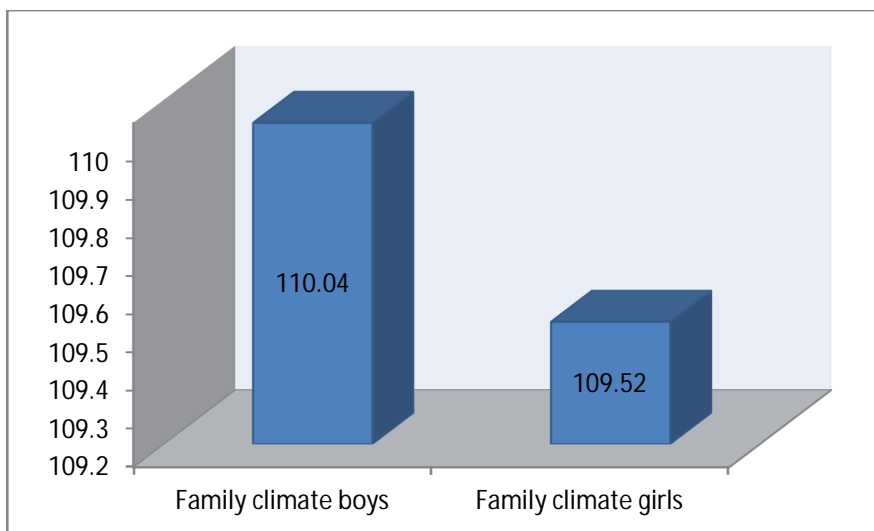
ns - Not significant at 0.05 level and 0.01 level

Table 4 indicates the significance mean difference in family climate of Boys and Girls Senior Secondary School Students.

Mean value and Standard deviation of Family Climate of Boys and Girls Senior Secondary School Students is 110.04 and 11.8 respectively. Mean value and Standard deviation of Family Climate of Boys and Girls Senior Secondary School Students is 109.52 and 13.20 respectively. Further the calculated t-value is 0.87, which is less than the table value of 1.96 at 0.05 level of significance. Further the calculated t-value is 0.87, which is less than the table value of 2.58 at 0.01 level of significance. Thus it is concluded that Family Climate of Boys and Girls at Senior Secondary School Students do not differ significantly from each other .

Hence, hypothesis which states that 'There exists no significant difference in the Family Climate of Boys and Girls at Senior Secondary School Students' is accepted.

Bar graph showing distribution of Family Climate of Boys and Girls Senior Secondary School Students





The Fifth objective was to study the relationship between the Behavioural Problems and Family Climate of Senior Secondary School Students. The data related to this objective was analysed with the help of Pearson's Product Moment Correlation. Pearson's Correlation was calculated between the Behavioural Problems and Family Climate of Senior Secondary School Students. The results are given in the Table .4.5

Table 5: Summary of Correlation between Behavioural Problems and Family Climate of Senior Secondary School Students.

Variable	N.	r.
Behavioural Problem	100	0.758
Family Climate	100	

From table 5 it is found that the coefficient of correlation between Behavioural Problems and Family Climate of Senior Secondary School Students is 0.758, which is significant at 0.01 levels. In this context, the null hypothesis, namely, "There exists significant relationship between Behavioural Problems and Family Climate of Senior Secondary School Students.", is rejected. The results indicated that there was a strong positive correlation Behavioural Problems and Family Climate of Senior Secondary School Students.

CONCLUSION

Conclusion provides a finishing touch and review to the whole of critical work. In the present study the investigator has tried to find out the behavioural problems among senior secondary school students in relation to their family climate. For this 200 senior secondary students



were taken as a sample. The present chapter is a recapitulation of the study and the conclusion drawn on the basis of this study:-

1. Rural and Urban senior secondary school students differ significantly from each other in their behavioural problems.
2. Behavioural problems of rural senior secondary school students are less than the behavioural problems of urban senior secondary school students.
3. Behavioural problems of boy's senior secondary school students are less than the behavioural problems of Girls senior secondary school students.
4. Rural and Urban senior secondary school students differ in their family climate.
5. Family climate of rural senior secondary school students is less than urban senior secondary school students.
6. Family climate of boy's senior secondary school students is higher than girls senior secondary school students.
7. Significant relationship has been found between behavioural problems and family climate of senior secondary school students.

EDUCATIONAL IMPLICATIONS

1. Finding the present study will help the parents, teachers, administrators and guidance workers to prepare themselves to meet the needs of the students.
2. The result of present study may be discussed in seminars, workshops, refresher courses organized for teachers, parent and administrators for further reforms.
3. The study also reveals that there exists significant relationship between behavioural problems and family climate of senior secondary school students.



SUGGESTIONS FOR FURTHER RESEARCH

1. In the present study, investigator has taken 200 students as sample. This sample can be increased in further study.
2. A comparative study of behavioural problems and family climate of senior secondary students may be conducted at higher level.
3. Areas of the study may be increased.
4. Both the variables of the present study may be studied in relation to some other variable.

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OF PHILOSOPHICAL PROPINQUITY AND LITERARY DIVERGENCES: A STUDY OF EXISTENTIAL STRAIN IN PAUL AUSTER'S *GHOSTS*(1986)

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There is no better example of Auster's inclinations towards the lack of sense and order in human existence than in the second part of *The New York Trilogy*, i.e., *Ghosts*. In this novella, Auster traces the development of the absurd from order, the deliverance of chaos from sense, and the emergence of an existence that is as much irrational as the world it is destined to spend its days in. *Ghosts* is Auster's prerogative that there is essentially no reason or logic behind life and there is no meaning or purpose to existence at all. It is merely a journey that has no beginning and no destination, and in that it is simply an expedition from one incumbency of nothingness to another. In addition, there is a sense of temporal distortion, as time never seems to move on at all, and appears to be at once standing still and moving in a loop.

In *Ghosts*, the characters have cryptic names that seem on a superficial level to be connected to each other and appear to impart some sort of coherence and comprehension to the narrative, but are in fact completely random and have been placed on a focus only for the sake of creating this illusion. Blue, a disciple of Brown, is a detective who spies Black for his client, White. The exact location and time is given but as the story progresses these facts paradoxically represent a void and timelessness.

It is February 3, 1947. Little does Blue know, of course, that the case will go on for years. But the present is no



less dark than the past, and its mystery is equal to anything the future might hold. Such is the way of the world: one step at a time, one word and then the next. (134)

The novella has no plot or story in the conventional sense, and there is no action at all. Blue, the private eye, is hired by White to investigate a man named Black but that is exactly where the action ends. Blue in the case gets trapped by spying such a man who does nothing but reads and writes. At one point in the novella, Blue while keeping surveillance on Black, realises his predicament: "There is no story, no plot, no action – nothing but a man sitting alone in a room and writing a book" (167). There is no movement in the novella till the climax when Blue almost kills Black, thereby ending their brief association together, but without any kind of explanation as to the nature and cause of things that took place in the novella.

Auster lays emphasis on the absurd nature of existence and all that it further implies in this context by depicting Black as an individual who exists solely for following a mundane and monotonous routine without any apparent meaning to what he does. The lack of purpose of life beyond the cycle of life and death is shown as the apparent lack of any desire of Black to perform any action whatsoever apart from the pointless routine that he already follows. The purposelessness to life is shown in the character of Blue himself, as he is hired to watch Black without any indication as to what steps he has to follow in the investigation apart from the insipid scrutinization of Black's time table. At the same time, the failure of man to succumb to such a fate, and the questioning spirit that resides in the heart of man to render some sense into the seemingly chaotic world is depicted by the frustration that Blue encounters while performing his allotted task, and finally in his rebellion, when he confronts Black and almost kills him.



Jean Paul Sartre, in his lecture, "Existentialism is a Humanism" argues that everything happens to every man as though the whole mankind had its focus on it; in such a condition he cannot escape from a sense of complete responsibility and hence feels anguish. For Auster, not only does life lack any definite purpose or meaning, but in fact this apparent lack of intent brings about destruction of both the self and the microcosm which the self builds around itself. Auster here not only hints at the permeation of existential angst into the lack of coherence of mortality, but also portrays it as the only way through which this anxiety can be resolved.

Auster presents in *Ghosts* an overview of the freedom that existential thought grants to an individual, and points out the implications of such uninhibited freedom. Blue is unrestricted in any way and proceeds as he pleases in pursuing the case; a sense of anguish traps him. Several times he thinks of calling future Mrs. Blue but he doesn't make it. Sartre points in *Being and Nothingness*, "Anguish is fear of ourselves, fear of our own freedom" (128). In spite of knowing his predicament and futility of the case, Blue writes his report weekly about Black. Blue is unrestricted in any way and proceeds as he pleases in pursuing the case. In fact, it is also by his own choice that he takes up the case in the first place, and when he finally grows tired of the little game and comes face to face with Black it is also of his own accord and has nothing to do with any other power other than and outside himself. With it, comes a sense of abandonment. There is nothing to assist or help him in this journey. There is nothing to show him the way, no light to follow that will lead him out of the darkness. Looking through his window towards Black, he realizes his loneliness and aimlessness. He doesn't have anything to depend upon and is "alone and free, his own man at last" (Auster 183). But this freedom is closely linked to the meaninglessness of his existence, as while he has the power to anything he pleases, this power is pointless as there is nothing



for him to do, as there is no rationality in either the events that happen to him or those of which he is an active participant. This pointlessness renders any action fruitless, as there is nothing to achieve in any case.

At first Blue is optimistic and hopeful about this case, as he is with any other job that comes his way. But once the novelty wears off, he falls prey to the hopelessness that subjugates him, of being trapped in a time warp where a monotonous repetition is efficaciously precarious, and nothing happens except a dull fabrication of facsimiles. This freedom brings with itself another predicament, that of responsibility. Sartre advocates in "Existentialism is a Humanism":

The first effect of existentialism is that it puts every man in possession of himself as he is, and places the entire responsibility for his existence squarely upon his own shoulders. And, when we say that man is responsible for himself, we do not mean that he is responsible only for his own individuality, but that he is responsible for all men... in choosing for himself, he chooses for all men. (5)

Blue, himself, is responsible for his thoughts and actions. He is delegated with complete control over his life, and this not only puts a subtle but gradual pressure on him, isolating and cornering him into a recalcitrant position, but also takes away from him any comfort or relief that might ensue out of appropriation of one's fate into the hands of another entity. Blue's descent into this gradual quagmire of self reliance turns into self destruction as he is not only unable to come to terms with this vast and unfathomable weight upon his shoulders, but also fails to understand the true nature of this dual agglomeration of freedom and responsibility. Blue is so deeply disoriented by this unconstrained carte blanche that he fails to realize its true potential, to the extent that he is unable to comprehend its connotations. During his pursuit of Black in the investigation of his case, he fails to realize that



he is free all the while to just walk away from it all. He is not bound to pursue the case, and since his obligation is by no means greater than his sanity, or even his existence, he can just leave the case behind and move on with his life. But he is unable to do that, and he becomes obsessed with the case, leading up to a confrontation and murderous assault on his subject. He becomes trapped in the microcosm that he himself had conjured up. He is thus caught unrelentingly in the midst of an absurdist existence, and the only means of escape is death, implying thereby that freedom and responsibility are in fact the two faces of a double edged sword, the only possible release from both being release from life itself. Madeline Sorapure puts it:

Responsibility is clearly a virtue in Auster's writing, but his characters continually face the question of how to act responsibly and ethically in a situation that is futile, when choices are ambiguous or misleading, when one knows in advance that the project one undertakes will surely fail (Sorapure 21).

Further, the stagnant state of affairs that Blue finds himself in facilitates his descent into something akin to existential anguish and angst, and Blue increasingly becomes a victim to absolute despondency, where he is unable to perceive a way out of the affliction that has incarcerated him. Blue becomes frustrated when he is neither able to make sense out of the situation that he has condemned himself to, nor able to find an escape route to preserve what is left of his life: "... he begins to lose the sense of who he is. Loneliness envelops him, shuts him in, and with it comes a terror worse than anything he has ever known" (Auster154). Blue acquires what Existential philosophy terms as "awareness" of the lack of a purpose, meaning or any mode of rationality to his existence, and hence becomes more and more anxious, until the pressure becomes so cumbrous that he is rendered catatonic, and instead of contriving stratagems to ensconce himself on a rubric of



lucidity, he lets himself regress into lacunae of desolation. He gets imprisoned within the walls of his own helplessness, and coupled with the ruminant pensiveness that grows from his increasingly isolated state, he begins to dread his very existence, and gradually realizes that the only expediency that is in his hands is a form of nihilism, a sort of personal anarchy, where he must abandon all aspirations to sense and rationality, and willingly embrace the nothingness that becomes inherent to his sustenance.

Paul Auster's *Ghosts* is an introspective and curious description of the nothingness and absurdity that hides beneath the facade of existence. His characters get imprisoned within the walls of their own helplessness, and coupled with the ruminant pensiveness that grows from their increasingly isolated state, they begin to dread their very existence, and gradually realize that the only expediency that is in their hands is a sort of personal anarchy, where they must abandon all aspirations to sense and rationality, and willingly embrace the nothingness that becomes inherent to their sustenance. For Auster, reality does not exist, but is merely a projection of the illusion of logic that permeates human life out of the human necessity to attempt to define in clear terms and provide an explanation to events and incidents that have no inherent logic or reason of their own.

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SOCIAL MEDIA FOR EDUCATIONAL DEVELOPMENT

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Preamble

In the new millennium social media have emerged as the most popular media of communication. There are several factors which have contributed to this rapid growth and development of social media. Prominent among them include technological factors (increased broadband availability, the improvement of software tools and the development of more powerful computers and mobile devices), social factors (rapid uptake of social media by younger age groups), economic factors (increasing affordability of computers and software and growing commercial interest the social media sites) and political factors (increasing political mobilization and several political changes across the world). The world has witnessed a shift in the focus of Web applications towards social interaction, collaboration and networking. This development has also influenced education. Social media application has become a new way of life in the field of education. Scholars and technocrats had identified the ways and means for the inclusion of various social media applications in the learning process in higher education. The tools range from general-purpose tools for the generic community of interest to highly specialized tools for the support



of learning in higher educational environment. The application of social media in higher education is examined in this article on the basis of qualitative research method.

Concept of Social Media

According to the Oxford Dictionary, a 'social network' is a dedicated website or other application that enables users to communicate with each other by posting information, comments, messages, images, etc. A social networking service is a platform to build social networks or social relations among people who share similar interests, activities, backgrounds or real-life connections. A social network service consists of a representation of each user and provides various services to the mankind. The social network sites are web-based services that allow individuals to create a public profile, create a list of users with whom to share connections, and view and cross the connections within the system. The online community services are sometimes considered a social network service, though in a broader sense, social network service usually means an individual-centered service whereas online community services are group-centered. Social networking sites allow users to share ideas, pictures, posts, activities, events, and interests with people in their network.

Scholars have examined the nature and diversity of social media platforms and offered various definitions. Drury (2008:08) defines social media as —online resources that people use to share content: video, photos, images, text, ideas, insight, humor, opinion, gossip, news. The scholar has emphasized the social media behavior of people. Dykeman (2008:09) defined social media as the means for any person to: publish digital, creative content; provide and obtain real-time feedback via online discussions, commentary and evaluations; and incorporate changes or corrections to the original content. The scholar



has highlighted the features of social media. Marchese (2007:24) distinguished social media from traditional media by stating that social media is not the media itself, but the system of discovery, distribution, consumption and conversation surrounding the media.

Safko and Brake (2009:29) considered social media as —activities, practices, and behaviors among communities of people who gather online to share information, knowledge, and opinions using conversational media. Conversational media are Web-based applications that make possible for one to create and easily transmit content in the form of words, pictures, videos, and audios. In general, social media can be understood as online platforms for the interaction, collaboration, and creating/sharing of various types of digital contents Eisenberg (2008:10) opined that social media allow people to actively engage in a communication process not only as information receivers but also as message creators. The online applications are designed to facilitate information sharing, knowledge distribution, and opinion exchanges.

The social network sites (SNSs) are increasingly attracting the attention of academic and industry researchers intrigued by their affordances and reach. The term 'social media' refers to the wide range of Internet-based and mobile services that allow users to participate in online exchanges, contribute user-created content or join online communities. The social network sites are commonly defined as web based services that allow individuals to construct a public or semi-public profile within a bounded system, articulate a list of other users with whom they share a connection and view and traverse their list of connections and those made by others within the system by Boyd and Ellison (2007:05) They are commonly viewed as part of the overall Web 2.0 revolution that aimed to enhance creativity, communications, secure information sharing, collaboration and functionality of the Web. The social network sites have attracted millions of users, many of



whom have integrated these sites into their daily practices. The social media enable users to articulate and make visible their social networks.

The social media are indeed the forms of electronic communication through which users create online communities to share information, ideas, personal messages, and other contents. The Wikipedia defines social media as “media for social interaction, using highly accessible and scalable communication techniques. Social media is the use of web-based and mobile technologies to turn communication into interactive dialogue”. The social media platforms enable the interactive web by engaging users to participate in, comment on and create content as means of communicating with their social graph, other users and the public.

Joe Cothrel opines that social media include the channels for user-generated content based on social technologies. Sam Decker describes social media as a digital interaction oriented channels and contents created by and between people. Gini Dietrich states that social media allow people to network, to find people with like interests and to meet people who can become friends or customers. Bryan Eisenberg notes that social media are platforms for interaction and relationships, not content and advertisements. Howard Greenstein remarks that social media are online technologies and practices that people use to share content, opinions, insights, experiences, perspectives and media themselves.

Haythornthwaite (2005:14) writes: “What makes social network sites unique is not that they allow individuals to meet strangers, but rather that they enable users to articulate and make visible their social networks. This can result in connections between individuals that would not otherwise be made, but that is often not the goal, and these meetings are frequently between latent ties who share some offline connection. On many of the large SNSs, participants are not necessarily



networking or looking to meet new people; instead, they are primarily communicating with people who are already a part of their extended social network. To emphasize this articulated social network as a critical organizing feature of these sites, we label them social network sites". Basically, social media facilitate social interaction and participation in modern society.

The social media are the collective of online communications channels dedicated to community-based input, interaction, content-sharing and collaboration. The websites and applications dedicated to forums, micro blogging, social networking, social bookmarking, social curation, and wikis are among the different types of social media. The social media have become an integral part of life online as social websites and applications proliferate. The social media have also become an all pervasive online media which include social components, such as comment fields for users.

The social media are commonly defined as internet or cellular phone based applications and tools to share information among people. Social media includes popular networking websites, like Face book and Twitter; as well as bookmarking sites like Digg or Reddit. The social media also involve blogging and forums and any aspect of an interactive presence which allows individuals to engage in conversations with one another, often as a discussion over a particular blog post, news article, or event. In the present times, people use one form of social media or another primarily online, in order to keep in touch with family or friends; or to either be informed or to inform others about a variety of topics concerning their lives and activities. The social media have made the world too small since the people are able to use cellular phones and social media sites such as Face book to stay up to date on the happenings of their family, friends, and the world in general.



Social Media vs. Social Networks

Social media can be called a strategy and an outlet for broadcasting, while social networking is a tool and a utility for connecting with others. Cohen (2009:06) observes: "The difference is not just semantics but in the features and functions put into these websites by their creators which dictates the way they are to be used." Hartshorn (2010:13) writes: "There are several differences between social media and social networks. The first one could be the definition; social media is still a media which is primarily used to transmit or share information with a broad audience, while social networking is an act of engagement as people with common interests associate together and build relationships through community". Bedell (2010:04) notes: "Indeed, social media is simply a system, a communication channel; it is not a location that you visit. In contrast, social networking is a two-way communication, where conversations are at the core, and through which relationships are developed".

Social networking sites have become an integral part of the lives of people. The study of social networks has received significant interest from researchers in various domains such as psychology, philosophy, education, and lately communication science. The power of new digital technologies in the expansion of academic scholarship is seldom questioned by the scholars. The educational institutions have realized that social networking sites are highly accessible to the young generation of students. The students make use of social networking sites for academic purposes. The various networks and social structure established within social networking sites have facilitated better interaction between the educators and students. The social networking sites have facilitated formation of study groups, promoted research projects and extended academic support for distance and campus based education in modern times.



Social Media and Education

The social media access has reduced the social exclusion of the students in modern times. They have also increased the self-efficacy of the learners. The authenticity and trust must be facilitated to enable confidence in personal security and the learning environment and social network (Liccardi et. al 2007:21). The online social networking (OSN) activities have become more prevalent in higher education around the world. Some universities embedded the use of computers, tablets and other technology channels in their educational setup. Students are spending much time on social media and are considered the largest category that uses such application (Griffith and Liyanage 2008:11).

The lines between the virtual and real world has increasingly blurred for contemporary youth. The media technologies are an important social variable and physical and virtual worlds are psychologically connected. The virtual world serves as a playing ground for developmental issues from the physical world use of technology which can influence educational performance of students positively or adversely. The students who used Internet based social media scored higher on reading skills test and had higher grades as well (Subrahmanyam and Greenfield 2008:31). It may be considered that integrating the use of open Web 2.0 social networking sites into the formal education setting brings with it a need to explore this further. It highlights the need for subject designers and lecturers to put considerable time into planning the use of the Web 2.0 technologies prior to the start of the academic session. It also suggests that lecturers may have to play a considerable technical support role in helping students who are new to such technologies (Lockyer and Patterson 2008:22).



The social media are perceived as the logical extension of traditional communication methods. The social media have attracted the attention of students and youth in India also. The studies have revealed highest levels of usage among younger users in educational institutions and society. The social media have facilitated much quicker and more convenient way to interact in educational and social settings (Neelamalar and Chitra 2009:26). Studies have reported that students learn in new ways using social media and that educators should embrace these new platforms.

The use of social networks as a tool supporting activities deemed important for the purpose of educational institutions, instructors, and students. The social media provide the users with a way of maintaining and strengthening social ties, which can be beneficial in both social and academic settings. The higher educational institutions have begun to incorporate a diverse array of digital technologies across their teaching, research and public relations activities. This incorporation of digital technologies has begun to attract discussion in a range of forums. More specifically, calls for academics to use social media tools and platforms have emerged in the past few years.

The students have primarily depended on the web based tools for studying since the resources are freely accessible to them. The social media tools also play a complimentary role in the process of learning. The higher educational institutions are challenged to provide modern systems and methods for supporting studying in social levels if multilevel interaction with students (Al-Rahmi and Othman 2009:03). The Facebook has gained popularity in the college student population since its inception. Significant differences were found between Facebook users and non-users for GPA and study time, with these differences persisting in the undergraduate and graduate student samples. University administrators may consider using Facebook as a



learning tool to enhance academic performance, or find ways to deter recreational Facebook use and promote better time-management skills (Karpinski 2009:19).

The students are also in a better position to publish and present their work to a wide audience through blogs, wikis, or podcasts. The learners benefit from the opportunity to appropriate new ideas, and transform their own understanding through reflection (Dale and Pymm 2009:07). The students are able to publish their work and ideas in a public space for others to view and download. The multimedia files can be shared on file sharing websites such as Flickr, YouTube or Slideshare, and social bookmarking sites which allow users to bookmark certain websites or tag keywords for users with similar interests to peruse (Kaplan and Haenlein 2010:18).

The use of Twitter as enhanced academic engagement of the students and improved their grade point. Twitter can be used as an educational tool to help engage students and to mobilize faculty into a more active and participatory role (Junco and Loken 2010:15). The students have paid greater more attention towards the social networking activities rather than utilizing the time for their studies and this might affect their academic performance adversely. An interesting conclusion has been drawn on the basis of the findings of current study that students are managing their time efficiently and hence, use of SNSs does not harm their academic performance (Ahmed and Qazi 2011:02).

The use of supporting technologies in addition to the primary tools provides evidence of how social technologies have become arguably prevalent in today's classrooms. The social technologies are used to complement the traditional face-to-face teaching delivery. This also indicates that conventional teaching and learning is still relevant



but made more relevant by introducing newer technologies to provide an enriched learning experience for students (Hamid et. al 2011:12).

The study of social networks within a learning domain encompasses the processes of social learning that occurs when a self-selecting group of people who have a common interest in a subject collaborate to share ideas or find solutions (Khan 2012:20). The use of Facebook has resulted in a significant improvement in students' performance in educational institutions. The role of multitasking as a moderator of such relationships, where multitasking and students interest in university would help enhance performance based on Facebook use.

The Nigerian Youths had effectively keyed into the capabilities and potentials of social media, especially, Facebook. It is imperative to recommend and sensitize Nigerian youths to the benefits of using Facebook to access, gather and distribute academic articles, summaries, texts, journals, research findings, etc., that can augment their knowledge level as well as currency in terms of new developments in the different discipline (Adaja and Ayodele 2013:01). The students have improved their grades after using Facebook as a social media. The improvements and value of social network sites was not related to the academic performance but also to the adaptation to the social environment of school (Tuan and Tu 2013:33).

The social media are affordable to the users and they are available to the students for academic use in the class room also. The social media cannot be used judiciously in a large class room. An advantage of increased awareness or appreciation of the complexity of typical observed behaviors in a social learning environment may enhance the academic's ability to manage the tools. The social media are widely used by the students across the globe for personal and academic purposes.



The e-mail was by far the most dominant form of contact, followed by chat and instant-messaging. Users can manage their interactions within their own schedule by choosing when they want to read and respond. Younger students tended to use Facebook more frequently than older students to keep in touch with friends from high school or from their hometown. Social media fulfills different communication needs for different users (Megan and Priscilla 2013:25). The social media have expanded the knowledge of the youth and students have gained the freedom to vent what they like to do on social media. The social media should be expanded and new pages should be created to enhance academic activities to avoid setbacks in the students' academic performance. The environment including parents, teachers and friends should be a good example in order to improve their academic achievement (Kamuh 2014:17).

The social media offer great potential for sharing and disseminating academic scholarship far more widely and rapidly than ever before. They also allow scope for greater transformation of the knowledge. The social media connections also provide academic and emotional support to the students (Lupton 2014:23). There is increasing use of social media by the members of the academic community. They have also facilitated better rapport between the teachers and students. The Ming for teachers, learn central, teacher-street and other sites have fostered academic relationships. There are specific educational sites which have content sharing and rating features. The social networking services can facilitate learning and skill development outside formal learning environments by supporting peer-to-peer learning of knowledge and skills, collaboration, diverse cultural expression; the development of skills valued in the modern workplace and a more empowered conception of citizenship (Omekwu et. al 2014:27).



The social media technologies such as Facebook, twitter, orkut, YouTube, Educational Blog and other web-based social sites makes learning a fun based activity. SNT platform enables all community education such as teachers, parents, and other colleagues, saving on their time by providing them with many tools that include sending learning materials and assessments, setting homework and creating calendars. The advancement of SNT positively impacted on students to use it for betterment of education and enabled e-learning globally. It is imperative to concentrate on how to stop and avoid smartly the misuse of SNT rather trying to stop or avoid use technologies (Kabbur and Savitri 2015:16).

The role of social media in educational development of students has yielded both positive and negative results. The social media sites continue to grow in leaps and bounds in modern society. Many researchers have examined the impact of social media on the lives of students and young generation. The social media are also known for their negative academic implications on the students. The amount of information shared between users of SNS can vary greatly. This information can be collated and data mined for illicit use. Many young people can be victims of sexual predators as well as cyber bullying. At times the appeal of a global stage can lead people into revealing details about themselves which may seem harmless for friends to view, however each user of SNS must be aware of the permissions they set on these sites for public viewing.

In Face Book, most of the permissions set as default enable friends of a user to view everything in a person's profile (Griffith and Liyanage 2008:11). The Facebook has become the most preferred and accessible social network to the young generation of users including the students. The use of Facebook by the academic community has been examined by the scholars. The Facebook has no impact on the grades of the students (Pasek and Hargittai 2009:28). The social media have the



capacity to facilitate collaborative learning in modern times. The misuse or overuse of social media by the students has negative impact (Sponcil and Gitimu 2012:30). The social networks have also affected the academic performance of the students since their attention; time and energy are diverted to other activities. The virtual life of student destructs the concentration of students from education towards other non-academic activities. The government and international cyber jurisdiction should take part and ban these types of websites (Tariq et. al 2012:32).

Conclusion

The world has witnessed a shift in the focus of Web applications towards social interaction, collaboration and networking. By the year 2000, around 100 million people had access to the internet, and it became quite common for people to be engaged socially online. Face book is the number one social media website today and it currently boasts over a billion users. The social media platforms serve multi-purposes and they continue to play a vital role in future. The social network sites (SNSs) are increasingly attracting the attention of academic and industry researchers intrigued by their affordances and reach. Indeed, social media is simply a system, a communication channel; it is not a location that you visit. In contrast, social networking is a two-way communication, where conversations are at the core, and through which relationships are developed. The social media also help in integrating all the parts of the world including subcultures and minority groups who otherwise never get the physical means and space to practice their views and beliefs. The educational institutions have realized that social networking sites are highly accessible to the young generation of students. Some universities embedded the use of computers, tablets and other technology channels in their educational setup. The use of social networking sites has been the focus of a large number of research studies. The teachers, parents



and other stakeholders have expressed grave concern for the well being of the students who spend lot of time on social media including Facebook. The students, teachers, parents and others are required to do serious introspection on the use and abuse of social media by the students in modern times. Scientific and humanitarian approaches are required to better balance the relationship between social media and students. It is imperative to formulate a new education policy on social media applications in educational institutions in order to facilitate healthy personality development and academic excellence among the students.

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A RESEARCH PAPER ON ISSUES & CHALLENGES OF MNP SERVICE IN INDIAN CONTEXT

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1. INTRODUCTION

The much awaited MNP (Mobile Number Portability) finally launched on 20th Jan 2011 in India, empowering mobile phone consumers to change service provider conveniently. Versatile Number Portability (MNP) permits the versatile supporters of hold the current cell telephone number when the endorser changes starting with one access administration supplier (Operator) then onto the next independent of portable innovation or starting with one innovation then onto the next of the same or some other access administration supplier, in an authorized administration region. Versatile Number conveyability (MNP) empowers portable endorsers of progress their administration suppliers or their area without changing their current telephone numbers. On the off chance that the supporters are not fulfilled by the administrations of their administration supplier, they can change their administration supplier while holding the current telephone number. A critical specialized part of executing number convenience is identified with the steering of calls or versatile messages (SMS, MMS) to a number once it is ported to some other system. Convenience advantages endorsers and builds the level of rivalry between administration suppliers, remunerating administration suppliers with the best client administration, system scope, and administration quality. Given the development of telecom administrations in India, and upgraded rivalry in the versatile segment, it is applicable to



consider about the issue of versatile number compactness right now. Administrator convenience both for settled and versatile administrations, and administration transportability have been executed in distinctive parts of the world. It may be imagined that number portability would have the best effect in developing markets when administration request development has facilitated and the business sector structure has turned out to be more think. On the other hand, the choice to present number compactness could be taken well before that. This recommends it is not very ahead of schedule for India to talk about number transportability, so it could be actualized when that the business sector has further extended in the following couple of years. In versatile systems, Number Portability includes just the MSISDN number, and not the IMSI. An endorser who changes to another portable system administrator will be allotted another IMSI (together with another SIM card) while holding his MSISDN. Subsequently Number Portability could influence all functionalities and administrations in versatile systems that depend on the MSISDN number,

e.g. • All mobile terminated calls

- All mobile originated calls
- Short Messages within the Short Message Service (SMS) and MMS
- Prepaid services
- Any service based on MSISDN

The portability information of subscribers resides in a database called NPDB (Number Portability Database). Every operator will have to build a "local portability database" which will download the data from NPDB on a pre defined interval and will be involved in call routing by doing a query to this database for routing information.

2. SERVICE REQUIREMENTS

2.1 Regulatory Before Number Portability can be implemented in a network, there either has to be a general requirement for introduction of Number Portability from the national regulator or a mutual agreement has to be made between network operators and service provider

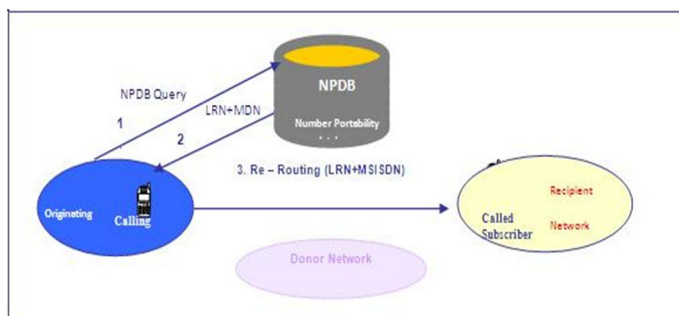


Fig 1: Service requirements for MNP

2.2 Trai Guidelines

- 1) TRAI has recommended mobile to mobile Number Portability within the service area (License Circle) only. The MNP is mandatory for mobile operators of India.
- 2) Subscriber shall approach recipient with a porting request & the Recipient shall approach the Donor for porting process completion via Central clearing house (CCH).
- 3) TRAI recommended Porting Mechanism is a Break before Make (Subscriber service shall be deactivated by the donor operator first & then activated by the Recipient operator) & Porting Duration shall not exceed 3 business days, with a service break Period of less than 2 Hrs.
- 4) In respect of porting charges, only recipient operator shall permit to charge a fee for porting.



- 5) Donor shall not use the ported-out number (Unless Subscriber Chooses to Surrender) & ported number shall be reverted back to the Original Number Range Holder once surrendered by the subscriber. CCH shall govern this activity.
- 6) The recommended solution for the routing of call is All Call Query (ACQ) by switch based on direct routing without the involvement of donor network.
- 7) Licensors shall provide unique location routing number (LRN) to enable routing to ported number. LRN is a 4 digit uniquely identify the operator, circle & technology as well.
- 8) Regarding calls from fixed network to Mobile network, fixed operators, are required to perform MNP query before terminating the call.
- 9) All Mobile Operators are required to connect with both the MCHs via a Number portability gateway.

2.3 Connection to the number database

Generally for Number Portability, there is a need either for a central reference number database (CRDB) or a system of networked databases (similar to the model of HLRs and VLRs in mobile networks). Normally the national regulator or a consortium of national operators decides which of these solutions shall be used in a country. So far, directives for Number Portability are not crossing country boundaries. In order to install and implement.

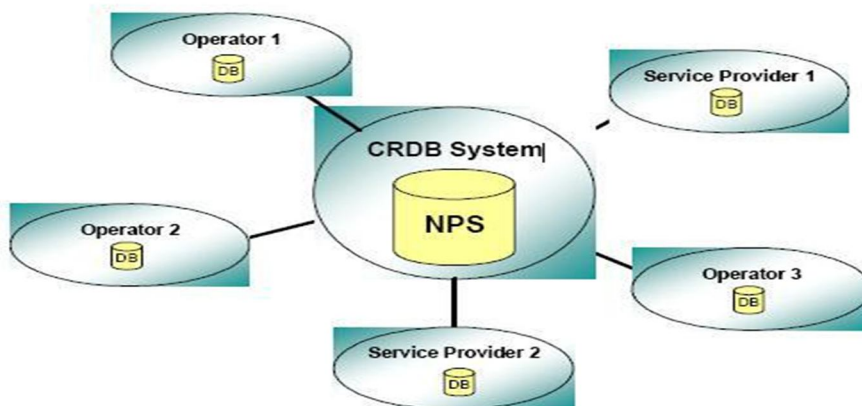


Fig 2: Connection to the number database

Number Portability, the network provider needs an agreement with the provider of the central database and/or the other national operators. This agreement gives access to database updates and the possibility for administrative information exchange with other operators. The incumbent will most likely also offer a solution in each country that other operators and service providers may subscribe to.

2.4 Network Requirements

The switching network needs the ability to route and bill calls to ported numbers based on information stored either directly in the switches or in online databases external to the switch itself, typically some type of IN architecture. A number portability service based on IN makes use of the INAP signaling protocol towards the network provider's switch(es).

It is a requirement that the switches have been equipped with Service Switching Functionality from the switch vendor – including the INAP protocol.

3. MNP IN INDIA- ISSUES AND CHALLENGES

Applicable only for Mobile Numbers : Number Portability is only applicable to Mobile Numbers(GSM & CDMA) not for the Fixed/Land



Line Numbers. Applicable only in intra licensed area : A mobile subscriber can switch from one service provide to another within the same license area. Portability is applicable only in intra-circle; it is not applicable in inter-circle. Applicable irrespective of Technology: Portability is Possible irrespective of Mobile Technology used by Service Provider. A mobile subscriber can change its operator from CDMA to GSM/UMTS and vice-versa. MNPDB query & Routing Method: All call query and direct routing method has been chosen for the MNP in India. MNPDB contains all ported in and ported out numbers. Originating network performs MNPDB query for all originating calls and directly routes to Subscription network. MNP Zones and LSA (Circle)

LRN based routing: DoT has allocated 4 digits unique routing number called LRN (Location Routing Number) to all Mobile Operators for each circle to identify individual network. Post MNP calls (Voice/Non Voice) will be routed on the basis of LRN. Ported numbers are prefixed with a LRN identifying the new service provider for the number. So when MNP database receives a query for a given MSISDN, the data base will return the MSISDN prefixed with the LRN of the MNO to which it (MSISDN) belongs. MNP database always responds to a query with "LRN+B Number". In case of Ported Number LRN belongs to new service provider and in case of Non – Ported Number LRN belongs to same service provider. Delhi circle LRN for different operators as follows: India Terminating International Calls/SMS : ILDOs/IGPs are responsible for MNP dip for the International calls and SMS terminating to Indian subscribers. ILDOs/IGPs supposed to be an originating network for the Indian terminating international calls/SMS. ILDOs/IGPs perform MNP dip and route calls/SMS directly to the subscription network.



MNP ZONES		
S. No.	ZONE 1 – Licensed Service Area	ZONE 2 – Licensed Service Area
1	Gujarat	Andhra Pradesh
2	Haryana	Assam
3	Himachal Pradesh	Bihar
4	Jammu & Kashmir	Karnataka
5	Maharashtra	Kerala
6	Punjab	Madhya Pradesh
7	Rajasthan	North East
8	Uttar Pradesh (E)	Orissa
9	Uttar Pradesh (W)	Tamil Nadu including Chennai
10	Delhi	West Bengal
11	Mumbai	Kolkata

Table 2 Below tables represents LSAs and zones for MNP service.

3.1 ISSUES GOVERNING MNP

The issues regarding MNP relate both the mobile operators as well as the government of India.

A. PRACTICAL APPLICATION BEHIND MNP

Porting mobile number is a complicated process. A lot has to be done behind successfully implementing this process.

Overpriced instrumentation, ascertaining the checks and balances by constituting a third party is required to follow-up these operations



B. WORRIED OPERATORS

The obligatory mobile operators have been in the room for a long time and so the number of dissatisfied customers is in direct proportion. When new companies become a part of the operator space, they have nothing to lose with MNP. Those operators who have been in the scenario from a longer time are worried of losing their customers. Also, the prized phone

Number sequences (ex. 9876543210) can be lost to other operators.

C. CONFINEMENT PERIOD

When a mobile subscriber ports a number, he/she is locked in to the new operator for 3 months (90 days) and if one wishes to change his/her operator again, one has no option but to wait more for 90 days. The government of India has mentioned the MNP within a circle only. So, one cannot maintain the possession of the same mobile number if one moves from one state to another.

D. MOBILE NUMBER IDENTIFICATION

Before the MNP implementation, one could easily identify the mobile operator and its attributes by looking at first few digits of the mobile number. But after the MNP implementation, the problem of identifying the operator will become much obdurate.

3.2. CHALLENGES TO MNP

Cost aspects like raising the standard of the existing networks, software modifications and adjustments, evaluation of effective routing mechanisms are the areas where mobile operators need to concentrate. Operators face tough challenges while operating the MNP. The operator's needs to ascertain that the new technology would be effective in addressing the settlements related to it. Furthermore, in the countries where "circle" concept subsists, the MNP need to unite the difference between local and national portability and also a



balanced sense of interaction among the operators within the circles. Besides, operators need to assure that the time within which a subscriber can be ported in/out is not notably greater than the time required to obtain a new connection. A protracted porting period is likely to produce extra costs for the subscribers in porting and will simply deter them from porting at all. Although MNP faces a stiff challenge in terms of costs and implementations, it will progress in Indian market due to mature telecom market and increased rivalry.

The major challenges of number portability are:

- Costs involved in upgrading the network infrastructure to support number of portability.
- Costs involved in maintaining the upgraded infrastructure.
- Costs involved in the usage of network resources to route the calls to the ported number.

4. CONCLUSION & BENEFITS

This paper gives us a technical perception of MNP and its regulatory features. The MNP is relatively new to India but it definitely holds a lot of scope in the telecom industry of India. This paper reflects the vital role played by the MNP invigorating the competition of telecom market. To be successful in this competitive telecom market of India, the operators needs to carefully analyze the telephony infrastructure, selecting the best solution for the customers need and exploit the benefit of ever-increasing customer demands. The main advantages of the Number Portability service are: For the Network Provider it makes it possible to offer service subscribers a direct access to their network without need for changing the telephone number giving, more inbound traffic, higher customer loyalty, higher company value. This makes way for true competition by making it possible to offer new services also for incoming calls to the service subscribers. Gives the network operator a



better view of all traffic related to his customers. Gives the network operator better control over the quality of routing. For the Service Subscriber, Makes it possible to change network provider without changing telephone number. It makes it possible to change geographic location without changing telephone number. It also makes it possible to change service mix without changing telephone number. Further it allows choosing new service providers also for incoming traffic as the same time as preserving the telephone number.

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RELATIONSHIP OF SHOOTING ABILITY WITH SELECTED PHYSICAL AND ANTHROPOMETRIC VARIABLES AMONG MEN HANDBALL PLAYERS

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INTRODUCTION

Sports are in man's blood, sport in recreation as well as competition. Basically, sports are individual activities relating and revitalizing in nature and meant to provide opportunities to the individual to make the "fullest" the most intelligent use of leisure time. Sports is an important in both ways, when one's body works better, his mind works better, his brain and his body are interrelated. Sports allow you to blow off tension, to forget your problems for a while, and to go out and have a good time no matter what other pressures one may be under in his life (Jenner and Dogins (1984). Fitness is a term which is often used as synonyms to health in a limited manner. Fitness denotes different facts of health. The term fitness is the capacity of the individual to live and function effectively, purposefully, here and now to meet confidently the problems and crises which are among his expectations.

STATEMENT OF THE PROBLEM

The purpose of this study was to find out relationship of shooting ability with selected physical fitness components and anthropometric measurements of handball players.



HYPOTHESIS

It was hypothesized that shooting ability in handball players ability would have no relationship with the selected physical fitness variables & anthropometric variables

METHODOLOGY

The purpose of the study was to find out the relationship of shooting ability with selected physical fitness and anthropometric variables among men handball players. To achieve the purpose of this study the investigator selected 60 male handball players from chittoor district region A.P. The selected subjects were in the age group ranging from 18 to 25 years.

SELECTION OF VARIABLES

The investigator after reviewing a number of related literature, journals, books and completed researches selected the following variables.

Physical Fitness Variables	Anthropometric Variables
1. Speed	Height
2. Agility	Weight
3. Explosive Power	Leg length
4. Flexibility	Thigh Girth

RESEARCH DESIGN

Random group design was employed. Randomly selected 60 male handball players were measured of their anthropometric variables, height, weight, leg length and thigh girth, speed, agility, explosive power and flexibility. The handball shooting ability of the players were measured through Jump Shot Shooting Ability – Right and Left wing shooting in handball by dividing the standard goal post into nine targets for 5 trials in



left and right wing shots. obtained data were analysed to find out the relationship within the independent variables using Pearson Coefficient of Correlation. Data also was subjected to statistical treatment using Multiple Correlation to find out whether the selected anthropometric variables had any influence on shooting ability of handball players and selected physical fitness variables had any influence on shooting ability of hand ball players.

CRITERION MEASURES

- Speed was measured through 50 Meters run test
- Agility was measured through shuttle run
- Explosive power was measured through vertical jumping ability.
- Flexibility was measured through sit and reach test
- Height was measured using stadio meter
- Weight was measured using weighing machine
- Leg length was measured using flexible measuring tape
- Thigh girth were measured using flexible measuring tape
- Subjects shooting ability was measured through Jump Shot Shooting Ability test.

RESULTS AND DISCUSSIONS

The purpose of the study was to find out the relationship between shooting ability with selected physical fitness and anthropometric variables among handball players. To achieve the purpose of this study the investigator selected 60 male handball players from chittoor district region A.P. The selected subjects were in the age group ranging from 18 to 25 years. The following variables were selected for this study.



The descriptive statistics, number of subjects, means and standard deviation on selected anthropometric variables and handball playing ability of the subjects were presented in Table II.

Table II

Showing Descriptive Statistics, Number of Subjects, Means and Standard Deviation on Selected Physical Fitness Variables and Shooting Ability in Handball of the Subjects

S.No	Variables	No. of Subjects	Mean	Standard Deviation
1	Shooting Ability	60	21.48	± 1.73
2	Speed	60	6.91	± 0.20
3	Agility	60	10.88	± 0.49
4	Vertical jump	60	53.87	± 9.74
5	Flexibility	60	23.03	± 2.95

Table II shows that the mean values of shooting ability was 21.78 with standard deviation ± 1.73 . The mean values of speed was 6.91 with standard deviation ± 0.20 . The mean values of agility was 10.88 with standard deviation ± 0.49 . The mean values of vertical jump was 53.87 with standard deviation ± 9.74 . The mean values of flexibility was 23.03 with standard deviation ± 2.95 .

COEFFICIENT OF CORRELATION RESULTS

The obtained Pearson Correlation Coefficient between criterion variable (shooting ability) and independent physical fitness variables are presented in Table III.



Table III
**Showing Pearson Coefficient Correlation Between Criterion
 and Independent Variables**

S.No	Variables SHOOTING ABILITY Vs	No. of Subjects	Obtained 'r'	Required 'r'
1	Speed	60	-0.57*	0.250
2	Agility	60	-0.693*	0.250
3	Vertical Jump	60	0.816*	0.250
4	Flexibility	60	0.764*	0.250

* Significant at 0.05 level.

The results presented in Tables III showed that there was significant relationship between shooting ability and speed ($r : 0.57$); shooting ability and agility ($r : 0.693$); shooting ability and vertical jump ($r : 0.816$); and shooting ability and flexibility ($r : 0.76$) and height ($r : 0.74$), playing ability and leg length ($r : 0.71$). There was no significant relationship between playing ability and weight ($r : 0.16$) and playing ability and thigh girth ($r : 0.10$).

RESULTS ON MULTIPLE REGRESSION ANALYSIS

To find out the overall relationship between criterion variable, shooting ability and selected physical fitness variables the data were subjected to multiple regression analysis and the results are presented in Table IV.



Table IV
Showing Multiple Regression Analysis on Physical Fitness
Variables and Playing Ability

R	R Square	Adjusted R Square	Std. Error of the Estimate
0.791	0.626	0.598	1.098

The results presented in Table IV showed that Multiple R value of 0.791 was significant at 0.05 level. The R square 0.626 proved that physical fitness variables speed, agility, explosive strength and flexibility highly contributed for the shooting ability. To test the significance between regression and residual, the Analysis of Variance was done and the results are presented in Table V.

Table V
Showing Analysis of Variance between Regression and
Residual between Playing ability and Selected Physical Fitness
Variables

	Sum of Squares	Df	Mean Square	F	Sig.
Regression	110.711	4	27.678	22.97	0.000
Residual	66.273	55	1.205		
Total	176.983	59			

* Significant at 0.05 level.



The results presented in Table V proved that the obtained F value of 22.97 was greater than the required table F value and the difference between regression and residual was significant.

RESULTS ON ANTHROPOMETRIC VARIABLES

The descriptive statistics, number of subjects, means and standard deviation on selected anthropometric variables and shooting ability in handball of the subjects were presented in Table VI.

Table VI

Showing Descriptive Statistics, Number of Subjects, Means and Standard Deviation on Selected Anthropometric Variables and Shooting Ability of the Subjects

S.No	Variables	No. of Subjects	Mean	Standard Deviation
1	Shooting Ability	60	21.48	1.73
2	Height	60	178.67	5.66
3	Weight	60	70.82	7.65
4	Leg Length	60	102.17	6.85
5	Thigh Girth	60	50.48	3.23

Table VI shows that the mean values of height was 178.91 with standard deviation ± 1.73 . The mean values of weight was 70.82 with standard deviation ± 7.65 . The mean values of Leg Length was 102.17 with standard deviation ± 6.85 . The mean values of thigh girth was 50.48 with standard deviation ± 3.234 . The mean values of shooting ability was 21.48 with standard deviation ± 1.732 .



COEFFICIENT OF CORRELATION RESULTS

The obtained Pearson Correlation Coefficient between criterion variable (shooting ability) and independent anthropometric variables are presented in Table VII.

Table VII
Showing Pearson Coefficient Correlation between Criterion and Independent Variables

S.No	Variables SHOOTING ABILITY Vs	No. of Subjects	Obtained 'r'	Required 'r'
1	Height	60	0.717*	0.250
2	Weight	60	0.157	0.250
3	Leg Length	60	0.729*	0.250
4	Thigh Girth	60	-0.076	0.250

* Significant at 0.05 level.

The results presented in Tables VII showed that there was significant relationship between shooting ability and height ($r: 0.717$), there was insignificant relationship between shooting ability and weight ($r: 0.157$), there was significant relationship between leg length and shooting ability ($r: 0.729$) There was no significant relationship between shooting ability and thigh girth ($r: -0.076$).

RESULTS ON MULTIPLE REGRESSION ANALYSIS

To find out the overall relationship between criterion variable, handball shooting ability and selected anthropometric variables obtained data further were subjected to multiple regression analysis and the results are presented in Table VIII.



Table VIII

Showing Multiple Regression Analysis on Anthropometric Variables and Playing Ability

R	R Square	Adjusted R Square	Std. Error of the Estimate
0.883	0.779	0.763	0.843

The results presented in Table VIII showed that Multiple R value of 0.883 was significant at 0.05 level. The R square 0.779 proved that variables height and leg length highly contributed for the shooting ability. To test the significance between regression and residual, the Analysis of Variance was done and the results are presented in Table IX

Table IX

Showing Analysis of Variance between Regression and Residual between Playing ability and Selected Anthropometric Variables

	Sum of Squares	Df	Mean Square	F	Sig.
Regression	137.935	4	34.484	48.571	0.000
Residual	39.048	55	.710		
Total	176.983	59			

* Significant at 0.05 level.



The results presented in Table IX proved that the obtained F value of 48.571 was greater than the required table F value and the differences between regression and residual was significant.

DISCUSSIONS ON HYPOTHESIS

The results presented in Table III showed that there was significant relationship between shooting ability and speed; shooting ability and agility; shooting ability and explosive power and shooting ability and flexibility as the obtained 'r' values were greater than the required table 'r' values to be significant at 0.05 level. Hence, the null hypothesis was rejected and the hypothesis that there would be significant relationship between shooting ability and selected physical fitness variables among handball players was accepted at 0.05 level. The formulated hypothesis No. 2 stated that handball players' shooting ability would have no relationship with the selected anthropometric variables. The results presented in Tables VII showed that there was no significant relationship between shooting ability and weight and shooting ability and thigh girth and the formulated hypothesis was accepted at 0.05 level. However, as for anthropometric variables height and leg length, there was significant relationship as the obtained 'r' values were lesser than the required 'r' values to be significant at 0.05 level. Hence, the formulated null hypothesis was rejected and accepted at 0.05 level that there was significant relationship between height and shooting ability and leg length and shooting ability of handball players.

CONCLUSIONS

Within the limitations and delimitations of the study, the following conclusions were drawn. It was concluded that shooting ability in handball has significant relationship with physical fitness, anthropometric variable, among handball players.



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