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Editorial……

It is heartening to note that our journal is able to sustain the enthusiasm and covering various facets of knowledge. It is our hope that IJMER would continue to live up to its fullest expectations savoring the thoughts of the intellectuals associated with its functioning .Our progress is steady and we are in a position now to receive evaluate and publish as many articles as we can. The response from the academicians and scholars is excellent and we are proud to acknowledge this stimulating aspect.

The writers with their rich research experience in the academic fields are contributing excellently and making IJMER march to progress as envisaged. The interdisciplinary topics bring in a spirit of immense participation enabling us to understand the relations in the growing competitive world. Our endeavour will be to keep IJMER as a perfect tool in making all its participants to work to unity with their thoughts and action.

The Editor thanks one and all for their input towards the growth of the **Knowledge Based Society**. All of us together are making continues efforts to make our predictions true in making IJMER, a Journal of Repute

Dr.K.Victor Babu
Editor-in-Chief

SIMULATION STUDY OF ADVANCED INVERTING AMPLIFIER FOR LOW POWER BIOMEDICAL APPLICATIONS

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Abstract
In this paper, Simulation study of Advanced Inverting Amplifier for Low Power Biomedical Applications using 45 nm technology node is proposed using Cascode Operational transconductance amplifier .The proposed structure uses carbon nanotube field effect transistor. It is observed that the proposed Amplifier is also consuming low power of 188 µW. There is no need of negative feedback and feedback resistor. Further the proposed Amplifier consumes very low power and simple circuitry. Furthermore, the proposed advanced inverting amplifier is electronically tunable. It can be used for Low Power Biomedical Applications due to low power , low voltage and low amplitude of signal.

Index Terms— CMOS, CNTFET, COTA, Power consumption, Inverting Amplifier

I. INTRODUCTION

Cascode Operational transconductance amplifier (COTA) is a new class of O.T.A. It has improved gain (due to Band output resistance) and bandwidth due to reduced Miller capacitance [5]. In order to ensure further improvement in Cascode COTA performance, Carbon Nanotube Field Effect Transistors (CNTFETs) based Circuits that promise to deliver much better performance than existing CMOS based Cascode Operational transconductance amplifiers is proposed [6]. CNTFET technology can easily club with the bulk CMOS technology on a single chip and utilizes the same infrastructure at 45 nm [7].

II. DESIGN OF ADVANCED INVERTING AMPLIFIER:-

The amplifiers designed using operational amplifier haves serious limitations. Negative Feedback used in operational amplifier based Inverting Amplifier, an external Feedback Resistor is required. This feedback connection between the output and the inverting input terminal forces the differential input voltage towards zero. This closed-loop inverting amplifier uses negative feedback to accurately control the overall gain of the amplifier, but at a cost in the reduction of the amplifiers gain. But in proposed Cascode Operational transconductance amplifier based Advanced Inverting Amplifier, there is no need of negative feedback and feedback resistor. Further the proposed Amplifier consumes very low power and simple circuitry. Furthermore, the proposed advanced inverting amplifier is electronically tunable [1-4].

Figure 1.Multi wall CNTs

The R-C band stop filter is similar to a band pass filter in which the shunt arm is replaced by the series arm and the series arm is replaced by the shunt one.

Flexibility and tunability are the big advantages of OTAs. The output current io of the ideal COTA can be expressed by equation (1)

$$io = gm\ (vp - vn)$$

Where gm is the transconductance, vp and vn are positive and negative input terminals respectively. The ideal OTA has infinite output resistance. All of io flows in the external capacitive load and none flows in the OTA's own output resistance .Towards increasing the OTA output resistance, the current mirrors are cascoded. Cascode amplifier configuration improves gain due to Band output resistance and bandwidth due to reduced Miller capacitance.

III.PROPOSED COTA BASED ADVANCED INVERTING AMPLIFIER

The Cascode Operational transconductance amplifier (COTA) circuit is used to design inverting amplifier. The proposed inverting amplifier is simulated using 0.9 V at 45 nm.

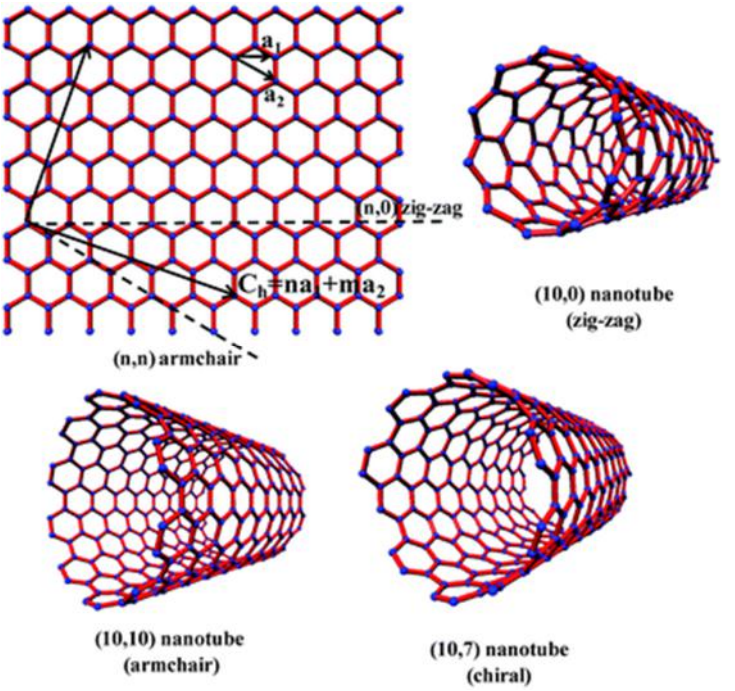

Figure 2. Different configurations of Single wall CNT

The carbon nanotubes exist in two forms: (i) Single wall carbon nanotube (SWCNT) and (ii) multiwall carbon nanotube as shown in Figure 1(a). SWCNT are actually tubes of graphite that are normally capped at the ends. They can be visualized as a layer of graphite rolled into a seamless cylinder [8-9]. Their diameter is around 1nm and length a few microns. They are superior to MWCNT, however, are costlier. MWCNT appear like a coaxial assembly of SWCNTs, like a coaxial cable. They diameter of MWCNT ranges from 5-50 nm and the inter layer spacing is 3.4Å. They are easy to produce in large quantity. However, the structure is complex and the structural imperfections may diminish their unique properties [10]. The wrapping of graphite sheets in SWCNT can be represented by a pair of indices (n, m), called as the chirality vector or roll-up vector, as shown in Figure 1(b). There are three types of SWCNTs based on the chiral vector and chiral angle (θ).

Figure 3. shows the schematics of one of the important application of CNT, that is, carbon nanotube field effect transistor (CNTFET). In a CNTFET, the channel is made up of parallel combination of SWCNTs. The source and drain regions are highly doped regions and the CNT channel is undoped. The important advantages of CNTFET include 1D ballistic transport of charge carriers, high mobility, large drive current and very low power consumption [11].

Nanotube diameter and chiral angles are given as [12-22]

$$d_t = \frac{\sqrt{3}a_{c-c}\sqrt{m^2 + mn + n^2}}{\pi}$$

$$\theta = \tan^{-1}\frac{\sqrt{3}n}{2m + n}$$

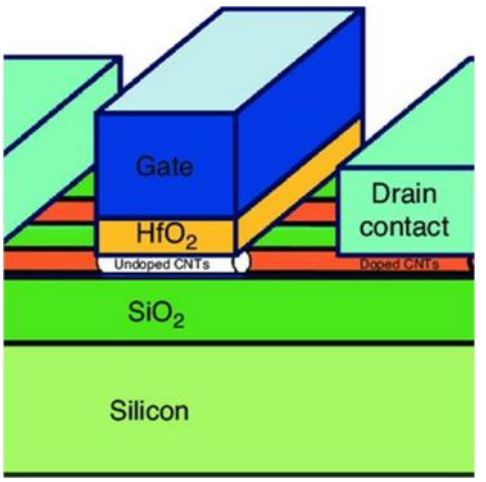

Figure 3. Schematic of a CNTFET

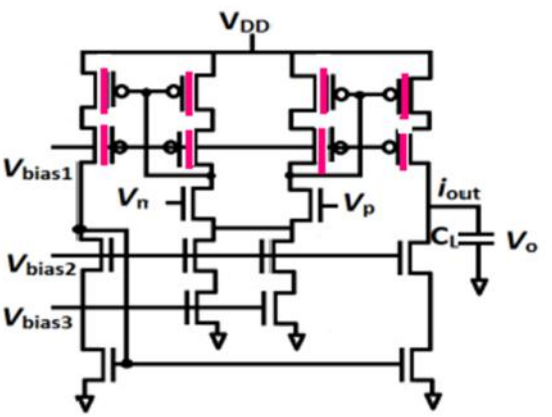

Figure 4. COTA [9]

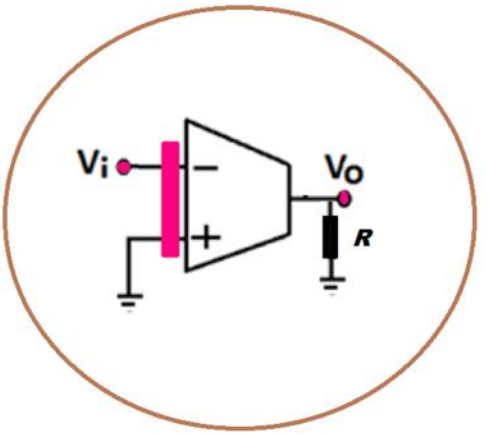

Figure 5. Advanced inverting amplifier

In inverting amplifier the output is exactly 180 degree out of phase with respect to input (i.e. if you apply a positive voltage, output will be negative). Output is an inverted (in terms of phase) amplified version of input. It is shown from the frequency response characteristics of Inverting Amplifier that the amplification can be performed successfully over the designed range with a reasonable accuracy.

It is observed that the proposed Amplifier is also consuming low power of 188 µW. It can be used for Low Power Biomedical Applications due to low power , low voltage and low amplitude of signal.

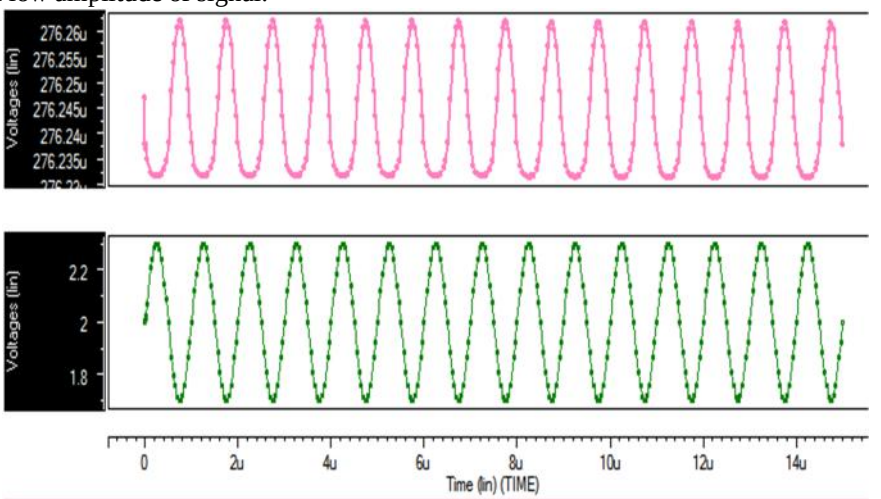

Figure 6. Frequency response of Proposed Inverting amplifier

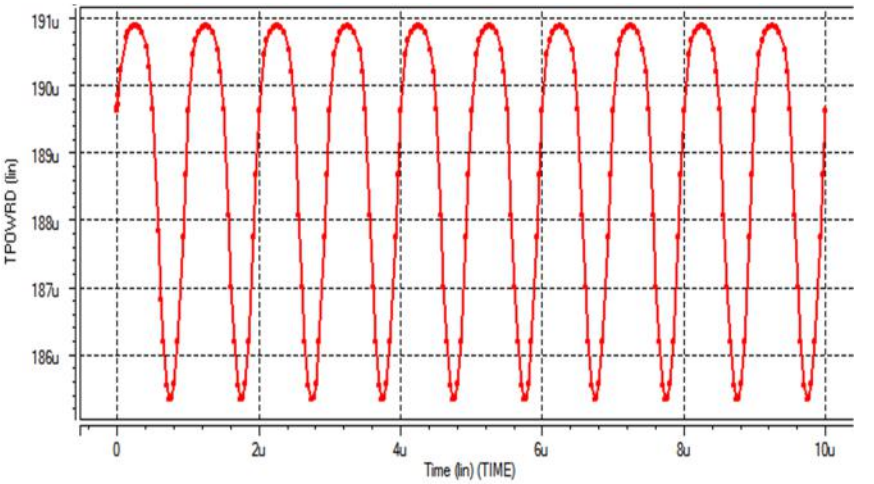

Figure 7. Average Power of Proposed Inverting amplifier

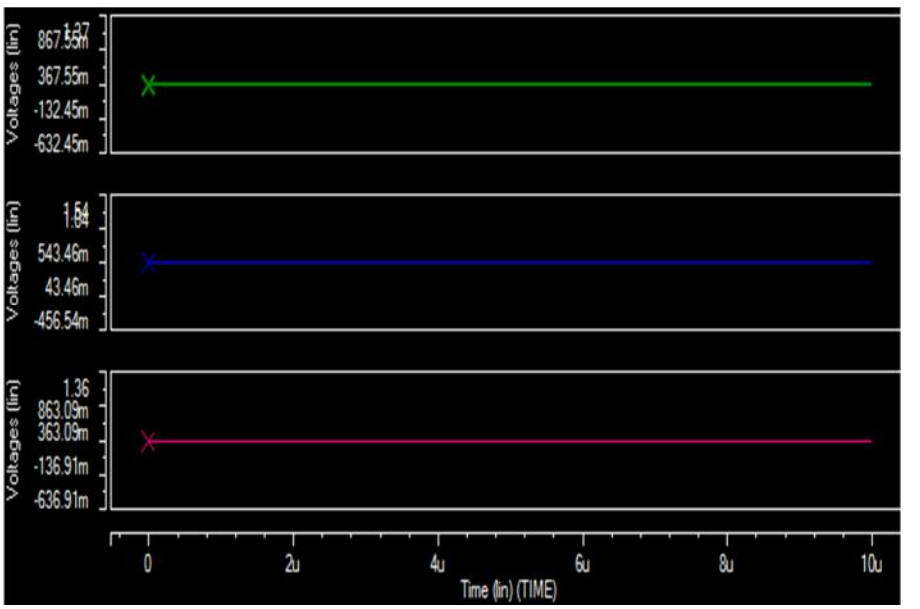

Figure 8. Biasing Voltages used in Proposed Inverting amplifier

IV. CONCLUSION

In this work, Simulation study of Advanced Inverting Amplifier for Low Power Biomedical Applications is proposed. The proposed structure uses carbon nanotube field effect transistor. The proposed Amplifier is also consuming low power of 188 µW. It can be used for Low Power Biomedical Applications.

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ROLE OF VOLUNTARY ORGANIZATIONS IN COMMUNITY MOBILIZATION

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Abstract

Emergences of a force, called voluntary organization, in urban and rural area have contributed towards structural change of the society where they are pertinent. The prime motive of these organizations is helping the society for uplifting the standard of life. These organizations are also expected to be the communication bridge between government and citizens. Community mobilization is a process which helps in monitoring good governance though local group intervention. The study is based on the role of voluntary organization in community mobilization; this will attempt to study the nature and functioning of voluntary organizations e.g. NGOs. Further the study will be carried on the responses of community particularly, women of Assam. In this context, the study analyses the impact of voluntary organizations in rural development.The study has been carried out in Ambikapur, Sadiya under Tinsukia District of Assam. In the study, what was the role of a single voluntary organization in community mobilization was analyzed through observation method. Survey data and project documentation were used as source of the study. In the study it was found that the organization was partially successful in motivating the community women towards upliftment of life. The sustainability of community organization is uncertain for future generations due to lacking of financial support, resource management etc. This study will attempts to analyses the following questions. Therefore change is needed in the structure of the community organization.

- How voluntary organization build rapport with the community people special women groups
- The Role of voluntary organization in increasing participation of the women group in community building
- Sustainability of organization in long run.

Key words: Voluntary Organization, Community mobilization, Assam, Women groups

Introduction:

In recent times, response to the need of the society and to fulfill the demands arising out of population changes, several groups or group of individuals are voluntarily forming organizations with a definite goal. These organizations are also known as non-governmental organization. These are popularly called so, because they are free from governmental control in their functioning. It is also argued that this 'third sector' fights for the enlargement of people's choices as well as encourage 'people friendly' grassroots movement (Biswajit Ghosh, 2012). With the spirit of voluntarism and innovative intervention attempts to develop the society into next level through alleviation of poverty, hunger and diseases. These organizations' credibility is their friendly attitudes towards common people, disadvantaged groups and environments. These organizations are also means of communication between service provider and common people as their work primarily based on grass root level even in remote areas. In the implementation of the participatory democracy, these voluntary organizations played a significant role in mobilizing people toward the value of equity. Only these organizations can contextualized the issues of common masses on various aspects of life. As these organizations work on ground level they can make intimate contact with the common people. To address the issues like health, social or environmental, people engaged themselves together and make an effort for the welfare of a community is understood as community mobilization. It facilitates change by empowering individual community member (Somnath Chattopadhyay, Udai Pareek, 1984)

The year 2001 was declared as International Year of Volunteers (IYV) by 52nd session of UN General Assembly. This year was announced as IYV to recognize the work done in the past in the field of human rights, community development by the group of individuals voluntarily. These Voluntary Organizations/ Non-Governmental Organizations played a significant role in developmental arena during the 19th centuries. In India, Gandhian philosophy promotes volunteerism in social welfare actions. Prior to independence also there was a tradition of voluntary actions in India (Abdul Rashid Khan, 2006). After independence, with the emergence of NGOs, perception on development was changed. To enable the people to participate in economic growth programmes, initiated by government for community development efforts in rural areas. National government and Aid agencies approached NGOs to assist in the

implementation of community development welfare programmes. On the basis of origin and activity content, Indian NGOs are typologied as developmental, environmental, philanthropic, vocational, training, research advocacy or emergency aid (Michael M. Cernea, 1997).

The study has been carried out in Ambikakur, Sadiya under Tinsukia District. Ambikapur is 45km far away from Sadiya town centre. There are various communities like Deori, Moran, Kachari tribe inhabit. The major sources of income for the people of the region are mainly farming, poultry farming, weaving. The study area is outskirt of Tinsukia District, only single public transport travel from Sadiya to Ambikapur. No single public amenities are there to fulfill the basic needs of the people. In 2006 a NGO intervened the study area to mobilize the community people. The NGO is North-East Affected Area Development Society (NEADS) which was founded in 1985 by a group of young enterprising people of Jorhat, led and guided by Mr. Girin Chetia (Present Director cum Chief Functionary) at the village of Dhekiakhowa. Their dream was to work together for greater impact at the grassroot developmental stage to reduce disaster risks, poverty and social exclusion. Girin Chetia, being a developmental activist, who was associated earlier and experienced for a number of years with National Institute for bank Management (NIBM), Peoples Institute for Development and Training (PIDT), Society For Rural Urban & Tribal Initiative (SRUTI) and Oxfam India Trust, together with his volunteers group felt the need to establish a social organization which will work in the affected areas for socially excluded families and marginalized communities for their holistic capacity development across the region. NEADS is one of Assam's oldest and pioneer Non-Government Organization in the field of development. As a registered organization under Societies Registration Act 1860, NEADS began to work since the year 1987. During the early years, the organization started its intervention in the geographically remote and vulnerable pockets of the district in the field of awareness generation and capacity building on livelihood opportunities, mobilization of affected communities to participate in decisions which affect their lives and strengthening traditional flood coping mechanism among the peoples of Brahmaputra plains to mitigate miseries of recurrent flood. Since 1998 onwards, NEADS began to look beyond from its existing based area of Jorhat and expanded the remit to support development work in other districts of Upper Assam, and also responded to humanitarian crisis caused by

emergency flood many a times since its inception. The organization currently have its programmatic intervention in five districts of Upper Assam region and which has impacted the lives of many individuals, groups and communities, by rendering services in the aspects of social and economic development. Today, with its presence in more than five hundred villages of vulnerable pockets, NEADS is working in the thematic focus on Disaster Risk Reduction and Humanitarian Response, Water, Sanitation & Hygiene (WASH), Vulnerable Livelihood, Education and Children, Gender Justice & Development in its intervention in its operational areas.

Methodology:

This study is a qualitative descriptive case study of a NGOs called *NEADS*. The study attempted to explain the functioning of an eight year project lead by *NEADS*. The study is based on both primary and secondary sources; the secondary data were collected from project reports, annual reports of the NGO (NEADS). The primary information was collected from the field visit in the surrounding areas of Ambikapur, Sadiya Block Division. Qualitative data were collected from observation method, personal interviews and focussed group discussion with the community people, NGO workers. Analytical method was used in interpreting the results. Among the all respondent female respondents are more than the male.

Limitation of the study:

There are certain limitations during the study, time constraint is one of among them. On the other hand, targeted population of the NGO intervention is about 8347, so it is impossible to visit door to door to collect information from all the community member. Further transportation and communication is one of the biggest bottleneck while visiting the fields.

Discussion:

NEADS intervened the study area of Ambikapur, Kukuramora, and Ghurmora which stands on a grassy plain, nearly surrounded by forested foothills of Himalayan mountains, on the right bank of the main stream of the Brahmaputra river. The widest point of any river all over the world at the point of creation of mighty river Brahmaputra with the joining of three rivers namely—Siang, Dibang and Lohit river. It has been the strategic importance for controlling trade with the hills and for checking

armed intrusions by the hill tribes on the plains during Ahom and succeeding British rule in the area. Great Assam earthquake of 1950 destroyed the old Sadiya town, changed its topography beyond recognition and repair and contributed to today its being one of the most deprived areas of Assam and its communities most vulnerable. The organization targeted 28 villages of Sadiya Subdivision. The total numbers of targeted household were 1868 and total targeted population is 8,347. Their project targeted tenure is 10 year and it was sponsored by Action Aid, which is an international non-governmental organization fighting against poverty and injustice worldwide. This worldwide organization work in around 45 countries with local partner organization, communities and individual groups. ActionAid was founded as a charity in 1972, and throughout the history they have innovated and evolved approach to better address the structural drivers of poverty and injustice. In the 1990s, they adopted a human rights based approach to development, which we continue to apply. In 2003, they established theActionAid International Federation, comprising members in every region of the world, and headquartered in South Africa.

The Core Programme Thrust Areas of the *Neads* in the study areas were :

Education and Child Development:

The prime objective of the organization in the study area was to promote primary education and child development for all the children age group 3-14 years. As there was no single school established by the government and community groups. The organization initiated to establish primary school through community participation for the growth and foundation of the children. The organization focused on community involvement in education so that they can identify local education issues and able to develop strategies to resolve barrier that impede access and retention and compromise quality(Jane P. Preston, 2013). Secondly the organization focused on teachers training exposure because training of the teachers plays an important role in an education. Rightful training only can guide the students toward evolution and advancement in potentiality, caliber, skill of the children (Wafula Lorna, 2012). Quality education drive is another pertinent initiative taken by the organization which targeted qualitative growth of children. Under the education system by following traditional education system of India e.g. Pathsala, promoted production and innovation for self-reliance. For demonstration and mobilizing the community people for education of the children the organization

established a model school in the study area, where teaching is not limited only curriculum, their education system extended towards value education, knowledge of nutrition supplement, health, grooming of behaviour. It Initiated training and support for extracurricular learning, set up Joyful Learning Centre, libraries for Children in villages. Provided Training to educated youth to become JLCC volunteer facilitators. Created an opportunities for children to expedite in other parts of Assam. Initiated learning exchange programme between JLCC members, organized sports and cultural events for children, promoted Child Parliament.

Food Security and Livelihood:

Under this trust area organization tried to bridge the gap between citizen and government on various issues like land, labour and agriculture. Therefore, community was mobilized to survey land and other resources in the study area. To tackle the slow production of the agricultural product and storage of seeds (grain) for rapid cultivation, the organization trained the community for seed preservation and established a community grain bank, where more than hundred samples of rice grain were preserved. Traditionally women of the North East India are the key participant in the labour force of the agricultural sector. More than 80% works in the paddy field are done by the women alone. So the organization felt the need to promote women producers group in the study area and also formed women agriculture producer group. For the demonstration and to motivate community towards production process a model farm was created at community centre. Bamboo plantation and nursery was also developing at the community centre. On the other hand poultry farming was encouraged to mobilize women towards economic empowerment, also goat farming unit were created among the women group.

Community Health:

To keep people healthy, the organization had initiated certain health promotion and disease prevention programmes. They try to empower community people by engaging them in certain programmes where community people are taught to choose healthy behaviour and make changes that reduce the risk of developing chronic disease and other morbidities. Community member are encouraged to explore at their own pace, health exhibits and information presented in a highly visible, easily

accessible, interactive learning environment (Anita Chandra, Joie D. Acosta, Katherine Grace Carman, Tamara Dubowitz, Laura Leviton, Laurie T. Martin, Carolyn Miller, Christopher Nelson, Tracy Orleans, Margaret Tait, Matthew D. Trujillo, Vivian L. Towe, Douglas Yeung and Alonzo L. Plough, 20016). The organization arranged health camps by qualified doctors, nurses and paramedics and community health worker to help the community to get healthcare free of cost. A drive of malaria prevention with homeopathy was also taken by the organization. World Health Organization stated that homoeopathy is the second most used medical system internationally which is a nontoxic form of alternative medicine and can be combined with classical treatment methods for avoiding the risk of adverse effects. Innumerous scientific researchers have been carried out to sustain homoeopathy as a complete scientific system to combat antagonism. Establishment of classical homeopathic drugs for malaria can prove as a next generation therapy, as homeopathy doesn't give any scope of resistance. The most important and significant aspect of homeopathic medicines is that they are developed after direct proving on human beings and not on animals. Each homeopathic medicine is therefore more akin to human nature and human system (Rajan, Aswathy and Ravichandran, Ramanibai and Bagai, Upma, 2017).

Promoting Community Based Institution / Peoples Organization:

One of the most overlooked forms of violence in today's society is violence against women. Violence against women in the north eastern state of Assam has become a cause for severe concern as like all over India, women in Assam too have been facing violence in the domestic and public spheres. Assam registered second-highest number of incidents of crime against women in the entire country. According to the NCRB report of 2012, Assam tops the rate of cognizable crimes against women in India in 2012 at 89.54%. This high incidence of crime against women is a matter of great concern. The data available with the National Crime Records Bureau (NCRB) shows that most of the cases are related to kidnapping, rape and cases of domestic violence under section 498 (A) of the Indian Penal Code (IPC). Despite various legal provisions in the state to protect women against domestic abuse, women are still victims of domestic violence, dowry, rape, kidnapping and other forms of atrocities, both physical and mental. To promote gender justice in the study area the organization executed certain programmes like leadership training, legal aid training, training on functioning of local bodies. For the maintenance

of balance and check on functioning of governmental policies, implementation of the act, certain platform were formed such as *Sanmilita Nari Adhikar Surksha Mancha*. This forum has established a network of communities based women volunteers working for a gender just society and work in a collective approach to prevent violence through counseling support, community sensitization and mobilization (Adittya Vatta, B. N. Borthakur, 2017). Women of the study area were also encouraged to participate in political process. They were trained on values and rights of their life.

Policy implication:

The organization successfully implemented the project in the study area. The project implication helps community people to take part in micro decision making process in local bodies and Panchayats. Even the local administration of the sub –division seeks help from this community people and various forums of the women. By establishing educational institution and community learning centre, it helps to promote education and awareness among community people. As there was no school in the study area, children were denied the fundamental rights e.g. right to education. After the establishment of school by the organization, initially enrolment number was quite depressing but later slowly number increased to a reasonable extent. There were around 65 students in 2016 (Adittya Vatta, B. N. Borthakur, 2017). Community learning centre and school established by the organization helped to enhance knowledge of craft and other skill. It also helped children in expressing the creativity by using waste material and other easily available resources. The initiative of the organization helped in promoting amusing environment of the study area, it helped in abolishing intoxication among young generation. Dropout rate among the children was also decreasing slowly in the study area. The children were trained to communicate with each other without hesitation through intra-personal communication method, which considerably developed their personality and attitude toward each other. Four centrally located Joyful Learning Community Centres were created and it was run by the children and community themselves. Trained JLCC students have started teaching younger children, this initiative of the organization helped children in participation and accomplishment of JLCC in larger platforms. It also enhanced confidence and brought changes in attitude of JLCC children, public speaking and

communication skill amongst JLCC students also improved through this initiatives.

The organization had successfully formed women forums in grass root level. These forums were committed to achieve gender equality by standing against gender based violence, and tried to create a gender sensitive society. These forums helped in maintaining balance in terms of work and power relation between men and women by participating and representing equally in decision making process. These forum provided counseling and support to the women who are victimized in both public and private sphere. Women forum tried to solve cased based on gender violence by their own at first, if the case is much critical then only they seek legal intervention. Several trafficked victim women were rescued from railway station, bus stoppage by these women forum. To support those rescued women a self-help group was created and they were given training on different skills like weaving, tailoring, embroidery etc. Even women of these forums equally participated in production process and market. Women Forum has been able to bring changes in the area like bus service started to Ambikapur with pressure from Mahila Mancha, assurance by SDO to improve road condition, PHC functioning, short term hostel started for girl students at Chapakhowa, Sadiya. Twenty one women's agriculture producer groups were engaged in regular farming. Their profit – started from capital Rs.1, 82,210/- to capital – 2, 50,692/- till 2013. Twenty community grain banks were formed. This idea of grain bank became popular among community people later. The starting stock was 296.44 quintal paddy. Apparently it increased to 1520.20 quintal stock. Demonstration of possibility of agriculture in sandy soil was successful. Community Centre land was developed as a forest despite of sandy soil. Family kitchen gardens became a regular feature in every household.

The organization in the study area helps community to keep monitoring on the functioning of the Public Health Centre to promote healthy life. They are also mobilized by the organization to check on regularization of Public Distribution system to assure food security of the community people. 25117 people received job card under National Rural Employment Guarantee Act (NREGA) which provides a legal Guarantee of 100 days of wage employment in a financial year. Regular monitoring of MGNREGA by community was materializedby the intervention of the organization. Regular participation of community in Gram Sabha ensured

after the mobilization through various discussion and participatory activities.

Conclusion:

The voluntary organizations are considered to be part of the alternative development paradigm. Voluntary organization established itself as a medium for the delivery of economic and social development. It also promoted the very notion of participation and democracy in order to improve civil society (S. Abbar Zaidi, 1999). In contrast to government, the caricature of voluntary organization has been extremely laudatory,where they are viewed by many official agencies and members of the public as more ancient and cost-effective service providers than governments, giving better value-for-money, especially in reaching poor people'(Edwards and Hulme, 1996). This voluntary organization, NEADS in the study area have influenced the lives of the community people through their humanitarian aid, development projects and advocacy campaigns. This organization has dramatically increased the ability of the people in terms of growth and development. It resulting in higher level of involvement of the people at almost all the sphere e.g. Panchayats, community decision, land resources etc (Gina Oramae Lewis, 2016). But the sustainability of the project of this organization cannot be overstated. There are certain factors affecting it's sustainability. The challenges faced by NEADS pose peculiar issues of concern for all concerned stakeholders on how to remain operational for the foreseeable future (Lynda Khamisi Shivairo, Susan Were, 2017). The factors affecting the organization in smooth functioning are:

Border area conflict: as the study area is situated in the border of Assam and Arunachal, time to time conflict between people of both the state take place which imbalances the peace among the people. Smuggling of drugs and women is the prominent issues but the state failed to address those issues.

Rapid Climate Variation: The study area is very prone to flood, every year flood submerge all the resources and livelihoods of the people. It creates distress and makes people's life in very precarious condition.

Lack of political will: as the region is isolated from mainstream and far away from major towns, the absence of political will for the prosperity of the region as well as the people is apparent. Lack of political

awareness among the people is also one of the reasons behind negligence of the power holders.

Geographic isolation and Remote landscape: geographically also the study area is isolated and remote by nature. For the smooth functioning and suitability of the organization need skillful community workers, due to its remoteness many worker refuse to work and monitoring from far away is not possible all the time.

Subsequently the project run by the NEADS in the study area is stagnant in present days; along with the other factors above mentioned, resource generation is also a significant challenge for the organization. Supports from funding agency are also very limited to run the project efficiently. More or the less this organization is unable to generate strong leaders among the community people to sustain the project run by the organization. The focus was more on the project mode which led catastrophe to the organization. Still there are many gaps in mobilization of community toward self, sustainable and subsistent life. Project sustainability is a challenging endeavour because it can only be determined long after the completion of the project by which time there are no resources to allocate for any further review or remedial action if need be (Okoth, A., 2016).

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వ్యవహారిక భాషోద్యమ ఊతం - గిడుగు 'బాలకవి శరణ్యం'

డా. గోపవరం పద్మప్రియ
అసిస్టెంట్ ప్రొఫెసర్ (తెలుగు)
డి.కె.ప్రభుత్వ స్వయం ప్రతిపత్తి
మహిళా కళాశాల, నెల్లూరు

ఈనాడు మనం అనుభవిస్తున్నసాంఘీక, సాహిత్య స్వేచ్ఛ వెనుక మనమూహించలేనంత ఉద్యమ నేపథ్యం కన్పిస్తుంది .సాంఘీక దురాచారాల నిర్మూలనకు ,స్త్రీవికాసం కొరకు రాజా రామ్మోహన్ రాయ్, కందుకూరి వీరేశలింగం లాంటివారు ఎంత పోరాటం చేయవలసి వచ్చిందో ,అంతే పోరాటాన్ని మాట్లాడే భాష ,రాసే భాష ఒకే విధంగా ఉండడానికీ చేయాల్సి వచ్చింది .ఈనాడు వ్యవాహారిక భాషోద్యమం గురించి ప్రస్తావిస్తే నేటి తరానికి హాస్యాస్పదంగానే ఉంటుంది . కాలమిచ్చిన తీర్పు వల్ల నేడు కొన్ని వందల పేజీలు మనం మాట్లాడే భాషలోనే అచ్చవుతు ప్రజల మధ్యకు వస్తున్నాయి .

కాని పూర్వం మాట్లాడే భాష వేరుగా , రాసే భాష వేరుగా చెలామణి అవుతూ వచ్చింది.అయితే ఈ భేదం పట్ల పూర్వం మనకంత నిరసన భావం కూడా లేదు .భారతదేశం లో సార్వత్రిక విద్యా విధానం అమలు లోకి వచ్చిన తర్వాత పరిస్థితుల్లో మార్పులొచ్చాయి .1852సంII లో మద్రాసు ,బొంబాయి, కలకత్తాల్లో విశ్వ విద్యాలయాలు ఏర్పాటు చేశారు.వాటిలో చదువుకొన్నవారు దేశంలో విద్యావ్యాప్తికి కృషి చేస్తారని తలచారు. అయితే ఆంగ్లం లో చదువుకోవడం వల్ల దేసభాషల అభివృద్ధికి వీరు తగిననత కృషి చేయలేదనే చెప్పవచ్చు.1901లోగవర్నర్ జనరల్ గా ఉన్న లార్డ్ కర్జన్ సిమ్లాలో ఒక సమావేశం ఏర్పాటు చేసి ప్రాథమిక స్థాయి నుంచి విశ్వవిద్యాలయ స్థాయి వరకు పరిష్కరించవలసిన సమస్యల గురించి చర్చించి 150 తీర్మానాలను చేశారు. దానిలో భాగంగా మాతృభాషలో వ్యాసరచనలను నిర్బంధపాఠ్యాంశంగా ప్రవేశపెట్టాలని అలాగే ఇంగ్లీషు లోని పుస్తకాలను ప్రాంతీయ భాషల్లోకి అనువదించేటప్పుడు వారికి శిక్షణ కల్పించాలనినిర్ణయించారు ఇలాంటి తరుణంలో1906 సంవత్సరంలో J.A ఏట్స్ గంజాం ,విశాఖ ,గోదావరి జిల్లాలకు పరీక్షా అధికారిగా నియమించబడ్డాడు ఇతనికి తెలుగు బాగా ఒంట బట్టింది .ఆయన మన పుస్తకాల్లో ఉన్న తెలుగుకి, ఆ పుస్తకాలను బోధించే అధ్యాపకులు మాట్లాడే తెలుగు మధ్య భేదాన్ని గుర్తించి ఆయన ఆశ్చర్యపోయారు.ఈ విషయం గురించి కళాశాల అధ్యక్షులైన టి. శ్రీనివాస అయ్యంగారు ని ఈ విషయమై ప్రస్తావించగా విజయనగరం లో ఉన్న గురజాడ పల్లాకిమిడి లోని గిడుగు రామ్మూర్తి పంతులు తనకంటే బాగా చెప్పగలరని సూచించాడు. ఏట్స్ వాళ్ళిద్దరిని సంప్రదించి చర్చించి ఈ వ్యవహారిక,గ్రాంధిక భాషా బేధాల వ్యత్యాసాన్ని తగ్గించడానికి ఉపాధ్యాయ వార్షిక సమావేశాలు ఏర్పాటు చేసి గిడుగు చేత ఉపన్యాసాలిప్పించాడు. ఇది పండితులందరికీ కంట్లో కారం అయింది. ఈ సమయంలోనే స్కూల్ ఫైనల్ పరీక్ష F.A స్థానంలో ఇంటర్మీడియట్ వచ్చింది. అప్పుడు విద్యార్థులు ఎంచుకోవలసిన అనువాద అంశాలు,

వ్యాసాలకు సంబంధించి రగడ మొదలైంది. ఆ సమయంలో P.T శ్రీనివాసయ్యంగారు Language Life and Deathఅనే పుస్తకాన్ని ప్రచురించారు. ఈ విధమైన పరిస్థితులు నెలకొని ఉండడంతో వ్యవహారిక భాషకు నిరసనగా ఒక ఉద్యమాన్ని లేవదీశారు.

ఈ గడబిడను గమనించి మద్రాసువిశ్వవిద్యాలయం 1911లో సెప్టంబరు 8న ఒక సంఘాన్నిఏర్పాటు చేసింది.ఇందులో 9 మందిసభ్యులు ఉంటారు. ఉంటారు ఇందులో లో నలుగురు గ్రాంథిక వాదులు, నలుగురు వ్యవహారిక భాష వాదులు ,ఒకరు తటస్థులు. వీరు అనేక సభలు సమావేశాలు జరిపిన తరువాత గిడుగు రామ్మూర్తి పంతులుఏ Memorandum of Modern Telugu;గురజాడ Decent పత్రం పుణ్యాన శిష్ట వ్యవహారిక భాషలోనే రచనలు సాగించాలనే నిర్ణయానికి వచ్చారు. కానీ గ్రాంథిక వాదులు వ్యవహారిక వాదాన్ని ఎదుర్కోడానికి ఆంధ్ర సాహిత్య పరిషత్తు ఏర్పాటు చేశారు. శిష్ట వ్యవహారికాన్ని గ్రామ్యంమని ఊరూరాసభలు జరిపి సంతకాలు సేకరిస్తూ వచ్చారు. మొట్టమొదట బోధనారంగంలో గ్రాంథికం ఏలుబడి చెల్లుతూ వచ్చింది. క్రమంగా ఉత్తరోత్తరా వచన రచనల్లో వ్యవహారిక భాషా ప్రాచుర్యం పెరుగుతూ వచ్చింది .క్రమక్రమంగా కాల ప్రవాహంలోఅన్ని రంగాల్లోనూ వ్యవహారిక భాష వేళ్ళూనుకుంది దీనికి ప్రధాన కారకులు గిడుగు, గురజాడలు. గిడుగు సిద్ధాంతవాది అయితే గురజాడ ఆచరణ వాది. గిడుగు భాషా సంస్కరణకు, కందుకూరి సంఘ సంస్కరణకు తన సాహిత్యం లో ప్రతిఫలింప చేసి ఆధునిక వైతాళికుడు అయ్యాడు. గురజాడ సహాయంతో సహాయంతో గిడుగురామ్మూర్తి పంతులు భాషా సంస్కరణకు తన జీవితాన్ని ధారపోసాడు.పూర్వరచనలన్నీ శిష్టవ్యవహారికం లోనేసాగినాయని, మధ్యలోనే భాష కృతకంగా మారిపోయిందని భావించిన గిడుగు రామ్మూర్తి పంతులు ఆ విషయాన్ని నిరూపించడానికి వ్యవహారిక భాషను పునఃప్రతిష్ట చేయడానికి కినాలుగు మార్గాలను అనుసరించారు.

1. భాషా తత్త్వాన్నివివరిస్తూ ప్రపంచంలోని ఇతర భాషావాఙ్మయమంతాలౌకిక భాషలోనే సాగిందని అలాగే తెలుగు భాషలో కూడా ఆయాకవులు ఆనాటి శిష్టవ్యవహారికాన్ని కావ్యాల్లో ప్రయోగిస్తూ వచ్చారని కాల పరిణామంలో మధ్యలో తెలుగు పరిస్థితి మారిందని ఇతని అభిప్రాయం. ఆ విషయాన్ని ఉదాహరణ పూర్వకంగా నిరూపించారు

2. తాళపత్ర గ్రంథాల్లోనూ, గ్రంధ పరిష్కారాల్లోనూ లౌకికభాష స్థానంలో గ్రాంథిక భాషను చేర్చారని భావించి లక్ష్య సహితంగా నిరూపించారు.

3. గ్రాంథిక భాషను నిర్వచించడం, స్వరూపాన్ని నిరూపించడం కష్టమని తేల్చి చెప్పారు. భాషా స్వరూపాన్ని వర్ణించే వ్యాకరణ గ్రంథాలే పరస్పర విరుద్ధ భావాల్ని వ్యక్తం చేస్తున్నాయి. ఒక వ్యాకరణం ఒక పదాన్ని గ్రామ్యంగా పేర్కొంటే మరొక వ్యాకర్త దాన్ని గ్రామ్యం కాదంటారు. వారికి వారే ఏది తప్పో ఏది ఒప్పో సమగ్రంగా చెప్పలేకపోతున్నారు. గ్రాంథిక భాషలో మాత్రమే రాసిన గ్రంథం మచ్చుకి ఒక్కటి కూడాఉండదని గిడుగు అభిప్రాయం ఇది ఇతని మూడో మార్గం.

4. ప్రాచీన కవులు అన్నీకావ్యాల్ని సమగ్రంగా పరిశీలించక పోవడం వల్ల వ్యాకరణ కర్తలు,నిఘంటు కారులు ,పండితులు తప్పుగా భావించి లక్షణ విరుద్ధమని,గ్రామ్యాలని నిందించిన రూపాలు వందలకొద్దీ కావ్యాల్లో కలవని నిరూపించారు . వ్యాకరణం ప్రయోగ మూలం కావడంవల్ల కవి ప్రయోగం లక్షణం కంటే బలవత్తర మైనది. కవులు ప్రయోగించిన రూపాలు ఆ లక్షణంతో సమన్వయం కాకపోతే ఆ లక్షణమే అసమగ్రమవుతుంది ,అంతే కాని ఆ కవి ప్రయోగాలు నింద్యాలు, గ్రామ్యాలు కావని అలాంటి ప్రయోగాలు వందల కొద్ది కావ్యాల్లో కలవని చూపించడం నాలుగోమార్గం. అందుకే "ఆర్యవ్యవహారంబుల దృష్టంబు గ్రాహ్యంబు" (బా.వ్యా-సం.ప 23) అంటారు బాలవ్యాకరణం లో చినయసూరి.

ఈనాలుగు మార్గాలను ఉదాహరణ సహితంగా నిరూపించడానికి గిడుగు రామ్మూర్తిపంతులుగారు 4 గ్రంథాలు రాశారు.

1.వ్యాసావళి

2.గద్యచింతామణి

3.ఆంధ్రపండిత భిషక్కుల భాషాభేషజం

4.బాలకవిశరణ్యం

ప్రస్తుత వ్యాసం నాలుగో మార్గాన్ని నిరూపించే బాలకవిశరణ్యాన్నిచర్చించడం ప్రధాన లక్ష్యం వ్యాకరణాల్లో ఇలాంటి పరిస్థితి నెలకొనడానికి ప్రధాన కారణం ఆ మూలాగ్రం వాఙ్మయాన్ని చదవక పోవడమే కారణం అంటాడు. ప్రధానంగా ఈ గ్రంథంలోబాల వ్యాకరణ సూత్రాలు చెప్పిన రూపాలను తీసుకొని వాటిని ని సాధు నిరూపణ చేయడానికి పూనుకున్నాడు .సాహిత్యంలో ఉపయోగించిన శబ్దాలను అసాధువులని చెప్పడం తప్పని ఇతని అభిప్రాయం. జనవ్యవహారంలో లేని దానిని కవి ప్రయోగించడు కొన్ని గ్రంథాలను ప్రమాణాలుగా తీసుకుని ఇవి సాధువులు , అసాధువులని, నిందాలని పేర్కొనడం తగదని ఇతని అభిప్రాయం.

వాఙ్మయమంటెల్లజూచినవారలెవరు?
బాస యెల్లను బండితల్పాపుకొనిరి?
సాహసముగాది పెద్దల సభ్యభాష
తప్పుతప్పనిదూరుట?తగనికవులు
పల్కులును దప్పులంటయు వాసిగనుక--

అని నిరసనవ్యక్తంచేశాడు.అలాగే .....

లోకయాత్ర కొరకు లౌకికభాషలు
పుట్టి ప్రజలనోట నొందియుండు
జీవలోకమందు జీవింపుభాషలు

జనుల తలపుదెలుపు సాధనములు

లోక వ్యవహారంలో ప్రజల భావాల్ని తెలిపేది భాషని ,కాళ్లు చేతులు అవి ఎలా తమ పనులు చేస్తాయో అలాగే భాష ఉచ్వాస ,నిశ్వాస కరణ ప్రయత్నాల ద్వారా తన విధిని నిర్వర్తిస్తుందని ,ఈ శబ్ద సిద్ధిని తెలపడానికి శాస్త్రాలు సరిపోవని అభిప్రాయపడుతూ ,పరిమితమైన శబ్ద జాలానికి కాక లోక భాషకు ప్రక్రియను ఏర్పరచినవారే గొప్పవారని వివరించారు.

లోకమందుభాషలలోన నున్న
సిద్ధి శబ్దాల పరిపాటి చిత్తగించి
మేరమీరక ప్రక్రియలేరుపరచి
వ్యాకృతికి ద్రోవచూపినవారి గనుడు

దీన్నిబట్టి చూస్తే అసలు భాషకు వ్యాకరణం ఏర్పరచడం కష్టమనే అభిప్రాయం మనకు కలుగుతుంది. వ్యాకరణ వేత్తలు చెప్పిందే వేదం కాదనేది గిడుగు అభిప్రాయం .ఇక్కడ ఒక ఉదాహరణను పరిశీలిద్దాం.
"కూతు శబ్దముప్రాథమైక వచనంబునకు రువర్ణంబగు"(బా.వ్యా-ఆ.ప 8) "కూతురు-కూతులు- కూతురులు – కూతుళ్ళు-కూతురిని ఇత్యాది రూపంబులు గ్రామ్యంబులని యేరుంగునది " అనే సూత్రం ప్రకారం కూతురు మాత్రమే సరి అయిన రూపమని,గ్రాహ్యమని అర్థం . మరి శిష్టవ్యవహారంలో ఉన్న కూతురిని- కూతురికి - కూతుళ్ళూ మొదలైన రూపాలన్నీ గ్రామ్యాలైయిపోయాయని, అవి రాయడానికి తగినవి కాదని పండితులు వాటిని బహిష్కరించారు. అందువల్ల పూర్వపు గ్రంథాలను అచ్చు వేసేటప్పుడు, పరిష్కరించేటప్పుడు ఆ వ్యవహారిక భాషా పదాల స్థానంలోఈ రూపాన్ని చేర్చారు. వ్యాఖ్యానాల్లో, టీకల్లో కూతురు ,కూతురిని అని ఉన్న చోట్ల అంతా ఆ కవులకు అపఖ్యాతి కలుగుతుందని లేక గ్రామ్యాలనో వాటిని దిద్ది వేశారు. అయితే జీవాద్భాష ఒకరు దిద్దితే అక్కడే ఆగేది కాదు. సాక్షాత్తు చిన్నయ్యసూరే తాను రాసిన హిందూ ధర్మ శాస్త్ర గ్రంథం లో కూతుండ్రు అని రాశాడు. ఇది తప్పని గాని ఒప్పని గాని తన లక్షణగ్రంథంలో చెప్పలేదు. తను రాసినశబ్దాన్నే తాను గ్రహించలేదు కాబట్టి ఏది తప్పు, ఏది ఒప్పని మనంనిర్ణయించలేమంటాడు.

ఇక్కడ మనం చెప్పదలచేదేమిటంటే ఏవ్యాకరణమూ ప్రమాణమూకాదు అలాగనీ నిరాదరణీయమూ కాదు. పాణిని అష్టాధ్యాయిలోనే కాత్యాయనుడు 10 వేలకుపైగా తప్పులుదిద్దాడు. అలాగే బహుజనపల్లి సీతారామాచార్యులు మొ. వారు బాలవ్యాకరణం లో వదిలిన అనేక విషయాల్ని ప్రస్తావించారు. ఇక్కడ మనం చిన్నయ సూరిని తప్పుపట్టలేము, ఆయన గ్రందమే వేడమని చెప్పలేదు. శిస్తుల ప్రయోగాల నుండి శేషమును తెలుసుకోవాలని చెప్పాడు. అంతేగాక లక్షణ విరుద్ధమైన దానిని పెద్దలు వాడితే దానిని యదా ప్రకారంగానే గ్రహించాలన్నాడు. ఇది తెలియని మనము ఇవి మాత్రమే ప్రయోగార్హాలని , ఇవి గ్రామ్యాలని, నింద్యాలని చెప్పడం , అవి ప్రయోగానికి అనర్హాలని చెప్పుకోవడం మన పండితుల తప్పని నిరూపించాడు. ఈ

అంతరం వల్లనే శిష్ట వ్యవహారిక భాషని, గ్రాంధికభాషని రెండు విభాగాలైంది. ఒకప్పటి శిష్టవ్యవహారికమే నేడు గ్రాంధికమని మన గిడుగు వారల అభిప్రాయం.

నన్నయ్య 'ప్రవాహినీ దేశ్య' అన్నారు.భాష నిరంతరం మారుతూ ఉంటుంది. ప్రాచీనులు వాడిన ఆనాటి వ్యవహారిక భాషను ఆ ప్రక్రియలతో సహా అనుసరించడం సరికాదంటాడు.

ఏరు పారునట్లు పారుచునుండును
దేశ భాష తెరుగు తెలియుటరది
మారుచుండు గాని మారుపు గనరాదు
లోటు చూచి కనుడు లోని గుట్టు
మనమే కానలేము మనము మారెడుచొప్పు
భాసయొక్కటే కాదు బ్రహ్మండ
మెల్ల మారుచుండు తెరున్గా లొక్కో
ఎప్పుదేద్ది కలదో యప్పతికడే నిత్య
మదియ మనకు సేవ్యమగుట యొప్పు.

భాషకేకాదు బ్రహ్మాండానికీ మార్పు సహజమనీ ఎప్పుడు దేనిని వ్యవహరిస్తామో అదే నిత్యమని దానినే మనం అనుసరించాలని చెప్పి వ్యవహారిక భాషోద్యమాన్ని నడిపిన కారణాన ఈనాడు మనం ఆ ఫలాలను అనుభవిస్తున్నాము. ప్రతీ రంగంలోనూ వ్యవహారిక భాష మాత్రమే ప్రయోగించ బడుతుంది. ఇంకా సాహిత్యమైతే ప్రాంతీయతనూ ఆదరిస్తుంది. మాండలిక సాహిత్య సృష్టికి ఊపిరి వ్యవహారిక భాషోద్యమమని చెప్పవచ్చు. ఈనాడు వ్యవహారక భాష ప్రయోగం కోసం కూడా ఇంత ఉద్యమం జరిగిందా అన్న స్థాయిలో వ్యవహారిక భాష వేయిచెరుగులా తెలుగు నేల నలుమూలలా విస్తరించింది. దీనికి కారణమైన గిడుగు రామ్మూర్తి పంతులు గారికి , గురజాడ గారికి ఆంధ్రజాతి ఋణపడ్డది. ఈ ఘనులను ఇలా స్మరించుకోవడం చంద్రునికో నూలుపోగులాంటిది.

ఆధార గ్రంథాలు :

1. బాలకవి శరణ్యం – గిడుగు రామ్మూర్తి పంతులు.
2. బాలవ్యాకరణం – చిన్నయసూరి.
3. ఆంధ్రశబ్ద చింతామణి – నన్నయ.
4. డీసెంట్ పత్రం – గురజాడ .
5. గిడుగు రామమూర్తిసాహిత్యవ్యాసాలు - సంకలనం అక్కిరాజు రమాపతిరావు.

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AGRAHARAS AND BRAMHAPURIS IN INSCRIPTIONS OF CHALUKYA' JAYASIMHA II

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Introduction:

Education has been considered as a prime part of human life for growing intellectual and physical since ancient age, which guides person going in noble way. In ancient times, children were admitted to Gurukula in childhood and grammar, Sanskrit, Veda, vedanga, logic, Upanishads, Poetics, etc were being taught to children in Gurukula by teacher. Hiuen Tsang who had come to the court of Pulikeshi II, famous king of Baadami Chalukya dynasty quoted regarding Childhood and education in Si.yu.ki. of his literary work that Boys were admitted to Gurukula in their age of 5 years old ,which was also refered by Dr. M.Chidanadamurthy(1). Education would be started after Upanayana, Education was a prime part of Social growth in ancient days. Ghatikasthanas, Bramhapuris, Mathas, Agraharas were centers of education, which were being run in form of institutions. The above four institutions were supporting and together conducting educational activities. Kings, Queens, Mahamandaleshwaras, Mahasamanthas, Mahamathyas, Mahapradanas, Mahajanas and rich merchants had converted common villages as Agraharas', in which Tempels, Mathas were built, regarding this Testimonies of charity were found. Aim of this present Article is to study the Bramapuris and Agraharas in inscriptions during the reign of Chalukya Jayasimha II.

Objectives of Study:

1. To study the Bramapuris and Agraharas in inscriptions during the reign of Chalukya Jayasimha II.
2. To analyze the education system during the period of Chalukya Jayasimha II.

Research Methodology:

Research methodology is descriptive and analytical data is based on Primary and secondary. For this study data and information has been collected

with the help of Fieldwork, Volumes of inscriptions, Books, Magazines, Newspapers, Research Journals.

Agraharas:

The Name Agrahara is refered in many inscriptions of Jayasimha II of Chalukya. Dr.M.Chindanandamurthy defines that AGRA means best; AHARA means country or place (2). Agraharas were the places or villages which were assigned to Scholar Brahmins to hold their Educational and Religious function as gift. In this village, not only Brahmins were staying and other caste People were also there, but All Revenue of the village was going to Brahmins (3), means that Brahmins were enjoying revenue of treasury against service provided by them. So Establishing of Agraharas were considered as work of religious and sacred (4). Agraharas had grown as part of village or city or separately. Dr.Shantha Kumari Quoted that since Gurukulas were part of Agraharas, Scholars who were studying in Gurukulas would be Mahajanas, because of this Agraharas had developed well (5).

Concept of Agrahara were there during reign of Kadamba in Karnataka, when Mayuravarma visited the Kanchi for Ashwamedhayaga, Kanchi was a Agrahara and Ghatikasthana. Mayuravarma had gifted 12 Agraharas including Thalagunda and Possession of land to Brahamins who were welcomed from Ahhichathra of Uttar Pradesh (6). Dr. D.M. Nagaraju quoted the reference of Dr.Shantha Kumari that Thagarathe, Shivamoga District, Karnataka is an most ancient Agrahara (7). Thus developing Agraharas had developed as Prime centers during Badami Chalukya reign.

Inscription of ladakhan temple at Ihole quotes that there were 500 Mahajans headed by Binnama Somayaji.

Agraharas were not only a religious centers and also social workshop centers and had independent political administration. Mahapradhanadandanayaka or Samanthadipathi of the state had control over this village and were imposing and collecting tax, the collected tax was being spent for charity and development of Agraharas, Usually Mahajanas were rulers of these Agraharas.

Agraharas were cultured wealth centers. Agrharas were categorized as Agrahara, Piriya Agrahara, Kiriya Agrahara, Maha Agrahara, Anadi Agrahara, Parameshwara Datti Agrahara, Uttama Agrahara, Sri rama Datti Agrahara and etc on the basis of their importance (8).

Inscription of Guddada bevina halli Haverri District, Ranibennur taluk, (Period was destroyed) During reign of Chalukya Jayasimha II shows that Kundaraja, Mahamandaleshwara of Chalukya Jayasimha II had control over Banavasi 12000, 18 Agraharas, Santhalige1000 and was nightmare and

Sathigana Chatta to Cholas and as per this inscription, Kundaraja had control over 18 Agraharas, but more information has not been found in this inscription regarding them.

Salur inscription which is in ShikaripuraTaluk, ,Shivamoga Dist and belongs to A.D. 1017 refers that Saliur was a prominent Agrahara (10) and Manevergade Kethamalla Karanikapramukas gifted kannasoge to found tank for Salur people for charity of Banavasi Puravadishvara Srimath Kudmarasa who was son of Srimad Irivabedanga .

Inscription of Belur of Bijapur district, Badami taluk dated to A.D.1021, Dec 24 refers that During reign of Jayasimha II, Perur was an Agrahara, Akkadevi sister of Jayasimha II was ruling Kisukadu70 and converted Perur as Agrahara in the memory of elder brother Tribuvana Malla Vikramaditya (11) and started Thri Purusha School and gifted 500 Mathras land, 50 houses, flower garden for food and accomodation for 500 hundred students at Perur. Manneyachatta gifted this charity.

Rona inscription of reign jayasimha II of Dharwad District, Rona Taluk and AD 1022, December 25 refers that Rona was a prominent Agrahara. In the inception of this inscription, Description of Rona was found. Sri Sankimayya son of Aythaverma who was Scholar of Maha Agrahara of Rona made moolasthana at Rona and his elder brother founded 12 Brahmins choultary and gifted land, garden and oil mills for these. Maniyara of Rona dug wells in Arave and Aythavarma, Rudramaya, Dachimaya sons of Machimaya handed over gifted land by their father to 104 Brahmins (12).

Telgi inscription which belongs to AD.1032 at Kodalura Shankara Narayana Sannidi quotes about telagi agrahara inside the Bikkiga 70 (13). In this inscription, refered that Kannamaya who was head of Telgi Agrahara gifted a Matharu paddy field to Karigoda of bikkagana Kere. Mahasampadhipathi, Puravareshwara, Bramha Kshatriya, Madura Vamshodbhava Srimadalayya was ruling Banavasi 12000, Santhalige 1000 During reign of Jayasimahadeva II in the era of 959 on Saturday, Summer Solstice.

Kuppaguddee was open battle field to Mandalika Kunkunda. He killed many warrior and became an angel and his son, Mahasamathadhipathi Jayasimha Deva built Aleshwara Temple in the memory of his father at Agrahara, Kuppagudde and gifted Paddy field, garden for deity, worship, light of God. It has been refered in the inscription of AD.1033, Shivamoga, Sorabataluk (14).

Inscription of A.D.1042 Which is in Achapura, Sagarataluk, Shivamoga District, quotes regarding an Agrahara (15). Gonarasa who was younger brother of Bijjarasa who was Mahamandaleshwara of Jayasimha II was ruling Santhalige 1000 division as mahasamantha. Andasura founded an Agrahara, where also built temple and erected god idols of Shouryamarthanda and

Goneshwara and worshiped foot of Kriyashakthi Pandit who was disciple of Kalamukha Thapodhanagranya Vadirudra Panditha in the era of 964 on chitrabanusumvtsara, Vaishakashudha Akshayathrithiya on Sunday, Solitiece and assigned Goneshwar math and Shouryamarthanda temple, for which he gifted garden ,land for education and saints.

The above Inscriptions conclude that Agaharas were developed well during the reign of Jayasimha II. These Agraharas had local governments. Mahajanas who were head of these Agraharas were giving Charity and were striving for over all development of Agraharas over crossing their limit of power, because of Agraharas were wealthy.

During this time, Agriculture activities, building tanks and business were going under the Mahajanas of Agrahara (16), hence Agraharas had developed as centers of Education, religious, economic and cultuaral activities.

Bramhapuris:

Bramhapuris were the places where Brahmins were living. these may be called as Bramhapuri or Bramhanapura. Bramhapuris were part of Agraharas as street of Agraharasand were adjacent to temples. Numbers of Bramhapuris were very less compared to Agraharas, most probably Brahmins were not wishing to live separately, because Mahajans of Agraharas were brahmins. Brahmins were research scholar and had got skill in veda, vedanga, logic, poetics and many more things,which concludes from above discussion, but Brahmins who were living in Bramhapuris were common community and were living as part in the Agrahara and village .They also engaged in studying of veda, vedanga and other studies and were executing as Mahajanas. Establishment of Bramhapuri was as important as Agraharas at that time, hence it was known equal to that of building a temple, Supportably formation Bramhapuris were sacred, in which Accommodations were being provided for eligible Brahmins.

Pura Inscription which belongs to the reign of Jagadekamalla, Jayasimha II in A.D.1018. October 27, Koppala District, Kustagi, taluk quotes of Bramhapuri and during reign of Jagadekamalla, his mahasamanthadhipathi (17). In this inscription during reign of Jagadekamalla, Mahaprachandadandanayaka (name was destroyed) was ruling Kelawadi 300. In the light of Monday eclipse, gifted 5 mathras paddy field to Kondayavari Ayyanayya head of Belvanage Agraahara in front of the village at temple of God Pampastanavirupaksha , it is also refered as gift for Jannayyabhatta, Chamundayya shanangi and Brahmins, Mulastana devaru, bramhadevaru, Kalidevaru. clearly mentioned in this inscription that how much gift had been given for each one. As per inscription, 5mathras paddy field to Jannayya Bhatta, 150 mathras to chamundayya shanangi including 12 Brahamins and bramhapuri, 3 mathras for mulastana god, 48 mathras to Kalideva, 12 mathras to

Bramhadeva, this inscription refers that charity was gifted for alivate to problems.

Brmhapuris had developed support of religious activities within the environment of tempels (18). Bramhapuris were part of Agraharas or street of Agraharas or village. Brahmapuri was the street, where Brahmins were living. Brahmins of bramhapuri were highly educated and were also scholar as Maha Brahmins of Agrahara, in matter of education, bramhapuris had not shown any speciality, formation of Bramhapuris was not only Brahminsstaying there, there lived common people and also were engaged in religious and educational activities at that time. Hence Brahmins of Bramhapuris were part of education, preaching education and daily meditation. When observing these particulars, Bramhapuris were alternative for Agraharas and had developed as part of these and were centers of cultural, religious activities.

Conclusion:

The above discussion concludes that During the reign of Jayasimha II, Agraharas and Bramhapuris were religious and educational activitiy centers and most number of Agraharas had developed ,but number of Bramhapuris were very less. Because urban towns and cities were very less in the medieval and ancient age. Bramhapuris were part of Agrahara, village or urban areas. The People believed that establishment of agraharas and Bramhapuris and giving charity was sacred. Kings and queens, Mahamandaleshwaras, Mahasamanthas, rich merchants, were assisting to manage fiancé to Agraharas and Bramhapuris, intention of this assistance was to advertise education and brahamins also were given charity to bramhapuris and Agraharas. During this time, Agriculture activities, building tanks, business were going under the Mahajanas, hence Agraharas had devolped as centers of Education, religious, economic and cultuaral. Bramhapuris were alternative for Agraharas and had developed as part of these and were centers of cultural, religious activities.

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INTERLINKAGE BETWEEN GEOGRAPHY EDUCATION WITH ECO AND SUSTAINABLE TOURISM

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Abstract

Geography as a discipline evolved to understand the complex inter-relationship between man and environment. While passing through its various phases of development, various branches as per the transformations originated and expanded the horizon of Geographical inquiry. One amongst them is the tourism Geography which is providing information about the ways, mode and repercussions of expanding tourism at the world level. Due to technological advancement, urbanization, globalization and preference for materialistic life are causing the population at the world level to explore the areas as tourists per their convenience. This exploration has not only given the tourism as recognition of Industry, but also caused its proliferations in different branches. Along with that this world wide surge of tourists all over the world has placed tremendous pressure on the available resources of the chosen destinations. The balance between the nature and man got disrupted due to overriding of commercial interests on the delicacies of natural component.

With the above mentioned background, this paper attempts to explore the role of geography education as a mediator to develop sensitivity about the prevailing issue at the school level,i.e how does including topics related with eco-tourism at the school level would cause the children to take a lead and further as an adult to use the tourist places not only as a leisure pursuit,but as an active participant in boosting the economy.

The methodology of this paper would be based on the reviewing of the second hand material available for the topic as well using them for the analytical purpose also.

Key Words: Geography Education, Eco tourism, Sustainable Tourism

Introduction:

1.1 What is Geography?

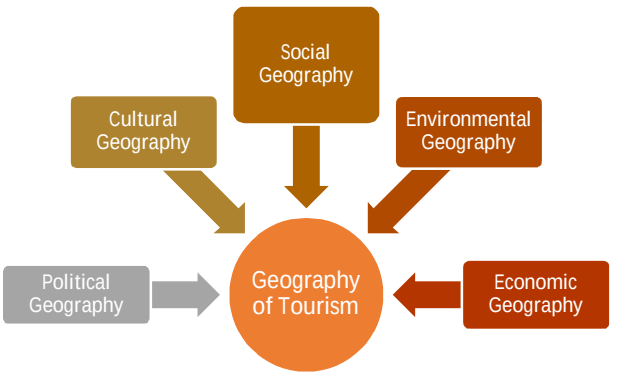
Man since evolution expressed keen desire to know about different places of the Earth. The transformation from hunter gatherer to regular production of crops, from cave dwellers to living in ultra modern equipped facilities lead homes, evolving different modes of transports on the basis of the distance and reaching to the extent of conceptualization of human being as a 'Global citizen' are benchmarks of human civilization, which probably would not have been possible if human beings confined to the native place only. After settling down the basic necessities of life, always interest has been shown to the places away from home, sometime to find peace, sometime for leisure and sometime simply to know unknown. All these mentioned conduct and attribute has been attempted formally by the discipline of Geography. Geography as the

word indicates is the 'description about Earth'. This description mainly focuses on studying the interaction of men with the nature i.e how does man through his interaction understood the available physical realities followed by informing about the kind of adjustments and changes one has made over the surface. It might be the reason that geographers starting using the word 'spatial' as an 'essential modifier in framing their questions and forming their concepts. The word spatial comes ,of course from 'space', ***and to geographers it always carries the idea of the way things are distributed, the way movements occur, and the way processes operate over the whole or a part of the surface of the earth*** .'(Gettis,et;el ,Human geography, p.6)[1]

Geography as a spatial science is replete with details of explorers who played very significant role in developing understanding about the places. Here the contribution of Ritter and Humboldt, etc. are noteworthy who travelled extensively and threw light on the flora, fauna and human features of those visited places. Humboldt visited Bavaria, Austria, Switzerland and Italy to observe the nature closely.[2] Later on during the age of discovery; the expeditions of Columbus, Vasco De Gama have broadened the horizon of human understanding about different places of the Earth.

1.2 Geography of Tourism

While keeping its major thrust on understanding the relation between man and nature in the spatial term, geography as a subject known for its two major bifurcations – physical and human. The former put its major thrust on understanding the physical aspects through geomorphology, climatology, oceanography etc. whereas the latter laid its emphasis on human behavior correspondence to all these physical phenomena through its numerous branches like Agriculture geography, economic geography, Social Geography, political geography, Urban geography, cultural geography etc. In the continuation of all these, an emergence of a new branch i.e of 'Geography of Tourism' was quite noteworthy. The geography of Tourism by itself is not a new idea. In fact, it might be taken as the applied part of all the major branches of human geography as given below-



The literature in this regard shows its origin around 1920 when intensively the impact of tourism on the economic activities was studied. The tourism Geography provides information about the ways, mode and repercussions of expanding tourism at the world

level. In this context, if one look at the nature of the geography of tourism, then it attempts to describe the whole journey of human movements in a precise form. For the spatial investigators, different terminologies are available like travelers, explorers in general and geographers in particular. Prior proceeding further, one may be curious to know that how does tourist different from the travelers, explorers and geographers? These differences have been very aptly described by Nelson Velvet in his book ' An Introduction to the Geography of Tourism as ' ***the explorers were recognized to be individuals who traveled to places that had not previously been extensively visited or documented by other from their society. Likewise, travelers were considered to be those who traveled for a specific purpose, such as business enterprises or official government functions.' [3](P.26).*** As far as the definition of geographer is concerned, he/she according to dictionary.com defined as ' ***a person who specializes in geographical research, delineation and study.*** (https://www.dictionary.com/browse/geographer)[4] On the other hand, the word 'tourist' ,based on the definition of United Nations World Tourism Organization (UNWTO) is '***a person who travels to and stays in a place outside of his or her usual environment for not more than one consecutive year for leisure, business, or other purposes***.' Or ' ***individuals who did not travel for any purpose other than the experience of travel itself and the pleasure they derived from that experience***. (from Nelson,V ibid.)[3]

The tourism has been recognized as a fully fledged industry where countries are working hard to generate revenue by satisfying the need of the tourists across different regions. Geographers study the spatial expressions of tourism as a human activity, focusing on both tourist generating and tourist –receiving areas as well as the link between. The core components geography of tourism according to Boniface and Cooper are:[5]

First, **the countries of origin of tourists, or generating areas** – these areas represent the homes of the tourists, where the journeys begin and end. The key issues to examine in tourist generating areas are the features which stimulate demand for tourism and will include the geographical location of an area as well as its socio-economic and demographic characteristics. These areas represent the main tourist markets in the world and naturally enough, the major marketing functions of the tourist industry are found here

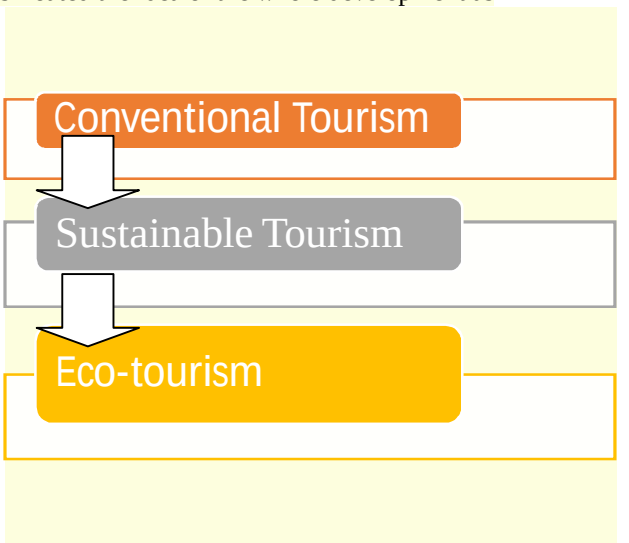
Second, **the tourist destinations themselves**- These areas attract tourist to stay temporarily and will have features which may not be found in the generating areas. The tourist industry located in this area will comprise the accommodation, retailing and service functions, entertainment and recreation. (The Geography of Travel and Tourism, P.4)

Finally, **the routes travelled between these two sets of location** (Leiper,1979). These two types of areas are a key element in the system as their efficiency and characteristics shape the size and direction of tourist flows. Such routes represent the location of the main transportation components of the tourist industry.

Proceeding further, while abiding the core definition of tourist given by Nelson V as 'individuals who did not travel for any purpose other than the experience of travel itself and the pleasure they derived from that experience' (ibid) it has been seen these individuals have grown exponentially due to technological advancement, urbanization,

globalization and preference for materialistic life. All these are causing the population at the world level to explore the areas as tourists as per their convenience. According to the estimate of United Nations World Tourism Organization, there were 25 million tourists estimated worldwide in 1950 which increased to 1.4 billion 68 years later. (https://ourworldindata.org/tourism)[6] . In India, according to tourism report '***Over 10 million foreign tourists arrived in India in 2017 compared to 8.89 million in 2016, representing a growth of 15.6%. Domestic tourist visits to all states and union territories numbered 1,036.35 million in 2012, an increase of 16.5% from 2011***.' (https://en.wikipedia.org/wiki/Tourism_in_India)[7] This surge at the national as well as at the international level if bringing economic benefits to the subjected countries (generating employment, personal development, social development) , is creating serious environmental problems also. The excessive numbers of tourists' visits put tremendous pressure on the available resources. The superseding commercial interest normally creates resource crisis to the local people and degrade the quality of the environment. The article on 'Environmental impact on Tourism, summarizes the overall impact of tourism on environment as ' ***Negative impacts from tourism occur when the level of visitor use is greater than the environment's ability to cope with this use within the acceptable limits of change. Uncontrolled conventional tourism poses potential threats to many natural areas around the world. It can put enormous pressure on an area and lead to impacts such as soil erosion, increased pollution, discharges into the sea, natural habitat loss, increased pressure on endangered species and heightened vulnerability to forest fires. It often puts strain on water resources, and it can force local populations to compete for the use of critical resources***.' (https://www.gdrc.org/uem/eco-tour/envi/one.html)[8]

Overall influence is so much intensive, that as allied part of tourism ,the concept of eco-tourism and 'sustainable tourism' have evolved which mainly intends to sensitize the visitors as well as the host to treat this endeavor with responsibility and awareness. Bran (2000) has floated the idea of the whole development as



2. Methodology of the Paper

The methodology of this paper is largely based on deliberations emanating from reviewing the literature in this regard. The main books referred for this paper are related with human geography like sixth edition of 'Human Geography, Landscape of Human Activities by Getis,G,f,2001, 'An introduction to the Geography of Tourism' by Nelson,V(2013), 'The Geography of Travel and Tourism', second edition by Bonifice,G, B,Cooper,C,(1996). The online papers like 'Impact of tourism on Indian culture' presented fourth International conference on language, society and culture in Asian Context by S.,P.P (2016), 'Ecotourism in Developing Countries: A Critical Analysis of the Promise, the Reality and the Future' by O,Magio,K,V,V,M et al. 'EMERGING ENVIRONMENTAL ISSUES WITH THE DEVELOPMENT OF TOURISM INDUSTRY IN INDIA: A STUDY' by Rajamani,A and Rizal,P (2014), 'Ecotourism as a viable alternative for economic development of Romanian rural communities' Andre,R,D,Gogonea,M,R(2014) in 'Bulletin UASVAM (Agriculture), 'Geography of Tourism' by Hall,C.M, ' World Geography of Travel and Tourism' by Lew,A,Hall ,M et.el (2008), 'Relationship between Geography-Tourism and Tourism's Effects According to High School Students' by Koca,N (2018) etc. were referred. Along with all these geography textbooks at the secondary level (from VI to XII) were also consulted to review the status of geography education and assessing the scope of inserting geography of tourism in such a manner so that children after receiving this exposure could incline towards ecotourism and sustainable tourism in the future.

3. Edelson, Pitts et.al in their project on 'Road Map for the Geography Education in the 21st century ' assert the need of Geography education as '***K–12 geography education is critical preparation for civic life and careers in the 21st century. It also is essential for postsecondary study in a wide range of fields, from marketing and environmental science, to international affairs and civil engineering.***

Everyone in modern society faces personal decisions that require geographic reasoning. These decisions, such as where to live and how to travel from place to place, can have an enormous impact on one's life Education in Promoting Eco and Sustainable tourism[8]

Now with due cognizance of geography education as a viable tool for preparing the people as tourist with dual sense of responsibility and personal satisfaction, there is a need to revamp the geography education as per the state of the art practices. t is quite paradoxical also that on the one hand geography has been recognized as a spatial science with taking cognizance of all spatial movements, on the other hand it has not been successful in transacting its core spirit amongst its readers. Geography of tourism by accommodating all the main branches of human geography is equipped to tourists to evolve themselves in an eco friendly manner. This preparedness needs to be percolate down to the school level so that children as a future citizen of the country as well of the globe could come out with best practices.

The reviewed literature in this regard clearly manifests the negligence of this important branch of geography in the education at different levels. In the geography textbooks, the bifurcation of physical and human aspects is accepted, but their implications on tourism have not been addressed properly. With the above mentioned

background, this paper attempts to explore the role of geography education as a mediator to develop sensitivity about the prevailing issue at the school level,i.e how does including topics related with eco-tourism at the school level would cause the children to take a lead and further as an adult to use the tourist places not only as a leisure pursuit, but as an active participant in boosting the economy.

In order to understand it, following are being given the textbook topics of geography textbooks, offered at the secondary level, means grades VI to XII prescribed by NCERT (National Council of Educational Research and Training)

Source: http://ncert.nic.in/ebooks.html, downloaded on 14th September 2019[9]

The above mentioned syllabus of geography based on NCERT textbooks, framed on the basis of National Curriculum framework 2005. The review of the whole syllabus clearly shows that there is a lot of scope to insert the significance of different places of the earth from the tourist perspective along with developing awareness to emerge as eco-friendly tourist. Further, it also shows the apathetic behavior of the curriculum planners of geography to mould the subject as per the contemporary requirements of the society. Comparison of the content of these textbooks with the textbooks written two decades back reveals the shrinkage of spatial information lying about the other places of the world. Earlier, there used to be topics like 'our neighboring countries',' Europe', 'Australia' etc. in the textbooks which were helpful in developing understanding about the places other than the native ones, The topics like 'Resources', 'Our Environment', 'Life in Tropical Region','Life in the Temperate Region', 'Lifeline of Indian Economy', 'Occupation' ,'Ocean' etc. keep a vast scope to be moulded from the tourist perspective. This may not only revive the status of geography, but also train the children to develop sensitivity about the tourist places. In order to develop sustainable tourism along with eco-tourism, the geography education should try to revamp itself in the following manner.

1.The **basic notions of geography** should be cleared with varied examples of places.(The basic notions as given by Gettis,G.F in their sixth edition of the book ' Human Geography' are

1. Places have location, direction, and distance with respect to other places
2. A place may be large or small; scale is important.
3. A place has both physical structure and cultural content
4. The characteristics of places develop and change over time
5. The elements of places interrelate with other places
6. The content of places is rationally structured
7. Places may be generalized into regions of similarities and differences' (P.7) ibid[1])

2. Children should be sensitized about the usage of places through application of simulation, role play, stories and observation as core methods of teaching geography.

3. Children can be assigned tasks like to submit report after their visit to any place as a tourist with the Parents, focusing on mentioning the eco-friendly activities they have done in the subjected place.
4. Workshops, panel discussions, poster making competitions related with spreading the message of eco-tourism can be held frequently in the school.
5. Children living in the popular tourist places with the help of the geography teachers can take initiatives in generating awareness amongst the community members and visiting tourists to have usage of resources in a responsible manner.
6. Through the basic skills of geography like mapping, visuals, tables and graphing, children can be prepared to evolve as eco-friendly tourist later on their life.

Conclusion

This paper mainly attempted to explore the role of geography education in spreading the sensitivity for the sustainable tourism and eco tourism due to its emphasis on spatial movement and study of places as the key features. The paper by citing the offered topics in the geography textbooks at the secondary level tried to draw the attention about the potential of those topics to be converted hugely to promote eco-tourism. The paper concludes by giving the recommendations to the curriculum planners to revamp the geography curriculum by inserting some concerns of the geography of tourism also.

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IMPORTANCE OF WOMEN EMPOWERMENT IN THE PRESENT INDIAN SOCIETY: A STUDY

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Abstract:

In the present era, Women's are playing the leading role for improving Indian society. The growth of women education in rural areas is quiet slow due to large number of women's in our country are illiterate, they are very weak, backward, exploited and many more. Yet in India, 7.5% women are educated of the world's total population. So it is observed that if their quality of life along with education is improving, the maternal mortality rate is declining and literacy rate increasing gradually. In this time education is the most important factor for women empowerment, welfare and prosperity. So, education is a key to unlock the golden moment of women empowerment in India. It brings to retrenchment in inequalities and enhances to participate everywhere i.e. doctor, pilot, teacher, lawyer, political leader etc. Government has facilitated for women in every sector and many constitutional laws are providing for equalization and equal right for women. Therefore, this research paper discusses the importance of Women Empowerment in the present Indian society as well as some suggestions to improve the changes that need to be considered for women empowerment and economic development.

Keywords: Women education, Women empowerment.

Introduction:

"Educate one man, you educate one person, but educate a woman you educate a whole civilization." Mahatma Gandhi.
Education is the most important factors in our society and it is the basic requirement for every citizen. It helps the individual to reduce inequality and play a central role in human development that impacts the overall social and economic development. Higher level of literacy and education leads to better attainment of health, nutritional status, economic growth, population control, empowerment of the weaker sections and community as a whole. There has always been gender discrimination toward the development of women. They do not have their rights and neither is considered independent to take any decision. In order to provide equal status in the society, women need to be empowered. Educating women uplifts their life as well as the quality and entire family also[23]. The term "empowerment" has been used widely by the government, NGOs, academics, donor agencies and women activists since in the early 1980s. In

India empowerment is not limited to any organization but it is an expansion of education, health care, training, social area, political area, sports, IIT, IT sector etc. However, the concept of empowerment has broadened to include the growing concerns of the women's movement for gender equality and social justice. It develops the capability and strength to influence the direction of social change. Recently women empowerment has been recognized as a central issue and it is determine the women status in our society. Abolition of gender discrimination in society and participation of women in decision making process at all levels is the mark of women empowerment. On this realization, a number of policies, programs, project and action research has been taken to ensure empowerment of women in India. Empowerment of women leads to benefit not only to the individual woman but also to the families and community.

Concept of women empowerment: The idea of 'empowerment' comes from the theory of social change. Empowerment differs on predominantly aggregative and integrative theory of democracy. Women empowerment also enrich social enhancement of all women in our society. So it may be stated that women's empowerment is defined as the process in which their spiritual, political, social and economic status is raised. The empowerment of women is about dealing with the legacy of apartheid and the transformation of society, particularly of power relations between women, men, institutions and laws[17]. The National Policy on Education (1986) has emphasized the promotion of women's education in all areas of learning and thus eliminates any sex based stereo typing with the guarantee of equality before the law.

Objective of the Study: The objective of the present study is to find out the importance of education towards women empowerment in modern Indian society.

Methodology: The present study is based on the review of information collected from secondary sources and some information has also collected through online media.

Review of Literature: Sen, Gita and Grown, Caren (1987) illustrated that, women's empowerment prove the transformation of the society, help to enhance the civil order, property and inheritance rights, and control over women's bodies and labour. Women empowerment also helps in skill training, leadership on the side and democratic process, dailogue, participation in policy and decision-making, and techniques for conflict resolution. It enriches to develop the leadership qualities, entrepreneurship, and exposure to the outside world[22]. Sushama (1998) described, women empowerment help to participate social, political and economic spheres of in life[36]. Rajput Pam and Tiwari (2001) described the psychological empowerment is the most important aspect of every women life. It is a process, which make increase their motivation, self-interest and morale[26]. Srivstavand Mira Shivaa (2001) mentioned that women empowerment is significant in every sector and social empowerment also the part of empowerment[34]. Kapur, Promilla (2001) discussed women's empowerment could be considered as a process to gain power [20]. Chauhan & Bansal (2002) mentioned the various dimensions of 'women empowerment'. According to them, empowerment means giving legal and moral power to an individual in all spheres of life[8]. Dutta (2002) mentioned that women's are still considered as the 'woe of society' and this is the reason why various policies and programmes fail to achieve the best results in the present day scenario[11]. K. Murugaiah (2002) observed about women's work and empowerment enhances women's income that helps to build the power of women in the society[24]. Parvathy & Kartikeyan

(2002) explained the importance of education in the modern age. Proper training and guidance also helps to achieve the empowerment[25]. Shrivastava (2002) discussed about the various policies and plans for the development of women in India. Women's status and conditions have changed to a great extent in the post-independence period[31]. Suguna (2002) mentioned women empowerment is a phenomenon of the nineties[35]. Bose (2004) discussed how far women empowering go in actually[7]. Bhowmik (2005) said that the tribal women's participation has seen in almost all the fields. But there are limited positions and authorities in the society. So they overcome the unbalanced and incomprehensive situation by empowerment [6]. Ahmad (2008) said that women empowerment means not only greater external control but also growing inner capability as greater self-confidence and inner transformation of one's consciousness [1]. Akhtar (2008) described the empowerment of women is an important issue in India as well as in the world [2]. Azad (2008) mentioned that women have been dominated by males. They have been marginalized in both, the socio-economic sphere and the political mainstream. The role of self-help groups (SHGs) is very important for empowerment of women, because it involves equality participation, decision making process and access to opportunity. [3]. Elliot (2008) described the economic empowerment also enhance the women power in our society and it uplifts social mobility and socialization. This empower also generate to improve of income and it fight against poverty[12]. Jha, Nishikant (2008) described the women empowerment is a worldwide problem in the present day scenario. Government provides many schemes for empowering the women's [18]. Sanyal Tapati (2008) illustrated the inequalities among the rural-urban females[28]. Singh Prasad Thakur (2008) observed that development processes have increased the male dominance over women and increased their deprivation [37]. Vinay (2008) discussed in his paper women empowerment and development in Global Scenario in India. He has suggested the socio-economic and political empowerment also anxious to every woman, but still a large section of women in the developing countries are far away from the developmental process [32]. Chiranjeevulu and Krishna Murty (2011) described education is most important to women. It provided with better health care facilities so on [9]. Duflo (2011) discussed women's empowerment and economic development is the collaborative part in society [10].Ranganathan and Rao (2011) described that women's empowerment is the method of enabling an individual to think, behave; take action and control work in an autonomous way. Empowerment can create social transformation by providing a social environment in which one can take decisions and make choices either individually or collectively[27]. Bhattacharjee (2015) said that education is an important aspect of women and it is one of the most powerful tools to change the position of women in the society as well as uplift the family[4]. Singh, Khushboo (2016) concluded that the impact of literacy and education on empowerment of women as well as the suggestion to improve the changes that need to be considered for women empowerment and economic development[33]. Khatri Rita (2016) described that the impact of literacy and education on empowerment of women as well as the suggestion to improve the changes that need to be considered for women empowerment and economic development [21].

Historical Perspective of women empowerment in India: The history of Indian women can be divided into three periods i.e. Ancient, Medieval and Modern. An

ancient India had free access to education. They were expected to participate in Vedic sacrifices and utter mantras. We got some references of such learned ladies i.e. Visvavara, Lopamudra, Apala, Urvasi, Ghosa, Sulabha, Lilabati, Maitreyi, Saswati, Kshana, Gargi and others. Maitreyi, the celebrated wife of the most learned philosopher of ancient India, Yajnavalka, used to hold discussion on abstruse philosophical questions with her husband. In the Vedic period, women had access to education in India and gradually lost this right.

However, in the British period there was revival of interest in women's education in India. During this period, various socio religious movements led by eminent persons like Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar emphasized on women's education in India. Jyotiba Phule, Periyar and Baba Saheb Ambedkar were those leaders of the lower castes in India who took various initiatives to make education available to the women in India. Later, the country got independence in 1947 and the government has taken various initiatives to provide education to all Indian women. Durgabai Deshmukh committee (1959) plays the vital role in women education. Hansa Mehta Committee (1962), M. Bhaktvatsalam Committee to look into the causes of public support particularly in rural area for girls' education and public Corporation. Kothari commission (1964-66) has provided three forms of education for women empowering and also in 1986, the policy has been recommended "operation black board". On the other hand, to develop the primary education and to achieve the aim of universalization of primary education up to age level 6-14 years, some schemes of programs has been operated i.e. District Primary Education Programme (DPEP), Sarva Shiksha Abhiyan (SSA), National Literacy Mission (NLM), Right to Education Act(REA) 2009, Knowledge Commission(KC) etc. In present day Central Govt. and State Govt. has also introduced Integrated Child Development Services (ICDS) project. These projects are maintenances by women teacher. Women's education in India plays a very important role in the overall development of the country. It not only helps in the development of half of the human resources, but in improving the quality of life at home and outside [23].

Right of Children to Free and Compulsory Education: The Right of Children to Free and Compulsory Education Act or Right to Education Act (RTE) is an Act of the Parliament of India enacted on 4 August 2009, which describes the modalities of the importance of free and compulsory education for children between the age of 6 to 14 years in India under Article 21A of the Indian Constitution. It is enforced in 2010 by the Indian Government.

'Free education' means that no child, other than a child who has been admitted by his or her parents to a school which is not supported by the appropriate Government, shall be liable to pay any kind of fee or charges or expenses which may prevent him or her from pursuing and completing elementary education[15,42].

Sukanya Samriddhi Yojana (SSY): The SSY account is meant to provide a small deposit investment for the girl children under 10years or less as an initiative under "Beti Bachao Beti Padhao" campaign. The main focused on securing a bright future of the girl child in India by facilitating the parents of a girl child in building a found for the proper education and a carefree marriage expenses of their child. A Sukanya Samriddhi Account can be opened any time after the birth of a girl till she turns 10. A minimum

deposit of Rs 1,000 and maximum of Rs 1.5 lakh can be deposited in the scheme throughout the financial year. This account can be open any post office or authorized bank [49].

Beti Bachao Beti Padhao: Beti Bachao Beti Padhao (BBBP) scheme was started on January 22, 2015 as a joint initiative of the Ministry of Women and Child Development, Ministry of Health and Family Welfare and Ministry of Human Resource Development under coordinated and convergent efforts to empower the girl child. First, it was initiated in 100 districts with low girl child sex ratio. The main aim of Beti Bachao Beti Padhao (BBBP) scheme was to stope gender discrimination of children and abolish the practice of sex determination. To ensure the survival and protection of girl and also to ensure higher participation of girls in education and other areas. According to Prime Minister Narendra Modi said that, "our mantra should be: son and daughter are equal" [52, 53].

Janani Shishu Suraksha Karyakram: Government of India has introduced an awareness scheme of Janani Shishu Suraksha Karyakram (JSSK) on 1st June, 2011. The main aim of this scheme is to provide free maternal and neonatal services in all public health institutions in order to encourage institutional deliveries and thereby reduce infant and maternal mortality. The initiative stipulates free drugs, diagnostics, blood and diet, besides free transport from home to institution between facilities in case of referral and drop back home. These scheme is estimated to benefit more than 12 million pregnant women who access Government health facilities for their delivery. It is an initiative those who still choose to deliver at their homes to opt for institutional deliveries. All the States and UTs have implementation of this scheme [43].

Mahila Shakti Kendra Scheme: The Government of India has approved a new scheme namely, "Mahila Shakti Kendra Scheme" (MSKS) on 2017-18 to empower rural women through community participation and to create an environment in which they realize their full potential. The scheme would be operational at multiple levels. The national level and State level structures will offer technical assistance to the respective governments on matters concerning women, whereas the District and Block level centers will extended assistance to this scheme and provided a foothold to similar schemes. The main objective of the scheme is framed for the empowerment of women who belong to the rural community. These women will be proved with the essential impetus to establish smaller business unit. Over and above, the scheme is intended to create awareness of the roles to be played by these women [44].

Kanyashree Prakalpa: The Kanyashree Prakalpa has designed Department of Women Development and Social Welfare, Government of West Bengal. The United Nations has awarded the West Bengal Government the first place for Public Service for its 'Kanyashree' scheme. A conditional cash transfer scheme with the aim of improving the status and well-being of the girl child in West Bengal by incentivizing schooling of all teenage girl and delaying their marriages until the age of 18, the legal age of marriage. This scheme will be implemented henceforth in all the districts of the State. The main characteristic of these scheme are to preventing trafficking and exploitation of the girl child, Reducing the incidence the drop outs, especially amongst and consequently increasing the median age of first birth. Discouraging early marriage of

girls to ensure compliance with the legal provisions pertaining to the minimum age at marriage and eradicating undernutrition and mal-nutrition of the girl child [45].

Sabooj Sathi Bicycle Distribution Scheme: Sabooj Sathi Bicycle Distribution Scheme was initiated by the West Bengal Government. Hon'ble Finance Minister, announced in his Budget Speech of 2015-16, distribution of bi-cycles to estimated 40 lakh students of class ix to xii studying in Govt. aided School and Madrashas. The main objectives of the scheme are empower the students, especially the girls and reduce drop outs in higher education, to encourage students to take up higher studies and to increase attention in school and also to promote environmental-friendly[50,51].

Rajiv Gandhi Scheme for empowerment of Adolescent Girls-Sabla (RGSEAG): Rajiv Gandhi Scheme for empowerment of adolescent Girls-Sabla is an initiative launched on 1st April, 2011. The scheme was introduced Ministry of women and child Development in India. It is a pilot programme in 200 districts. The main aims of this scheme to facilitate self-development and empowerment of young girl, to improve their nutrition, nourishment and health status, to improve their home skills, life skills and vocational skills education[54,55].

Indira Gandhi Matritva Sahyog Yojana (IGMSY): Indira Gandhi Matritva Sahyog Yojana is a maternity benefit program run by the government of India. The scheme was launched in 2010 as Indira Gandhi Matritva Sahyog Yojana (IGMSY). It was renamed as Matritva Sahyog Yojana in 2014 and again as Pradhan Mantri Matru Vandana Yojana (PMMVY) in 2017. The scheme was implemented by the Ministry of women and child Development in India. The main aims of these scheme was to promoting appropriate practice, care and institutional service utilization during pregnancy, delivery and lactation. Encouraging the women to follow (optimal) nutrition and feeding practices, including early and exclusive breastfeeding for the first six months; and also the providing cash incentives for improved health and nutrition to pregnant, lactating mothers [44].

Self-help group: It is a financial mediates peer-controlled, informal association. This is usually composed of 10–20 local women or men. These groups are started by governmental organizations (GO) that generally have broad anti-poverty agendas. Self-help groups are seen as instruments for goals including empowering women, developing leadership abilities among poor and the needy people, increasing school enrolments and improving nutrition and the use of birth control.

Self-help group have been able to mobilize small savings either on weekly or monthly basis from persons who were not expected to have any savings. They have been able to effectively recycle the resources generated among the members for meeting the emergent credit needs of members of the group. And also groups member's financial security as primary focus and other common interest of members such as area development, awareness, motivation, leadership, training and associating in others social intermediation programmes for the benefit of the entire community. In the aforesaid scheme, the central focus was on the women empowerments[13, 46].

Barriers of women empowerment:

Violence: Violence is the prime factor which opposes women's empowerment. Physical, emotional, mental torture and agony were the deep rooted problems in the

society from ancient to till date which are responsible for decline in female sex ratio as well as a barrier for education.

Gender inequality: It is the vital problem in present time. For empowering women, gender equality is the most important entity.

Family restrictions: Illiterate guardians are not willing to send their female children to the educational institute. Because, they think women are only saved into their home.

Early marriages: Early marriages are another obstacle in society. It was common throughout history. Today, child marriage is still fairly widespread, particularly in developing countries, such as parts of Africa, South Asia, Southeast Asia, West Asia, Latin America and Oceania. The countries with the highest observed rates of early marriages below the age of 18 are Niger, Chad, Mali, Bangladesh, Guinea, etc. [56]

Trafficking: Women trafficking is another problem in our own society in present era. Women and girls are usually trafficked for the purpose of sexual an economically exploitation, particularly prostitution and pornography, forced labour including, commercial, agriculture and domestic work. Women trafficking are a criminal phenomenon that violates basic human right. In the recent decades it has emerged problem and requiring new solutions for its [57].

Women empowerment in education: It can be described the impact of education towards women empowerment in this era. Education helps women to known the society as well as world, come out from the darkness of illiteracy to the light of education. It helps a woman to know, responds to challenges in their life, raise their voice of exploitation, dowry, and early marriage etc.[30.] Recently, women education has upgraded from informal to formal by teaching them how to manage business organizations, school, college, hospital and every academic sector etc. Acquisition of formal education ensures effective and efficient contribution of these women to the management of different sectors of the society. The formal education is mainly to empower both male and female gender in order to contribute greatly and equally to the advancement of the society. Women education involves the systematic means of equipping women with skills, abilities and experiences through formal education for personal as well as professional growth and thus development of the society. Women empowerment is now becoming a global issue in India. Indian constitution has been recommended some important article for develop the women empowerment and growing the equality[38].

In 1986, The National Policy on Education (NPE) was formulated and in 1992 revised policy has provided a separate and protected space for women's empowerment through the Mahila Samakhya Programme. This educational programme aimed at promoting women's education for equality.

Education also brings a reduction in inequalities and improving their status within the family. To bring more girls, especially from marginalized families of SC, ST, OBC and minority are now involved in school, college, work place etc. Govt. is provided mainstream education for their uplift and essential things are also provided for them. Some examples are i.e. free book, uniform, boarding and lodging, clothing, mid-day meal, scholarships, free circles, kanyashree and so on[5].

In 2009, the Government of India (GOI) has passed the 'Right of Children to Free and Compulsory Education Act' (RTE), which guarantees every Indian child from 6 to 14 have the right to enrolled and to complete eight years of elementary schooling[15]. The

upward trend in the access of girls to education, at all levels is has reflected across the GOI's enrollment statistics between 2013-2014, the enrollment of girls as a percentage of total enrollment in primary education has increased from 43.8 percent to 48.2 percent, while the enrollment of girls as a percentage of total enrollment in upper primary education increased from 40.9 to 48.6 percent (ASER 2015). In India, 7.5% women are educated of the world's total population. India ranks 113 of 135 on the 'World Economic Forum's Gender Gap Index'.

A Census chart has given below to describe the literacy rate about last 7 years[39]. The age group of 5 and above has mentioned in Census 1951, 1961, 1971 and also the age group of 7 and above described 1981, 1991, 2001 and 2011 Census. In these years, the literacy rate has given below:

Table: 1-Literacy Rate in India about last 7 years.

Year of Census	Males	Females	Male and Female gap in the literacy rate
1951	27.16	8.86	18.30
1961	40.40	15.35	25.05
1971	45.96	21.97	23.98
1981	56.38	29.76	26.62
1991	64.13	39.29	24.84
2001	75.26	53.67	21.59
2011	82.14	65.46	16.68

Sources: Census of India[16].

Table: 2-Gender Gap Rate: Census 1991-2011.

Year	1991	2001	2011
India	24.85	21.59	16.68
Non EAG states	21.14	17.72	13.34
EAG states	30.32	26.89	20.97

Sources: Census of India [16].

This table is shown that how the Gender Gap Rate changed from 1991 to 2011.
Literacy rate among the total population of the last 2 Census report given below:
Table: 3-Literacy Rate in India of Total Populations: Census of 2001-2011.

Literacy Rate	Total Populations	Males	Females
2001	560753179	336571822	224181357
2011	778454120	444203762	334250358
Increased in 2011in compare with 2001	21770094	107631940	110069001

Sources: "Figures at a Glance"[40]

Table: 4-Literacy Trends in India of EAG (Empowered Action Group) states:

Year	1991			2001			2011		
	P	M	F	P	M	F	P	M	F
India	52.21	64.13	39.29	64.83	75.26	53.67	74.04	82.14	65.46
Non EAG states	60.09	70.34	49.20	70.64	79.25	61.53	78.24	84.76	71.42
EAG states	41.65	56.00	25.68	57.22	70.09	43.21	68.86	78.96	57.99

Sources: Census of India[16].

According to the 2011 Census of India, the literacy rate amongst the female age group of 7 years was 65.46 percent, as compared to 82.14 percent of the comparable male population. This shows a 16.68 percent gap in male to female literacy rates, down from the 21.59 percent gap recorded in the 2001 census. Later, an Empowered Action Group has developed the category of non EAG states and EAG states of female are improving. As a result, women literacy rate has increased 2437,061 in 2011 [21].

India has worked in a multipronged way through Sarva Shiksha Abhiyan (SSA), the Education for all campaign, to enhance the access and retention of girls in school. The programme ensuring that there is a school available at every kilometer of each inhabited area, by giving free textbooks to all girls up to class 8, separate toilets for girls, recruitment of 50 percent female teachers, gender-sensitive textbooks and so on.

India has been successful in acquired gender parity in school and college education. Even in technical and professional education such as law, medical, IT, engineering, management etc., the presentation of women is significantly increasing. Today every fourth worker in India is a women and one-third of all certified medical researchers, banking sector, IT workers and chartered accountants are women. So women are now empowering power both in private and public life firmly. In political area 46 percent women are panchayat members and 1.3 million women in positions of power in Indian society. According to UNICEF, maternal mortality rate reduced from 212 deaths per 100000 live births in 2007 to 167 deaths in 2013. Financial inclusion has also increased tremendously and last five year 53 percent of women have saving bank account.

In addition, two focused interventions especially for girls the National Programme for Education of Girls at elementary Level and the Kasturba Gandhi Balika Vidyalaya have been launched to reach out to girls from extremely marginalized social groups, girls from lower castes, and families living below the poverty line.

In addition, the following schemes and policies demonstrate the Indian Government's commitment to promoting education access, quality, and the necessity of targeting girl's education.

Government of India launched a scheme in 2008. This is Incentive to Girls for Secondary Education. It has the objective to reduce dropouts and promote the enrollment of the girl child belonging mainly to Scheduled Caste and Scheduled Tribes (SC/ST) communities.

Conclusion: There is a positive relationship between education and woman empowerment. In present day the issue of women empowerment has been facing certain serious challenges, which are outcome of some certain evil norms and attitude such as child labor, child marriage, illiteracy, superstition, partial attitude of the parents, female feticides, etc. and in such a situation women empowerment is an urgent necessity for every society. In order to promote women's empowerment, it is necessary to create an environment that will allow women to participate in educational programs and share the benefits. The educational and other policies for women empowerment should be implemented in reality for empowering women in the world. The evils of poverty, unemployment and inequality cannot be eradicated by man alone. Equal and active participation of women is obligatory. Unless women are educated, they will not be able to understand about their rights and their importance. So it is conclude that women empowerment through education is now an important facet in this era. It means education has not only educated a person but also helps to frame the society or civilization for further needs.

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GLOBAL FINANCIAL CRISIS AND ITS IMPACT ON INDIAN COMMERCIAL BANKS

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Abstract:

Banking sector is the basic instrument for the economic growth of a country. A strong banking sector plays a vital role of the flourishing economy. Failure of the banking sector adversely impacts various other sectors. This study is an attempt to analyze the number of bank branches, Deposits, Investments and loans and advances of the scheduled commercial banks before and after the global financial crisis. Secondary data was collected for the period from 2000 – 2018 from RBI website. Regression using dummy variable is applied for analytical purpose. From the study it is concluded that the banks took the practice of 'ever greening', where fresh loans were given to some promoters to enable them to pay off their interest effectively pushed the recognition of these loans as non-performing to a later date, but did not address the root causes of their unprofitability which affect their regular banking business of deposits, loans and advances and investment in growth aspect.

Key Words: Global Financial Crisis, Commercial banks

Introduction:

The Banking system of the country is the base of the economy and economic development of the country. It is the most leading part of the financial sector of the country as it is responsible for more than 70% of the funds flowing through the financial sector in the country. In India, banks are not doing terribly well. They have lent unwisely. As a result, many loans have "become overdue" and a number of borrowers are not in a position to pay back their debt. This has made many a loan a non-performing asset (NPA). When borrowers are in default or in arrears on scheduled payments of principal or interest for specified period, usually 90 days, the loan is classified as NPA. All banks around the world have some NPAs but, if they become too large, banks can collapse. If the banks are big enough, this can cause the meltdown of the entire financial system.

According to CARE Ratings, India had the fifth highest NPA ratio in the world, ranking only after Greece, Italy, Portugal and Ireland. India's NPA ratio stands at 9.85%, while major economies such as Britain, the US; Japan and Germany have ratios less than 2%. According to the latest Financial Stability Report of the Reserve Bank of

India (RBI), the NPA ratio is set to deteriorate to 12.2% by March 2019, which would put India in fourth position, overtaking Ireland. As per the RBI, 11 public sector banks are under the prompt corrective action category, which means that the poor quality of balance sheets has to be addressed immediately to avoid potential meltdown.

Review of Literature

1. Mittal (2017) tried to compare the performance of public sector banks with that of private sector banks in India for the period 2005 to 2016. The major objective of the study was to measure the health of the banking industry with respect to the size of non-performing assets. To analyze the growth of non-performing assets, different ratios were used. The study found that the extent of non-performing assets was comparatively more in public sector banks.
2. Adwani (2018) tried to compare the productivity of employees of top public and private sector banks for the year 2016-17. The study evaluated different ratios for these banks to analyze the efficiency of employees. It was observed that for Indian banks, public sector banks had higher business per employee but poor profit per employee as compared to private sector banks.
3. Sharma and Sharma (2018) analyzed the financial performance of three selected Indian commercial banks, namely, Punjab National Bank, Canara Bank and State Bank of India; for the period 2016-17. Using financial ratio analysis, the study concluded that State Bank of India dominates the banking scenario, and has outperformed Punjab National Bank and Canara Bank for majority of the indicators.

Need and Objectives of the study:

In the recent years, the entire banking sector has been plagued by issues of rising bad loans and bank failures. Non-performing assets is increasing in the banking industry and has become a serious threat to the banks' existence and survival. Rising debts, non-repayment issues, and loan defaulters have become an area of major concern; which is now the prime focus of the policy makers and the government.

There have been major transitions and transformations in the banking history. Banks have shifted from traditional methods of banking to new domains as technology based banking and digital banking. Large numbers of studies have been undertaken on the subject of bank performance in India. Still, continuous measurement and evaluation of bank performance is imperative. Against this background, the study attempts to review, measure and analyze the performance of Scheduled Commercial Bank Groups in India before and after global crisis. The objectives of the study are:

1. To compare the number of branches of scheduled commercial banks before and after global financial crisis
2. To compare the Deposits of the scheduled commercial banks before and after global financial crisis.
3. To compare the Investments of the scheduled commercial banks before and after global financial crisis.

4. To compare the Loans and Advances of the scheduled commercial banks before and global financial crisis.

Hypothesis formulated:

H1: The number of branches of scheduled commercial banks differs significantly before and after global financial crisis.
H2: The Deposits of the scheduled commercial banks differs significantly before and after global financial crisis.
H3: The investment of the scheduled commercial banks differs significantly before and after global financial crisis.
H4: The loans and advance of the scheduled commercial banks differs significantly before and after global financial crisis.

Research Methodology:

The present study adopts an analytical and descriptive research design. The data was collected from RBI website and its various series of publications. The data was collected from the year 2000 to 2018.

Tools used for the study:

The financial tools used for the study are the number of branches of the scheduled commercial banks, Deposits of the scheduled commercial banks, Investments of the scheduled commercial banks and Loans and Advances of the scheduled commercial banks. Multiple Regression with dummy variables in excel is used to analyze before and after global financial crisis.

Analysis and Interpretation:

a) Hypothesis Testing:

H_0: The number of branches of the scheduled commercial banks does not differ significantly before and after global financial crisis.
H_1: The number of branches of the scheduled commercial banks differs significantly before and after global financial crisis.

Year	Rural	Semi-urban	Urban	Metropolitan	Total	Dummy variables
2000	32734	14407	10052	8219	65412	0
2001	32562	14597	10293	8467	65919	0
2002	32380	14747	10477	8586	66190	0
2003	32303	14859	10693	8680	66535	0
2004	32121	15091	11000	8976	67188	0
2005	32082	15403	11500	9370	68355	0
2006	29649	15943	12258	11728	69578	0
2007	29771	16716	13103	12349	71939	0
2008	30293	17960	14343	13325	75921	1
2009	30943	19282	15356	14288	79869	1
2010	31971	21013	16748	15432	85164	1
2011	33460	23318	17681	16447	90906	1
2012	36093	26068	18920	17493	98574	1
2013	39368	28798	19971	18342	106479	1
2014	44843	31835	21584	19554	117816	1
2015	48247	34113	23115	20824	126299	1
2016	50554	35959	24363	21958	132834	1
2017	49844	39073	25050	26697	**140664**	1
2018	50824	39652	25351	26641	**142468**	1

Model Summary

Model	R	R^2	Adjusted R^2	Std. Error of the Estimate	Change Statistics				
					R^2 Change	F Change	df1	df2	Sig.
1	.751[a]	.565	.539	18872.68347	.565	22.049	1	17	.000

a. Predictors: (Constant), Dummy Variables

Coefficients[a]

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	67639.500	6672.501		10.137	.000
Dummy variables	41178.136	8769.385	.751	4.696	.000

a. Dependent Variable: No. of Branches

A multiple linear regression was calculated to predict number of branches of the scheduled commercial banks before and after global financial crisis. A significant regression equation was found ($F(2, 18) = 22.049$, $p > 0.000$), with an R^2 of 0.565.

At 5% level of significance t test shows the probabilistic significance as 0.001 which is greater than 0.05 (prescribed). Hence the hypothesis is accepted and it may be concluded that there is a significant difference because of the effort taken by government for financial inclusion programme to reach the people.

b) Hypothesis Testing:

H0: The deposits of the scheduled commercial bank do not differ significantly before and after global financial crisis.

H1: The deposits of the scheduled commercial banks differ significantly before and after global financial crisis.

Year	Deposits	Dummy Variables	Year	Deposits	Dummy Variables
1999-00	9003.07	0	2010-11	56158.74	1
2001-01	10552.33	0	2011-12	64535.49	1
2001-02	12026.99	0	2012-13	74296.77	1
2002-03	13556.23	0	2013-14	85331.73	1
2003-04	15755.30	0	2014-15	94338.38	1
2004-05	18375.59	0	2015-16	100926.51	1
2005-06	21646.79	0	2015-17	111139.36	1
2006-07	26969.34	0	2017-18	117940	1
2007-08	33200.61	1			
2008-09	40632.01	1			
2009-10	47469.19	1			

Model Summary

Model	R	R^2	Adjusted R^2	Std. Error of the Estimate	Change Statistics				
					R^2 Change	F Change	df1	df2	Sig.
1	.806[a]	.650	.629	22638.20980	.650	31.569	1	17	.000

a. Predictors: (Constant), Dummy Variables 1

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	15985.705	8003.816		1.997	.062
	Dummy Variables 1	59102.367	10519.075	.806	5.619	.000

a. Dependent Variable: Deposits

A multiple linear regression was calculated to predict the deposits of the scheduled commercial banks before and after global financial crisis. A significant regression equation was found (F (2, 16) = 144.9868, p> 0.001), with an R^2 of 0.947708. At 5% level of significance t test shows the probabilistic significance as 0.482 which is greater than 0.05 (prescribed). Hence the hypothesis is accepted and it may be concluded that significance exist because of more deposit mobilization after crisis in order to protect their funds by investors.

c) Hypothesis Testing:

H0: The Investments of the scheduled commercial banks does not differ significantly before and after global financial crisis.

H1: The investments of the scheduled commercial banks differ significantly before and after global financial crisis.

Year	Investments	Dummy variables	Year	Investments	Dummy Variables
1999-00	4138.71	0	2010-11	19236.33	1
2001-01	4919.08	0	2011-12	22339.03	1
2001-02	5880.58	0	2012-13	26130.51	1
2002-03	6930.85	0	2013-14	28832.62	1
2003-04	8020.61	0	2014-15	29775.92	1
2004-05	8697.37	0	2015-16	33278.35	1
2005-06	8665.05	0	2016-17	36521.75	1
2006-07	9509.82	0	2017-18	41,263	1
2007-08	11773.29	1			
2008-09	14495.51	1			
2009-10	17250.06	1			

Model Summary

Model	R	R^2	Adjusted R^2	Std. Error of the Estimate	Change Statistics				
					R^2	F Change	df1	df2	Sig.
1	.796[a]	.633	.611	7331.36672	.633	29.303	1	17	.000

a. Predictors: (Constant), Dummy variables 2

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	7095.259	2592.030		2.737	.014
	Dummy variables 2	18440.775	3406.594	.796	5.413	.000

a. Dependent Variable: Investments

A multiple linear regression was calculated to predict the Investments of the scheduled commercial banks before and after global financial crisis. A significant regression equation was found (F (2, 16) = 150.705, p > 0.000), with an R^2 of 0.949592.

At 5% level of significance t test shows the probabilistic significance as 0.001 which is greater than 0.05 (prescribed). Hence the hypothesis is accepted and it may be concluded that t significance exist because banks park their surplus funds in the investment.

d) Hypothesis Testing:

H0: The loans and advances of the scheduled commercial banks do not differ significantly before and after global financial crisis.

H1: The loans and advances of the scheduled commercial banks differ significantly before and after the global financial crisis.

Year	Loans and Advances	Dummy Variables	Year	Loans and Advances	Dummy Variables
1999-00	4434.69	0	2010-11	42974.88	1
2001-01	5356.83	0	2011-12	50735.59	1
2001-02	6457.43	0	2012-13	58797.73	1
2002-03	7392.33	0	2013-14	67352.13	1
2003-04	8641.41	0	2014-15	73881.60	1
2004-05	11508.36	0	2015-16	78964.67	1
2005-06	15168.10	0	2016-17	81161.97	1
2006-07	19812.35	0	2017-18	87460.00	1
2007-08	24769.36	1			
2008-09	29999.24	1			
2009-10	34967.20	1			

Model Summary

Model	R	R^2	Adjusted R^2	Std. Error of the Estimate	Change Statistics				
					R^2 Change	F Change	df 1	df2	Sig.
1	.821[a]	.673	.654	17279.69858	.673	35.032	1	17	.000

a. Predictors: (Constant), Dummy variables 3

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	9846.438	6109.296		1.612	.125
	Dummy variables 3	47523.051	8029.188	.821	5.919	.000

a. Dependent Variable: Loans and Advances

A multiple linear regression was calculated to find the Loans and Advances of the scheduled commercial banks before and after global financial crisis. A significant regression equation was found (F (2, 15)=176.83, p> 0.000), with an R^2 of 0.9567.

At 5% level of significance t test shows the probabilistic significance as 0.001 which is greater than 0.05 (prescribed). Hence the hypothesis is accepted and it may be concluded that significance exist because of lesser than the expected growth after crisis.

Findings:

1. At 5% level of significance t test shows the probabilistic significance as 0.532 which is greater than 0.05 (prescribed). Hence the hypothesis is accepted and it may be concluded that the number of branches of the scheduled commercial banks differ significantly before and after global financial crisis. The number of branches has increased up to the year 2016 and there was a gradual decline after 2017. This is due to initiatives taken by the Government to develop digital banking system. Another point is that banks expansion has attained saturation period in recent period.
2. At 5% level of significance t test shows the probabilistic significance as 0.482 which is greater than 0.05 (prescribed). Hence the hypothesis is accepted and it may be concluded that the Deposits of the scheduled commercial banks differ significantly before and after the global financial crisis. This is because of tightening financial conditions due to low deposit growth and the initiatives taken by the bank in accelerating the rate of economic growth and disposable income, holds the key to higher deposit mobilization.

3. At 5% level of significance t test shows the probabilistic significance as 0.482 which is greater than 0.05 (prescribed). Hence the hypothesis is accepted and it may be concluded that the Investments of the scheduled commercial banks differ significantly before and after the global financial crisis. The difference in interest rate for investments plays a major role for the investors. There was a decline in investments during 2003-2008 but due to reforms in interest rates the investment pattern gradually grows in recent years.
4. At 5% level of significance t test shows the probabilistic significance as 0.482 which is greater than 0.05 (prescribed). Hence the hypothesis is accepted and it may be concluded that the Loans and Advances of the scheduled commercial banks differ significantly before and after the global financial crisis. The loans and advances initially show a decline after the crisis and there was a gradual improvement due to the steps taken by RBI in improving the economy.

Conclusion:

The experience gained by banks across various countries post recent global financial crisis has given another opportunity to the banking sector to review and renew its approach towards factors decisive to its extant working and future sustenance. A lot of loans currently classified as NPAs originated in the mid 2000s at a time when the economy was booming and business outlook was very positive. Large corporations were granted loans for projects based on extrapolation of their recent growth and performance. With loans being available more easily than before, corporations grew highly leveraged, implying that most financing was through External Commercial

Borrowings rather than internal promoter equity. But as economic growth stagnated following the global financial crisis of 2008, they repayment capability of these corporations decreased. This contributed to what is known as India's Twin Balance sheet problem, where both the banking sector (that gives loans) and the corporate sector (that takes and has to repay these loans) have come under financial stress. When the project for which the loan was taken started underperforming, borrowers lost their capability of paying back the bank. The banks at this time took the practice of 'ever greening', where fresh loans were given to some promoters to enable them to pay off their interest effectively pushed the recognition of these loans as non-performing to a later date, but did not address the root causes of their unprofitability which affect their regular banking business of deposits, loans and advances and investment in growth aspect.

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योगदर्शने अष्टाङ्गयोगकला

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(**विषयसारांशः** – योगशास्त्रस्य विषयो भवति मुक्तिः। कैवल्यं वा समाधिः। योगशास्त्रे उक्तम् - 'योगश्चित्तवृत्तिनिरोधः' योगः समाधिः अर्थात् समाधिलाभायास्माकं किमपि कर्तव्यम्। तत्तु भवति अष्टाङ्ग(अष्ट+अङ्ग)योगस्य क्रियाणां पालनम्।)

प्रकृतधर्मः साधनसापेक्षः। धर्मस्य मूलं साधना, अतः धर्मः न तु केवलं वितर्कः, विचारः, आलोचना, मतभेदा इति। अपि तु यत्र शास्त्राणां युक्तिविचारस्य समाप्तिः, ततः धर्मस्य सूचना भवति। निरपेक्षः, परमसत्यस्य साक्षादुपलब्धिश्च एवं जीवनस्य प्रात्यहिककर्मणामन्तरे ईश्वरीयभावस्य प्रकाशनमेव धर्मः। मानवात्मनः ब्रह्मस्वरूपस्योपलब्धिः, आध्यात्मिकचरित्रसंघटनम्, आध्यात्मिकसत्ये प्रतिष्ठापनञ्च जीवनधर्मस्योद्देश्यम्।

योगः – संस्कृतभाषा अत्र धर्मानुष्ठानिककार्ये परिलक्ष्यते। शारीरिकस्य नैतिककार्यप्रणालीनाञ्च प्रतिपालनं योगशास्त्रस्य सर्वप्रथमा शिक्षा। हिरण्यगर्भः योगस्य प्रथम उपदेष्टा इति। तद्योगमाश्रित्यैव महर्षिपतञ्जलिना प्रणीतं पातञ्जलयोगदर्शनम् अथवा योगसूत्रम्। महर्षिपतञ्जलिः शेषनागस्य अवतारो वर्तते। युजिर् योगे इत्यस्माद्धातोः घञ् प्रत्यये योगशब्दो निष्पन्नः। चिन्तनं मानवानां धर्मः। यदा मानवः विविधचिन्तनेभ्यो विमुक्तो भवति तदा विमुक्तचिन्तनस्य मानवस्य मनो लयावस्थां प्राप्नोति, सैवावस्था योगनाम्ना प्रत्याख्याता। योगशास्त्रं मुख्यतः दैहिकं, मानसिकं, आध्यात्मिकविज्ञानप्रबोधकञ्च भवति।

योगशास्त्रस्य विषयः शास्त्रभेदेन सम्प्रदायभेदेन च बहुप्रकारकः भवति। तन्त्रे उक्तम् – शिवशक्त्योः मेलनमेव योग इति। इतोऽपि योगस्य सप्तदश स्वरूपाणि दृश्यन्ते। योगस्य अष्टौ अङ्गानि सन्ति। यथा - 'यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि' –योगसूत्रम् 2.29

पुनः अष्टावङ्गानि द्विविधानि। यथा - 1) बहिरङ्गम् – यमः, नियमः, आसनम्, प्राणायामः, प्रत्याहारः।

2) अन्तरङ्गम् – धारणा, ध्यानम्, समाधिः।

यमः – 'अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः' योगसूत्रम् 2.30

अर्थात् अहिंसा, सत्यम्, अस्तेयम्, ब्रह्मचर्यम्, अपरिग्रहः इत्यादयः पञ्च यमाः। यो 'महाव्रतः' इति नाम्ना अभिधीयते।

अहिंसा – अहिंसा शब्दस्य अर्थः प्रेम इति। जीवहत्या न करणीया, अपरस्य हानिः न करणीया, अपरस्मै कष्टं न दातव्यम्। अहिंसा शब्दो भवति कायिकः वाचिकः मानसिकश्च।

मानसिकाहिंसा – आत्मवत्सर्वभूतेषु अर्थात् सर्वभूते(प्राणिसमूहः) एक एव आत्मा इति चिन्तनीयम्। कस्मै अपि कदापि मानसिककष्टं न देयम्।

वाचिकाहिंसा – कदापि कठोरवचनं न वक्तव्यम्। अर्थात् कटुवचनद्वारा यस्य कस्यापि हृदयोपरि कष्टं न देयम्। सर्वदा मधुरं, प्रियं, हितकारि, आनन्ददायकं, उत्साहवर्धकञ्च वचनं वक्तव्यम्।

कायिकाहिंसा – शस्त्रेण कोऽपि कदापि न पीडितव्यः। शारीरिकनिर्यातनं न करणीयम्। सुखभोगलाभार्थं जीवहत्या न करणीया। जीवहत्या महापापम् इति चिन्तनीयम्। "अहिंसा-प्रतिष्ठायां तत् सन्निधौ वैरत्यागः"

सत्यम् – सत्यवचनम् इत्युक्ते सिद्धवाणी। सत्यपालनेन साधकस्य अन्तः एकः आध्यात्मिकशक्तिः जागरिता भवति। साधकस्य मनः दर्पण इव भवति अतः लोभः, क्रोधः, मोहः, रागः, दोषः, भयम्, मिथ्याभाषणम्, मिथ्याचरणं सर्वं वर्जनीयम्। शास्त्रे उक्तम् –

सत्यं ब्रूयात् प्रियं ब्रूयात् मा ब्रूयात् सत्यमप्रियम्।

प्रियञ्च नानृतं ब्रूयात् एष धर्मः सनातनः।।

अर्थात् सत्यं वाक्यं वक्तव्यं परन्तु शब्दः प्रियः मधुरश्च भवेत्, परन्तु प्रियम् असत्यभाषणं न वक्तव्यम्। यथा नेत्रहीनं जनं कदापि अन्धं न वदेत्। तत्तु सत्यम् इति सर्वे जानन्ति परन्तु तत् अप्रियम्। इति हेतोः अन्धजनः सुरदासः इति नाम्ना आह्वातव्यः। महर्षिवाल्मीकिः रामस्य आचरणविषये उवाच – 'रामो द्विर्न भाषते' अर्थात् श्रीरामचन्द्रः कदापि असत्यभाषणं न कृतवान्। शास्त्रे उक्तम्- 'सत्यमेव जयते नानृतम्'। सत्यकर्मणार्थं साधकजनः मानवाय एकं राजपथं कृतवान् – 'महाजनो येन गतः स पन्थाः' अर्थात् महत्पुरुषस्य पन्थाः तस्य आचरणं च सर्वश्रेष्ठं तथा योग्यम्। अतः मनुष्यस्य अपि तथैव करणीयम्। तत्तु कर्तव्यं तथा धर्मः।

अस्तेयः – स्तेयशब्दस्य अर्थो भवति चौरकार्यम् अर्थात् अस्तेयः नाम अचौर्यकार्यम्। अतः अपरस्य वस्तुनि लोभः मोहः क्रोधश्च न करणीयः। अपरस्य किमपि वस्तु अनत्तवा न हरणीयम्।

ब्रह्मचर्यम् – सनातनधर्मस्य श्रेष्ठः शिष्टाचारः ब्रह्मचर्याश्रमः। (ब्रह्म+चर्य) ब्रह्मचर्य इत्युक्तौ निवासः। अर्थात् ब्रह्मचर्यशब्दस्य अर्थः विचरणं, नारीस्मरणं, नारीचर्चा, सौन्दर्याकर्षणं, भोगविलासः, ऐकान्तिकमेलनं, मैथुनादिब्रह्मचर्यस्य वैशिष्ट्यं नास्ति। एतद् भवति बौद्धिकब्रह्मचर्यम्। अश्लीलगीतश्रवणं गायनञ्च, अश्लील-उपहासः सौन्दर्यस्य स्तुतिः निन्दायाश्च वर्जनं भवति वाचिकब्रह्मचर्यम्। अनन्तरं नारीस्पर्शः आलिङ्गनं, चुम्बनं, रोगावस्थादि शारीरिकब्रह्मचर्ये न भवति।

अपरिग्रहः – शब्दस्पर्शरूपरसगन्धादिसम्बद्धं किमपि भोगवस्तु न स्वीकरणीयम् इति अपरिग्रहः तथा स्वल्पे तुष्टिः इति।

नियमः – 'शौचसन्तोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः' (योगसूत्रम्.2.32) अर्थात् शौचम्, सन्तोषः, तपः, स्वाध्यायः, ईश्वरप्रणिधानम् एते पञ्च नियमा भवन्ति।

1. शौचम् – शौचं द्विविधं यथा – बाह्यम् आभ्यन्तरञ्च। गोमुत्रं, त्रिफला, रीठा, सुगन्धिवस्तु स्वीकृत्य स्नानादिकार्यं भवति बाह्यशौचता। अनन्तरं मनसि अहंता, ममता, रागः, द्वेषः, ईर्ष्या, भयम्, कामः, क्रोधादि भवति आभ्यन्तरशौचता।
2. सन्तोषः – सुख-दुःखम्, लाभ-क्षतिः, यश-अपयशः, सिद्धि-असिद्धिः, अनुकुलता-प्रतिकुलता सदा-सर्वदा सन्तुष्टः प्रसन्नचित्तो वा भवति चेत् सन्तोषो भवति। येन केनचित् सह दुर्व्यवहारः परित्यक्तव्यः।
3. तपः – मन-इन्द्रियादि-संयमेन धर्मपालनार्थं कष्टसहनेन व्रताद्यनुष्ठानकरणं भवति तपः। बुभुक्षातृष्णाशीतोष्णादीनां सहनं तथा एकादशी-अमावस्या-पूर्णिमासु व्रतादिपालनं भवति तपः।

4. स्वाध्यायः – कल्याणप्रदशास्त्राणाम् अध्ययनं इष्टदेवमुद्दिश्य मन्त्रजपादिकरणम् ओङ्कारगायत्रीमन्त्रादिपठनं वेदोपनिषद्गीतापुराणादीनामध्ययनं भवति स्वाध्यायः।

5. ईश्वरप्रणिधानम् – अस्माकं जीवने सर्वकर्म(बुद्धि-वाणी-शरीरद्वारा सृष्टम्) ईश्वरस्योपरि समर्पणीयम्। प्रणिधानशब्दः भक्तिविशेषः, तस्य अर्थो भवति अर्पणम्। अर्थात् कर्म-कर्मफलं सर्वम् ईश्वरस्य चरणकमले अर्पितं भवति ईश्वरप्रणिधानम्।

आसनम् – पातञ्जलयोगसूत्रे उक्तम् - 'स्थिरसुखमासनम्' (योगसूत्रम्.2.46) अर्थात् सुखपूर्वकं स्थिररूपेण बहुकालपर्यन्तम् उपवेशनं भवति आसनम्। 84 लक्षम् आसनानि सन्ति। किन्तु केवलं 33 आसनसमूहः मुख्यरूपेण चिन्तितः योगिभिः। योगासनं हठयोगस्य एकं महत्त्वपूर्णम् अङ्गम्। योगासनं मानवानां कृते अधुना बहु उपयोगि भवति। शारीरिकमानसिकाध्यात्मिकस्वास्थ्यलाभाय योगासनं सरलं साधनम्। नियतरूपेण प्रतिदिनं योगासनस्य अभ्यासेन अस्माकं मनः एकाग्रं भवति। शरीरं सम्यक् भवति धैर्यता स्फूर्तिः साहसश्च आगच्छति। यथा – सूर्यनमस्कारः, पद्मासनं, सिद्धासनं, भेकासनं, वज्रासनं, नटराजासनं, हलासनं, धनुरासनं, नौकासनं, सर्वाङ्गासनं, शीर्षासनम् इत्यादयः।

प्राणायामः – 'तस्मिन् सति श्वासप्रश्वासगतिविच्छेदः प्राणायामः' (योगसूत्रम्.2.49) अर्थात् आसनान्तरं श्वासवायोः अन्तः प्रेषणम् एवं अन्तस्थवायोः बहिःप्रदेशे निष्कासनं भवति 'श्वासप्रश्वासः' तथैव प्राणशब्दः भवति वायुः, आयामः इत्युक्तौ नियन्त्रणम्। अर्थात् श्वासवायोः नियन्त्रणं भवति प्राणायामः। प्राणायामः त्रिविधः यथा – पूरकः, रेचकः कुम्भकश्च। पूरको भवति श्वासवायोः बहिः प्रदेशात् अन्तः प्रेषणम्। रेचको भवति अन्तस्थश्वासवायोः बहिः प्रदेशे निष्कासनम्। कुम्भको भवति पूरके गृहीतम् अन्तःस्थितवायोः उदरभागे स्थापनम्।

प्राणायामद्वारा मस्तिष्कं जागरितं भवति। तस्य विकारः दूरीभूतो भवति। इतोऽपि पिट्टुइटारि ग्रन्थिः विकसितो भवति। योगसाधकजनानां कृते प्राणायामः प्रयोजनीयः। प्राणायामद्वारा तेषां व्यक्तित्वं निर्मितं भवति।

प्रत्याहारः - 'स्वविषयासंप्रयोगे चित्तस्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः' (योगसूत्रम्.2.54) प्रति+आहारः = प्रत्याहारः(भोजनस्य अन्ते) शब्दस्पर्शरूपरसगन्धाः एते इन्द्रियाणां भोजनानि सन्ति। यदा इन्द्रियेण साकं मनसः मेलनं भवति तदा विषयेण सह एकीभूतानन्तरं विषयज्ञानं न भवति।

धारणा – 'देशबन्धश्चित्तस्य धारणा' (योगसूत्रम्.3.1) अर्थात् धारणा भवति धारणम्। यदा मनसि किमपि वस्तु धारयितुं योग्यता भवति एवञ्च किञ्चित् समयपर्यन्तं तत् स्थिररूपेण स्थापनं क्रियते तदा धारणा भवति। धारणा भवति मनसः विकसितः शक्तिः। धारणाशक्तिं विना योगशक्तिः न भवति। धारणाशब्दस्यार्थो भवति संयमः। संयमशब्दस्यार्थो भवति वस्तुविशेषज्ञानम्। अतः धारणा या मनसः विचरणस्थानं सीमितं निश्चितञ्च करोति।

पञ्चतत्त्वधारणा – पञ्चतत्त्वधारणा भवति पृथिव्यप्तेजोवाय्वाकाशाः। पञ्चतत्त्वात् प्राणिजगतः सृष्टिर्भवति। अस्माकं शरीरे पञ्चतत्त्वस्य साम्यावस्था भवति तस्य फलस्वरूपं भवति अस्माकं सुस्वास्थ्यजीवनम्।

ध्यानम् – पातञ्जलयोगसूत्रे उक्तं यत् – 'तत्र प्रत्ययैकतानता ध्यानम्' (योगसूत्रम्.3.2) धारणात्परं यदि धारणीयपदार्थे चित्तवृत्तेरेकतानता भवति तर्हि तद् 'ध्यानमि' त्युच्यते। धारणाद्वरा स्मरणशक्तिः मेधाशक्तिश्च वर्धते। सर्वविधविषयमवगन्तुमर्हता भवति। इतोऽपि मानसिकैकाग्रता वर्धते।

मन्त्रजपः – मन्त्रविज्ञानमतिप्राचीनम्। मन्त्रस्योल्लेख्यविषयो वेदशास्त्रे वर्तते। मन्त्रशब्दस्य अर्थो भवति 'प्रकटध्वनिः' योगिनो ध्यानावस्थायां मनसा मन्त्रजपं करोति। परन्तु तस्य ध्वनिस्तरङ्गसदृशः न तु मन्त्रः। मन्त्रेण शक्तेस्तथा नवजीवनस्य प्राप्तिर्भवति। यथा – शिवमन्त्रो वैराग्यभावनां वर्धयति। केषाञ्चिन्मते जपो विविधो भवति। यथा – 1) वाचिकजपः 2) उपांशुजपः 3) नित्यजपः 4) चलजपः 5) अखण्डजपः 6) अजपाजपः इत्यादि।

समाधिः – 'तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः' (योगसूत्रम्.3.3) मानवजीवनस्यैकमात्रं लक्ष्यं भवति समाधिः। परन्तु समाधिशब्दस्यार्थः केनापि सम्यग्रूपेण ज्ञायते। समाधिशब्दस्यार्थो भवति चित्तस्य समाधानम्। समाधेर्लक्षणं भवति ज्ञानम्। पूर्णज्ञाने सति समाधिर्भवति। सर्वे समाधिं प्राप्तुमिच्छति। कोऽपि समाधिं प्राप्नोति चेत् तस्य चरित्रं ज्ञानं चैतन्यञ्च परिवर्तितं भवति। कस्मिन्नपि विषये धारणा, ध्यानादनन्तरं विषयसम्बन्धिपूर्णज्ञानं भवति चेत् समाधिर्लभ्यते।

उपसंहारः – सर्वश्रेष्टजन्म मनुष्यजन्म। अतः मिथ्याजगतं प्रति आसक्तित्यागः प्रयोजनम्।अस्माकं जीवनस्य लक्ष्यं भवति कैवल्यम्। तर्हि योगस्य अष्टाङ्गकलायाः आचरणेन ईश्वरस्य साक्षात्कारः परमतत्त्वज्ञानप्राप्तिश्च भवति।

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SABARIMALA TEMPLE CASE : A THOUGHTFUL INTROSPECTION

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India

Given below are some thoughtful insights which may be analysed in the present Sabarimala Temple Case

MAINTAINABILITY OF THE PETITION –

Article 32 of the Constitution of Vindhu lays down that ;
32. Remedies for enforcement of rights conferred by this Part
(1) The right to move the Supreme Court by appropriate proceedings for the enforcement of the rights conferred by this Part is guaranteed
(2) The Supreme Court shall have power to issue directions or orders or writs, including writs in the nature of habeas corpus, mandamus, prohibition, quo warranto and certiorari, whichever may be appropriate, for the enforcement of any of the rights conferred by this Part
(3) Without prejudice to the powers conferred on the Supreme Court by clause (1) and (2), Parliament may by law empower any other court to exercise within the local limits of its jurisdiction all or any of the powers exercisable by the Supreme Court under clause (2)
(4) The right guaranteed by this article shall not be suspended except as otherwise provided for by this Constitution

A Public Interest Litigation can be filed, called PIL for the enforcement of fundamental rights that have been denied or breached. This is indeed the greatest weapon of judicial activism and a direct means of enforcing social equality as well, however it has its own limitations at the same time. It is imperative that the petitioner has suffered any particular damage, in order to file a PIL. Article 25 of the Constitution guarantees to all persons the freedom of conscience, and the right freely to profess, practise and propagate religion. This is however subject to public order, morality and health, and to the other provisions of Part III of the Constitution. In this case, the PIL can only be filed under Article 32 as violation of fundamental rights, if the petitioner's own rights have been violated in the temple. The filing of petition is flawed as it urges upon the Court to decide a matter that can be decided and managed by the religious sect or denomination exclusively. By interfering with the religious rights of a community the Court cannot judge a case where the petitioner does not ascribe to the faith being dealt with and questioned. This is a question of faith more than an issue of Equality, because if women claim equality to enter the temple, the temple and the sect thereof will also claim the protection given to them under Article 25. The issue cannot be adjudicated on the basis of Article 14 because it cannot be applied ;
Two conditions are required to apply Article 14;
• The classification must be founded on an intelligible differentia; and

• It must have a rational nexus with the object sought to be achieved by the impugned law.

In this case the differentia needs to be analysed from the point of view of the class of people following the rituals at Sabarimala temple and women who seek equality. Since the right of women to enter the temple is in dissonance with the religious freedom of the sect , the court needs to review the religious practice, which would be a breach of the fundamental religious right of the sect. A judicial review of the practices at the Sabarimala temple is not possible by the Court as the Constitution has already granted that degree of freedom to the sects. Second of all, the question of equality of women in entering and worshipping in the Sabarimala temple cannot be considered. This is because the demand placed in front of the Honourable Court can be fulfilled only at the cost of the nature of the deity. In order to enter the temple to worship, the faith and respect in the decorum of the temple and the respective nature of the deity needs to be preserved. Ironically that would be desecrated the moment they deny the nature of the deity and enter. Hence this petition is not only ambiguous but also attempts to strike at the group autonomy and collective conscience o0f a group involved in practising their respective religious freedom. Secondly , the petition has been filed by non believers and non followers of the sect being put to question. In this case Article 14 cannot be applied, and the PIL cannot be considered. As religion as a fundamental right is protected by the Constitution itself, Courts normally do not delve into the intricacies of religious affairs, as that would be unconstitutional. It can only act if an aggrieved person from that sect petitions or brings a complain.

Another matter which assumes importance is that whether the petitioners can at all file this petition or not ? A famous case in this regard needs to be taken into consideration:

Hans Muller of Nurenburg v. Superintendent, Presidency Jail, Calcutta & Ors[1]

In this case, Court held that a person can impugn a particular law under Article 32 only if he is aggrieved by it.

Hence it becomes imperative that petitioners have suffered, which is clearly not the case here. Secondly as the petitioners are non believers of the faith, hence the Court cannot adjudge a case at the cost of harming the faith of any sect, and if women want to worship and they claim faith in the deity or the temple, then that needs to be followed strictly according to the prescribed rules of worship, not by altering the modus operandi of worship completely.

In a pluralistic society if religious freedom and unique religious practices are brought under the lens of scrutiny of rationality or judicial review, a serious harm would be inflicted upon the faith and the constitutional right to defend it. Where diversities need to be respected by giving them respective freedom, such a step would harm communal harmony. By encouraging such PILs, minority communities and their freedom to profess religion would be seriously hampered, at the same time the degree of autonomy with which the religious affairs of a sect is managed will be compromised, all leading to a socio cultural dissent. In this way the incorporative state would soon give

[1] (1955) 1 SCR 1284 : AIR 1955 SC 367.

way to rigid rational judgements obliterating age old traditions. Not every religious aspect can be perfected by rational thinking of this century, certain things are best left to faith, and certain observances are simply the product of faith and should not be challenged for grater harmony.

THE QUESTION OF DISCRIMINATION -

Article 26 of the Constitution of India states that:

Freedom to manage religious affairs Subject to public order, morality and health, every religious denomination or any section thereof shall have the right
(a) to establish and maintain institutions for religious and charitable purposes;
(b) to manage its own affairs in matters of religion;
(c) to own and acquire movable and immovable property; and
(d) to administer such property in accordance with law

In the present case, Sabarimala temple and its devotees can defend their own customary practice by the power bestowed upon them by the Constitution itself. Followers and the worshippers of Sabarimala temple constitute a distinct sect by virtue of belonging to a common deity, a common name for their sect, a common place for worship and hence it is in their best interest to determine, practice and propagate their distict faith. Before debating on the practice being discriminatory or not, the Constitutional protection that the devotees at Sabarimala get, needs to be taken into consideration.

In the famous case of
S.P. Mittal Etc. **v.** *Union of India And Others*[2],
The Honourable Supreme Court held in this case that in case of a religious denomination, there are two prerequisites for such a qualification, one being a set of rituals and the other being common organisation as designated by a common name in this regard. Sabarimala devotees do conform to these necessary preconditions and hence need to be recognised as a denomination. In this regard the exclusionary practice has to be understood as an essential condition or a discipline pertaining to the deity presiding over the temple of Sabarimala- LORD AYAPPA. The deity in this temple is in the form of a Naishtik Brahmachari- which means a state of being a perennial celibate. Celibacy is a vow to abstain from marital relationships and remaining in one's own penance to achieve spiritual upliftment and emancipation. Yajnavalkya Smriti explains this form;
a naishtika brahmachari is one who undertakes a vow to remain a celibate till his death.
In addition to this, there is a requirement of the person being seated in position and an extreme degree of control over the senses, called – ""*vijitendriya*". It also involves sense control over, eyes, ears, mouth (and tongue), nose, skin, hands, legs, reproductive organ

[2] **(1982) 1983 AIR, 1 1983 SCR (1) 729**

and excretory organ and mind. Hence it is expected that such a person would completely abstain from coming into contact with women of the reproductive age.It is a regulation to keep the person away from any source conducive to procreation.

The second aspect to be taken into consideration is the deity bestowed with human like qualities, the combination of mundane characteristics with a sense of divinity being involved. Agama Shastras elucidate on the importance of temples and the associated deities in them. Deities are and possess a distinct character of their own, and when a temple they are subjected to conditions as are human beings subjected to. In the case of *Sri Adi Visheshwara of Kashi Vishwanath Temple, Varanasi, vs State of UP*[3], it was held that :

Deities can own property with their interests vested in them, and priests would simply have the role of managing the estates owned. The rulings in Court indicate the intention of Courts to recognise deities as persons or rather "legal persons "as stated under Article 21 of the Indian Constitution. There have been circumstances where deities have been involved into legal battles thereby affirming their existence as persons. In this sense the deity has the right under Article 14 to have its fundamental rights properly preserved. Being a Naishtik Brahmacharya, it is his fundamental requirement to abstain from women of the prescribed age group, hence the regulation prohibiting the entry of women of a certain age is not discriminatory but rather an exercise of a right by the deity.

The situation must be viewed keeping in mind not just some fabricated feminist issues but the considerations of a pluralist society that keeps different religions together in a framework of society. It is a question of faith and the perspective matters the most in this case, while at the same time issues of social importance need to be adjudged at the same time. In this particular instance, the question of discrimination is void ab initio as it is a matter of personal right of the devotee and of the section therein devoted at the same time. While not allowing women of a particular age group might seem discriminating, but it needs to be judged from the circumstantial point of view. Indian Constitution has awarded each section propagating their religion, the freedom to do that. Indian state is incorporative of distinct individualities; it respects religious sects and practices maintaining a non interfering secular ground.

Speaking of discrimination, Article 15 provides;

Prohibition of discrimination on grounds of religion, race, caste, sex or place of birth

(1) The State shall not discriminate against any citizen on grounds only of religion, race, caste, sex, and place of birth or any of them

(2) No citizen shall, on grounds only of religion, race, caste, sex, place of birth or any of them, be subject to any disability, liability, restriction or condition with regard to

(a) Access to shops, public restaurants, hotels and palaces of public entertainment; or

(b) The use of wells, tanks, bathing Ghats, roads and places of public resort maintained wholly or partly out of State funds or dedicated to the use of the general public

(3) Nothing in this article shall prevent the State from making any special provision for women and children

[3] [1997 (4) SCC 606

(4) Nothing in this article or in clause (2) of Article 29 shall prevent the State from making any special provision for the advancement of any socially and educationally backward classes of citizens or for the Scheduled Castes and the Scheduled Tribes

In the sub clause (1), the grounds are explicitly specified. And the case of Sabarimala does not fit in with any of these grounds mentioned. The selective prohibition is hence not amounting to discrimination, rather conformity with a custom of antiquity and a mark of reverence to the presiding deity at the temple. If women as a class were prohibited from participation, it would amount to social discrimination. However, this is not so in the present case. Girls below 10 years, and women after 50 years can freely enter this Temple, and offer worship. The classification of women between the ages of 10 to 50 years, and men of the same age group, has a reasonable nexus with the object sought to be achieved, which is to preserve the identity and manifestation of the Lord as a 'Naishtik Brahmachari'. This prohibition can in no stretch of imagination be considered to be derogatory to women, as it is but for the sake of the deity to be worshipped. A deity is the sole essence in a temple . IT needs to be understood that the concept of GOD is a western influence, while Hinduism specifies 33 types of Gods and at the same time allows for devotion at an individual level in any condition. People can practice and meditate in at their own liberty but a temple is a place of practising spiritual advancement. A temple seeks to fulfil a spiritual purpose and hence the entire *Agama Shastras* delineate on the modus operandi of worship and the subsequent construction of temples. When viewing a temple, the focus is on the deity, towards whom a devotee's prayers are addressed to. The deity is a manifestation of the spiritual enigma that a devotee seeks op obtain as a result of his systematic prayers, a deity is a guide or a revelation that simplifies the object of devotion. It is a way in which a person can focus the objective of his meditation. In situations where a devotee observes penance, hardships, it is again the deity that will show him the purpose he is striving towards. It is a simplification of a complexity beyond discretion, an idol serves as a symbol, a motif or an image representing the abstract conception of the omnipresent god. The idol worship focussing on the deity of a temple constitutes an essential element of religion of Hinduism.

In this sense,

" With the growth of anthropomorphism came the increased use of images and the construction of temples for daily services. Icons were known to the ancient people of the lower Indus Valley, and stray allusions to images have been traced in some Vedic texts. But the first undoubted historical reference to image worship by an Aryan tribe occurs in a passage of Curtius, who states that an image of Heracles was carried in front of the Paurava army as it advanced against Alexander. Patanjali refers to the exhibition and sale of images of Siva, Skanda, and Visakha by the Mauryas who rose to power at the end our period. Temples of a primitive kind are mentioned already in the Satapatha Brahmana, but these were not meant for iconic worship. In the epic, however, we have clear references to temples sacred to deities."[4]

[4] R.C Majumdar, An Advanced History of India,3rd edition

Hence history bears sufficient testimony to the fact of a residing deity and connected idolatry. Apart from this , there is a significant case confirming the importance of deity ;

Tilkayat Shri Govindlalji Maharaj etc. v. State of Rajasthan & Ors.[5],
A cutting emphasis was laid on the types of rituals to be performed when Lord Krishna was worshipped in the form of a child. This shows that religion does not merely lay down a code of ethical rules for its followers to accept, but also includes rituals and observances, ceremonies and modes of worship which are regarded as integral parts of the religion. Worship and devotion cannot emanate out of nowhere, they need a material manifestation and that is precisely provided by the associatyed rites and rituals. These rituals are organised on the basis of the deity to be worshipped and therein lies the importance of the nature of a deity. In this case, Sabarimala temple's associated rituals are centred on the nature of the presiding deity, who is a celibate. At the same time it is his nature that needs a complete abstinence from women. The perspective is protection and preservation of the deity and his rights as embodied by Article 21 and Article 14 of the Constitution, not the women and their entrance in the temple.

Worship is comprised of two cardinal aspects, one being the worshipper and the other being the worshipped. In this case both of them have the right to protect their interests and which they are doing by exercising the selective prohibition. Hence the said practice does not amount to discrimination.

RIGHT OF THE TEMPLE AUTHORITY

The Government of India is considered a parliamentary democracy. The country consists of 29 states and accommodates various religious, racial, traditional and linguistic groups and their values and customs. As such the culture is a melting pot of diversities in which each individual wants to conform to one's own belief system. Sharing such a belief system by a group of people gives rise to a collective conscience. It is again implied that there are more than one such group with their own interests. Being a democracy , the Government is elected by the people and it caters to the needs of the people as well.In this situation , the fundamental objective of the Constitution would be to secure individual rights of the people. Since people are different, hence matters concerning them need to be judged from their respective point of views.Article 26 states that ;

Freedom of conscience and free profession, practice and propagation of religion
(1) Subject to public order, morality and health and to the other provisions of this Part, all persons are equally entitled to freedom of conscience and the right freely to profess, practise and propagate religion
(2) Nothing in this article shall affect the operation of any existing law or prevent the State from making any law

[5] (1964) 1 SCR 561 at 582 : AIR 1963 SC 1638

(a) regulating or restricting any economic, financial, political or other secular activity which may be associated with religious practice;
(b) providing for social welfare and reform or the throwing open of Hindu religious institutions of a public character to all classes and sections of Hindus Explanation I The wearing and carrying of kirpans shall be deemed to be included in the profession of the Sikh religion Explanation II In sub clause (b) of clause reference to Hindus shall be construed as including a reference to persons professing the Sikh, Jaina or Buddhist religion, and the reference to Hindu religious institutions shall be construed accordingly

The practice of restricting women of a particular age group from the temple of Sabarimala, serves to protect the dignity of the deity . Religion is deeply connected with beliefs and is intricately woven with the character of a deity who is being worshipped. In the case of the deity, his being a Naishtik Brahmacharya restricts him from the presence of women. That he does not or will not come in contact with women is a matter of faith that many believe in . As people worship the deity , the sacrosanct force is the nature of the deity and that cannot be breached. Allowing women to enter would be desecrating the divinity and the nature of deity, subsequently a sacrilege meted out to the worshippers at Sabarimala temple, as it needs to be analysed how important it is to maintain this selective ban for the collective conscience of the group following the religion and the deity's nature thereof. In this sense , the non allowance of women forms an essential practice because the deity being a celibate abstains from women of the procreative age. It is not because of some biological phenomenon of menstruation that makes them impure, it is rather a requirement of the deity for the sake of preserving its nature and celibacy. The practice forms a part of the religious rights of the sect of people worshipping inside Sabarimala and a continuation of this ban would be important in the light of the faith that they keep in the shrine, thereby directly relating it with Articles 25 and 26 of the Constitution. In order to prove that the exclusion is indeed a part of religious affairs, certain case laws need to be considered.

In subsequent rulings , Indian judiciary has upheld religious rights of the people of the country in accordance with Article 25 and Article 26 of the Indian Constitution. In the case of *John Vallamattom v. Union of India*[6]*;*
It was held that any religious practice integral to any religion would be protected, as considered sacred by belief. In the case of *Dara Singh v. Union of India*[7] *;*
The State would not unnecessarily interfere in the religious matters of any particular religion. In the case of Sabarimala, interference of a State is not only unnecessary but also unconstitutional as it seeks to alter an age old practice integral to the belief system of devotees and it implies State interfering and attempting to alter such customs as may be disrespectful to not only the deity and the sect worshipping at Sabarimala temple but

[6] AIR 200 SC 2902
[7] (2011) 2 SCC 490

at the same time to the sect who believe in the deity . This interference would mean a breach of Article 25 and 26 of the devotees and that would be unconstitutional.

With respect to customs, these are practices which have been followed since antiquity and often they become an integral part of a religious practice. These customs define ways of rituals and other practices surrounding worship. In the case of
Krishna Singh v. Mathura Ahir[8]*;*
The Court refused to interfere with a particular custom and refused to alter it in its judgement.
Thus case serves as an essential precedent for our present case. The custom of women of a particular age not entering the Harimala temple is not simply old but it is integral to the nature of the Deity and the faith in celibacy of the devotees. In the famous case of
Acharya Jagdhishwaranand Avdhut v. Commissioner of Police, Calcutta[9] :
The court refused to alter or prevent the practice of a special kind of dance that was an integral customary practice of the religion and formed a part of the faith as well.

One important aspect that needs to be brought under the lens is that of the Constitutional morality. The Constitution serves to protect all the communities by granting them basic freedoms in their respective ambits of religious activities. A community is protected to ensure its continuance; hence the belief systems of a community are subsequently protected as well. In the case of ;
Ratilal Panachand Gandhi v. The State of Bombay & Ors ;
It was held that all essential practices in the pursuance of the religion would also amount to be a part of the religion itself.
The practise of celibacy and austerity is the unique characteristic of the deity in the Sabarimala Temple. Hindu deities have both physical and philosophical form. The same deity is capable of having different physical and spiritual forms or manifestations. Worship of each of these forms is unique. In this case the form of deity is celibate, requiring complete abstinence from women and hence it is essential to regulate the entry of women as an important practice followed in the religion and course of worship. The main idea to be considered here in this case is that of the “Essentiality Test”. By means of this test , any practice or ritual or custom needs to be weighed as whether it is essential for the furtherance of the religion or continuation of worship or is it fundamental to its tenets. The Constitution has its own principle of morality in religious matters. It cannot apply rationality or morality to adjudge any ritual. On the other hand it needs to preserve such rituals as part of the religious rights of communities following it. The court is not the competent authority to determine the cardinality of a custom towards the religious sect, but it can only consider opinions centring around it. The thing will speak for itself just the way a custom of antiquity will speak the fact that it has been followed over a long period of time. The command and authority of a custom will help the Court determine its essentiality and need to remain unchanged. In this way it is evident that there are certain customs that need to b followed as being essential. In

[8] AIR 1980 SC707
[9] AIR 1984 SC 512

the same way the exclusion of women falls under such a religious practice as it will preserve the nature of the deity and thereby sustain the faith of the sect.

Since it is an important practice , hence it becomes a right of the sect to practice it as well. In this sense the aspect of Constitution needs to be judged as well. Equality and non-discrimination are certainly one aspect of Constitutional Morality. However, the concept of equality and non-discrimination in matters of religion cannot be viewed in isolation. Holding a concept of Equality alone for consideration would be an injustice to all those religious specifications that would get obliterated by morality from a non believer and non follower's point of view. At this juncture of argument it needs to be clarified that, Article 15 does not apply in this case, as the category of temples have been explicitly avoided in it, thereby hinting at the increased autonomy of religious affairs and their management. Further the article provides for the ground of 'sex' but in the case of Sabarimala temple , women as a sex are not banned from the temple, rather only a selective age group is , in conformity with the nature of the deity. In this case , to safeguard the religious customs, temple authorities can exercise this ban. It would definitely be included in the scope of power bestowed upon by the Article 25 and Article 26 of Constitution of India. In the case of *Bira Kishore Devi v.* State *of Orissa*[10]*;*
Administration of a temple is solely the responsibility of the temple authorities .
This brings us to the matter of administration of Sabarimala Temple; in this case the prohibition of women is in consonance with the customary traditions of the place,and since it is essential and important , it needs to be sustained at the same time. This impliedly becomes the sole responsibility of the temple authorities to perform.Hence the temple authorities can practice this prohibition, as it is an essential practice being followed. With the faith of a large group coalescing on the nature of the devotee, when the sect believes in Lord Ayappa as being a Naishtik Brahmachari, and they perform penances towards attaining spiritual emancipation from the enigmatic manifestation of Lord in his temple abode, it seems quite important for the authority to take all steps to maintain the decorum of the worship, and in this case the entry of women of the said age group directly clashes with the interests of the material form of the deity, and it becomes all the more a duty for the authorities to practice the regulation of prohibition.

DENOMINATIONAL CHARACTER OF THE TEMPLE

The temple of Sabarimala has a denominational character as its followers have a common deity to be worshipped; they have common ritualistic observances and practices as well. The temple derives its denominational character by virtue of its organisation, and unique style of worship specific to this particular place. There are clear attributes that there exists identifiable features. These are in conformity with the accepted features and are as follows;
• Ceremonial law relating to the construction of Temples;
• Installation of Idols therein;

[10] AIR 1964 SC 1501

• Place of consecration of the principle deity;
• Where the other Devatas are to be installed;
• Conduct of worship of the deities;
• Where the worshippers are to stand for worship;
• Purificatory ceremonies and their mode and manner of performance;
• Who are entitled to enter for worship; where they are entitled to stand and worship; and, how the worship is to be conducted.

Keeping the accepted features of a denomination in mind, the devotees at Sabarimala do constitute a religious denomination, and are entitled to mange their own affairs as guaranteed by Article 26 of the Constitution. The devotees are expected to follow a 41-day austerity period called as 'Vritham' prior to the pilgrimage. This Vritham period unifies devotees into one common sect, persuing the penances to appease Lord Ayappa.They are expected to bath twice in a day and visit the local temples regularly only wearing plain black coloured traditional clothing. It is also believed that in order to achieve the purpose of the pilgrimage one has to take a hike through the traditional mountainous forest path which runs up to 61 kilometers. This journey is undertaken by the devotees together. They become unified as a sect . This sect is that of Lord Ayappa – with unique rites and rituals common to them.

In the following cases, it has been observed that the courts have defined religious denominations in a unified way , *Sardar Syedna Taher Saifuddin Saheb v. State of Bombay*[11], *Raja Bira Kishore Deb v. State of Orissa*[12], *Shastri Yagnapurushadiji and others v. Muldas Bhundardas Vaishya and another*[13]

The presence of a multiplicity of religions and religious practices makes it a Herculean task to determine the essential tenets of a religion and those parts of a religious practice which would be indispensable. Hence Judiciary has in he course of subsequent rulings established how the significance of certain religious practices need to be determined in the ligh of the religion being taken under consideration. In the famous case of ;

Commissioner., Hindu Religious Endowments, Madras v. Sri Lakshmindra Thirtha Swamiar of Sri Shirur Mutt[14],

The Supreme Court formulated the 'essentiality test' when defining religion. Certain aspects of a religion were to be identified as being central or cardinal to the practice and accordingly given importance. Hence the Courts need to take into account the perspectives and the people involved in a particular practice .Another case ;

Sri Venkataramana Devaruand Others v.The State of Mysore and Ors[15],held that ;

[11] [1962] Suppl. 2 SCR 496
[12] (1964) 7 SCR 32
[13] (1966) 3 SCR 242 : AIR 1966 SC 1119
[14] 1954 AIR 282, 1954 SCR 1005
[15] 1958 AIR 255, 1958 SCR 895

Although the restriction on a particular caste as a whole had been relaxed, but they were still prohibited to enter during certain special ceremonies as directed by the board thet manages the temple. In this case it has to be noted down that the Court had placed special emphasis on the Board managing the affairs of the temple and had recognised the customs of the temple to get an important consideration. In yet another case , *Durgah Committee, Ajmer v. Syed Hussain Ali*[16]*;*
It was held that no new religious right can be bestowed and given the protection of Article 25 . Only those rights which are present and covered under Article 25 can be given protection. Administration of one's religious affairs comes well under the ambit of Article 25 and the devotees at Sabarimala temple enjoy that right. Allowing women of the prescribed age group to enter the premises of the temple would amount to a breach of the right bestowed upon by the constititution.

The Constitution is not a fountainhead of morality that screens every possible aspect under the modern liberal lenses and reject anything that creates a dissonance with it. On the contrary Courts need to preside over an entire subcontinent divided by unique traditions, customs, belief and faiths, united by the Constitution. As the guardian of the Constitution, it acts as the legal protector of the people, a guarantee that each individual would be protected along with his interests.

Courts are expected to judiciously determine fundamental questions on the basis of the Constitution. Framed as a constitutional question, not allowing menstruating women to enter Sabarimala temple presents a conflict and a clash between the scope and extent of an individual's right to pray and a community's right to manage its own affairs of religion. It is a clash of competing autonomous aspects where judges must balance the claims made on the basis of what the Constitution demands. Treating a regulation of prohibition simply as unconstitutional and discriminatory may appear prima facie but myopic and constricted in judgement at the same time.

With regards to the unconstitutionality of the exclusion of Women, certain issues are to be considered, this is not an argument against the Courts interfering in religious practices on the touchstone of equality and non-discrimination. Quite the opposite: when marginalised groups within cultures or religions challenge oppressive norms or practices, more often than not, they will *need* an external authority, a protector who will guarantee the continuation of their religious practices and this role has to be taken up by the courts. In the case of *Riju Prasad v State of Assam,*it was held that ;
The provisions of protection of customs under Articles 25 and 26, are immune from challenges meted out by the part III of the Constitution.This ruling is significant in the sense that it seeks to uphold the group consensus that is created in a collective mass of people bound by their own common religious practices. Secondly this shows the true role of Judiciary as guaranteeing every individuality a chance to preserve itself in the fabric of the pluralistic society.

This establishes an important case law in this case. The custom of women not being allowed to enter cannot be seen as unconstitutional , rather it has to

[16] 1961 AIR 1402, 1962 SCR (1) 383

be conceived as a right granted to the deity under the Constitution. The Temple is a place of practising the rituals that are associated with devotion and the deity. In this sense a temple is definitely bound by certain rules and codes that need to be followed. The prohibition on the entry is such a kind of rule, that needs to be followed. Its the right perspective by which the situation is to be analysed. The question that has importance in this case is of guarding the nature of Sabarimala temple from an outer intervention that essentially questions faith from the eyes of a non believer.

Article 26 of the Indian Constitution secures the right of a religious institution to manage its own affairs, and the exclusion of women entails an essential practice.

Further, according to Article 25(1) ;
Subject to public order, morality and health and to the other provisions of this Part, all persons are equally entitled to freedom of conscience and the right freely to profess, practise and propagate religion

So in order to respect the nature of the presiding deity, a particular rule has been brought into practice. The aspect of discrimination is nullified by the fact that women in this case are not barred as a class or as a basis of their gender. Women below 10 and above 50 are gladly accepted into the temple. The distinction is quite pin pointed at a particular age group of women . So this does not amount to any unconstitutional discrimination. It was held in the case *Sri Venkatramana Devaru v. State of Mysore and others*[17]*;*
The temple cannot completely restrict a particular class of people,but can restrict entry of a section in certain rituals.

Article 25 is subject to Part III of the Constitution but Article 26 is subjected to only three conditions –public order , morality and health.As a result of which , the fundamental rights of the religious denomination are not subjected to Articles 14 or 15 of the Constitution. Furher , the practice of not allowing women into the premises of the temple is a managerial step by the temple committiees, as it is for the sake of preservation of the nature of the deity. Faith is deeply connected with reverence and this reverence is invoked by the nature of the deity inside the temple.Now the nature of the deity calls for abstenance from women. If in this case women are allowed to enter, it will not simply breach the freedom of religion enjoyed by the sect but at the same time amount to desecrating Varnappan deity and the decorum of the Harimala Temple at the same time. If the faith is insulted, it would hit at the entire community and duisrupt the group autonomy at the same time. It would therein be unconstitutional to breach the basic religious rights of a community. The freedom to profess their religion is covered under Article 26 and this is a constitutional safeguard to preserve the faith. In the land of diversities, the constitution has a greater duty to protect minority faiths not just from majority but also from floodgates of modern thought process. Any liberal ideology or modern thought cannot breach the pillars of faith which binds devotees by the threads of devotion , With religion being a right, faith and the belief that people bestow upon faith is also a right that they are entitled to enjoy, and if

[17] (1958) SCR 895 : 1958 AIR 55

thus faith of the minority section is humiliated then it would be the duty of the court to reinstate it .

Article 25.2(b) cannot be interpreted to mean that customs and practices sacred of a place can be easily overridden. Furthermore the claim of preventing the said section of people do not amount to discrimination, nor does Article 25.2(b) apply as women as a caste or sex have not been banned. It's just the women of reproductive age, symbolic of procreation who are banned and that too because the nature of the deity calls for to do so, and that it forms a part of the custom and belief that has been followed since time immemorial and command respect and allegiance as a matter of antiquity.

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A CRITIQUE OF VICTORIAN MORALITY: A STUDY WITH REFERENCE TO GEORGE ELIOT'S LIFE AND WORKS

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Abstract

This paper is a critique of Victorian morality with reference to the life and works of George Eliot. George Eliot's primary interest in analysing a character from its moral perspective has provided her art of characterisation with a new height. She firmly believes that a human character is not cut in marble but it evolves as time passes. A chronological study of her novels reveals that almost all her major characters have not only evolved from egoism and moral blindness to strict morality and vision but they have questioned the double standards and hypocrisy of Puritan Morality of Victorian era.. In other words, the characters who are receptive to this positive growth have emerged as the leading figures in her novels.. Unlike her Victorian predecessors like Dickens and Thackeray, George Eliot's interest in analysing a character from moral and psychological perspectives has provided her art of characterisation with depth and endurance. The following chapters are devoted to discuss the literary craftsmanship and ingenuity of this great Victorian novelist.

Key Words:Character, Hypocrisy, Moral, Positive, Growth

Introduction :

Born and brought up in an orthodox Christian family and influenced by her evangelist aunt Mrs. Elizabeth Evans, George Eliot used to attend churches in her youth . However, in her later years she became an intellectual lady and in course of time she lost faith in orthodox Christianity. It was only under her elite father's influence that she began to attend the church again. But eventually, she questioned the Christian concept of God, heaven and hell, and in the immortality of human soul. It was because George Eliot was a rationalist, she did not want to adhere herself to the irrational Christian concept. Instead she kept herself in touch with the development of the latest scientific, religious and philosophical thought of the age. Basil Willey, a celebrated critic, observes that there was no novelist like George Eliot who has epitomised the entire century in her novels beginning from the standpoint of `evangelical Christianity ' and ending to " religion of Humanity"

George Eliot, true to the consciousness of the century, had the instinct to tolerate the ordinary while admiring the ideal, to cling to the old while accepting the new and

retaining the core of tradition while criticising their forms. Sober conservative zeal and reforming impulse a"e the leading motive of her life; her lifelong quest was to achieve a synthesis between these two opposites, to harmonise the static and dynamic principles, tradition and enlightenment, the head and the heart. It is this tension which forms the basis of all her novels. George Eliot, before taking up novels as an expression of her creativity, immersed herself deeply in philosophical reflections; and the works which influenced her most were Charles Bray's *Philosophy of Necessity*, Spinoza's *Ethics*, and *Tractatus Theologico-politicus*, David Strauss's *Leben Jesu* and Feuerbach's *Das Wesen Des Christenthums (The Essence of Christianity).* Eventually she translated the books of David Strauss and Feue[r]bach into English for the common people. Though the works, referred to here, helped in shaping her *life* and thought, paradoxically enough, she never fully followed any of the ideas emanated from these works.

So, before Marian Evans adopted the pseudonym 'George Eliot' in 1857, she was already an experienced, and exceptionally well-read writer. She had made a modest living as an editor of the 'Westminster Review' and she was established as the companion of a married man, one of the most gifted intellectuals of the day, George Henry Lewes. After the acclaim accorded to *Adam Bede* in 1859, George Eliot, the intensely moral novelist, steadily eclipsed the immoral and Godless Miss Evans. In a sense that eclipse sprang from the very nature of her fiction.

Quite interestingly though an unconventional woman, she upheld conventions in her works. Her liaison with a married man seems scarcely to have touched the treatment of sexuality and marriage in her fiction. G.H. Lewes, the thinker, the immediate inspirer and first critic of her novels, may have been of cardinal importance to her development as a writer, but the nature of their relationship is never reflected in the norms of conduct accepted by the characters.

Even Maggie Tulliver, the heroine who springs most directly from the novelist's own roots, when steps beyond narrow moral conventions, her freedom is not celebrated, it becomes tragically awkward. This is not to argue that George Eliot rejoiced conventions in her books because she allowed fiction to represent her own unease with unconventionality, but to suggest that in seeking to establish a new basis for moral action she was first determined not to offend her readers by touching raw nerves. She became a major naturalistic novelist because she was able to present so impressive and observant a picture of ordinary, and often conventional, man and woman. She is a great moral novelist because she ought to explain and give substance to a personal morality which can function without a supernatural fiat.

Her single-minded devotion was to explore a view of life that would give modern man a sense of purpose, dignity and ethical direction. She wrote to Clifford Allbutt:

The inspiring principle which alone gives me courage to write is that of so presenting our human life as to help my readers in getting a clearer conception and a more active

admiration of those vital elements which bind men together and give a higher worthiness to their existence. (*George Eliot's Letters*, ed. by Gordon Haight,OUP,1976.Bk.IV p.472)

The 'vital elements' of which Eliot speaks here are natural and humane rather than divine. This is made perfectly clear by a letter to Mrs. Posonby in which Eliot asserts that her novels have the conclusion that " fellowship between man and man, which has been the principle of development — social and moral — is not dependent on the conception of what is not man; and that the idea of God, so far as it has been a highly spiritual influence, is the idea of a goodness entirely humane". *(George Eliot's Letters*, ed. by Gordon Haight,OUP,1976.Bk.IV p.198.)

As to George Eliot's mode of writing Leslie Stephen is of the opinion that the novelist tries to permeate her works with an ethical impulse. Two general ideas are pervasive in her view; first, stress on sympathy and secondly, an emphasis on intuition as the method of making moral judgements. She believes in the fact that men's deeds determine them as much as men determine their deeds. If we yield to temptation and sin, suffering and nemesis are sure to follow us. We have to reap the consequences of our own actions. Her characters suffer because they violate some moral codes and yield to temptation sometimes consciously and often unconsciously. Hetty Sorrel in *Adam Bede,* Maggie Tulliver in *The Mill on the Floss,* Romola in *Romola,* Lydgate and Dorothea in *Middlemarch, and* Gwendolen in *Daniel Deronda* suffer for this reason. However, it is difficult to point out George Eliot's moral views within the categories of any standard philosophical notion. She insists on the fact that there cannot be any particular law to ascertain morality. Any moral judgement must be made in the light of the complex context of any event. Mora! behaviour needs, as George Eliot thinks, a kind of impartiality, an ability to observe nobility and goodness in man and woman and to ignore their selfish desires . George Eliot does not like the dominance of self to the exclusion of the moral fibre of life. Her passionate conviction is that man's sense of immorality lies in the mode of his self-love. Unless there is a concomitant ability to excel in compassion for others, there can be no escape from the fetters of the self, however powerful the mind is.

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Eliot's plots rely heavily on the moral struggle between altruism and egoism. *Middlemarch* plays out this ethical debate clearly. "We are all of us born in moral stupidity, taking the world as an udder to feed our supreme selves,''(Eliot, *Middlemarch* 208) says the narrator, but she also says "Dorothea had early begun to emerge from that stupidity" (Eliot, *Middlemarch* 208). Rosamond, on the other hand, "had been little used to imagining other people's states of mind except as material cut into shape by her own wishes" (Eliot, *Middlemarch* 208). She is, George Eliot writes, "Entirely occupied not exactly with Tertius Lydgate as he was in himself but with his relation to her" (Eliot, *Middlemarch* 208). But it is a struggle for even Dorothea to enter fully into Casaubon's point of view, to "conceive that he had and equivalent center of self, whence the lights and shadows must always fall with a difference" (Eliot, *Middlemarch* 208), and much of the novel depicts her progress in the capacity of sympathy and altruism.

Because ethical judgments require sympathy and compassion, in George Eliot's view only real-life situations (such as novels can depict) can teach us about ethics. Neither general rules nor rational arguments are sufficient. A letter of July 5, 1859, often-quoted, makes, the argument clear:

If art does not enlarge men's sympathies, it does nothing morally. I have had heart cutting experience that opinions are a poor cement between human souls, and only effected ardently long to produce by my writings is that those who read them should better able to imagine and to fill the pains and joys of those who differ from themselves in everything but the broad fact of being struggling erring, human creatures. (*George Eliot's Letters,* ed. by Gordon Haight,OUP,1976.Bk.IV p. 72)

"Self-interested desires'* (Eliot, *Middlemarch* 175) are something to be fought against and conquered in Eliot's novel. "I know nobody as troublesome as self' (.*Middlemarch* 502), the narrator declares in *Middlemarch.* Her novels present some characters who are unable to move out of self-absorption and others who learn painful lessons as a result of trying to struggle towards a less egocentric world view. Barbra Hardy sees the characters as part of a complex pattern within the novels. This patterning highlights themes for the reader and gives shape to the novels. "Two formal features which are most conspicuous are antithesis, or contrast, on the one hand, and correspondence, or resemblance, on the other" (Hardy, Barbara. *The Novels of George Eliot: A Study in Form*, Pg.108) As readers we are invited to see this pattern in many ways, and whereas in earlier novels the correspondence between characters may be fairly obvious and straight forward (Hetty versus Dinah in *Adam Bede),* this becomes more complex and sophisticated later. Thus in *Middlemarch* there are fruitful parallels between Dorothea and Lydgate and between Dorothea and Rosamond.

In the section of *The Mill on the Floss* entitled 'The Great Temptation', Eliot presents us with a very difficult moral dilemma. Maggie must choose between her love for Stephen Guest and her sense of duty to her cousin Lucy Deane and to her admirer Philip Wakem. Eliot creates here a compelling sense of the powerful almost overwhelming mutual

attraction between Maggie and Stephen. We are told that it is like opium and their feeling has the solemnity belonging to all deep human passion. Stephen tries to persuade Maggie that their mutual love is natural and by the discovery of it they have been saved from a mistake. He points out that a mere out-ward faithfulness to their previous lovers would be nothing but a sham. Moreover, the reader is acutely aware, that these tender scenes provide an opportunity for Maggie to taste real joy in an otherwise bleak life.

However, Maggie's own judgment is unflinchingly on the side of renunciation. Maggie tells Stephen: "Many things are difficult and dark to me; but one thing I see quite clearly-that I must not and cannot seek my own happiness by sacrificing others" (Eliot, *The Mill* 472). Once Maggie has temporarily abandoned her principled position by allowing herself to drift off with Stephen in the boat, she is severe in judgment on herself:" the irrevocable wrong that must blot her life had been committed: she had brought sorrow into the lives that were knit up with hers by trust and love" (Eliot, *The Mill* 473). She is absolutely right but she suffers acutely for her mistake afterwards.

Daniel Deronda provides us with the fascinating Gwendolyn Harleth. In chapter 4, the narrator, with delicately judged irony informs us: "Always she was the princess in exile, who in the time of famine was to have her breakfast-rollmade of the finest-bolted flour from the seven thin ears of wheat" (Eliot, *Daniel* 102).Gwendolen's luxurious self-absorption allows herself to glide over early difficulties with more ease than most; even by the end of the novel she still has the implicit impression which had accompanied her from childhood that whatever surrounded her was somehow specially for her. This impression is so strong that she fails to understand until the last possible moment that Daniel Deronda, the man whom she idolizes, is in fact going to marry someone else. Up to this point, Gwendolen has not really considered the lives of others except in so far as they have affected her personally; the revelation of Daniel's quite separate agenda comes as something of a shock to her.

Blind egoism gives rise to self-deception in the characters and this is removed through self-discovery. Daniel Cottom points out: "It is the presumption of self-discovery through self- sacrifice that constitutes the running argument of all of Eliot's writing" (Cottom, Daniel. *Social Figures: George Eliot, Social History and Literary Representation.* Pg.162). *Adam Bede* provides good examples of people seeing why they want to see rather than reality. Hetty sees Arthur, and Adam sees Hetty exclusively as answer to their own yearning. Thus Adam persists in attributing imaginary virtues to Hetty, he created the mind he believed in out of his own, which was" large, unselfish, tender," (Eliot, Adam, 56). despite all evidence to the contrary. His determined ability to believe in his own subjective fantasy of Hetty is illustrated particularly well by the incident in which he realizes that Hetty is the owner of a rather expensive locket which contains two locks of hair - Hetty's and some hair of a much lighter colour. He correctly fears the worst: "there was something in Hetty's life unknown to him; that while he had been rocking himself in the hope that she would come to love him, she was already loving another" (Eliot, Adam, 173). However, Adam's mind goes on to weave for

himself an ingenious web of probabilities in this situation. He decides that because she is so found of finery she has bought it herself. He has problem with her obvious discomfort at his seeing the locket but explains this away to his complete satisfaction by her acceptance that it was wrong for her to spend her money on it, and she knew that Adam disapproved finery. This, moreover, is a proof she cared about what be liked and disliked. He decides that the locket must contain a bit of her father's or mother's hair, who had died when she was child, and she would naturally put a bit of her own along with it. He moves himself from anxious suspicion to complacent self- satisfaction in on time at all.

In her magnum opus, *Middlemarch* (1872) the novelist observes ' we are all of us born in moral stupidity, taking the World as an udder to feed our supreme selves'* (Eliot, *Middlemarch* 173) This novel, written on a vast panorama and having the scope of Tolstoy's *War and Peace,* mainly centres around the moral growth of two impractical visionaries.

Dorothea Brooke, unlike Maggie Tulliver, appears to be a bold and mature woman as she displays the ability to withstand the criticisms of her individual choice and decision. However, Dorothea's decision to accept happy conjugal life and motherhood has put a question mark on woman's intellectual abilities and her sphere of activities. Lydgate's predicament is the result of his being of man of a weak moral fibre. He decides to marry Rosamond only being attracted by her outer beauty who ultimately brings his downfall. A feminist scholar observes 'Dorothea represents a woman's desperate attempt to establish an identity for herself, to create a space for her self-expression. Her muted plea to make life good for anything is the cry of an entire generation of women seeking some form of identity. Eliot shows her entrapped in a male-dominated society desperately trying to seek opportunities to realize her latent qualities'. (Choudhury Sheila Lahiri, (2002), *The Reclining Ariadane ; A Gender Reading of George Eliot's Middlemarch, Pg 115)* Though George Eliot's last novel *Daniel Deronda* (1876), dwells on the 'Jews question', the central attraction of the novel lies in the moral upgradation of the heroine Gwendolen Harleth and the moral enlargement of the hero Daniel Deronda.

Middlemarch also provides many examples of self-deception and because of the way in which the narrator moves from a particular example to generalization; we are all invited to see ourselves as part of the fellowship of illusion. Eliot refers to the few imaginative weeks called courtship in this novel and this is a recurrent idea in her writing. Gwendolen, in *Daniel Deronda* is walking amid delusion on her wedding day and Maggie feels that she and Stephen are enveloped in an enchanted world whilst they are on the river in the *Mill on the Floss.* Despite the fact that her sister Celia points out to Dorothea her error with regard to Sir James Chettam and says: "you always see what nobody else sees; it is impossible to satisfy you; yet you never see what is quite plain" (Eliot, *Middlemarch* 208), Dorothea goes on to perceive Casaubon, too, in her own self-created image. Thus when she looks into his mind, she sees there a vague labyrinthine extension which she herself had created. Lydgate does exactly the same. Despite his experience with Laure, Lydgate repeats his previous error and constructs

Rosamond as he wants her to be rather than what she is. His suppositions are entirely rose-tinted; something which is betrayed by the language used when he saw Rosamond as a creature who would bring him the sweet furtherance of satisfaction and beautiful life. Lydgate extends his optimism to encompass the behavior of his future father-in-law, whom he imagines will provide useful sum in the form of a dowry, to make payment easy. Eliot tells us in this novel that we are all bom in moral stupidity. Both Dorothea and Lydgate emerge from that stupidity when they take responsibility for their partner, not as an idealized object, but as a being with their own center of self. This involves both in suffering and a voyage of self-discovery, which runs alongside the discoveries that they make about others.

However, it is difficult to point out George Eliot's moral views within the categories of any standard philosophical notion. She insists on the fact that there cannot be any particular law to as certain morality. Any moral judgment must be made in the light of the complex context of any event. Moral behavior needs, as George Eliot thinks, a kind of impartiality, an ability to observe goodness of others against selfish desires of some people. George Eliot does not like the dominance of self to the exclusion of the moral fiber of life. Her passionate conviction is that man's sense of immorality lies in the mode of his self-love. Unless there is a concomitant ability to excel in compassion for others, there can be no escape from the fetters of the self, however powerful the mind is. Unlike her Victorian predecessors like Dickens and Thackeray, George Eliot's interest in analyzing a character from moral perspectives has provided her art of characterization with depth and endurance.

Though the world has undergone a considerable progress and has become sensitive and liberal, true to admit, the puritan 'moral code' practised in Victorian era has not changed lock, stock and barrel. What was condemned in Eliot's time would be criticised in these days as well. The act of Maggie's elopment, Hetty's illicit sex, Rosamond's extra-marital affairs, Romola's unilateral decision to break the wedlock or Gwendolen's loyalty towards Deronda would be questioned in present society as well. So an act of morality or immorality has a universal dimension.Herein lies the relevance and acceptability of George Eliot's novels.

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DETERRITORIALIZING MINORITIES: COW SLAUGHTER BAN AND MOB LYNCHING IN INDIA

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Abstract

Signs of 'deterritorialization' could be discerned from the Central government's notification, titled the Prevention of Cruelty to Animals Rules, 2017, stipulating that those who wish to sell cattle, may do so only after formally stating that the animals are not "brought to the market for sale, for slaughter," thus, effectively, prohibiting the sale of cow and buffaloes for slaughter. This move is perceived to be an indirect ban on consumption of beef as part of their diet, by a substantial segment of the society. Pertinently, this 'signifier' appears to be 'atmospherizing' the politico-religious ideology of 'Hindutva', that runs counter to the 'secular' fabric of the country. A series of violent incidents that spiralled out as an offshoot of the imposition of the cattle-ban in many states, signify the process of deterritorialization that seems to have been triggered through an attempt to control what one should consume as food. The absence of pluralism and polyvocality after the coming to power of the present ruling Government, since 2014 in India, and cow slaughter-ban, in particular, is deliberated upon.

Introduction

After the World War II, with the emergence of new ideas, theories, material practices and novel technologies facilitating the speed and intensity with which the ideas and practices permeated the national imaginary, across national boundaries promoting the sense of 'the global' undermining the deeply engrained notions of community tied to a sovereign and demarcated territory containing relatively homogenous populations (Appadurai, 2006; Albrow, 1997; Beck, 2005). The ideologies dominating the world today are no longer exclusively articulations of the national imaginary but reconfigured ideational systems that constitute early-stage translations of the dawning global imaginary (Steger, 2009). In the wake of globalisation in the 1990s, the world was expected to move towards the global imaginary surpassing the national imaginary. Deterritorialization, considered a central feature of globalization, implies the growing presence of social forms of contact and involvement which go beyond the limits of a specific territory (Giddens 1990), taking us closer to the external generating closeness in distance and a relative distancing from what is close (I Marti, 2006). "Deterritorialization, whether of Hindus, Sikhs, Palestinians or Ukranians, is now at the core of a variety of global fundamentalisms, including Islamic and Hindu fundamentalism. …the problems of cultural reproduction for Hindus abroad has become tied to the politics of Hindu fundamentalism at home". (Appadurai and Breckenridge, as cited in the book The Social Theory, continuity and confrontation, Garner, Hancock, 2014).

Talking about fundamentalism in India, there are a lot of incidents happening around, especially the ones that are affecting the day to day lives of people. Coercive behaviours, with the power of politics and dominant social ideology, people in a democratic country have been dictated to change their long-standing practices in an undemocratic way, in the name of morality. Religionists and humans more generally have the cognitive tendency of anthropomorphism, overgeneralization, essentialism … binary thinking, hierarchical thinking, linear-causal thinking, and tendency to divide the social or intellectual world into communities of good/right us and bad/wrong them. The most significant cognitive tendency being confirmation bias, where we notice and remember what confirms our established beliefs and to overlook or forget what contradicts them. (De Cruz & De Smedt 2007, Smith, 2010). One such sites of suppression that has been felt recently is the control over food culture. Food is an important aspect of culture and every food culture we have now, has a deep rooted history/reason for being the way it is. Our very existence is determined by 'what we eat and how we eat'.

The Central government's notification in 2017, titled the Prevention of Cruelty to Animals Rules, stipulates that those who wish to sell cattle like bulls, cows, buffaloes and camels, may do so only after formally stating that the animals are not "brought to the market for slaughter". This effectively, prohibits the sale of cow and buffaloes for slaughter. This move is perceived to be an indirect ban on consumption of beef as part of their diet by a substantial segment of the society. Pertinently, this 'signifier' appears to be 'atmospherizing' the politico-religious ideology of 'Hindutva', that runs counter to the 'secular' fabric of the country. A series of violent incidents that spiralled out as an offshoot of the imposition of the cattle-ban in many states, signify the process of deterritorialization that seems to have been triggered through an attempt to control what one should consume as food. There is an attempt to deterritorialize the beef consuming sections of the society, thus laying the foundation to an ultimate exclusion. The arbitrariness with which the notification was issued, has given power to many fundamentalists to take law into their own hands to enforce the ban, adding to the deleterious impact of the rule. A section of the society appears to have been emboldened by the legal backing given to what was, hitherto, a part of the non-justiciable Directive Principles of State Policy. As a result, there have been mob-violence, cow-vigilantism and murderous lynchings, all in the name of cow-protection. The line of flight, the resistance of the system, reterritorialization, in places like Hyderabad and Kerala, is assigned a negative value and condemned in the name of sacredness and prevention of cruelty to animals.

Beginning with a detailed preface to the historical information on beef consumption in Indian food culture, the study aims to throw light on communities consuming beef as their main source of protein, then and now, and the circumstances that led to the promotion of vegetarianism and 'sacredness' of the cow. It also examines the right of every community to enjoy freedom of choice of food under the Constitution of India, which may find negation in the implementation of beef-ban.

History of Beef eating, Beef ban and right to food

Hindu and sanskritic elements are emphasized as the contribution of India to the world History. And, the presence and role of other religious and linguistic cultures, such

as Buddhism, Jainism or even Islam, as it evolved in India, in the construction Indian civilization is generally not recognized. (Thapar, Romila, 2004). The eating of beef has always been in the civilization that emerged in this part of the world. And beef eating was reserved for specific occasions, such as rituals or when welcoming a guest or a person of high status. The economic value of the cow enhanced its veneration. This may have contributed to the later attitude of regarding the cow as sacred and inviolable. Eventually, it became a matter of status to refrain from eating beef and the prohibition was strengthened by various religious sanctions (Thapar, Romila, 2004).

In 1955, Congress had banned cow slaughter in 24 states across the country. By June 2017, 18 Indian states had banned the slaughter of cattle. "The main attempt to sanctify cow in the name of Hindutva is to disenfranchise Muslims. Other than the beef-eating Muslims and Christians, the lower caste Hindus are also the target of Hindutva's hate brigade. Attacks of this has been going on since Hindutva began in 1923. In 2002, five lower-caste Hindus were lynched in a north Indian town, for skinning a cow". (Doniger, wendy, 2017). According to the father of the Indian constitution, BR Ambedkar, the principle of untouchability initially emerged as a practice to ban the consumption of eating beef and the Brahmans found it convenient to say that those who ate beef were untouchables, rendering Islam and Christianity alien and communal by Hindu fundamentalists.

"The right to food", according to the UN special rapporteur (2001), "is the right to have regular, permanent and unobstructed access to quantitatively and qualitatively adequate and sufficient food corresponding to the cultural traditions of the people to which the consumer belongs, and which ensures a physical and mental, individual and collective, fulfilling and dignified life free from anxiety". Article 21 of the Indian Constitution states that Right to life is not mere existence like an animal, but the right to live with dignity. Adding to this, the preamble to the Indian constitution states that "we, the people of India, having solemnly resolved to constitute India into a sovereign socialist, *secular*, democratic republic and to secure to all its citizens.

Currently 72 communities in Kerala prefer beef to the expensive mutton. Not all of them come under the socio-cultural construct of 'untouchables'. And, it is a myth that Muslim rulers introduced beef eating in India. The number of Indians eating beef and buffalo meat went up from 7.51 crore in 1999-2000 to 8.35 crore in 2011-12, according to the National Sample Survey Office (NSSO).

Hypothesis

The Central government's notification in 2017, titled the Prevention of Cruelty to Animals Rules has triggered lynching of the beef eating sections of the society.

Methodology

A triangulation study of the incidents of violence in Haryana and Uttar Pradesh (UP), before and after the announcement of cow slaughter ban, has been attempted, through the analysis of media reports published from time to time.

A quantitative analysis of the number of news reports on mob lynching and violence in the most read English daily 'Hindustan Times' in UP, Lucknow edition and Dainik Jagran is done.

News reports of the most read English daily 'Hindustan Times' in Haryana, Chandigarh edition and Dainik Bhaskar were also surveyed for the study.

The Key words used for the search in the Newspaper archives are Beef ban, cow slaughter, cow slaughter ban, cow vigilante, Gau Rakshak, cattle thieves, cattle trader, cattle smuggler.

The nature of the titles of the news stories related to cow protection and mob lynching were also analysed.

Area of Focus

In 2015, Uttar Pradesh, a Muslim man Akhlaq was lynched, when suspected of storing "beef" at his home. This state has the highest number of Muslims eating buffalo meat, 1.73 crore, followed by West Bengal, 1.5 crore and Assam, 57 lakh. In terms of percentage, the Muslim beef/buffalo eating population is highest in Meghalaya (94 per cent) followed by Lakshadweep, 78 per cent and Sikkim, 72 per cent. U.P. and Maharashtra have this figure around 47 per cent.

Uttar Pradesh and Haryana are among the few states that has witnessed more number of mob lynching in the country. Therefore, the reported cases of mob lynching in the name of cow, in these two states are chosen for the study.

Data Collection

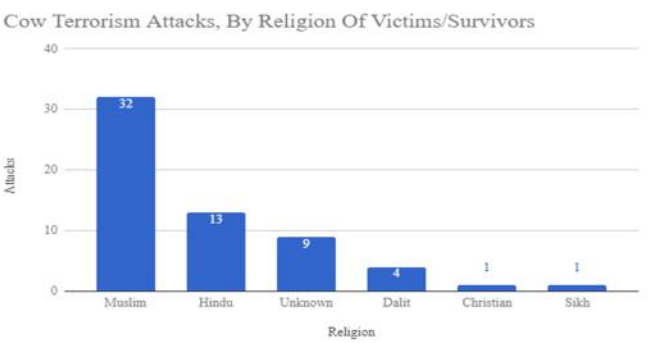
Secondary Data

The secondary data forms the basic understanding for the hypothesis formulation for this study. Between 2010 and December 2017, 3% of the total attacks related to cow vigilantism happened between 2010 and 2014.

	2010 to 2014	Jun 2014 to Dec 2017
Attack related to cow vigilantism	3 %	97%
Murders	-Nil-	28

Courtesy: (IndiaSpend, a data journalism initiative)

In 24 attacks, as per media reports, the attackers were mobs or groups of people belonging to Hindu groups, such as the Vishwa Hindu Parishad, Bajrang Dal and local Gau Rakshak Samitis. Between 2010 and 2017, Muslims were the target in 51% of the violence.



There were 28 murders in 63 incidents, of which 86% of the people murdered were Muslims.

No. of incidents	19
Total no. of people killed	28
Muslims murdered	86%
Hindus murdered	14%

Cow Vigilante activities were reported from 19 Indian states. Uttar Pradesh and Haryana lead the list. One incident was reported from the North-East (Assam).

Findings and Discussions

Arrests, violence and murders reported in Hindustan Times, Chandigarh edition and Lucknow edition, UP.

Year	Arrests	Violence	Murder	News Items
2011 - 14	40	12	1	67
2014 – 17	92	92	9	127

2011 – 14: Murders: 1
Muslims – Nil-
Others - Nil-
Cow Vigilante - 1

2014 – 17: Murders: 9
Muslims murdered - 7
Others - 2
Cow Vigilante - Nil

News Items include:

- Banning of Beef and pork festival in JNU
- Muslim Men arrested for killing Cow Volunteer
- A senior judge said the "cow should be declared a national animal and people who slaughter cows should be sentenced to life in prison".
- "Condemn the brutal mob-attack on the woman, who exposed illegal cow slaughter. This violent attack today in Bengaluru is another proof law & order breakdown under @cmofkarnataka Sh. @Siddaramaiah," he tweeted.
- 'Will break hands and legs of those who disrespect, kill cows': BJP MLA
- Noose for cow killers, vows Chhattisgarh CM
- Stray cattle menace, ill maintained cow shelters and cattle on road leading to fatal accidents.
- Dadri lynching accused dies in jail, villagers drape coffin in tricolour, refuse to cremate body.

Conclusion

The number of news items and the violence related to Cow protection has increased many folds in the period between 2014 and 2017. The media reports show a clear difference in the kind of news that appeared on media, before and after attempts

made by the ruling parties of those states, to protect cows. The open remarks instigating violence in the name of cow, in communally sensitive areas has increased and could also have led to the communal imbalance in those states. The Muslims and Dalits were the most affected sections, in the cow vigilante acts. This situation definitely is an attempt to deterritorialize the population that consumes beef and is involved in businesses dealing with Cow.

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EMPLOYEE ENABLEMENT AT SCALING ORGANIZATION

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Abstract

The main idea of this is to give the proper description of Human Resource Enablement (HRE) inside of a organization's culture as a contemporary evolving trend in Human Resource Management. Employee enablement gives employees the ability to continue performing high-level job functions, while employee engagement ensures your team is dedicated to the company vision and overall goals. When Organization move beyond Employee Engagement to Employee Enablement, it empower employees with training, development and the skills & competencies to make smart decisions. This paper tries to conceptualize the employee enablement & recognize the strategies and benefits in scaling organization.

Keywords: Human Resource Enablement, Human Resource Management, Employee Enablement, Employee Engagement, training, development.

Introduction

Employee Enablement refers to the process that involves taking the employees in an organization above the existing stage. They are hence empowered in advanced manner beyond the current engagement stage. During the empowered procedures, the employees are therefore provided with the right operation tools as well as appealing circumstances (Hewitt, 2012). The provision of this conducive environment translates to the delivery of quality output. In every business enterprise, it is critically ideal for every employee to enhance productivity. Therefore, the management is at the verge of higher expectations in terms of not only productivity but also good performance.

While executing their duties, the employees tend to be careful and considerate and work hard to avoid any form of inconvenience. Execution of duties and responsibilities becomes a very significant consideration in any company. The human resource department, therefor, needs to undoubtedly equip itself with the necessary etiquettes which tend to be passed to the employees. Nevertheless, several prerequisites are connected to employee enablement (Mazzei, 2014). Not only engagement but also

empowerment becomes vital aspects of strengthening employee enablement. Without the conjunction of these two factors, the employees in any organization tend to deliver very poor quality results. Employee survey ensures that managing body enables the employee to portray the required characteristics and qualities.

Proper survey over the behaviors of employees calls for a well-managed business enterprise. Under this dimension, Employee enablement relates to giving the right duties to employees to make them perform to their best. Creating and issuing them with a supportive working environment enhances the productivity. The right tools, equipment, funds, training as well as a unity from coworkers create a strong bond in the working environment. Some of the barriers that can hinder proper working should be eliminated. Red tape, as well as procedure restrictions can adversely affect the normal functioning of the business.

Skills are very important for every employee. It is very hard to compare the performance of an enterprise with skilled labor and without. A very significant variation exists between the two there by defining the importance of skills to employees. Skills are always acquired through careful training. For the effectiveness of any training, it is always good for the employees to be equipped with oncoming skills as the occupation demand. Some skills are outdated and they may be little help because of the advancing technology. The human resource department is also mandated to provide enough tools to enable continuous working conditions.

Review of Literature

This part of the research gives the relevant literature related to employee enablement. It, therefore, gives a discussion of the above mentioned objectives. Employee Enablement has got many issues concerned with it which are strongly supported by various literatures. Strategies that enhance employee enablement tend to be highly considered. Employee enablement also harbors numerous benefits as well as some connected ideas. This portion, therefor, discusses the relevant literature based on the study objectives.

According to several types of research, inferences have been reached at that many organizations have numerous workers with low results provided. This is because the firms lack the necessary tools and equipment which conform to the type of service. Proper information to the employees also ensures that they perform the intended tasks to the maximum. Good information enables the employees to have authority as well as the capability to make clear decisions (Vergara,2017). Employees enablement formulas enable the workers to give out a good performance. The first formula, therefore, calls for higher performance which accrues from enablement plus engagement (Enablement Engagement= High Performance).

Employee engagement, therefore, enables the employees to be committed so that they can effectively achieve the set objectives as well as the goals. On the other hand, enablement enables the employees to perform the duties of the company perfectly. This means that engagement is concerned with commitment while enablement deals with the ability to perform. The well-known mistake done by many organizations is that they tend to place more concern on engagement than enablement. This is very risky as the two aspects are equally important and they greatly influence the performance. The

results are always severe frustrations to the employees. These employees are always committed to deliver, but they are hindered due to lack of enablement.
When these challenges arise, most of the employees tend to seek for enablement as an effort to solve the challenge. In the case of enablement failure, they may equalize the level of engagement to the enablement level so tht they can work on an equal basis (Larso,2015).
Additionally, some of them may decide to abandon the organization and migrate to where they can be properly be enabled. The second formula of employee enablement tends to incorporate the aspect of empowerment whereby

Empowerment + **Engagement** + **Enablement** = **High Performance**

In this case, empowerment provides employees with the autonomy of decision making during the undertaking of their duties. This means that employees can come to decisions on lower level which helps in easier solving of problems as well as affecting their performances. Additionally, every employee can be accountable for anything which can accrue from the decisions made. The results of empowerment are higher productivity by the employees and inherent services to customers. The employees are also willing to change with time as technology and management changes.

Objectives of the Study

1. To study the conceptual framework of Employee Enablement
2. To determine the strategies that lead to successful employee enablement
3. To determine various benefits associated with employee enablement
4. To identify the ideas involved in employee enablement

Methodology

Generally, literature review summarizes research spread over a specific timeline about a particular topic and identifies main themes and issues. Moreover, it gives you new insights from the existing literature which has not been revealed earlier. Carrying this thought forward our review gives the developments and trends in the area of employee enablement which will help organizations to improve their employees' productivity and motivation. Finally, future research directions are given at the last for potential researchers.

Data Collection

Our study has taken only academic journal articles to review. Firstly, we searched the following databases with these keywords employee enablement, employee engagement, human resource management,training and development.

1. JSTOR
2. Management & Organization Studies: A SAGE Full Text Collection
3. PsycINFO
4. Science Direct
5. Scopus

We selected all the papers containing any of the above mentioned keywords in the

entire text. This gave us a total of 50 papers out of which we selected papers belonging to timeline and further filtered them by reading their titles, abstracts and keywords which reduced our number of papers to 27. For reassuring that papers are relevant for our review we read and analysed the introduction section of them and finally we get 18 papers.

DISCUSSION

Strategies for Successful Employee Enablement:

Not only Permana but also Larso (2015) stated that the Creation of a transparent culture in the organization is very important aspect. This strategy enables the business to manage and enhance employee enablement. Transparency is an ideal contributor to the decisions made by the employees. This means that the company is quite aware of the kind of employees they have. On the other hand, employees are clearly keen and aware of their roles. The employees also understand the reason as to why they perform various tasks. Therefore, transparency leads to provision of context which drives every employee to give out efficient outcomes. The context also makes them be more focussed as it gives a proper picture of the organization's motives.

Activities such as assisting employees to understand the business initiatives enhance transparency. Additionally, understanding the company goals and performance data enhances equality and employees become objective oriented (A kanno, 2015). They feel honored by the management, and they make sure they perform their tasks to the maximum. Respectable feedback mechanisms can also lead to a good performance by the employees. Efficient self-corrections aid in enhancing the transparency culture of the business organization. Therefore, transparency is a very critical strategy in the company.

According to Radda (2015), listening culture also defines a very important strategy that enhances employee enablement. Most of the companies geared towards effecting employee enablement tend to build a listening culture. The human resource department identifies whatever every employee needs so that they can improve and perform their tasks to their level best. This calls for every employee to have his or her ear rooted to the ground. They hence take note on every issue highlighted by the management and address it using the right actions. The company, therefore, creates forums where employees can comfortably voice their concerns and opinions regarding the company's desires. This boosts engagement and employees feel not only empowered but also trusted.

Providing immediate learning avenues is also another vital aspect. Currently, many fast paced working places calls for employee's enablement. The world is highly advancing in terms of technology. Therefore, flexibility in a workplace is becoming very important. This, therefore, demands the organizations to enhance business mobility for the betterment of not only the customers but also the company itself. Employees should, therefore, be equipped with the right information so that thay can give it to the customers as required by the management (Permana,2015). In case the companies need to affect employees enablement, immediate learning should be given consideration. Therefore, the firm will have to leverage mobility power.

Considering not only the learning but also development directives portrays an important aspect. Most of the forward thinking companies have advanced in this formality. Nevertheless, in case the management requires to assemble and have a good breed of employees, initiatives must be given the necessary target. They need to be hyper-personalized so that the right employees can be cultivated. The focus hence translates to continuous learning and curative adoptions. These two aspects are in line with the requirements of the employees. A quite comprehensive as well as streamlined dissemination of knowledge plays a significant role. Disbursement of training items leads to acceptable retention of knowledge.

Analysis of enablement measures is also an important strategy. According to recent studies, most of the firms tend to be updated to the current affairs. They, therefore, access their initiatives which are synched to development. Regardless of the location that the employees might be, the management ensures that information reaches them at the right time. Collaboration is also vital and shapes the knowledge economy. Currently, it is apparent to come across proactive learning platforms which are aimed at getting rid of performance barriers. This guarantees the organization of the better placement of people whi can have an ideal succession. This, therefore, calls for proper diagnostics which are in line with mind context.

Typically, several such activities always go beyond the existing subject that is meant for motivation. This, therefore, takes into account the overall achievement parameters as well as those factors which cause the influence. The creation of a conducive environment calls for assurance to the employees that the right skills will be passed to them. This will definitely translate into proper responsibilities (Vergara,2017). Not only training but also development initiatives cannot be seen as a single time event. It is hardly an event where most employees attend in the circumstances where they are onboarding or swiping duties. In the current era of employee enablement, it is very ideal to place training on the first bench. Training should, therefore, be a continuous process because companies goals are rapidly evolving.

It is therefore very important to ensure that employees' skills are up to the present. The skills should, therefore, be tuned with not only the advancement but also the changing working demands. Assisting every employee to obtain business clarity on the struggles present make them strong and bound. Additionally, some of the recognition programs aids in the creation of enabling employees who are bound to succeed.

Benefits of Employee Enablement

It is very critical for any business organization to uphold employee enablement. It is always the wish of every firm to make huge profits margins at every end of the financial year. For this to happen, it, therefore means that every aspect of the business must be looked at in a special way (Luan, 2014). It all starts with the machinery or rather the tools that enhance maximum production. For the employees to perform well, this calls for their enablement through decent working tools alongside the apprehend skills. The human resource department has to understand the importance of employee enablement in that company.

Employee Enablement, therefore, ensures that employees are always on the right track.

This enables the company to get maximum benefits and therefore competing fully with the outside market. In most circumstances, employees tend to contribute more to the business rather than their advantage. This means that they can act as real brand advocates for the firms as well as boosting the productivity (Taylor, 2014). Once the company engages its employees, it, therefore, calls for the management to find means of committing them to the tasks. The company, therefore, tends to understand the nature of every employee and creates a personal profile for each one of them.

Employee Enablement ensures that employees understand even the internal affairs of the business. It is not only about the goals and targets to be met. They are even involved in decision making forums where they can contribute not only in the running but also the management of the company. The guidance, as well as the empowerment, is given to them learn and develop additional skills that highly boosts the firm. In the end, what matters is the output generated and the picture portrayed to the outside world. The company hardly tends to lower the standards of employees. They train them on the basis that they can be managers of business in the years to come. Therefore, enablement transforms employees to be superior in every chapter of business.

The technology is evolving and advancing at a very high magnitude. Machines and modern working tools have become obvious in many organizations. This, therefore, enables the employees to interact with these tools which even advances their know how. It is not ideal for specific personnel to operate the new machines. It calls for the training of everyone which promotes job swiping. Revenue is the prime factor in any organization. Therefore, managers do not hesitate to equip their employee's with all kinds of skills. Employee enablement therefore largely contributes to the firm's revenue thereby making the company grow on a large scale basis.

The overall turnover is very vital in the business organization. Therefore, many companies need employees equipped with modern skills. Without enablement, you can be very certain that the company can face challenge in terms of final revenue (Thompson, 2002). Employee enablement, therefore, allows the companies to record an efficient number of costs synched to the overall turnover. It also allows the company to maintain a good system involved with the records of company expenditure. Performance by the employees always makes the company expenditure. Performance by the employees always makes the company be proud of its laborers. Their enablement makes them perform to their level best without necessarily being supervised.

Ideas Involved in Employee Enablement

According to Singh (2015), it is very ideal to provide more than occupation to the employees. In the present days, it is very easier to lose high skilled employees in the company. This accelerated by the fact that they know of similar companies with modern and better management. This, therefore, calls for the firms to have ideas on how to maintain their trusted employees. The leaders are always requested to treat their juniors with respect because the foundation of the company is founded on these employees. It becomes a challenge for the employees to work at their best if the job itself is not enabling. The management bodies need to get various ideas that make not only the skills but also the abilities of employee utilized.

Conducting surveys in all business aspects is very important. Most of the developed countries have comprehensive management of employees, and this can be passed on to other less developed nations. Borrowing ideas as well as creating exchange programs are some of the terminologies that can assist companies to learn from one another (Berger, 2014). A company can have some terminologies which are absent from another company. Through exchanges, they can adopt each other's strategies thereby establishing a permanent partnerhip. It is not always about competition but rather the ideas that can be gotten from various organizations.

It is also ideal for the human resource department to establish a vivid vision that is applicable in the future. This means that the management should aim at making the employee understand even the internal forces of the comapany. The more frequently any leader communicates the affairs of the firms to his juniors, the more trust he gains. This means that the employee will be ready to contribute to the vision of the company. The human resource managers, therefore, need to deploy some e-learning modules which can pass the ideas to the long waiting employees.

The management should also put acros more information on the output rather than the inputs incorporated. This means that the company should not always focus on the period worked. The success of every business should hence be measured on the basis of outcomes rather than the inputs. The employees can work for any hours as long as it is in line with the agreement made. They can agree on some conditions such as overtime charges and these standards always maintain their relationship with the management (Schepers,2016). However, the output measurement approach shifts all the roles to the employees. This is because they get empowered to work in a manner which fits their requirements.

Another idea that has been circulating in the business world is about the need to hire proactive employees. Employees who are lively and willing to perform always changes the appearances of the company. The proactive nature can be identified during job iterviews because the interviewer can grasp some unique personalities (Rai, 2012). Attitude is also vital, and it determines how an employee perceives the duties and roles assigned to him or her. Any impression be it negative or appealing determines the kind of employee that you higher in your company. Leaders should also watch and follow whatever they promise to the employees. Studies reveal that most actions by the senior staffs have an impact on the employees. Therefore, they should always be positive.

CONCLUSION

Employment formalities have diversified due to various complex backgrounds in the world of business. Globalization has greatly fueled the fierce competitions existing in current markets. There has been an advancing industry structure that calls for advancement in the ways tht companies are undertaking their daily tasks. For them to compete in fierce market, they need to employ strategies that ensure their continuity. Adoption of more flexible business strategies can boost the productivity of each company. However, employee enablement is a vital aspect that will make every plan to be successful. It is therefore advisable for the firms to equip their employees with skills which are alligned to advancing technology. All of these considerations will see the company being able to withstand the competition in the market while getting higher

revenues.

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THE ANALYSIS OF ROOT CAUSES BY MEANS OF THE "FISHBONE" DIAGRAM

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ABSTRACT:

The risk has been and will remain one of the main problems of any pharmaceutical company during its activity, whether it is a financial activity, a production activity, a management activity or else. The risk is a matter which should not be neglected. Root cause analysis is a structured team process that assists in identifying underlying factors or causes of an adverse event. The Fishbone Diagram is a tool that helps identify, sort and display possible causes of a specific problem or quality characteristic. So this Cause and Effect Diagram referred to as the "Ishikawa diagram," and the "fishbone diagram," because the complete diagram resembles a fish skeleton. The diagram illustrates the main causes and sub causes leading to an effect. It is a more structured approach than some other tools available for brainstorming causes of a problem
(e.g., the Five Whys tool).

Keywords: Risk, Fishbone Diagram, Root Cause Analysis

INTRODUCTION:

The Ishikawa diagram or Fishbone diagram is a graphic representation, which helps the processing and organization of ideas and conclusions to be formulated in case of problems and the identification of their causes, and it may be used in any type of activity.[1]This diagram also represents a tool that helps logical and systematic processing of the causes and sub causes of certain problems or of certain effects that related to a particular activity, regardless of its type.[2]Fishbone diagrams is also known as Ishikawa diagram, herringbone diagram, cause-and-effect diagram or Fishikawa. [3]

History of Fishbone diagram- Ishikawa diagrams were proposed by Kaoru Ishikawa in the 1960s,who pioneered quality management processes in the Kawasaki shipyards and in the process became one of the founding fathers of modern management. It was first used in the 1960s,and is considered one of the seven basic tools of quality management, along with the histogram, Paretochart, check sheet, control chart, flowchart and scatter diagram. It is known as a fishbone diagram because of its shape is similar to side view of a fish skeleton.[4]

Brassard and Ritter (1994, 23) assert that the CED "enables a team to focus on the content of the problem, not on the history of the problem or differing personal interests of team members." Andersen and Fagerhaug (2000, 14) write that the CED is "an easily applied tool used to analyze possible causes to a problem," while Wilson, Dell, and Anderson (1993, 195) call it a "highly visual technique which aids the process of defining the elements of a problem or event and determining how itprobably occurred."[5]

Causes are usually grouped into major categories to identify these sources of variation. The categories typically include:[6],[7]

Manpower/People: Anyone involved with the process
Methods/Processes: How the process is performed and the specific requirements for doing it, such as policies, procedures, rules, regulations and laws
Machines/Equipment: Any equipment, computers, tools, etc. required to accomplish the job
Materials: Raw materials, parts, pens, paper, etc. used to produce the final product
Measurements: Data generated from the process that are used to evaluate its quality
Mother Nature/Environment: The conditions, such as location, time, temperature, and culture in which the process operates[5]

MATERIALS AND METHODS:

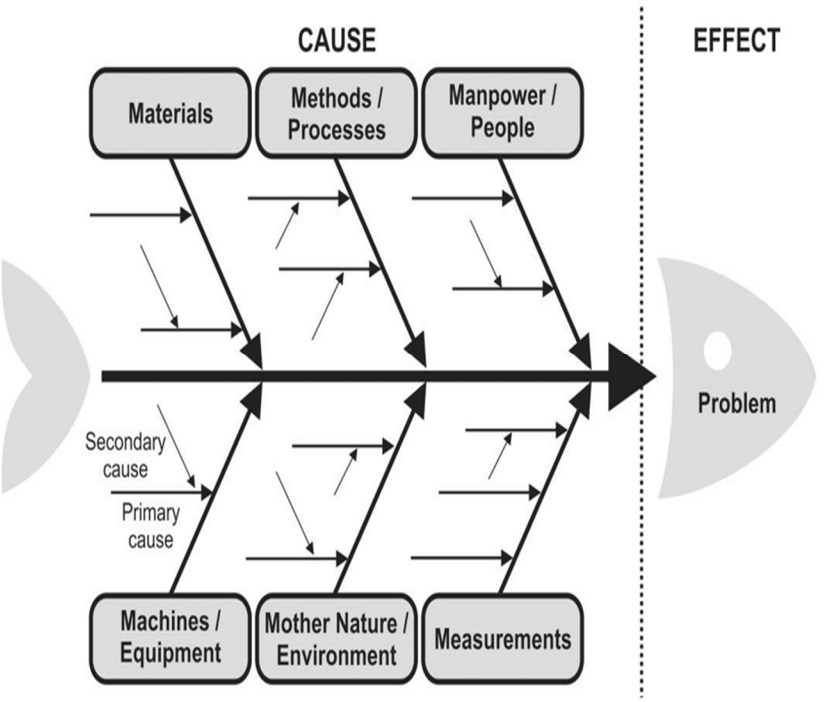
In justifying the theoretical basis of this article I started from the theoretical presentation of the fishbone diagram, a presentation that is meant to indicate its meaning and its role in the management of a company.[8] In economic theory and practice there is a wealth of possibilities to address and analyze this theme, so my approach and analysis module complements and develops current and past studies that have addressed this subject.[9]
The materials used consist of a set of specialized works published in different books, various articles and online sources.[10]The methodology used in this article demonstrates its own vision in terms of describing the scientific approach and it is based in particular on a qualitative research that will help understand the topic approached and highlight the main issues addressed.[10]The basis of this article is a fundamental research - the activity developed mainly in order to acquire new knowledge about phenomena and processes, in formulating and verifying hypotheses, conceptual models and theories.[11]

DESCRIPTION:

Appearance

A generic Ishikawa diagrams have a box at the right hand side, where the effect to be examined is written. [12]The main body of the diagram is a horizontal line from which stem the general causes, represented as "bones". These are drawn towards the left-hand side of the paper and are each labeled with the causes to be investigated often brainstormed beforehand.[13]
These can be found using the 5 Whys technique. When the most probable causes have been identified, they are written in the box along with the original effect.[14]The more populated bones generally outline more influential factors, with the opposite applying to bones with "fewer branches". Further analysis of the diagram can be achieved with a

paretochart. [15]The fishbone concept can also be documented and analyzed through depiction in a matrix format.[16]



COMMON CATEGORIES IN FISHBONE DIAGRAM[17]

The M's (Manufacturing industry)	**The P's** (In Marketing industry)	**The S's** (In Service Industry)
Machine(Equipment)	Plant /Place	Surroundings
Method(Process)	Promotion	Supplies
Man Power(People)	People	Systems
Material	Positioning Skills	
Mother Nature(Environment)	Procedures Safety	
Management (Policies)	Price	
Measurement(Inspection)	Product	
Maintenance		
Marketing(Promotion)		

GENERAL PROCEDURE

The cause-effect chart (the Fishbone Diagram) is a method for the analysis of complex problems that present several interrelated causes.

One of the key aspects of this technique is the use of cause-effect chart. Because of the way it looks, this diagram technique is also called Fishbone Diagram (or Ishikawa Diagram). [18]

The method uses a combination of visual representation (branches) and brainstorming techniques for obtaining the causes. For building a fishbone chart we use arrows or branches: [19]

- Primary branch: represents the effect;
- Major branch: corresponds to the major cause;
- Minor branch: corresponds to the causative and more detailed factors.

STEPS:

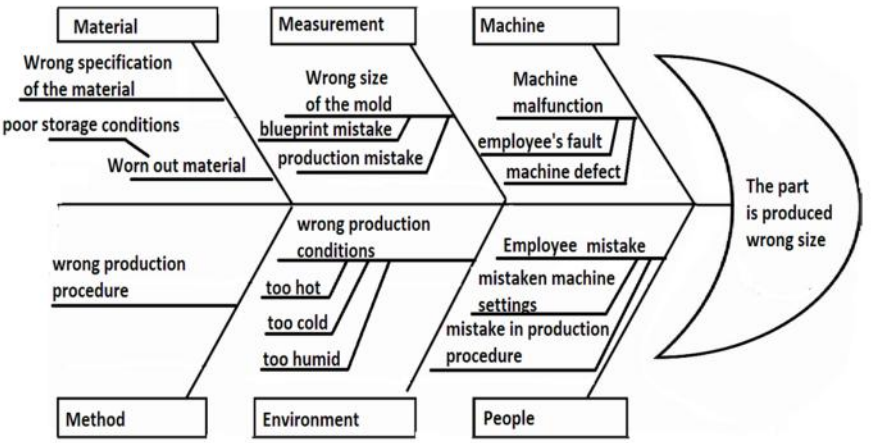
The steps in building a Fishbone diagram: [20]

I. The identification of the problem.
II. The description of the problem on the right side of the chart. This may be the problem itself or a symptom, but at this stage no one can know for sure.
III. We draw a horizontal line directed towards the box describing the problem. This arrow will serve as backbone. This is the starting point in identifying and grouping the major and minor causes.
IV. We identify potential causes are we group them into categories. The major categories are: people, processes, materials, equipment, environment, etc. The main categories are identified by means of the brainstorming technique, trying to list them all. During the graphic representation on the diagram we must take care to save enough space between categories in order to later add individual causes. Each of these major categories will be explored in detail.
V. We continue the brainstorming activity on the causes by means of the detailed analysis for each main category identified. We write the detailed cause on a slanting line connected to the main category.

- Basically, the Fishbone technique is a very successful technique in that it does not involve the use of statistical methods, the visual representation is simple, human-readable, it values a series of elements and causes that characterize a particular situation, it helps to identify some possible causes of variation and allows for the determination of the fundamental cause, it encourages the participation of the members of the group to problem solving, and last but not least it represents an easy and simple technique to find solutions for improvement.[21]
- Analyzing the stages of the Fishbone diagram we draw the conclusion that it can be easily applied to general issues that can arise in all branches of an organization. For example, it can be applied to solving problems such as the decrease of profit, the decrease of market shares, the loss of suppliers, the loss of contracts, etc.[22]
- The categories involved within a Fishbone diagram are: people involved in the process; methods of written policies, procedures, laws, rules applied throughout the

process; cars represented by equipment, computers; consumable materials; measuring data quality; the internal and external environment. [23]

Example of Fishbone Diagram[24]



ADVANTAGES[25]

I. Helps to determine root causes.
II. Uses an orderly, easy-to-format.
III. By using a fishbone diagram, you are able to focus the group on the big picture as to possible causes or factors influencing the problem or need.
IV. Even after the need has been addressed, the fishbone diagram shows areas of weakness that once exposed can be rectified before causing more sustained difficulties.
V. Encourages group participation.
VI. Indicates possible causes of variation.
VII. Increases process knowledge.
VIII. Identifies areas for collecting data.

DISADVANTAGES[26]

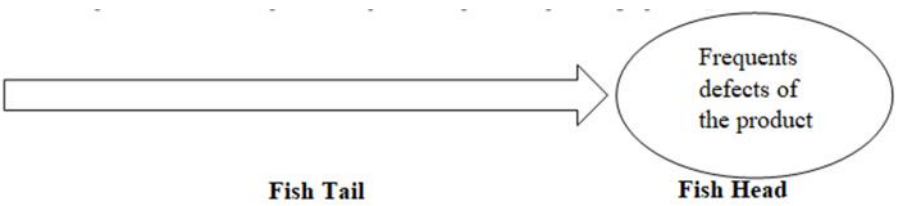
I. As a weakness, the simplicity of the fishbone diagram may make it difficult to represent the truly interrelated nature of problems and causes in some very complex situations.

II. Unless you have an extremely large space on which to draw and develop the fishbone diagram, you may find that you are not able to explore the cause and effect relationships in as much detail as you would like to.

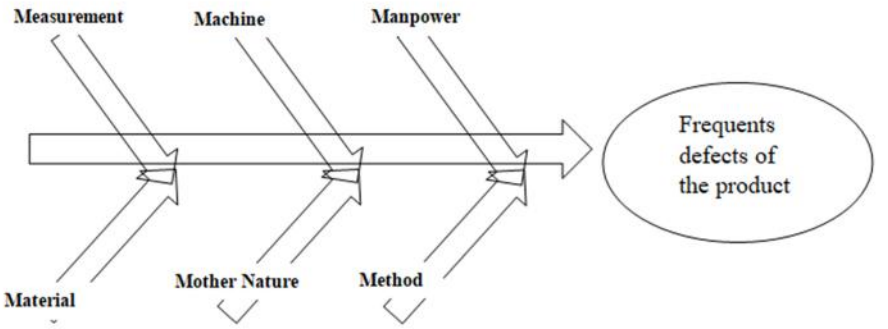
IDENTIFY THE CAUSES OF A PROBLEM USING:THE FISHBONE DIAGRAM

As mentioned above, the Fishbone diagram or cause-effect diagram is an analytical tool that helps identify the causes of a problem, namely the modification of a process or phenomenon.[27] It aims at presenting and identifying schematically the primary and secondary causes that have led to the appearance of symptoms. Subsequently, these causes are analyzed and removed. [28]

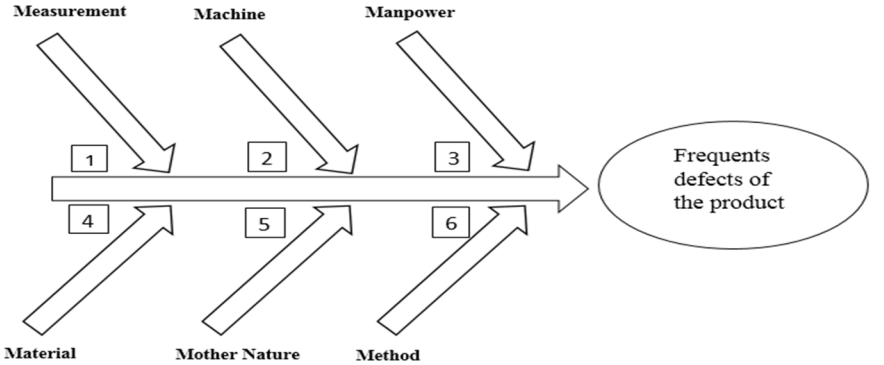
The starting point in drawing up this diagram is to identify the problem and the effect produced by this problem. [29]Thus, the problem will be the head of the fish, and the spine will be represented by the causes that have led to the problem.[30]
As an example, I took as a defect problem frequent in the process of producing a product.[31]



Once the problem has been identified, the main causes of the problem will be identified by discussing and analyzing the deficiencies of the work carried out. After identification, the identified causes will be inserted into the fish tail.[32]
Major cause category branches can be initially identified using the four Ms: material, methods, machines, and manpower, or more correctly, the four Ps: parts (raw materials), procedures, plant (equipment), and people. Categories can also be tailored depending on the problem.[33],[34]



After identifying the main causes that have led to a problem, we will identify the underlying causes of each major cause.[35] In this sense, brainstorming will be used. By using the brainstorming method during the process of identifying the causes of the problem, participants concentrate more easily and at the same time they are motivated, facilitating the assessment of possible causes according to their level of importance in the chart hierarchy. [36] , [37] , [38]



1. **Measurement :** Incorrect Parameters
   Not capable Measuring device
   Incorrect time interval of Measurements
2. **Machine:**Low Yield
   Maintenance
   Outdated
   Not Validated

3. **Manpower :**Low Number
   Unmotivated
   Poorly Trained
4. **Material :** Poor Quality
   Not Supply on Time
   Inappropriate
5. **Mother Nature :**Stress
   Toxicity
   Condition of work Unsuitable
6. **Methods :**Underperforming
   Inappropriate
   Complex

After the Fishbone diagram, we will analyze the main and secondary causes as well as the sub-cases, and in these analyzes we can use statistical, analytical methods, etc. [39] After discussions, opinions, suggestions, the company's management will make the decisions to resolve the problem they are confronted with.[40]

DISCUSSION:

- It indicates that the CED is an easy-to-use tool for developing and classifying root cause categories.[41], [42]
- It assumes the existence of enough knowledge to be able to isolate and identify probable root causes,but the identified causes may not be specific or reasonable.
- The CED has the potential to highlightinformation that is lacking or inadequate through thelack of identified causes in certain categories; however,it does not identify relationships between factors, hasno formal mechanism for selecting and evaluating rootcauses, and may be influenced by group bias.[43]
- The Fishbone diagram is used to identify, analyze, and classifypossible relationships among critical issues using a nonlinear structured method.[44]
- The Fishbone diagram does not have a mechanism for evaluating the integrity of the output, and may rely too heavily on subjective judgments of factor relationships.[45]
- If the selected root cause is trustworthy, it produces aclear managerial decision for an action. [46]Each analysistool has distinguishing characteristics that canpotentially affect group output. Therefore, reliabledecision making requires that managers have aworking knowledge of root cause analysis tools, theirProcesses, and their likely outcomes.[47]

CONCLUSION:

- The Fishbone technique is a simple technique by means of which the problem to be solved is written in the "fish head", and afterwards the causes are specified along the "fish bones" and they are divided into categories.[48]

- Alternatively, root cause analysis tools must also have the characteristics to promote collaboration,stimulate discussion, be readable or understandable, and have mechanisms for evaluating integrity.[49]
- The implications for management are that effectiveproblem solving requires the identification of specific and reasonable root causes. [50]
- Several methods exist for identifying root causes, but their effectiveness is dependent on the rigorous application of the group and the integrity of the selected root cause.[51]

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RE-READING OF KABIR'S TEACHINGS TO KNOW THEIR ESSENCE

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Much have been made about Kaibr and his teachings. At the name of original text of Kabir, scholars from R.N. Tagore to Dr. Dharamveer tried to apropriate Kabir. Thus real Kabir was missing. What Winand M. Callewaert observed in the connection of Hundred poems of Kabir by Tagor will be proper to quote here. "The authenticity of these poems is very questionable; it appears that most of them were probably not composed by Kabir. This kabir is less caustic & more constantly ecstatic than the sharp eyed observer of socity who apears in older collections. This observation agrees with my theory of appropriation.[1] So many texts have been compiled on Kabir's Name that real Kabir & his teachings become very complicated task to reach final conclusion. So it is not easy to know exactly what actually Kabir wanted & what he was forced to want to say. He was antithesis to the Brahmnical order & their intelligencia . So he was not properly read & understood. Not only during Kabir's time even centuries after him, he was misinterpreted among scholars because intellectual means to be Dvij & their superiarity complexed mind. Some so called liberals among them overtly tried to esteblish Kabir but covertly they also damaged them.

As Winand M. callwaert observed: 'Kabir very soon was appropriated by imterseted parties (from the Gorakh panthis & Ramanandis in the 17th century to the Brahmans like Hazari P. Dvivedi or other social groups in 20th century) for their own ideological purpose or benifit.[2] Real Kabir & his teachings are to be searched and need scientific tempor & effort as Ambedkar did to know real Buddha & his teachings. Whatever Kabir said infavour of Bhakti, Sumiran, Jap of Nirgun Ram, Allah &against Maya, Jagat, Body, Mullah, Pandit, Outwardshows etc. could not be easily understood until unless one rises above the limitations of religious & Bhakti movement. Actualy it create contradictions in Kabir's teachings. It has wider socio economic & political prospects. So not so much easy his poetry as it outwardly looking simple & plain. Kabir points us to the idiomatic core of a language's history, where there is a ceaseless struggle between competing claims for nation in such terms as tradition, history and Community... The icon of Kabir in currency today has two dimensions. There is on the one hand the sceptic Kabir who negates everything, belongs to no one, and affirms no identity. On the other hand there is Kabir the dalit god who affirms everything by negating it.[3] Whatever such contradictions appeared & whatever such he said was forced by the medieval mind set of people. Nothing could be said or no body could interact with the medieval society without mixing religion, Atma, Parmatma, Ram, Govind, Allah, Swarg, Nark, Maya, Kaya in pure worldly subjects & problems. The contractors of religions misusing the faith, conscience of innocent people for their vested interests, material gains.

Had Kabir not born in the medieval society, he would have not used this genre , language to awaken the people. Actually he was humanist, rationist & revolationary thinker & activist. He tested the mythical, Puranic, blindfaith-ridden subjects on his

logic & reasoning.[4] Like Buddha he two taught to the people not to take things for granted. Unfortunately he was born in such age & society where it was fated to use old bottle for new wine & completely new bottle & new wine not acceptable to the people. So he used undesirably old symbols & imageries to express new & somewhat ultramodern revolutionary thought just to give message of humanity, dignity & brotherhood- the essence of social justice. That's why he insisted to remember Nirgun Rama[5] to recite Ramnam & Bhakti[6] & Sumiran[7], Like wise he remembered 'xkdy ukbd ohByk* & his soul-bride married with Raja Ramram, the groom etc & alerted people to short living world & body *;g llkj dkxn dh ifM;k* *foufl tk; dkxn dh ifM;k* *;g ru dkpk dEHk g] <cdk ykxk QfV x;k dN u vk;k gkFk* etc. This type poetry of Kabir confused or more proper to say critics of Kabir misused this poetry to confuse people with his teachings. Actually Kabir, if was not opposed to all this he was not happy also with these teachings. Whatever as such he said it had its specific context. Those who in depth worldly people & luxury loving oppressing classes exploited people for the entertainment of their these ambitions were targeted by these desperate teachings so that they may might awaken & proceed to leave bad habbits.

Otherwise Kabir believed in philosophy of work is worship & world where human being is born with *eu"k tUe nyHk vg *ghjk tue veky ;g*- He did not belive in outwardshows,[8] oral recitation of Rama & other world of swarg. He believed in diginity of labour & conduct. His Rama, Allah Khuda, kaya, kasi , Mathura, Dwarika etc. Lie in holy heart.[10] Unity of speech and deed unity in ¼dFkuh&dju½ & company of noble character people. His conduct should be reflected through his work, deed, speech & thinking.

He like a scientist believed in cause and effect relationship of a thing. That's why he argumentated with the pandits & Mullah Quzi & others. Where they failed to answer, Kabir alleged them & attacked vehemently[11]. He believed in unity of thought & action. He did what he taught. He believed in holy heart, noble conduct-the supreme deity decides one's fate here he used new wine in old bottle removing blindfaiths.

Real Kabir is not only in criticising pandey, Pandit, Mullah, Quzi, Yogi, Shaiva, Shakt etc. Actually he is yet to be known. He is true disciple of Satguru. He is hard working weaver. He is prodignity of labour. He believed & implemented in his life simple[12] living & heigh hinking.[13] He is very sweet natured fellow.[14] He is true socialist who believed in equalitarian distribution of means of livelihodd.[15] He is much worried about this world, family life & the poor people. Many 'Pads' of kabir depict the worst condition of peasants & their exploitation by the administration.[16] He is very much worried about education & hunger because old education & books are antihuman, against love & brotherhood, divide people on basis of caste, colour, creed, religion, gender etc. His comment on valueless reading & writing of his time, are more relevant even today.

^if<&2 d iRFkj Hk;k fyf[k&2 Hk;k tk bV@dg dchj l;kj dh yxh u ,dk NhVAA

That's why he attacked - ' iLrd nm ogk;*\ Those appropriated Kabir & his teachings according to their biased mentality & tried to prove Kabir to be pure Bhakt, individual saint isolated from real world, hundred percent Spiritual, every inch involved in affairs of Atma - Pramatame- maya, etc & who used only mystic lipstick- ^ykyh ej yky dh ftr n[kk frr yky@ykyh n[ku e x;h e Hkh gk x;h yky&are now exposed. They are unable to reach Kabir, We should go mto the processing making of the text (poetry), then we can reach to know the essence of his teachings.[17]

The essence of his teachings is problem of 'roti', poverty, misery Poverty breeds hatered, enmity & the contractors of society misused this weakness to misguide & divide the people. Kabir being sufferer of that misery- &^tn dk ekb tukfe;k dn u ik;k l[k*[18] So he reached to the conclusion that &^u dN n[kk Hkko Hk tu e] u dN n[kk ikFkh e@dg dchj luk Hkkb lrk tk n[kk lk jkVh eA[19] He dreamt a secular & democratic society & country providing social justice - right to equality, liberty, fraternity & pursuit of happiness for all without any discrimination . ^^ge okslh ok n'k d tgk tkfr oju dy ukfg** He was one of pioneers of social & religious freedom. He was extremely critical of gross inequalities and social injustices practised by both Hindus & Muslims. He was a great believer in the equality of mankind. For him like Mahatma Gandhi, Truth & God were synonymous.[20]

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eu eFkjk fny }kfjdk dk;k dkl h tkfuA
l[k lcjh ckfgjk] D;k gt dkc tkbA
tkdk fny lkfcr ugh] rkdk dgk [knkbAA
fny e [kkt fnyfg fny [kktk ;gh jghek jkekAA

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TO ANALYSE THE DYEING PROPERTIES OF *Thespesia Populnea Flower* AND *Eichhornia Crassipes Flower* WITH THEIR SYNERGESIC EFFECTS

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Abstract:
Thespesia populnea, otherwise known as Portia Tree, Eden Apple, Pacific Rosewood, or Indian Tulip Tree, belongs to the Malvaceae family. It was found all over the world on the coasts. It's a small tree or shrub with arborescence. Methanol extract of Thespesiapopulnea flowers with high antibacterial activity of flavonoids,alkaloids, tannins and anthroquione glycosides, steroids phenolic antioxidants. Antifungal activity has been shown by methanol extracts of the flower buds. The flowers ethanol extracts showed antihepatotoxic activity. The flowers produce a yellowish color that is water-soluble. Eichhornia Crassipes is a freely floating perennial aquatic plant native to tropical south America, also known as water hyacinth. It is considered the worlds most troubling aquatic weed, introduced as an ornamental plant in India in 1896. The plant also has delicate lilac flowers that can be used to produce dye.An effect arising between two or more agents entities, Factors, or substances that produces an effect greater than the sum of their Indi dual effects. It is opposite of antagonism. It had a synergistic effect on the item and they all began playing harder and working together much more effectively. In this study the selected two flowers extraction were mixed to get effective properties. By Mixing of water hyacinth flower extraction with Portia flowers extraction we can get another new color and increased values of presented properties.

Key words: Thespesia Populnea flower, Eichhornia Crassipes flower, Extraction dyes, Synergistic Effects.

I. INTRODUCTION

1.1.Thespesia Populnea Flower

Thespesiapopulnea, otherwise known as Portia Tree, Eden Apple, Pacific Rosewood, or Indian Tulip Tree, belongs to the Malvaceae family. It was found

all over the world on the coasts. It's a small tree or shrub with arborescence. Methanol extract of Thespesiapopulnea flowers with high antibacterial activity of flavonoids,alkaloids, tannins and anthroquione glycosides, steroids phenolic antioxidants. Antifungal activity has been shown by methanol extracts of the flower buds. The flowers ethanol extracts showed antihepatotoxic activity. The flowers produce a yellowish color that is water-soluble.It is a small tree or shrub that at maturity reaches a height of about 10 m and a trunk diameter of up to 60 cm. It grows fast and its bole is short and often crooked. The leaves are thin, green bluish, and heart-shaped broadly. The flowers are bell-shaped, yellow, and occur alone. Fruits are capsules that are rounded.

The root is poisonous. Plants that are fully established are highly tolerant of drought, strong winds, and saline conditions. Such characteristics make it suitable for the control of coastal erosion. It is possible to eat raw or cook young leaves, flowers and buds of flowers. The fruits are consumed and stored. Unripe fruits are eaten as a vegetable, raw or fried.Anti-fungal activity has been shown by methanol extracts of the flower buds. The flower's ethanol extracts showed antihepatotoxic activity. The flowers produce a water-soluble yellowish color. The bark is a tannin source. It also yields a good cordage, fishing lines, coffee bags, and caulking ships thread. It is possible to use seed oil in lamps. Wood, berries, seeds, and all producing coloring leaves. Often producing gums are fruits, seeds and bark. The leaves are used as wrappers for food. For light building, flooring moulds, musical instruments, utensils, vessel bodies, boat construction, oil, etc., wood is highly valued.

1.1.1. Medicinal Use of Thespesia Populnea Flower

Portia tree is often used in traditional medicine, where a range of ailments are handled with bark, root, leaves, flowers and fruits. Plant parts of Portia tree, particularly bark, root, leaves, flowers, and fruits, are all used in traditional medicine against a wide variety of conditions such as pleurisy, cholera, colic, fevers, herpes, urinary tract problems, abdominal swelling, hair lice, swollen testicles, rheumatism, coughs, asthma, inflammation.The tree's leaves were made into a paste and applied to inflammation as a bandage. The oil produced by the leaves and castor oil is applied to the areas of pain and inflammation. The fruit's milky secretion is linked to skin diseases. The bark paste is applied to leucoderma and other skin infections externally. The bark prepared decoction is administered internally for toxic conditions, ascites and inflammations. The roots ' decoction is a good tonic for the body.

1.2. Eichhorni a Crassipes Flower

Eichhorniacrassipes, also known as water hyacinth, is a free floating perennial aquatic plant native to tropical South America. It is regarded as the most troublesome aquatic weed of the world ,which was introduced in India as an ornamental plant in 1896. It has complex root structure and rapid growth rate which result in dense interlocking mats of the weed on water surface. The weed grows best in warm water rich in macronutrients and most of our water bodies are in this condition. Thus it affects water transportation, fish production, hydroelectric projects, irrigation, potability of water, etc.

Water hyacinths are called "tristylous" and have three flower morphs. Because of the length of their pistil the flower morphs are named: long, medium and short. However, tristylous populations are limited to the native lowland water hyacinth range of South America; the M-morph prevails in the introduced range, the L-morph occurs occasionally and the S-morph is completely absent. This geographic distribution of floral morphs shows that founding events played a prominent role in the worldwide spread of the species. In order to use these weeds, extensive research is now being carried out. Phytoremediation is used to remove heavy metals from water. The farm was used as animal feed, fertilizer, manufacturing of handicrafts, paper boards, mushroom substrates, and solid condition. There are applications for all parts of the weed. The plant also has delicate lilac flowers that can be used to produce dye.

1.2.1.Medicinal Use of Eichhornia Crassipes Flower

This plant has beautiful lilac flowers that can be used for extraction of dye. Anthocyanin isolated from the flower. The water hyacinth's pale purple flower contains just one delphinidin glycoside. Anthocyacin (water soluble vacuolar pigmets) may appear red, violet, blue or black depending on their PH. The antioxidant activity found in anthocyanin, the anti-inflammatory, anti-viralandanti-cancer effects. A number of conditions (including high blood pressure, colds and urinary tract injections) have long been treated with anthocyanin-rich substances in herbal medicine. Recent research suggests that anthocyanins can also help to identify major health issues, including disease and cancer. Although Hyacinth is not known for its hair care benefits, it provides that amazing fragrance of a fresh flower to the shampoos and conditioners.

1.3.Synergistic Effects

An effect arising between two or more agents entities, Factors, or substances that produces an effect greater than the sum of their Indi dual effects.

It is opposite of antagonism. It had a synergistic effect on the item and they all began playing harder and working together much more effectively.Synergistic effects are nonlinear cumulative effects of two active ingredients with similar or related outcomes of their different activities, or active ingredients with sequential or supplemental activities. For example, vitamin E is an antioxidant and vitamin C may help to recycle oxidized vitamin E into active vitamin E, thus, a synergisticeffect may be possible between the two.

The history of drug combinations can be traced back 1900 years to HuangdiNeijing. Nowadays, drug combinations have been widely used in biomedical research and clinical practice to treat disease. Traditional Chinese Medicines (TCM) and well-established treatments for AIDS, cancer, and infectious diseases are vivid examples. TCM combines different compounds to increase therapeutic effectiveness, while minimizing toxicity and side effects. A combination of at least three active antiretroviral medications known as the AIDS cocktail not only delays the progression of AIDS, helps rebuild and maintain the immune system, and reduces complications, but also helps prevent drug resistance. Current cancer treatment also relies heavily on such drug combinations as anthracyclines, platinum drugs, and taxanes.These impressive successful examples fully illustrate the benefits of drug combinations.

With increasing mortality rates of immune compromised patients affected by invasive fungal infections and emergent drug resistance, new therapeutic strategies and effective antifungal drugs with new mechanisms of action are urgently needed. Thus, in-depth analyses of known successful and unsuccessful drug combinations would yield a greater understanding of the patterns of synergistic drug combinations and, at the same time, accelerate the development of new drug combinations. Synergistic drug combinations are a promising strategy and tend to improve therapeutically relevant selectivity

III.METHODOLOGY

3.1.Extraction of dyes from Thespesia Populnea and Eichhornia Crassipes

The flowers Thespesia Populnea and Eichhornia Crassipes were collected and washed with distilled water. They were shadow dried for 3 weeks and grinded into fine powders. The fine powders were collected and stored in sterile containers. The bioactive compounds were extracts using soxhlet apparatus. About 100ml of solvent (Water/ Methanol/ Ethanol) was used for 20gm of powder. Soxhlet extraction was carried out for 30mins. The extracts were collected and stored.

FLOWER POWDER SOXHLET EXTRACTION EXTRACTED DYE

3.2. Materials Required

Fabric – 100%Cotton
Extracted solution – 100ml
M:L:R – 1:5
Drying Temp.- 60ºC -70ºC
Time – 30 minutes
Curing Temp. .- 60ºC -70ºC

3.3. Finishing of extracts on fabrics

The fabric samples were treated separately using citric acid as cross linking agent separately. The fabric specimens are treated separately with the pigments collected using citric acid as cross linking agent tool. The extracts are added to the fabricbydipand dry-method.
The finished fabricsweretakenanddriedat100-120oCfor5minandcuredat180oCfor3min

IV.RESULT

In this study the selected two flowers ThespesiaPopulnea and Eichhornia Crassipesextraction were mixed to get effective properties(Synergistic Effect) By Mixing flowers ThespesiaPopulnea and Eichhornia Crassipesextraction we can get another new color and increased values of presented properties.

THESPESIA POPULNEA DYED FABRIC

EICHHORNIA CRASSIPES DYED FABRIC

THESPESIA POPULNEA AND EICHHORNIA CRASSIPES DYED FABRIC (SYNEGISTIC EFFECT)

V.CONCLUSION

The extracted color from above two flowers gives very good colour on fabrics. The main benefits is there very few amount of extracted dyes gives more color. This color finished fabric shows special properties like antibacterial, antifungal and also antioxidant. Dyeing properties were analyzed. The color fastness test shows good to average further studies can be done by changing the mordents to give different shades and colors. The main advantage in this synergistic effect is the properties were more effective then usual.

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A STUDY ON CUSTOMER RELATIONSHIP MANAGEMENT IN STANSON RUBBERS

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ABSTRACT

This project is study about the "Customer Relationship Management in Stanson rubbers" was done under the auspicious company Stanson rubber products. The objective of the study was to find out the companies relation with the customers. The secondary objective includes the factors that induce the customers to purchase, their preference and the satisfaction level. Descriptive research design was adopted; Primary data is the data which is collected for the first for the sake of research study. Primary data used here is the questionnaire which is filled in by the customers and secondary data is the data which is collected already from the existing information and data. Sources of secondary data are the books, journals, existing reports and websites. The questionnaire was designed and the data was collected from 140 respondents. Statistical tools such as Chart, Percentage, ANOVA and Correlation analysis used. Major findings and suitable suggestion were also made. It is hoped that by a close study of the project will enable the company to understand the customer's preference, satisfaction level and the problems can also be resolved.

Keywords: CRM, Stanson rubber products, Satisfaction

INTRODUCTION

CRM stands for Customer Relationship Management. (CRM) is perhaps the most important concept of modern marketing. Until recently, CRM has been defined narrowly as a customer data management activity. In its broader sense, CRM is the overall process of building and maintaining profitable customer relationship by delivering superior customer value and satisfaction. It deals with all aspects of acquiring, keeping and growing customers. The key to building lasting customer relationship is to create superior customer value and satisfaction. Organization can build customer relationships at many levels, depending on the nature of the target market. To build customer relationships, companies can add structural ties as well as financial and social benefits.

Successful CRM focuses on the profiling and understanding the needs and desires of the customers and is achieved by placing these needs at the heart of the

business by integrating them with the organizations strategy, people, and technology and business processes. CRM requires a synergistic integration of the strategy, people and technology of an organization. This integration leads to the creation of the service process that seek to develop an ongoing relationship with customers and results in creation of an exchange relationship that is mutually beneficial for both the organization and the customer. CRM must come from the top. It is an all-encompassing strategy, and no one department or call centre or Information Technology manager can drive the cross-functional process changes required. Thus, CRM is a Holistic approach. It is ideal from any organization's part of view that customers are the only assets.

REVIEW OF LITERATURE:

According to **Peppers and Rogers (2011),** there is global tendency in customer relationship management that relates to the shift from transactional model towards the relationship model. In other words, Peppers and Rogers (2011) argue that satisfying customer needs as a result of on-time transaction is not sufficient today in order to ensure the long-term growth of the businesses.

Ogunnaike Olaleke Oluseye (2014) in his article "Customer Relationship Management Approach and Student Satisfaction in Higher Education Marketing" he found that the student's willingness to recommend to others increases when the student lifecycle in the university is well managed. It was also discovered that strong parent relationship management at the University enhances the student's willingness to recommend their Universities to others. He suggested that the recommended that Universities should adopt effective customer relationship management strategies to achieve student satisfaction.

OBJECTIVES OF THE STUDY

- A study on customer relationship management in Stanson rubbers.
- To know about the socio- economic background of the respondents.
- To find out the satisfaction level of customers.

HYPOTHESIS OF THE STUDY

- There is no significant difference between the satisfaction level of Stanson Rubber products.
- There is no significant difference between the satisfaction level of price and service in Stanson rubber products.

NEED OF THE STUDY

- To understand the customers' expectations.
- To improve the overall customers satisfaction towards the products delivered.
- To understand the customers intention towards availing stanson products in future.

RESEARCH METHODOLOGY

RESEARCH DESIGN

This study employs both analytical and descriptive type of methodology. The study is conducted in two stages format, with a preliminary pilot study followed by the main study. The secondary data are collected from journals, magazines, publications, reports, books, dailies, periodicals, articles, research paper, websites, company publications, manuals and booklets. It is a plan of organizing framework for doing the study and collecting the data on the basis, the research design chosen for this study is descriptive.

SAMPLING DESIGN

The primary data was collected among 140 respondents from Stanson Rubbers by random sampling method. The questionnaire was distributed to get the required data.

SOURCES OF DATA

The study is based on the primary as well as secondary data. The study depends mainly on the primary data collected through a well framed and structured questionnaire to elicit the well-considers opinions of the respondents. The data collection for this study is both primary and secondary data.

FRAMEWORK OF ANALYSIS

The selection of statistical tools was based upon the nature of data used and research objectives. The applied statistical analysis are percentage analysis, Karl Pearsons' Correlation and Analysis Of Variance.

RESULTS AND DISCUSSIONS:

This section shows the analysis and interpretation of data used for the study.

Table 1: Demographic profile of the respondents

Demographic profile	No. of respondents	Percentage
Gender		
Male	128	91
Female	12	9
Total	**140**	**100**
Age group		
20-30 yrs	4	3
31-40 yrs	27	19
41-50 yrs	71	51
51-60 yrs	31	22
Above 60 yrs	7	5
Total	**140**	**100**

Educational qualification		
School	8	6
Graduate	45	32
Professional	82	58
Others	5	4
Total	**140**	**100**

*Source Primary data

It is inferred that majority of the respondents (i.e) 91% are male and most of the respondents (i.e) 51% belong to the age group between 41-50 years and it is also inferred that most of the respondents (i.e) 58% are professionals.

Table 2: Opinion towards price

Opinion	**No. of respondents**	**Percentage**
Highly satisfied	64	46
Satisfied	56	40
Neither satisfied nor dissatisfied	13	9
Dissatisfied	5	4
Highly dissatisfied	2	1
Total	**140**	**100**

The above table 2 portrays that 46% of the respondents are highly satisfied towards the price offered, 40% are satisfied, 9% are neither satisfied nor dissatisfied, 4% are dissatisfied and 1% are highly dissatisfied.It is inferred that majority of the respondents (i.e.) 46% are highly satisfied towards the price offered by the company.

Table 3: Opinion towards service

Opinion	**No. of respondents**	**Percentage**
Highly satisfied	42	30
Satisfied	58	42
Neither satisfied nor dissatisfied	34	24
Dissatisfied	4	3
Highly dissatisfied	2	1
Total	**140**	**100**

From the above table it is found that 30% of the respondents are highly satisfied with the service offered, 42% are satisfied, 24% are neither satisfied nor dissatisfied, 3% are dissatisfied, 1% are highly dissatisfied.It is inferred that majority of the respondents (i.e.) 42% are satisfied with the service offered by the company.

Table 4: Satisfaction level of price and service- correlation

S.NO	Satisfaction level of price (X)	Satisfaction level of service (Y)	X^2	Y^2	XY
1	64	42	4096	1764	2688
2	56	58	3136	3364	3248
3	13	34	169	1156	442
4	5	4	25	16	20
5	2	2	4	4	4
TOTAL	**140**	**140**	**7430**	**6304**	**6402**

Karl Pearsons formula:

$$r = \frac{n\sum xy - \sum x \sum y}{\sqrt{[n\sum x^2 - (\sum x)^2][\, n\sum y^2 - (\sum y)^2]}}$$

$$r = \frac{5(6402) - 140(140)}{\sqrt{[5(7430) - (140)^2][5(6304) - (140)^2]}}$$

$$r = \frac{12410}{14461.74}$$

$$r = 0.8581$$

$$r < 1$$

It is found that there is a perfect positive correlation. It is implied that satisfaction level of price and service are related.

Table 5: Satisfaction level of stanson rubber products- One way Anova

H0: There is no significance difference between the satisfaction level.

H1: There is significance difference between the satisfaction level.

Particulars	Highly satisfied	Satisfied	Neutral	Dissatisfied	Highly dissatisfied	Total
Quality	92	24	11	7	6	**140**
Product rate	18	32	40	32	18	**140**
On-time delivery	70	30	16	10	14	**140**
Eco friendly produ	8	16	34	60	22	**140**

ct						
Design	26	37	31	29	17	**140**
Ci	214	139	132	138	77	**G=700**
Ci^2	45796	19321	17424	19044	5929	
Ni	5	5	5	5	5	**N =25**
$\sum Ci^2/ni$	9159.2	3864.2	3484.8	3808.8	1185.8	**$\sum Ci^2$ /ni=215 02.8**

N = 25
G=700
Correction factor (c.f) = $G^2/N = 700^2/25$
Correction factor (c.f) =19600
Find $\sum\sum xij^2 = 92^2+24^2+11^2 \ldots\ldots 29^2+17^2=29590$
Total sum of square (TSS) =$\sum\sum xij$ – cf= 29590-19600
TSS = 9990
Column sum of square (CSS) =$\sum ci^2/Ni$ – cf= 21502.8-19600
CSS = 1902.8
Error sum of square (ESS) = TSS-CSS= 9990-1902.8
ESS = 8087.2

SOURCE OF VARIATION	**SUM OF SQUARE**	**D.F**	**MEAN SUM OF SQUARES**	**CALCALATE F = greater/smaller**
Between columns	CSS= 1902.8	C-1 =5-1 = 4	M1 = CSS/C-1 = 475.7	F = M1/E = 475.7/404.36 C.V= 1.17
Residuals	ESS= 8087.2	N-C=25 -5 =20	E = ESS/N-C = 404.36	

Degree of freedom = (r1 , r2)
= (Nr. df , dr. df)
= 4,20
Table value of 5% = 5.80
Calculated value < Table value
1.17 < 5.80.
H_0 is accepted
There is no significant difference between satisfaction level.

SUGGESTIONS

- Company should take necessary action towards the complaints of the customers.
- Company can improve the advertisement.

- Company can improve the customer awareness program.

CONCLUSION

From this study it can be concluded that the customer relationship management in Company is satisfactory. The company is using various CRM practices like customization of the product, maintaining interaction with the customers regularly and providing good quality product etc. Customer relationship management has a certain impact on the profitability of the company. The study about the customer relationship will really have an impact on identifying the areas in which the management should be concentrated. From the overall study on the level of customers relationship with respect of Stanson rubbers, it is understood that majority of the customers are expecting customer awareness program to be conducted by the company. Most of the customers are satisfied with quality of the products produced. To improve the sales and services and effective advertising should be used and also the existing technology should be upgraded.

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INCLUSION OF VISUALLY IMPAIRED STUDENTS IN EXTRA-CURRICULAR ACTIVITIES & FUNCTIONAL SKILLS ACHIEVEMENT IN IED-SS

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Abstract

Inclusive Education (IE) is a new approach towards educating the children with disability and learning difficulties with that of normal ones within the same roof . It brings all students together in one classroom and community, regardless of their strengths or weaknesses in any area, and seeks to maximize the potential of all students. It is one of the most effective ways in which to promote an inclusive and tolerant society. The overall objective of the study is to find out the Involvement of visually impaired students in Extra-Curricular activities and the Functional skills of visually impaired students in Inclusive set up in Coimbatore district and differences among them due to age, gender and nature. The present study revealed that there is no significant differences in Involvement of Extra-Curricular activities due to different age groups, gender and nature. The present study also reported that the totally blind children showed independency in achieving Functional skills.

INTRODUCTION

Inclusive education has grown from the belief that education is a basic human right and that it provides the foundation for a more just society. All learners have a right to education, regardless of their individual characteristics or difficulties. Inclusive education initiatives often have a particular focus on those groups, which, in the past, have been excluded from educational opportunities. It is known that 73 million children of primary school age were out of school in 2010, down from a high of over 110 million out-of-school children in the mid-1990s, according to new estimates by the UNESCO Institute for Statistics (UIS). About Eighty percent of Indian population lives in rural areas without provision for special schools. It means, there are an estimated 8 million children out of school in India (MHRD 2009 statistics), many of whom are marginalised by dimensions such as poverty, gender, disability, and caste.

Inclusive education is when all students, regardless of any challenges they may have, are placed in age-appropriate general education classes that are in their own neighborhood schools to receive high-quality instruction, interventions, and supports that enable them to meet success in the core curriculum (Bui, Quirk, Almazan, & Valenti, 2010; Alquraini & Gut, 2012) Inclusive schools have a collaborative and respectful school culture where students with disabilities are presumed to be competent,

develop positive social relationships with peers, and are full participating members of the school community (Jelas & Ali, 2014; Lamichhane, 2017).

An **Extracurricular activity (ECA)** or **Extra academic activity** (**EAA**) is an activity, performed by students, that falls outside the realm of the normal curriculum of school, college or university education. Such activities are generally voluntary (as opposed to mandatory), social, philanthropic, and often involve others of the same age. Co-Curricular activities complement the curricular activities and groom the students in the art of living and working together. It also professes co-ordination, adjustment and speech fluency, extempore and debating skills among students. Students with visual impairments will need particular assistance to acquire co-curricular skills primarily through vision. **Functional skills** refer to the skills that students learn that provide them with the opportunity to work, play, socialize, and take care of personal needs to the highest level possible. Students with visual impairments will need particular assistance with those skills acquired primarily through vision.

SIGNIFICANCE OF THE STUDY

Extra-Curricular activities and Functional skills have been given important consideration keeping in mind their significance towards the performance in day to day tasks. Comparatively significant research has been conducted on involvement of Visually Impaired students in Extra-Curricular activities in relation to age, gender and nature and on achievement of Functional skills in relation to age, gender and nature of visually impaired students.

OBJECTIVES

1. To study the involvement of visually impaired students in Extra-Curricular activities in relation to their age in inclusive set up.
2. To study the involvement of visually impaired students in Extra-Curricular activities in relation to the gender in inclusive classroom.
3. To study the involvement of visually impaired students in Extra-Curricular activities in relation to nature in inclusive education.
4. To study the achievement of Functional skills by visually impaired students in relation to their age in inclusive set up.
5. To study the achievement of Functional skills by visually impaired students in relation to the gender in inclusive classroom.
6. To study the achievement of Functional skills by visually impaired students in relation to nature in inclusive education.

SCOPE AND LIMITATIONS

This research study the involvement of visually impaired students in Extra-Curricular activities and achievement of Functional Skills in Coimbatore district school students in relation to a few selected variables like age, gender and nature. The involvement in Extra-Curricular activities is measured by using checklist and questionnaire. The main purpose of the study is to find out whether there is differences in age, gender and nature. Based on the analysis and discussion of results implications are drawn. Due to practical constraints the sample size was limited to 40 students in Coimbatore district in Inclusive schools. However, it is felt that inspite of the above mentioned limitations the findings of the study can be generalized to a great extent , since care was taken to make every step in the procedure of the study as objective as possible.

REVIEW OF THE RELATED LITERATURE

Rahaman, Muhammed Mahbubur (2011) viewed a phenomenological study to understand and describe the inclusive education practices for students with disabilities in secondary schools in Bangladesh. This study intends to answer the main research question: How do teachers in secondary schools in Bangladesh understand inclusion? The research used a phenomenological research design consisting of participant interviews and observations. An additional questionnaire was used to measure teacher attitudes and understanding of teaching strategies. A total of 12 interviews (two for each participant classroom teacher) and 12 observations (two of each participant) were conducted. Participants found that student-centric evidence-based teaching and learning strategies are more effective than their traditional lecture-based teaching and learning.

Mumthas, N. S.; Shamina, E. (2011) conducted a study involving teachers in USA it was found that only 29 percent of general educators felt that they had enough expertise or training in inclusion (Hobbs and Westling 2002). The present study is an attempt to find out whether the prospective teachers have adequate awareness on the concept of inclusive education through an Awareness Test on Inclusive Education (Mumthas & Shamina, 2010). A sample of 300 prospective teachers at secondary level from various teacher-training institutions of Malappuram and Calicut districts were selected for the study. It is found that prospective teachers do not have adequate Awareness on Inclusive Education and it does not differ significantly irrespective of their gender, locale of Institution and type of management of institution.The study suggests that adequate training programs on Inclusive Education should be given to prospective teachers for successful implementation of Inclusive Education.

A 2000 quantitative study found 58% of time spent in a self-contained classroom was classified as “non-instructional,” compared to 35% of the time in a general education classroom. The students with severe disabilities in general education classroom were also 13 times more likely than their typical peers to receive direct instruction during whole-class time, and 23 times more likely to receive one-on-one support. This challenges the common argument that students with disabilities cannot receive individualized instruction in a general education setting.

A study looking at the outcome of 11,000 students with all types of disabilities found that more time in a general education classroom correlated to less absences from school, fewer referrals for misbehavior, and more post-secondary education and employment options.

Erten,et al (2012) conducted a study on conceptual and methodological challenges of doing research in the field of inclusive education and revisit school effectiveness research literature to inform future research. First, we present the rationale for inclusive education and briefly review the evolution of special needs education. Then, we discuss limitations of current research on inclusive

education. Next, we present school- and classroom-level findings of school effectiveness research to highlight how it can influence the inclusive education research agenda. We conclude by presenting future directions for research.

METHODOLOGY

" The survey is in briefly a method of analysis in scientific and orderly form for defined purpose of given social situation of problem or population" Herman,(2005).The method adopted in the study is survey method. " Survey research is an organized attempt to analyze interpret and report the present status of social institution group or area Whitney, F. L (2005)

SELECTION OF TOOL

Tool is an important instrument to collect data. For collecting new, unknown data required for the study of any problem one may use various devices. For every type of research we need certain instrument to gather new facts or to explore new fields. In the present study the investigator selected "Checklist" and "Questionnaire" as the most important tool for collecting data.

CONSTRUCTION OF TOOL

Checklist:

The checklist was prepared to find out the functional and social skills of visually impaired students. The checklist consists of 30 questions including social skills, emotional management skills, communication skills, verbal behaviour and response skills and personal care skills. The response from the students for the above skills will be evaluated and marked by the researcher for every student selected for the research study.

Questionnaire :

The Questionnaire was prepared by the investigator .It consists of 10 questions to test their involvement in Extra-Curricular activities . The response from the students will be evaluated and marked by the researcher for every student selected for the research study.

PILOT STUDY:

A pilot study is a' small scale replica 'of the main study. It is the rehearsal of the main study. It covers the entire process of research preparation of a broad plan of the study, construction of tools, collection of data, processing and analysis of data and report writing. The selected tool was first used with Avinashilingam Girls higher Secondary school and C.S.I Girls Higher secondary school with 14 Visually impaired children to find the reliability of the tool. After the tool was found to be reliable, it was used to collect data from other students in the other school for final study.

SELECTION OF THE AREA

The area selected for the purpose of the study was limited to Coimbatore district only. The example selected for the present study consists of 40 students in 5 schools implementing IED –SS programme in and around Coimbatore district.

Distribution of sample for the present study:

TABLE- 1

S.NO	SCHOOLS	BOYS	GIRLS	TOTAL
1	Avinashilingam Girls Hr.Sec.School, Coimbatore		8	8
2	Government Hr.Sec.School,Karamadai	4	1	5
3	CSI Boys Hr.Sec.School,Coimbatore	16		16
4	CSI Girls Hr.Sec.School,Coimbatore		6	6
5	St.Michael Hr.Sec.School,Coimbatore	5	5	
	TOTAL	20	20	40

The above table reveals that there are 40 visually impaired students in IED-SS programme in Coimbatore district. Out of 40 students 20 are boys and 20 are girls.

ANALYSIS AND INTERPRETATION OF THE DATA

The data after collection has to be processed and analyzed in accordance with the outline laid down for the purpose at the time of developing research plan.The term processing implies editing, coding, classification and tabulation of collected data so that they are manageable for analysis. The term analysis refers to the computation of certain measures along with searching for patterns relationships that existing among data groups (Kothari, 1990).

Interpretation refers to the task of drawing inferences from the collected facts after an analytical or experimental study. Interpretation leads to the establishment of explanatory concepts that can serve as guide for future research studies; it opens new avenues of intellectual adventure and stimulates the quest for more knowledge - Kothari (2006)

The percentage analysis of functional skills and social skill among visually impaired students was done by the investigator and corroborated under the following headings.

AGE OF SELECTED STUDENTS

The percentage analysis of selected students with regard to their age groups was calculated in the following table.

TABLE - 2

AGE OF SELECTED STUDENTS

AGE	No.	Percent
14-16 Years	20	50.0
17-19 Years	20	50.0
Total	40	100.0

From the above table it can be said that visually impaired children in the age groups of 14 – 16 yrs and 17 – 19 yrs are 50 %.

GENDER OF SELECTED STUDENTS

The percentage analysis of selected students with regard to their gender was calculated and presented in the following table.

TABLE - 3

GENDER OF SELECTED STUDENTS

GENDER	No.	Percent
Boys	26	65.0
Girls	14	35.0
Total	40	100.0

It can be said from the above table that majority of them (65 percentage) were visually impaired boys and 35 percentage were visually impaired girls.

NATURE OF SELECTED STUDENTS

The percentage analysis of selected students with regard to their nature was calculated and presented in the following table.

TABLE- 4

NATURE OF SELECTED STUDENTS

NATURE	No.	Percent
Total blind	13	32.5
Low vision	27	67.5
Total	40	100.0

From the above table it can be discussed that 67.5 percentages were low vision and 32.5 percentages of students were totally blind. Majority of the sample were low vision students.

COMPARISON OF INVOLVEMENT OF VISUALLY IMPAIRED CHILDREN IN EXTRA-CURRICULAR ACTIVITIES BASED ON THEIR AGE

The T-test was applied to find out whether there is significant difference among the group in the average extra curricular activities skill scores.

TABLE-5

COMPARISON OF INVOLVEMENT OF VISUALLY IMPAIRED CHILDREN IN EXTRA-CURRICULAR ACTIVITIES BASED ON THEIR AGE

		EXTRA-CURRICULAR ACTIVITIES			T	df	Sig	
		Mean	S.D	No.				
AGE	14-16 Years	7.80	1.79	20	0.000	38	NS	
	17-19 Years	7.80	1.51	20				
TOTAL		7.80	1.64	40				

NS- Not Significant

The above table shows that the calculated T - value 0.000 which is lesser than the table value of 2.024 at 5 % level of significance. Since the calculated value is lesser than the table value it is inferred that there is no significant difference among the age groups in the average scores. Hence the hypothesis is accepted.

COMPARISON OF INVOLVEMENT OF VISUALLY IMPAIRED CHILDREN IN EXTRA-CURRICULAR ACTIVITIES BASED ON THEIR GENDER

The T-test was applied to find out whether there is significant difference among the group in the average extra curricular activities skill scores.

TABLE-6

COMPARISON OF INVOLVEMENT OF VISUALLY IMPAIRED CHILDREN IN EXTRA-CURRICULAR ACTIVITIES BASED ON THEIR GENDER

		EXTRA-CURRICULAR ACTIVITIES			T	df	Sig
		Mean	S.D	No.			
GENDER	Boys	7.85	1.67	26	0 .240	38	NS
	Girls	7.71	1.64	14			
TOTAL		7.80	1.64	40			

NS- Not Significant

The above table shows that the calculated T - value 0.240 which is lesser than the table value of 2.024 at 5 % level of significance. Since the calculated value is lesser than the table value it is inferred that there is no significant difference between boys and girls in the average scores.
Hence the hypothesis is accepted.

COMPARISON OF INVOLVEMENT OF STUDENTS IN EXTRA-CURRICULAR ACTIVITIES BASED ON THEIR NATURE

The T-test was applied to find out whether there is significant difference among the group in the average extra curricular activities skill scores.

COMPARISON OF INVOLVEMENT OF STUDENTS IN EXTRA-CURRICULAR ACTIVITIES BASED ON THEIR NATURE

TABLE-7

		EXTRA-CURRICULAR ACTIVITIES			T	df	Sig
		Mean	S.D	No.			
NATURE	Total blind	8.23	1.83	13	1.161	38	NS
	Low vision	7.59	1.53	27			
TOTAL		7.80	1.64	40			

NS- Not Significant
The above table shows that the calculated T - value 1.161 which is lesser than the table value of 2.024 at 5 % level of significance. Since the calculated value is lesser than the table value it is inferred that there is no significant difference between totally blind and low vision children in the average scores. Hence the hypothesis is accepted.

C0MPARISON OF FUNCTIONAL SKILLS OF VISUALLY IMPAIRED CHILDREN BASED ON THEIR AGE

The T-test was applied to find out whether there is significant difference among the group in the average Functional skill scores.

C0MPARISON OF FUNCTIONAL SKILLS OF VISUALLY IMPAIRED CHILDREN BASED ON THEIR AGE

TABLE- 8

		FUNCTIONAL SKILLS			T	df	Sig
		Mean	S.D	No.			
AGE	14-16 Years	16.40	1.73	20	0.000	38	NS
	17-19 Years	16.40	2.62	20			
TOTAL		16.40	2.19	40			

NS- Not Significant

The above table shows that the calculated T - value 0.000 which is lesser than the table value of 2.024 at 5 % level of significance. Since the calculated value is lesser than the table value it is inferred that there is no significant difference among the age groups in the average scores. Hence the hypothesis is accepted.

COMPARISON OF FUNCTIONAL SKILLS OF VISUALLY IMPAIRED CHILDREN BASED ON THEIR GENDER

The T-test was applied to find out whether there is significant difference among the group in the average Functional skill scores.

COMPARISON OF FUNCTIONAL SKILLS OF VISUALLY IMPAIRED CHILDREN BASED ON THEIR GENDER

TABLE- 9

		FUNCTIONAL SKILLS			T	df	Sig
		Mean	S.D	No.			
GENDER	Boys	16.50	2.40	26	.389	38	NS
	Girls	16.21	1.81	14			
TOTAL		16.40	2.19	40			

NS- Not Significant

The above table shows that the calculated T - value 0.389 which is lesser than the table value of 2.024 at 5 % level of significance. Since the calculated value is lesser than the

table value it is inferred that there is no significant difference between boys and girls in the average scores.
Hence the hypothesis is accepted.

COMPARISON OF FUNCTIONAL SKILLS OF STUDENTS BASED ON THEIR NATURE

The T-test was applied to find out whether there is significant difference among the group in the average Functional skill scores tabulated and represented graphically in fig.7.

COMPARISON OF FUNCTIONAL SKILLS OF STUDENTS BASED ON THEIR NATURE

TABLE- 10

		FUNCTIONAL SKILLS			T	df	Sig
		Mean	S.D	No.			
NATURE	Total blind	17.38	2.63	13	2.049	38	*
	Low vision	15.93	1.82	27			
TOTAL		16.40	2.19	40			

* - Significant at 5% level
The above table shows that the calculated T - value 2.049 which is higher than the table value of 2.024 at 5 % level of significance. Since the calculated value is higher than the table value it is inferred that there is significant difference between totally blind and low vision children in the average scores. Hence the hypothesis is rejected. From the table it is inferred that totally blind showed independency in achieving Functional skills.

SUMMARY AND CONCLUSIONS

The findings of the study are as follows

1. By viewing the background information of students, it was found that both visually impaired boys and visually impaired girls were in equal percentage. (20 %).
2. It was found that majority of them 65 % were visually impaired boys and 35 % were visually impaired girls.
3. Regarding the nature, 67.5 % students were low vision and 32.5 % of students were totally blind. Majority of the sample were low vision students.

4. The T-test was applied to find out whether there is significant difference among the group in the average Extra curricular activities skill scores. The calculated T - value 0.000 which is lesser than the table value of 2.024 at22.5 % level of significance. Since the calculated value is lesser than the table value it is inferred that there is no significant difference among the age groups in the average scores.
5. The T-test was applied to find out whether there is significant difference among the group in the average Extra curricular activities skill scores.The calculated T - value 0.240 which is lesser than the table value of 2.024 at 24.5 % level of significance. Since the calculated value is lesser than the table value it is inferred that there is no significant difference between boys and girls in the average scores.
6. The T-test was applied to find out whether there is significant difference among the group in the average Extra -curricular activities skill scores. The the calculated T - value 1.161 which is lesser than the table value of 2.024 at 5 % level of significance. Since the calculated value is lesser than the table value it is inferred that there is no significant difference between totally blind and low vision children in the average scores
7. The T-test was applied to find out whether there is significant difference among the group in the average Functional skill scores.The calculated T - value 0.000 which is lesser than the table value of 2.024 at 5 % level of significance. Since the calculated value is lesser than the table value it is inferred that there is no significant difference among the age groups in the average scores.
8. The T-test was applied to find out whether there is significant difference among the group in the average Functional skill scores. The calculated
9. T - value 0.389 which is lesser than the table value of 2.024 at 5 % level of significance. Since the calculated value is lesser than the table value it is inferred that there is no significant difference between boys and girls in the average scores.
10. The T-test was applied to find out whether there is significant difference among the group in the average Functional skill scores. The calculated T - value 2.049 which is higher than the table value of 2.024 at 5 % level of significance. Since the calculated value is higher than the table value it is inferred that there is significant difference between totally blind and low vision children in the average scores. From the table it is inferred that totally blind showed independency in achieving Functional skills

RECOMMENDATIONS

The research report's recommendations are outlined below, and presented thematically.

1. Efforts are necessary to provide the optimal learning experience for the visually impaired children in co curricular activities.
2. Provide in-service training to all mainstream teachers and primary education advisors on inclusive education.
3. To develop flexible curricula in accordance with individual needs of children, which will allow using different forms and methods of education.
4. The teaching should aim at the provision of sufficient experience for visually impaired children for optimum utilisation of their potentialities.

5. Provide right kind of learning materials and books for children with disabilities in Government schools
6. The teachers and parents should give more attention to tackle the problems faced by the visually impaired children in developing functional skills.

CONCLUSION

Inclusive education has potential to benefit all students, their families and the whole community. Despite many barriers, inclusive education is gaining momentum everywhere. . The visually impaired children feel better in inclusive set up than in special school. A group with parent, teacher, society and student can bring anonymous change in inclusive education through co-operation. Parents and pupils have important contributions to make to shape the implementation of inclusion (Lindsay , 2007). Inclusion is focused on presence, participation, and achievement. If everyone focus on this , the barriers in inclusive education will be eradicated which facilitate the visually impaired to excel academically and face challenges in all walks of life.

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PARENTAL INVOLVEMENT TOWARDS CHILD'S EDUCATION AT JUNIOR HIGH SCHOOL/ELEMENTARY EDUCATION IN IMPHAL EAST DISTRICT, MANIPUR

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Abstract

Parental role in child's education is pivotal. Without which the child's education will be incomplete in this modern world as child will remain more hours at home than at school. Most of supports for the children are coming from family mainly. But, many parents do not know, what will be actual care to be taken up for their children. The way of systematic parental care is also discussed minutely in the study. The same study tries to find out and compare the quality of parental care for their children between the parents of Government and private schools. The study also tries to find out the suggestive measures to improve the quality of parental care towards their children, which will make their children perfect citizens in future.

INTRODUCTION:

Parental involvement is often seen as a cornerstone in a child's education. It can make a considerable difference to child's school life, both in academics success and in general enjoyment at school. Parental involvement is known to be linked with improved behaviour, regular attendance and positive attitudes. It provides a support network for children which is particularly important when they face academics hurdles or other challenges in life. As a results children whose parents stay involved are more likely to have more self esteem, be disciplined have more self-motivation and tend to achieve better grades and also creates ties and strengthens bonds with children.

It also leads to the building of stronger relationships within the school, leading to clearer communication between teachers and participate in school activities. They gain a clearer understanding of what is expected of their children at school and they learn from teachers how to work at home to enhance their children's education.

REVIEW OF RELATED LITERATURES OF STUDY: (1) Ballen and Moles (1994) in "school-family partnerships. Strong families, strong school's as a type of parental involvement in children's education. it is not necessary for parents to know all the answers, however, it is important to demonstrate their interest by providing a quiet, well-lit place for doing homework, encouraging children's effort, being available for questions and being willing to discuss material the child is learning. (2) **Carter and Wojtkiewicz (2000)** studied differences in parental involvement between sons and daughters. They discovered that when it pertains to discussions about school, parents were more involved with their daughters however, when it come to being involved with their schooling directly, parents were more involved in the education of their son. (3) **Grolnick and slawiaczek (1994)** conduct a study on "parents" involvement in children's schooling: A multidimensional conceptualization and motivational model" it viewed PI as parents dedication of resources to a child. Their model incorporates both developmental and educational aspects of PI and differentiates parents overall involvement with their child from their involvement in the child's education. (4) **Epstein (1995)** proposed types of involvement which include parents establishing a home environment that supports child as students, school-to-home and home-to-school communications about school programs and children's progress parents and guardians volunteering at school, taking part in decision making at school and school collaborating with communities to identify and integrate resources. Parents should take advantage of opportunities to become involved with school administration and policy development for example, attend school board meetings and joint the PTA (parents teachers association). (5) **Catsambis (2001)** explored the impact of parental involvement on the success of high school seniors. She found the parental involvement during the senior year does impact student's success but not as much as it did in earlier years. She also found that educational expectations and parental encouragement were the most effective type of parental involvement in affecting academic success.(6) **Powell et al, (2010)** conducted a study on parents – school relationships and children's academic and social outcomes in public school pre-kindergarten. They examined the correlation between parent-school relationship and the academic outcome in public school prekindergarten "They examined the correlation between parent-school relationship and the academic outcome s of 140 students attending a state funded preschool program. School readiness was assessed at the beginning and end of the school year via eleven items derived from a parent interview. (7) **Arnold et al., (2008)** Later conducted a study to further examine the relationship between PI and pre-literacy development. PI assessed through teachers' responses to ten items of the Parent-Teacher Involvement Questionnaire (Reid, Webster-Straton & Beauchaine, 2001). The result of the study revealed small to medium sizes. Higher PI was related to pre literacy skills. Moreover, a significant positive correlation was found between SES and PI. (8) **Khajehpour (2011)** conducted a study on "Relationship between emotional intelligence, parental involvement and academic performance of high school students." This study investigated the relationship between emotional intelligence , parental involvement and academic performance of 300 high school students in Tehran, Iran. The participation ranged in age between 15 and 18 years. Researcher in this study used an adapted questionnaire. Results showed that both emotional intelligence and parental involvement could predict academic achievement in

high school students. (9) **Chaudhary and Muni (1995)** in "role of parental support in child's need satisfaction and academic achievement", observed that parental support had positive effect on their children's academic performance. They study on the role of parental support in children's need for satisfaction and academics achievement. The sample consisted of fifty children from 7th grade to 9th grade of equal number of boys and girls. Family effectiveness and need satisfaction, inventory and academics marks were used as measures in this study. (10) **Kaur (1999)** conducted a research on " Problem of Primary education as perceived by parents in relation to their attitude towards primary education". The researcher found as to what the levels of income and education of the parents affect on the perceptions about the primary education. It was found that parents respond differently on their perceptions to the problems in primary education on public and government schools, attitude of different genders with the difference on income and educational levels of the parents. (11) **Suresh kumar N Vellymalay (2012)** conducted a study on, "Bridging school and parents, parental involvement in their child's education. The parents also show higher involvement when the school is cooperative in discussing their child. In addition, findings also indicate that parents are more involved in their child's education when the parents are kept informed about the meetings, activities and events that they have to attend. (12) **Sarkar A.K. (1986)** conducted a study on, "Correlates of children attitude towards their parents". the important finding were that attitudes scores were normally distributed, boys and girls with favourable and unfavourable attitude did not differ with respect to their personality and the third born children attitude towards their parents differed significantly. (13) **Devi and Mayuri (2003)** studied " the effects of family and school on the Academic Achievement of residential school". The study was conducted on residential school children studying in IX and X classes. The result indicated that girls were superior to boys. Family factors like parental aspirations and socio economic status significantly contributed to academic achievement. (14) **Pati and Acharya (2005) i**n their study "Out of School Learning and its Impact on the Achievement of the Pupils" analyzed that the pupils who learn from parents or guardians after the normal school instruction had done much better achievement in the exam than those learned in group coaching or tuition learned by them. The authors recommend the need of parents or guardians to teach their children if uneducated parents than coaching or tuition instead of self learning to give the required instruction lacking from the school instructions.

CONCLUSION:

It can be concluded that the topic of the present study was not conducted by anybody before as the proofs and evidences are given above. So, the work of the investigator is the new area study for the improvement of elementary education in connection with parental roles in terms of child's education.

JUSTIFICATION OF THE STUDY: Parent's involvement in their children's improve children's academic outcomes and create and also create a connection between the home and school. And those who participate along with their children are well informed to the many aspects of their child's day to day life. Parental involvement in education of their children's has been significantly linked with the quality of education and academic achievement of children. Parents involvement not only make them understand their needs to work to increase the competency and confidence of the children but also able to influence decision made in the school and develop closer ties to their communities and neighbours. The information obtained by completing this study will be beneficial to parents, students and educators. The findings of this research may also be beneficial to educational institutions. The results can be utilized to develop school programs associated with parental involvement in school activities and decision. These can be implemented to bridge the gap between home and school while improving student's academic achievement.

DEFINITION OF KEY WORDS USED:

a. **Parents**: One who gives birth to or nurture and raised a child.
b. **Jr high school:** Junior high school also known as intermediate school or middle high school is an educational stage which exists in some countries, providing education between primary school and secondary school. The concept regulation and classification of middle schools as well as the ages covered vary between and sometimes within countries.
c. **Elementary Education:** Elementary education also called primary education following preschool but before high school. It usually encompasses grades 1-8 and students learn basic skills in areas such as reading, writing and maths.
d. **Kshetrigao A/C:** Kshetrigao is a town in Imphal east district of Manipur. It is located 6km towards south from district head quarter Porompat, 7km from state capital Imphal
e. **Parental involvement**: participation by a child's father or mother in a child's learning processed both in and out of school.

OBJETIVES OF THE STUDY:

1. To find out overall awareness level of the parental involvement in their child's education.
2. To compare the awareness level of parental involvement between the higher and lower qualification of parents within Kshetrigao Assembly Constituency.
3. To compare the awareness level of between employed and unemployed parents within Kshetrigao Assembly Constituency.
4. To compare the awareness level of parental involvement between the parents of Govt. and private schools in Kshetrigao Assembly Constituency.
5. To find out suggestive measures for the improvement of parental education and child care.

HYPOTHESIS OF THE STUDY:

1. There is no significant level of overall awareness on parental involvement in their child's education.
2. There is no significant difference between the awareness level of parental involvement between the higher and lower qualification of parents within Kshetrigao Assembly Constituency.
3. There is no significant difference between employed and unemployed parents within Kshetrigao Assembly Constituency
4. There is no significant difference between the awareness level of parental involvement between the parents of Govt. and private schools in Kshetrigao Assembly Constituency.

DELIMITATION:

1. The study was confined to the parents residing within Kshetrigaon Assembly Constituency, Imphal East Manipur.
2. The study was confined to 80 parents whose children were studying in class I to VIII at Govt. and Private Schools within Kshetrigaon Assembly Constituency, Imphal East Manipur.
3. The study was confined only within the academic calendar-2019-2020.

METHODOLOGY: The Descriptive Survey Method was employed for the proposed study. The population was consisted of parents residing in Kshetrigao Assembly Constituency, Imphal east, Manipur, the children are reading in class I to VIII at Government and Private Schools in Kshetrigao Assembly Constituency.
The investigator selected 56 numbers of parents randomly, residing within Kshetrigao Assembly Constituency, Imphal East, Manipur, the children are reading in class I to VIII in government and private schools on the basis of purposive sampling.

The sample is shown in the following ways :

Government School-28				Private School -28			
Matriculate-14		Under Matriculate-14		Matriculate-14		Under Matriculate-14	
Unemployed 07	Employed 07	Unemployed 07	Employed 07	Unemployed 07	Employed 07	Unemployed 07	Employed 07

TOOL USED: Self developed questionnaire was used to collect the relevant data of the study. This consisted of 25 questions relating to different areas of parental involvement among the parents. The questionnaire composed the statement covering various aspects of parental involvement. The questionnaire contained 25 items under the six areas of parental involvement namely:

1. 5 (five) questions on parenting.
2. 5 (five) questions on communication: school to home, home to school.
3. 5 (five) questions on learning at home.
4. 5 (five) questions on decision making.
5. 5 (five) questions on collaboration with community.

SCORING TECHNIQUES: The scoring key of the questionnaire provided to the parents of four schools was in the form of 2 points scale (yes/no) under Thurnstone scale. Scale in which 1 mark was given for right responses, whereas the wrong answer will be awarded 0 mark.

STATISTICAL TECHNIQUES: For analyzing and interpreting the result of the study form the collected data, following statistical techniques were used:

1. Percentage
2. Graphical representation and
3. T-test

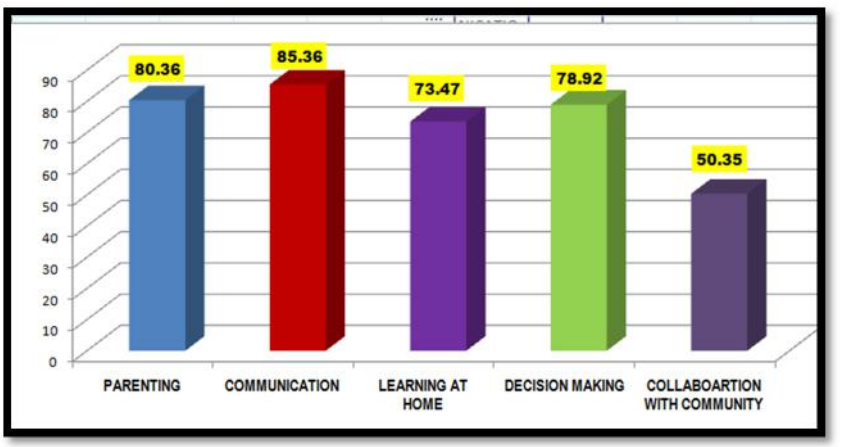
ANALYSIS AND INTERPRETATION OF THE PRESENT STUDY:

OBJECTIVE-1: TO FIND OUT OVERALL AWARENESS LEVEL OF THE PARENTAL INVOLVEMENT IN THEIR CHILD'S EDUCATION:

TABLE 1: Overall Awareness Level of the Parental Involvement in Their Child's Education.

SL.NO.	Q.NO.	RIGHT RESPONSE	%	WRONG RE SPONSE	%
1.	01	56	100	00	00.00%
2.	02	36	64.28	20	35.72%
3.	03	54	96.43	02	03.57%
4.	04	25	44.64	31	55.36%
5.	05	54	96.43	02	03.57%
6.	06	54	96.43	02	03.57%
7.	07	53	94.64	03	05.36%
8.	08	41	73.21	15	26.79%
9.	09	44	78.57	12	21.43%

10.	10	47	83.93	09	16.07%
11.	11	46	82.14	10	17.86%
12.	12	34	60.71	22	39.29%
13.	13	30	53.57	26	46.43%
14.	14	44	78.57	12	21.43%
15.	15	52	92.86	04	07.14%
16.	16	54	96.43	02	03.57%
17.	17	45	80.36	11	19.64%
18.	18	48	85.71	08	14.29%
19.	19	35	62.50	21	37.50%
20.	20	39	69.64	17	30.36%
21.	21	29	51.79	27	48.21%
22.	22	40	71.43	16	28.57%
23.	23	19	33.93	37	66.07%
24.	24	18	32.14	38	67.86%
25.	25	35	62.50	21	37.40%
OVERALL		**41.28**	**68.40%**	**31.60**	**14.72%**



CONCLUSION : The overall awareness level of parental involvement in child's education of the parents within Kshetrigao assembly constituency comes out at the percentage of 68.40%. It is therefore, the first hypothesis that was constructed for testing that " There is no significant level of overall awareness on parental involvement in their child's education" is rejected as the level of awareness is very high at the level of 68.40%. However, improvement is required to be improved. And the highest parameter found in communication at the percentage of 85.36%. And lowest found in collaboration with community at 50.35%.

OBJECTIVE-2: TO COMPARE THE AWARENESS LEVEL OF PARENTAL INVOLVEMENT BETWEEN THE HIGHER AND LOWER QUALIFICATION OF PARENTS WITHIN KSHETRIGAO ASSEMBLY CONSTITUENCY.

TABLE 2: To compare the awareness level of parental involvement between the higher and lower level of parents within Kshetrigao assembly constituency.

Sl. No	N	Qualification	Mean	SD	SED	t-test	Df
1	28	Higher	19.86	2.53	0.58	2.50	54
2	28	Lower	16.28	2.22			

@ Remark - Significant

INTERPRETATION: From the above table no 2 it can be observe that the level of parental involvement in connection with the parents who have higher and lower qualification of junior high school /elementary education within Kshetrigao assembly constituency have the mean score 19.86 and 16.28 with standard deviation of 2.53 and 2.22 respectively .

The t-ratio of the two mean scores comes out to be 2.50 with a standard error of 0.58 which is greater than the level of significance at 0.01 therefore the second hypothesis of the study: "There is no significant difference between the awareness level of parental involvement between the parents, who are higher and lower qualification of schools in Kshetrigao Assembly Constituency" is rejected as there is significant difference between the level of parental involvement towards child's education among the higher and lower qualification within the Kshetrigao assembly constituency. It can be concluded that higher qualification parents of the children who are going at elementary schools are more involved than the lower qualification parents in terms of child's education.

OBJECTIVE-3: TO COMPARE THE AWARENESS LEVEL OF PARENTAL INVOLVEMENT BETWEEN THE EMPLOYED AND UNEMPLOYED PARENTS OF GOVT. AND PRIVATE SCHOOLS IN KSHETRIGAO ASSEMBLY CONSTITUENCY.

Table 3: To compare the awareness level between employed and unemployed parents within Kshetrigao Assembly Constituency.

SL. NO.	N	JOB	MEAN	SD	SED	T-test	df
1	28	Employed	18.36	2.48	0.78	2.65	54
2	28	Unemployed	17.78	3.41			

@ Remark- Significant

INTERPRETATION: From the above table no.3 it can be observed that of parental involvement in connection with the parents who are employed and unemployed of elementary education within Kshetrigao Assembly Constituency are found to have mean score of 18.36 and 17.78 with standard deviation of 2.48 and 3.41 respectively
The t-ratio of the two mean scores come out to be 2.65 with standard error of 0.78 which is greater than the level of significance at 0.01, Therefore the third hypothesis of the study that "there is no significant difference between employed and unemployed parents between Kshetrigao Assembly Constituency." is rejected as there is significant difference between the level of parental involvement towards child's education among the employed and unemployed parents within Kshetrigao Assembly Constituency.

It can be concluded that employed parents of elementary education are more involved than unemployed parents in terms of child's education.

OBJECTIVE-4: TO COMPARE THE AWARENESS LEVEL OF BETWEEN THE PARENTS OF PRIVATE AND GOVT SCHOOLS WITHIN KSHETRIGAO ASSEMBLY CONSTITUENCY

Table 4 : To compare the awareness level between the parents of Private and Govt. Schools in Kshetrigao Assembly Constituency .

SL. NO.	N	Parents	Mean	SD	SED	t-test	df
1	28	Private	18.36	2.48	0.65	1.80	54
2	28	Govt.	15.78	3.41			

@ Remark- Significant

INTERPRETATION: From the above table No.4 it can be observed that the level of parental involvement between the parents of private schools and Govt. schools of elementary education in Kshetrigao Assembly constituency are found to have mean score of 18.36 and 15.78 with standard deviation of 2.48 and 3.41 respectively.

The t-ratio of the two mean scores come out to be 1.80 with standard error of 0.65 which is greater than the level of significance at 0.01 therefore the fourth hypothesis of the study that "there is no significant difference between the awareness level of parental involvement between the parents of Govt. and private schools in Kshetrigao Assembly constituency "is rejected as there is significant difference between the level of parental involvement towards child's education among the parents of Govt. and private school within Kshetrigao Assembly Constituency.

It can be concluded that private school parents are more involved than Govt. school parents in terms of child's education.

MAIN FINDING OF THE STUDY:

1. The overall awareness level of parental involvement in child's education of the parents within Kshetrigao assembly constituency comes out at the percentage of 68.40%. It is therefore, the **first hypothesis** that was constructed for testing that "There is no significant level of overall awareness on parental involvement in their child's education" is rejected as the level of awareness is very high at the level of 68.40%.

2. Therefore the **second hypothesis** of the study: "There is no significant difference between the awareness level of parental involvement between the parents, who are higher and lower qualification of schools in Kshetrigao Assembly Constituency" is rejected as there is significant difference between the level of parental involvement towards child's education among the higher and lower qualification within the Kshetrigao assembly constituency.
   It can be concluded that higher qualification parents of the children who are going at elementary schools are more involved than the lower qualification parents in terms of child's education.

3. The **third hypothesis** of the study that "there is no significant difference between employed and unemployed parents between Kshetrigao Assembly Constituency." is rejected as there is significant difference between the level of parental involvement towards child's education among the employed and unemployed parents within Kshetrigao Assembly Constituency. It can be concluded that employed parents of elementary education are more involved than unemployed parents in terms of child's education.

4. The **fourth hypothesis** of the study that "there is no significant difference between the awareness level of parental involvement between the parents of Govt. and private schools in Kshetrigao Assembly constituency "is rejected as there is significant difference between the level of parental involvement towards child's education among the parents of Govt. and private school within Kshetrigao Assembly Constituency. It can be concluded that private school parents are more involved than Govt. school parents in terms of child's education.

REMEDIAL MEASURES SUBJECT TO THE HYPOTHESIS OF THE STUDY:

1. As far as the **first hypothesis** of the study, The overall awareness level of parental involvement in child's education of the parents within Kshetrigao assembly constituency comes out at the percentage of 68.40%., which is not high. Further improvement is required in the area of (1) Learning at Home (2) Collaborations with community.
2. As far as the **2nd hypothesis** of the study, it can be suggested that parents needs higher qualification, which is very useful in terms of child care and parenting in the modern age of technology. If parents are illiterate, they need the support from home tutor or tuition or coaching, so that their children will get benefit same like that of higher qualification.
3. As far as the **3rd hypothesis** of the study, it can be suggested that earning capacity is must to fulfil the needs of the children. From this we learnt that employed parents are more evolved than unemployed in connection with financial matter and knowledge. It is therefore, unemployed parents needs to improve their earning capacity.
4. As far as The **4th hypothesis** of the study concerned that Private schools are built around open communication between parents and administration, and they make it a priority to involve parents in the community. One of the accepted benefits of private schools is that they provide exceptional and challenging educational experience through extracurricular activities in the schools and also find dedication teachers in private school, while government school has less opportunity for the parents. Govt. schools need improvements upto the level of the private schools.

OVERALL REMEDIAL MEASURES FOR FURTHER IMPROVEMENT:

Parents play a vital role in the lives of their children. They are the ones who first teach their children on how to write and read. Parents are considered as role models to every child that, why they should have the potential to model positive attitudes and behaviours. All parents want their children to become successful, caring adults. Many parents involve in the process of imparting education to their children. The more the parents involve in the process of imparting education, the more the children excel in their academic career and to become productive and responsible members of society. The academic achievement of students may not only depend on the quality of schools and the teacher, rather on the extent of parent's involvement has a vital role to play in it. The parent has vital roles to play in the life of a child. Parental involvement is a catch-all term for many different activities including home, good parenting, helping homework, talking to teachers, attending school function through taking part in school governance. When schools, work together when families to support learning children tend to success not just in schools but throughout their lives, as the most accurate prediction of a students, achievement in school is not the income nor the social status but extent to which the student's parents is able to create a home environment that encourages learning and to express high expectations for their children's achievement and future careers.

Parental involvement in school has been linked with academic achievement as parental involvement has a powerful impact on the children's attainment. The impact of parental involvement arises from parental values and educational aspirations and that these are exhibited continuously through parental enthusiasm positive parenting style.

It has been concluded that parental involvement helps children to exhibit more positive attitudes, behaviour and a reduction in negative students behaviours such using drugs, violence and anti-social behaviours as parents involvement increase.

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PHENOMENOLOGICAL ASPECTS OF NOEMA & NOESIS: AN ANALYSIS

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Abstract:
'Noema- noesis' concept is one of the most prime concepts of Husserl's phenomenology. In *Ideas,* Husserl introduces the terms to understand the structure of consciousness. Intentional act always has an act of thinking and an object of thinking. So, noesis refers to act of thinking and noema refers to object of thinking. Every intentional act has a noetis content. This noetic content corresponds to noema. Noema is an act of meaning which directs towards intentional object. According to Lyotard, every intentional act has an 'I- pole' and an 'object- pole'. Here, 'I- pole' means 'noesis' and 'object- pole' means 'noema'. Husserl also refers to the noema as the sense or meaning of the act. This paper attempts to show how 'noema- noesis' plays an important character in determining the desired goal in phenomenology.

Key words: Noema, Noesis, Phenomenological, Consciousness, Intentional act.

German philosopher Edmund Husserl is known for his revolutionary phenomenological method. He wanted to establish philosophy as a certain science like any other sciences by means of his phenomenological method. There were many concepts in phenomenology that were proposed by Husserl. One of the most important concepts in Husserl's phenomenology is the concept of intentionality. In this concept, his purpose was to search the structure of consciousness first. Because, he thought consciousness was the essential element of the concept of intentionality. Brentano initially introduced the idea of intentionality in the history of philosophy. In his concept, he mainly focused on to analyse

and describe the essential characteristics of consciousness. In Husserl's concept, his attempt was to explore the nature of consciousness. According to this theory, a consciousness is always directed towards an object. It means a consciousness is a consciousness of something. In other words, we may be say that, without anything a consciousness is nothing. There are mainly two parts present in every conscious act, one is act of consciousness and another one is object of the conscious act. These two things make an act as intentional act. For Husserl, consciousness is intentional, that means 'openness to' or 'relation to'. Here the term 'relation' is establish between the 'the act' and the meaning of the act. Husserl introduced the concept of noesis to understand the structure of consciousness in his *Ideas*. Both the term 'noema' and 'noesis' came from the Greek words. He used the term 'noema' in relation to the term 'noesis' to determine the intentional nature of an object. For him, the act of thinking is noesis and object of thinking is noema. Noesis is the thought of an object which was real, but noema was not the real object. It was become 'content' after bracketing. It was because he maintained that if we wanted to reach transcendental subjectivity of pure ego then we had to bracket out the actual existence of the worldly object. So, we are not able to say anything about the content, whether it is real or unreal. It is not necessary to conceive about the existence of perceiving (or judging and so on) an object. The object becomes content here. Content is something that may be real or unreal. This can be compared in context of thinking about golden mountains. The example of golden temple is contextual here because as a phenomenologist our goal is to find out certain knowledge and here in the concept of intentionality, we try to uncover the characteristics of consciousness as well as the process of gaining complete or certain knowledge. Through this concept we do not justify the fact whether the object is real or unreal. Therefore the significance of intentionality concept is an analysis process by which we can acquire knowledge about something which appears in our consciousness. So, as a phenomenologist our research will be concentrated towards in content or noema. According to Lyotard, every intentional act has an 'I-pole' and an 'object-pole'. Here, 'I-pole' means 'noesis' and 'object-pole' means 'noema'.[1] Husserl also refers to the

[1] Lyotard, Jean. Franscois, *Phenomenology*, trans. Brian Beakley, SUNY Press, 1991, p55

noema as the sense or meaning of the act. Sometimes it appears that Husserl uses the terms interchangeably. When we bracket out the real object (noesis) via process of reduction, it converts into content (noema). This often may appear that Husserl's motive is to know about the content or noema rather than knowing the real object. But in reality, use of method of reduction utilizes to gather new knowledge seizing the old. Unlike Kant, Husserl never emphasizes that it is not possible to know the noesis or the real object completely; only thing we are able to know is appearance or phenomena of the object because they are immanent and exist in transcendental state. Husserl applied the term noesis in a broader sense than noema.

Husserl uses the term 'noesis' in broader sense rather than 'noema'. But, there is some controversy regarding the nature of the perceptual noema. According to Smith and McIntyre, the noema is an abstract object, where Sokolowski and Drummond maintain that, the noema is the object we perceive after experience. Husserl describes noesis as the process of cogitation, while noemata as cogitate. Cogitation means the act of consciousness, whereas noemata refers to cogitate or content or object after process of bracketing. According to Husserl, every intentional experience has two phases. These two are- noetic or real phase and noematic or non-real phase. Every noetic phase of consciousness always corresponds to a noematic phase of consciousness. Noesis is a process of reasoning ormeaning that refers to intentional object. According to him, noetic meaning of transcendent object is discoverable by reason, while the noematic meaning of immanent objects is discoverable by pure intuition. Noetic meaning is immanent. Thus, noesis and noema correspond respectively to experience and essence.In the *Investigations* and the *Ideas,* Husserl begins to use the term 'noesis' as 'intentional acts' or 'act- quality' and 'noema' as 'act- matter'.[2]

Husserl's analysis of noema and noesis has given rise to a controversial discussion concerning the nature of the phenomenological theory of meaning and the nature of the intentional object. Noesis is called as concretely complete intentive mental process. Husserl's interest in the noema comes through a consideration of the relation between individual experiential act and its acts of grasping a meaning and referring to an object. After the bracketing of existence of object, Husserl again thinks

[2] Internet Encyclopedia

about the nature of the intentional object. Then, in a meditating stage, he finds a relation between sense and reference which Frege has proposed in his famous article 'sense- reference' in 1891. But, Frege's interest is not in the actual reference but only in the act of referring and intending reference of the act. Husserl posits noema as a single complex entity which takes care both of what Frege includes under the term sense and referential function of the act. In this sense, Husserl does not simply restate Fregean conception in his own terms, but essentially rethinking the relation between the act of meaning and object intends. But, there is a lack of clarity regarding the nature of noema. Is an immanent entity of consciousness a part of an occurrent thought? Or whether it refers to an object beyond the thought? Or whether it is an abstract ideal meaning through which an object is given?[3]

As a matter of fact, when a common person intends to know about any object, he always tries to focus just on the object. When he tries to comprehend a known object again, he applies all the previous knowledge onto that which may cause error in that knowledge. But, after bracketing the object what we should focus is the noema. He acknowledges this kind of reflection is 'unnatural'. This reflection is different from our ordinary act of reflection. If these two reflections are same then no difference exists between phenomenological and semantic or conceptual analysis at all. For this, we have to apply the reduction to create a new kind of reflection, which is self- consciously 'unnatural'. As we know, our consciousness always directs towards an object. When, I think of a box, it is the real object (box), it is the real box that my thought is directed to. Similarly, when I think about a golden mountain, then I focus on an object which is not existent in reality. The noema is not the object towards which the act directs, rather it provides to connect my occurrent thought to the intend object. Through the act of noema we grasp the object; it is the route to the object. So, we may say that our perceptual act has a noetic- noematic constitutions, because our act has a noema.[4]

Husserl's concept of noema and noesis somehow seems like, it leads into Berkeley's idealism and Kant's realism, but the explanation what Husserl gave was quite different. Though, he followed Kant's transcendental idealism. But, there is difference between Kant's phenomena- noumena

[3] Dermot, Moran, *Introduction to Phenomenology,* Routledge. USA, 2000, pp 155-56
[4] Dermot, Moran, *Introduction to Phenomenology,* Routledge. USA, 2000, p157

and Hussserl's noema- noesis. For kant, we can attain the knowledge of phenomena (apperence), but knowledge of noumena (originality of an object) is beyond our thinking. We can only know the phenomena. On the other hand, Husserl said that, we recognize the relation between noema and noesis by the method of reduction. The process of reduction helps us to analyse and understand the nature of both these concept of phenomenology.

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UTILIZATION OF EXOTIC TREE AS TRADITIONAL MEDICINE

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Abstract

In the present work, total 48 species of trees belonging to 21 families of angiosperms have been reported from college campus. Present work is the result of intensive ethnobotanical explorations of herbaceous plants of New Arts commerce college campus Ahemednagar district made during the period from 2019 to 2020. In Ahemednagar district few workers have done ethnobotanical work on some selected and small parts of the district. Pradhan and Singh (1999) have worked out flora of the district. In the present study, ethnobotanical information is collected on 48 trees species belonging to 21 families of angiosperms have been reported from college campus. Out of the 48 trees species collected, Polypetalae have12 families and 30 species, Gamopetalae have04 families and 07 species. Apetalae have 01 families and 03 species, included Monocotyledone have 03 families and 08 species have been collected.

INTRODUCTION

Tree is a perennial woody plant. It most often has many secondary branches supported clear of the ground on a single main stem or trunk with clear apical dominance. Compared with most other plants, trees are long-lived, some reaching several thousand years old and growing to up to 115 m.

Trees are an important component of the natural landscape because of their prevention of erosion and the provision of a weather-sheltered ecosystem in and under their foliage. They also play an important role in producing oxygen and reducing carbon dioxide in the atmosphere, as well as moderating ground temperatures. They are also elements in landscaping and agriculture, both for their aesthetic appeal and their orchard crops. Wood from trees is a building material, as well as a primary energy source in many developing countries. Trees also play a role in shade, food like fruits, wood, to control the air pollutions etc.

India has two biodiversity hotspots the Western Ghats and the Himalayas, having-vast variety of flora and fauna and ranks 10^{th} in the global biodiversity of flowering plants. It is a home for threatened and endemic species that have immense ecological and commercial value. A thorough investigation of our flora has become an urgent necessity not only because of the economic and ecological importance of biodiversity but also of accelerated genetic erosion occurring as consequence of destruction of the forest and other habitat Inventory is a continuous process of searching and re-examining the earlier Findings. Therefore the present research works to generate the detailed floristic data of exotic trees of Ahmednagar. The study was undertaken with the following aims-

Survey, collection and documentation of the trees of Ahemadnagar ,Identification and inventorisation of the trees, Utility aspect of trees of college campus,List of exotic trees.

These floristic data will be useful for students, researchers, forest officers and policy makers etc.

MATERIAL AND METHODS

The Ahmednagar- city of (Maharashtra state) area was preliminary surveyed for its floristic diversity during the period of 2019-2020 During work regular field visits were made to collect and documentation all the angiosperms. The field data such as habit, habitat, flower colour and odour was recorded. All the collected specimens were identified carefully and were processed as per the conventional methods of drying, poisoning, mounting and labeling (Jain and Rao. 1977; Rao and Sharma. 1990]. The collected specimens were identified by referring to various floras, monographs and revisions. The list of plants and families are arranged primarily as per the classification given by Bcntham and Hooker. The nomenclature of plant has been adapted and updated applying ICON and referring to latest taxonomic literature. For each species, correct botanical name followed by basionym and important synonyms, if any. Wherever necessary to connect the name with T. Cooke's 'The *Flora of the Presidency of Bombay',* Pradhan S. G. & N. P. Singh. *'Flora of Ahmednagar District (Maharashtra/, V.* N. Naik. *'Flora of Maratlrwada,. E.* D. Sharma *A! 'Flora oj Maharashtra Stale'* etc. have been given.

Online nomenclatural database such as 'The International Plant Names Index (1PNI) (http:// www.ipni.org) and W^3 Tropicos' (http://wvvw. tropicos.org) published on the internet also used. The citation is followed by short diagnostic description. The information on the phenology, illustrations and a field note on its habitat, identity and any peculiarity are provided.

Study Area : . Ahmednagar city .

The present work is done during 2019-2020 in different parts of Ahemadnagar. Old experienced men and women were interviewed to know about the utility of plants growing in their localities. Herbarium specimens of the exotic plants prepared and identification was done following standard literature Cooke, (1967) Singh et al., (2000 and 2001), Cooke, (1958), Pradhan and Singh, (1999). Herbarium specimens are deposited in the New Arts Commerce and Science College in Botany Department herbarium Ahemadnagar ,

ANNONACEAE

Annona reticulata L. Sp. 537.1753; Hook, f & Thorns, in Hook. f. Fl. Brit. India 1: 78. 1872.
Nativity- Caribbean & Central America
Common Name: Ramphal
Trees. Leaves oblong-lanceolate, minutely pellucid beneath, apex acute, Flowers greenish Yellow, Fruits syncarpous, yellowish-red, Seeds smooth, black.
Fls. & Frts. July-November
Distrib: Cultivated for its fruits.
Uses: ***Medicinal***
*Acidity and stomach disorders: One tea cup of leaf extract taken orally twice a day for 7 days.
Edible: Ripe fruits are eaten.
***Annona squamosa* L**. Sp. PI. 537. 1753; Hook. F. & Thorns. In Hook f. Fl. Brit. India 1:78 1872.
Nativity- Tropical America & West Indies
Common Name : Sitaphal
Trees, Leaves oblong -lanceolate, glaucous beneath, and pellucid- punctuate. Flowers green.
Fruits yellowish-green. Seeds brownish-black, polished, oblong, c 2.0 x 0.5 cm.
Fls: March-August
Frts: April-December
Uses: ***Medicinal***

1. *Skin disease: Leaf paste applied for treating ringworm & itch.
2. Tooth ache: Crushed leaves kept on tooth.
3. To expel lice: Leaves crushed in water and applied on hair.
4. Cuts and wounds: Leaf paste applied for treating cuts, injuries & for healing wounds.
5. Head ache: warm leaves kepts on fore head to treat headache.
6. Boils: Leaf paste with salt applied externally until cure.

Edible: Ripe fruits are eaten.
Vet: Swelling and Wounds. Leaf paste applied externally.

BIXACEAE

Bixa orellana L. Sp. PI. 512. 1753.
Common Name: Shendri
Nativity-Tropical America
Small, evergreen trees, Leaves ovate, acute or acuminate at apex, truncate or subcordate at base. Flowers white or pink, in terminal panicles. Capsules ovoid orsubglobose. clothed with long soft prickles. Seeds trigonous rounded a grooved on the back, pulp red.

FIs & Frts: July-Novenber
Distrib.: Planted as a avenue tree
Uses: Dystenlry: 20-40 ml decocation of leaves taken twice a day for two days.

TILIACEAE

Muntingia calabura *L. Sp. PI. 509. 1753; Murthy in Sharma et al. Fl. India 3: 570. 1993; Kothari in Singh et al. Fl. Maharashtra St. Dicot. 1: 411. 2000.*
Nativity- Southern Mexico, Central America & Bolivia
Common Name: *Singapore Cherry.*
Small trees, branches spreading; densely villous, glandular-pubscent. Leaves distichous. Inflorescence sessile, supra-axillary.Petals 5, white, rarely pink. Berries red or yellow, pulp juicy, sweet.
FIs & Frts: *Throughout year.*
Distrib: *Cultivated in gardens for its fruits.*
Uses:
1. *In Mexico the fruits are eaten and sold in markets.*
2. *Leaves are used for making tea.*
3. *Fruits are used in the preparations of jams & jelly.*
4. **In traditional medicine, its flowers can be used as antiseptic and to treat abdominal cramps.**

RHAMNACEAE

Ziziphus mauritiana **Lam. Encycl. 3:319. 1789.**
Common Name: Bor
Nativity-Afghanistan
Small trees or large shrubs, armed. Leaves ovate-elliptic with rounded ends, slightly oblique at base, glabrous above and white-tomentose beneath. Flowers greenish- yellow. Drupes globose, fleshy, yellow or orange when ripe.
FIs. & frts: September-October
Distrb.: Common in villages, road side.
Uses: Medicinal
1. **Tonic: leaf paste made in to 1 gm pills taken one are two pills twice a day for 6 days.**
2. **Urinary disorder or blood in urine: One tea cup juice of its stem bark with one tea spoon** *Cuminum cyminum* **seeds and sugars taken orally twice a day for 7 days.**
3. **Painful menstruation : One tea cup juice of its fresh stem bark with 1 tea spoon chilli powder and 7** *Piper nigrum* **seeds powder taken orally once a day for three days at the time of means period.**

Edible: Ripe fruits are eaten. Fruits are also used to made chutney.

Misc: **Wood is used to making agricultural implements, furniture and house construction.**

FABACEAE

Gliricidia sejrium *(Jacq.) Kunth. Ex Steud. Norn. Bot. (ed. 2) Walp. Repert. Syst. 1: 679. 1842; Sanjappa, Legums of India 182. 1991; Kothari in Singh at al. Fl Maharashtra St. Dicot. 1: 770. 2000.* ***Ribinia sepium*** *Jacq. Enum. PI. Carib. 28. 1760.* ***Gliricidia maculate*** *H. B. & K. Nov. Gen. et Sp. 6: 393. 1823.*

Common Name: *Giripushpa, Undirmari*

Nativity- Mexico

Fls. & Frts.: *February - June*

Distrib: *It planted also on barren lands as a pioneer plant.*

Uses: **Medicinal**

1. ***G. sepium*** *leaves are rich in protein and highly diesible, and low in fiber and tannins. There is evidence of improved animal production (both milk and meat) in large and small ruminants when* ***G.sepium*** *is used as supplement.*
2. *Crude extracts have been shown to have antifungal activity. Reported to be expectorant, sedative and supportive.*

Misc: *1. The* ***Gliricidia*** *has light brown sapwood and dark brown heart wood turning reddish brown on exposure to air. It is hard, coarse textured with an irregular grain, very durable and termite resistant. Wood is utilized for railway sleepers, farm implements, furniture, and house construction.*

Caesulpinia pulcherrima L. S\v\, Obs. 166.1791; Baker in Hook. f. Fl. Brit. India 2: 255. 1878; Cooke, Fl. Pres. Bombay 1: 440. 1958 (Repr); Sanjappa, Legumes of India 13. 1991; Moorthy in Singh et al. Fl. Maharashtra St. Dicot. 1: 796. 2000. ***Poinciana pulcheirima*** L., Sp, PI. 380. 1750. Erect shrubs; branches often unarmed or with few weak prickles. Leaves bipinnate; pinnae 6-8 pairs, leaflets 8-12 pairs, oblong or obovale-oblong. Flowers in terminal racemes. Corolla yellow or red; petals orbicular. Stamens long exerted, Pods flat. thin. Seeds 8-10, smooth.

Common Name: Shankasur

Nativity-West Indies & Tropical America

FIs. & Frts.: Almost throughout year.

Distrib: Cultivated throughout in gardens and backyards and near temples.

Uses: **Medicinal**

1. Maroon medicine men in Suriname have long known some of the medicinal uses for *Caesalpinia* ***pulcherrima,*** which is known as ayoowiri.
2. 4 gms from the roots is also said to induce abortion in the first trimester of pregnancy.

Cassia fistula L. Sp PI. 377.
1753.

Common Name: Bahava

Nativity -Tropical South America

Trees 10 m tall. Leaflets 4-8 pairs, ovate, Flowers yellow, lax, drooping receraes. Pods indehiscent. Seeds numerous, embedded in dark coloured pulp.

Fls. & Frts.: *April-October.*

Distrib: *Occasional in forest edges & road sides.*

Uses: ***Medicinal***

1. *Tonsils: Decoction of fruits for gargling twice a day for 3 days.*
2. *Abortifacienl : Fruit pulp with* Butea monosperma *flower,* Zingiber officinale *rhizome powder and jaggery taken in equal proportion to make it 50 gms, taken orally once a day for 3 days.*

3. *Hair fall. Paste of seeds with* terminalia chebula *fruit pulp and* Cassia tora *seeds taken in equal proportion applied externally once a day for 15-20 days.*

Edible: *Curry is made by flowers.*
Vet: *Removal of Placenta: Handful crushed stem bark powder given orally with warm water.*
Misc.: *Wood is used for making agricultural implements and house construction.*

Cassia siamea *Lam Encycl. 1: 648. 1785.*
Common Name: *Kasud.*
Nativity -Sri Lanka
Trees bark grey Leaves abruptly pinnate: leaflets 8-12 pairs, ovate-elliptic or elliptic-oblong coriaceous. Flowers yellow. Pods brown, beaked, compressed, and broadly oblong.
Fls.& Frts.: *August-June.*
Distrib: *Planted as an avenue tree.*
Uses: ***Misc.***
1. The wood used for house construction and agricultural implements.

Delonix regia *(Hook.) Raf. Fl. Tell. 2: 92. 1836; Sanjappa, Legumes of India 27. 1991; Moorthy in Singh et al. Fl. Maharashtra St. Dicot. 1: 803. 2000.* Poinciana regia *Bojer ex Hook. f. in Curtis, Bot. Mag. 56: 5. t. 2884. 1829; Hook. f. Fl. Brit. India 2: 260. 1878; Cooke, Fl. Pres. Bombay 1: 442. 1958 (Repr).*
Common Name- *Gulmohor*
Nativity -Tropical Africa
Deciduous trees, Leaves bipinnale; pinnae 10-20 pairs; leaflets narrowly oblong, 6-35 pairs. Flowers 6-12 in axillary racemes. Petals redthe upper white blotches, clawed with crisped orbicular limbs. Stamens 10. filaments long, red in the upper half. Pods woody, dark brown.Seeds 10-50, dark brown; mottled.
Fls. & Frts.: February - November
Distrib: Cultivated for its ornamental value.
Uses: It is fast growing & develops an umbrella-shaped crown, making it a valuable shade.
Misc.: The wood is of little value, although it is durable and resistant to water, and has been used for making fences posts.

Peltophorum pterocarpum **(DC.) Baker ex Heyne, Nutt. PI. Ned. Ind. 2: 755. 1927; Sanjappa, legumes of India 33. 1991; Moorthy in Singh et al. Fl. Maharashtra St. Dicot. 1: 804. 2000.** *Ingapterocartai* **DC. Prodr. 2: 441. 1825.** *Teltophorum ferrugenium* **Benth. Fl. Austr. 2: 279. 1864; Bekerin Hook. f. Fl. Brit. India 2: 257. 1878.**
Common Name: Sonmohor
Nativity -Australia
Evergreen trees ; young branches brown tomentose. Pinnae 9-15 pairs; leaflets 10-20 pairs. Flowers in rather dense terminal panicles shorter than the leaves. Petals bright yellow. Pots flat, red-brown, narrowly winged in both surfaces. Seeds 3-6 compressed brown.
Fls. & Frts.: September - March
Uses:
1. **fodder: It is suitable for use as a fodder.**
2. **Fuel: The tree is used as fuel wood.**
3. ***Tannin & Dyesruff*: The bark of P. *pterocarpum* has been an important component of the bark or black 'Sogo' dye in Java, used for batik work.**
4. **Medicine ; In traditional, medicine it is used as an astringent to cure or relieve intestinal disorders after pain at childbirth, sprains, bruises and swelling or as a lotion for eye trouble, muscular pains and scores. It is also used for gargles and tooth powders**

Misc.: 1. The wood has wide variety of uses, including cabinet-making.

Saraca asoca (Roxb.) Wild. In Bluema 15: 393. 1968; Sanjappa, Legumes of India 35. 1991; Moorthy in Singh et al. Fl. Maharashtra St. Dicot. 1: 793. 2000. ***Jonesia asoca*** *Roxb.* In Asiat. Res. 4: 365. 1795; Wight, Ic. t 206. 1839. ***Saraca indica*** *auct.* Non L. (1753); Baker in Hookf. Fl. Brit. India 2: 271. 1878; Cooke, Fl. Pres. Bombay 1:456. 1958 (Repr).

Common Name: Sithecha Ashok

Nativity -Tropical South America

Trees. Leaflets oblong-elliptic, 4-6 pairs. Flowers fragrant, numerous in dense axillary racemes, bracteoles 2, amplexicaule, coloured. Calyx segments 4. Stamens 7 or 8, much exerted; anthers purple. Pods black, tapering at both ends. Seeds 4-8, slightly compressed.

FIs. & Frts.: December - May

Uses: **Medicinal**

1. It is use in treatment of excessive uterine bleeding extensive in India.
2. The plant is used also in dysmenorrheal and for depression in women.
3. It is useful in menorrhagia (scant menses), dysmenorrheal (painful menses, menstrual cramps), depression, bleeding hemorrhoids, uterine fibroids.

MIMOSACEAE

Acacia nilotica (L.) Willd. Ex Del. ssp, Indica (Bth.) Brenan in Kew Bull. 12: 84. 1957*;* ***Mimosa nilotica*** L. Sp. PI. 521.

Common Name: Babhul.

Nativity -North Africa

Trees bark longitudinally cracked. Pinnate 4-7 Pairs; leaflets 10-25 Pairs, linear-oblong. Flowers yellow in globode heads. Pods green, flat, beaked, shortly stalked. Seeds 2-12 per pod.

FIs. & Frts.: More or less through out the year.

Distrib: Common in west lands and road sides.

Uses: **Medicinal**

1. Burned wounds: Stem bark burnt to ash and applied with coconut oil for healing wounds.
2. Spermatogenesis: Leaves bark and fruit taken in equal amount and extract prepare with cow milk and sugar taken 100 ml twice a day for 21 days.
3. Menorrhagia: 20-25 ml extract of the bark with 250 ml of cow milk taken once a day for 5 days.
4. Cooling agent: 20 ml of root extract taken with one glass of butter milk once a day for 7 days.

Vet: Stomach ache: 100 ml decoction made by 50 gm fresh stem bark and given orally twice a day to cattle.

Misc:

1. Wood is used to making agricultural implements, furniture and house construction also used as fuel

Acacia longifolia *Willd. Sp. PI. 4: 1052. 1806; sanjappa, legumes of India 49. 1991; Londhe in Singh et al. Fl. Maharashtra St. Dicot. 1: 825. 2000.*

Common Name: *Australian babhul.*

Nativity -Australia

Trees; phyllodes narrowly lanceolate, falcate; conspicuously 3-5 nerved. Flowers in axillary spikes shorter than phyilodes. Corolla bright yellow, twice as long as calyx. Pods twisted. Seeds black, polished, and covered by silvery funicle.

FIs. & Frts.: *August - November*

Distrib: *Planted by social forestry department and also as avenue trees.*

Uses:

1. *Fooder.*

2. *Flowers rich in pollen, they are often used in fritters.*
3. **Acacia** *seeds are highly nutritious and contain approximately 26% protein, 26% available carbohydrate, 32% fiber and 9% fats. The fat content is higher than the most legumes.*

Misc: *Yellow dye prepared from flowers and green dye is obtained from seed pots. The extensive root system of this plant helps to prevent soil erosion.*

Albizia lebbeck *(L.) Bnth. In Hook. London J. Bot. 3:87. 1844 p p.('lebbek') & in Trans. Linn. Soc. 30: 562. 1875 p.p; Mimosa lebbeck L. Sp. PI. 516. 1753.*

Common Name: *Shirish.*

Nativity - Tropical America

Trees. Leaves abruptly pinnate; leaflets 4-9 pairs, lateral, elliptic-oblong, terminal ovate-oblong. Flowers white, fragrant. Pods, pale yellow. Seeds 4-12.

FIs. & Frts.: *March-December.*

Distrib: *Common along roadside.*

Uses: **Medicinal**

1. *Snake bite: One tea cup extract prepared by handful stem bark. Three doses to be given after the interval of 30 minutes as an antidote to snake bite.*
2. *Cooling effect: Powder of tender leaves with rhizome powder of Curcuma longa taken in equal proportion and made in to pills. One or two pills taken twice for 15 days.*
3. Dog bite: 10-12 seeds soaked for half an hour in human milk and dried (this is done repeatedly for 10 times) then seeds are crushed small pills are prepared. 3 pills are taken once to treat dog bite.
4. "Cough: Root bark crushed & soaked in goat urine. 5 gm eaten with ***Piper belle*** leaf.
5. Jaundice: 50-60 ml of leaf juice with 250 ml rice flour 'roti' prepared & eaten once a day until cure. Or seeds paste applied over eye once a day for 15 days.

Vet:

1. *Joint pain & swelling in legs: One Liter extracts 100 gm stem bark given orally once a day until cure to cattle.
2. *Stomach ache: Leaves along with ***cassia auriculata*** leaves in equal proportion crushed together & given orally thrice a day for 3-4 days to cattle.

Misc: Wood is used house construction & packing cages.

Calliandra haematocephala Hasskacl, Retzia 1: 216. 1855; Naluurk Tijdschr. Ned.- Indie 10: 216. 1856.

Common Name*:* Powder puff tree

Nativity- Tropical America

A shrub with brown bark. Leaves alternate, bipinnate, up to 14 cm long, pinnae paired. 10-11 cm long, leaflets opposite, more or less sessile, 4-8 pairs, 1.5-3 cm long, lanceolate, apex acute slightly curved on one side near the apex, coriaceous. Flowers in axillary heads, scarlet. Calyx campanulate toothed. Corolla funnel-shaped, deeply 5 cleft. Stamens indefinite, monadelphous at the base, filaments filiform, much exserted. Ovary stalked, many ovuled; style filiform, stigma minute, capitate. Pods strap shaped, slightly falcate, flat.

Fls. & Frts.: November - April

Distrib: Ornamental cultivation: grown in gardens and parks.

Uses: ***Medicinal***

1. Antibacterial study evaluated ethanolic extractable constituents of bark ***calliandra haematocephala*** against selected bacteria. Results showed varied antibacterial activity.
2. Gastro protective study of butanolic extract for gastro protective effect in acute gastric lesion induced by acidified alcohol showed a gastro protective effect with moderate control gastric lesion and inhibition of hemorrhage and necrotic aspects of tissue injury.

Leucaenu leucocephala
Common Name :
Subabhul
Nativity- Colombia
Tree, forked when shrubby and branching strongly after coppicing, with greyish bark and prominent lenticels Leaves bipinnate with 4-9pairs of pinnae, variable in length up to 35 cm, with a large gland at the base of the petiole; leaflets 11-22 pairs/pinna, acute. Flowers numerous, in globose heads with a diameter of 2-5cm, stamens (l0 per flower) and pistil 10 mm long, anthers pilose, dehiscing at dawn. Pod 14-26cm x 1.5-2 cm, pendant, brown at maturity. Seeds 18-22 per pod , 6-10 mm long, brown.

FIs. & Frts.: Throughout the year.
Distrib: Suitable as an ornamental and roadside landscaping species.
Other Uses:
1. Unripe pods and seeds of all subspecies have been used by the native inhabitants of Mexico and Central America as a food or medicine since ancient times. Very young shoots used as a food by villagers in Thailand. Highly valued as ruminant forage and as a fuel wood by subsistence and semi-commercial farmers throughout Southeast Asia and parts of central Asia and Africa.
2. Timber: *L. leucocephala* has hard wood, with pale yellow sapwood and light reddish-brown heartwood the wood is known to be medium density and dry without splitting or checking. It is strong, medium textured, close grained and easily workable for a wide variety of carpentry purposes.
3. Gums and resins: Gum arises from Leucaena stems under ill-defined conditions of injury and disease or from sterile hybrids, especially *leucocephala* x *L. esculenta.* The gum has been analyzed and found similar to gum arabic and of potential commercial value.
4. Tannin or dyestuff Red. brown and black dyes are extracted from the pods, leaves and bark.

Pithecellobium dulce ***(Roxb.) Benth. In Hook London J. Bot 3: 199. 1844*** *(Pithecolobium);* ***Baker in Hook. f. Fl. Brit. India 2: 302. 1878; Cooke, Fl. Pres. Bombay 1: 485. 1958 (Repr); Sanjappa, Legumes of India 71. 1991; Londhe in Singh et al. Fl. Maharashtra St. Dicot. 1: 828. 2000.*** Mimosa dulce ***Roxb. Pl. Corom. 1: 67. t. 99. 1798.***
Common Name: ***Wilayati Chinch***
Nativity- Mexico
FIs. & Frts.: ***January - June***
Distrib: ***Planted in garden and also naturalized.***
Uses:
1. ***The seed pods contain a sweet pulp that can be eaten raw or prepared as a smoothie.***
2. ***Wood is hard and lasting but because of irregular shape of bole and branches its use for rough carpentry works.***

Prosopis julifera ***(Sw.) DC. Prodr. 2: 447. 1825; Sanjappa Legumes of India 72. 1991; Londhe in Singh et al. Fl. Maharashtra St. Dicot. 1: 824. 2000.*** Mimosa julifera ***Sw., Prodr. 85. 1788.***
Common Name: ***Vilayati babhul***
Nativity- Mexico
Scandent shrubs or small trees; branches zigzag. Leaves bipinnate; pinnae 2-4 pairs; leaflets 20 pairs. Flowers in dense axillary, peduncled spikes. Corolla pale yellowish, twice as long as calyx. Stamens exerted, anthers crested with deciduous gland. Seeds 10-20.
FIs. & Frts.: ***August - June***
Distrib: ***Planted in garden and also naturalized.***
Uses:

1. *Mesquite pods are among the earliest known foods of prehistoric man in the new world. Today flour products made from the pods are still popular, although only sporadically prepared, mostly by Amerindians.*
2. *Pods are made into gruels, sometimes fermented to make a mesquite wine. The leaves can be used for forage.*

Misc: *The wood is used for parquet floors, furniture, and turnery- items, fencepost pilings, as a substrate for producing single-cell protein, but most of all for fuel.*

Samanea saman *(Jacq.)* **Merr.** *in J. Wash. Acad. Sci. 6:46. 1916;Sanjappa, legumes of India 72.1991; Londhe in Singh et al. Fl. Maharashtra St. Dicot. 1:828. 2000.*
Common Name: *Parjanya Vriksha*
Nativity- Tropical America
Unarmed trees. Leaves bipinnate; pinnae 4-6 pairs; leaflets 2-8 pairs. Flowers in long peduncled. globose heads.Corolla pale pink. Stamens long exerted filaments purple.
Seeds 6-10. embeded in brownish black, sweet pulp.
FIs. & Frts.: *March-July.*
Distrib: *Planted as avenue trees.*
Uses: **Medicinal**
The root decoction is used in hot baths for stomach cancer in Venezuela Rain Tree is a traditional remedy for colds, diarrhea, headache, intestinal ailments and stomachache.

COMBRETACEAE

Temimtia catappa **L. Syst. Nat. ed. 2 : 674. 1767.**
Common Name : **Deshi Badam**
Nativity- Tropical Asia

Trees; branches in horizontal whorls. Leaves crowded at ends of branches obovate. Flowers sessile, in axillary spikes, white or yellowish-green. Fruits, ovoid or ellipsoid, usually reddish-green

Fls. & Frts.: **April-October.**
Distrib.: **Avenue tree & cultivated for their fruits**
Uses: ***Medicinal***
1. **Headache. Leaves dipped in edible oil heated over fire & applied externally.**

Edible Use: **Fruits & seeds are edible**

Terniinalia chebula **Retz. Obs. Bot. 5:31. 1788.**
Common Name: **Hirda**
Nativity- Tropical Asia
Trees, Leaves elliptic-ovate or elliptic-oblong. Flowers yellow, in simple or sparsely branched spikes, Drupes, elliptic or ovoid, 5-ribbed when dry.
Fls. & Frts.: **February-May.**
Distrib: **Occasional in forests**
Uses: ***Medicinal***
1. **Cough & asthma: One table spoon paste of fruits or stem bark taken with water twice a day until cure.**
2. ***Piles: Powder of its fruits with jaggery in equal proportion made in to 1 gm Pills taken one or 2 pills twice a day for 7 days.**
3. **Tooth ache: Fruit powder with *Emblica officinalis* fruit powder, 'crystal salt' and catechu, each in equal proportion prepared mixture used like tooth powder.**

4. ***Eye infection: Paste of fruit pulp with black salt one type of salt and butter milk applied externally daily night 7 days for eye infection.**
5. ***Hiccough: 40-60 ml decoction of fruit pulp with** *Ricinus communis* **roots.** Plumbago zeylanica **whole plant in equal proportion taken orally to check hiccough.**

Edible Use: **Seed cotyledons are eaten by children.**

Vet:

1. ***Tongue sores: 100 gm powder of fruits crushed given orally with water & powder of applied on tongue of cows.**
2. ***Expel foetus. Fruits or stem powder applied externally and put the fetus in.**

Terminalla arjuna

Common Name :

Arjuna

Nativity- Tropical Asia

Tree up to 25 meter height; bark grey, smooth; leaves sub-opposite, 5-14 * 2-4.5 cm, oblong or elliptic oblong, glabrous, often in equilateral, margin often crenulate, apex obtuse or sub-acute, base rounded or sometimes cordate; petioles 0.5-1.2cm; glands usually two. Flowers small, white. Fruit 2.3-3.5 cm long, fibrous woody, glabrous with 5 hard wings, striated with numerous curved veins.

FIs. & Frts.: **April - July**

Distrib: **Grows well along bank of streams, rivers, ravines, dry water courses.**

Uses: **Medicinal**

1. **The Arjuna was introduced into Ayurveda as a treatment for heart disease.**
2. **It is traditionally prepared as a milk decoction, arjuna in the treatment of wounds, hemorrhages and ulcers, applied topically as a powder.**

MYRTACEAE

Callistemon citrinus **(Curits) Skeels in US Depl of Agric Bur PI. Ind. Bull. 282: 49. 1930; Kulkami in Singh et al. Fl. Maharashtra. St. Dicol. 2: 16. 2001.**

Common Name: Bottle Brush

Nativity-Australia

Small trees. Leaves sessile, linear, sharp pointed, margins often revolute. Flowers sessile in axils of deciduous bract.Petals pink or red, deciduous. Stamens numerous; filaments red Capsules globose. Seeds numerous, minute, black.

Fls. & Frts.: **September - February**

Distrib: **Planted in gardens.**

Uses: **The herbicide Mesotrione was developed as a synthetic analogue of leptospermone, a natural herbicide produced by the roots of** Callistemon cilrinus.

Eucalyptus globules *LwiU.* **Rel. Voy. Rech. Perouse 1: 153, t. 13. 1799; Kulkarni in Singh et al. Fl. Maharashtra. St. Dicot. 2: 18. 2001.**

Common Name: Nilgiri

Nativity-Australia

Trees, bark, flake off into long stripe. Leaves lanceolate. Flowers large 1-3 together on short peduncle.Calyx tube hard, bluish white, lid of calyx and corolla conical.

Fls. & Frts.: **February - May**

Distrib: **Planted in gardens and avenue tree.**

Uses: **Medicinal**

1. **The oil is used as a flavoring agent in cold and cough medicines.**
2. **It is used in disinfectants, antiseptic liniments, ointments, toothpastes, and mouthwashes.**
3. **It is used by veterinarians for treating influenza in horses, distemper in dogs, and septicaemia in all animals**

Psidiuni guajava **L. Sp. PL 470. 1753.**

Common Name: Peru

Nativity-Tropical America

Shrubs, barks smooth peeling off. Leaves oblong-elliptic, pubescent on both sides. Flowers white, axillary, solitary. Berries oboid. pulpy.

Fls. & Frts.: November-June.

Distrib.: Planted for edible use.

Uses: Medicinal

1. ***Diabetes: 40-60 ml decoction of handful leaves taken orally daily-early in the morning once to control the diabetes. (Or) 4-5 leaves soaked in water for overnight & water taken early in morning.**

Edible use : Fruits are eaten

Misc : Wood is used for house construction.

Syzygium aimini (L) Skeels in U.S. dept. Agric. Bur PI Industr. Bull. 248:25. 1912 *Myrtums cumini* ***L. Sp. PI. 471 1753***

Common Name: ***Jambhul***

Nativity-South East Asia

Trees, bark thick, rough. Leaves elliptic-oblong or elliptic or ovate, subcoriaceous, close veined. Flower white, sessile or shortly pedicelled, crowded in heads on ends of laxly punicled-cymes. Berries, oblong or ovoid, purple, fleshy.

Fls. & Frts.: March-June.

Distrib.: ***Common in villages & occasional in forests.***

Uses: Medicinal

1. ****Kidney Stone. Fruits directly eaten for dissolving kidney stones, (or) Fruit powder taken 1 spoon with water twice a day for 15 days to dissolve kidney stone.***
2. ***Stomach ache: One tea spoon powder of stem bark with pinch of salt taken orally for stomach ache.***
3. ***Toothache: Leaf juice is used for gargling and for teeth ache bleeding gums.***
4. ****Body ache and Rheumatism: One tea cup juice of handful stem bark with goat milk taken orally twice a day for 15 days.***
5. ***Tonic and Blood purifier: 40-60 ml extract of stem bark with goat milk in equal proportion taken orally twice a day for 15 days.***
6. ****Bone fracture: One table spoon powder of stem bark with 7*** *Piper nigrum* ***seeds powder taken twice a day for 30 days.***
7. ****Piles: One small glass decoction daily morning for 10 days.***

Edible use : Ripe Fruits are eaten

Vet : Loose motions : One liter extract of 50gm fresh stem bark given orally a day thrice until cure.

Misc : Wood is used for making agriculture implements and house construction.

LECYTHIDACEAE

Conroupitu guianensis **Abul. PI. gui. 2: 708, t. 282. 1775; Pradhan in Singh el al. Fl. Maharashtra. St. Dicot. 2: 23. 2001.**

Common Name: **Kailashpati**

Nativity -Tropical America
Large trees, usually unbranched straight trunk bark thick rough . Leaves crowded at the ends of branches, elliptic, serrate. Flowers in pendent racemes. Fruits large
FIs. & Frts.: **Throughout the year.**
Distrib: **Cultivated in gardens.**
Edible Uses: **Fruits are edible**
Misc: **The flowers used to scent perfumes and cosmetics. The hard shells of the fruit are sometimes used as containers.**

LYTHRACEAE

***Lawsonia incrmis* L. Sp PI. 349.1753.**
Common Name: **Mehendi**
Nativity - Middle East
Shrubs, spiny. Leaves sessile, lanceolate. Flowers white, in terminal & axillary cymes. Capsules globose.
FIs. & Frts.: **June-December.**
Distrib: **Common in hedges & villages.**
Uses: **Medicinal**
1. **Tuberculosis: Paste of handful of tender leaves with seven *Piper nigrum* seeds taken early in the morning once a day for two weeks to treat tuberculosis.**
2. ***Clod & Fever: 10ml juice of leaves with equal amount of milk taken orally once a day for 3 days.**
3. ***Loose motion: Leaves with *Cuminum cyminum* seeds, sugar & "karjura' *Phonenix dactylifera* dried fruit taken equal proportion boiled in butter taken orally daily thrice for 2 days.**

Misc: **Coloring material from used to dye hands & nails**

PUNICACEAE

***Punica granatum* L. Sp PI. 472. 1753.**
Common Name: **Dalimbs**
Nativity -Asia
Shrubs or small trees. Leaves oblong-lanceolate. Flowers red. Fruit a berry with numerous seeds surrounded by juicy pulp.
Fls. & Frts.: **August-November.**
Distrib.: **Planted for its fruits.**
Uses: **Medicinal**
1. **Cooling effect: 'Sharbat' prepared by barks & root which is used as cooling.**
2. **Loose motion. Flowers paste with rice washed with water made 10 gm pills taken 1 pill twice a day for three days.**
3. ***Jaundice: 50-60 ml juice of fruits taken orally twice a day for 10-15 days.**

Edible Use: **Fruits are eaten.**

SAPOTACEAE

***Manilkara zapota* (L.) van Royen in Blumea 7:410. 1953; *Achrus sapota* L. Sp. PI. 2:470 1762.**
Common Name: **Chiku**
Nativity -Asia
Evergreen trees. Leaves alternate, elliptic to elliptic-lanceolate. Flowers white. Berries globose. Seeds ellipsoid, black.
Fls. & Frts.: **More or less throughout the year.**
Distrib: **Cultivated for its fruit.**
Edible Use: **Ripe fruit is edible.**
***Mimusops elengi* L. Sp. PI. 349. 1753**

Common Name: **Bakul**

Trees evergreen. Leaves elliptic. Flowers white, fragrant, solitary or in clusters of 2-6. Berries ovoid, yellow when ripe, Seeds solitary, compressed, ovoid, shining, brown.

Fls. & Frts.: **January-March.**

Distrib.: **Planted as a avenue tree.**

Uses: **Medicinal**

Tooth decay and tooth ache: Decoction of stem bark used for gargling daily thrice a day for tooth decay.

Edible Use: **Ripe fruit is edible.**

APOCYNACEAE

***Alstonia scholaris* (L.) R. Br. Mem. Wem. Nat. Hist. Soc. 1: 76.1811;** *Echites scholahs* **L. Mant. PI. 53. 1767. Common Name: Saptaparni**

Nativity - MalAsia

Trees. Leaves whorled, obovate or oblong-oblanceolate. Flowers greenish-white, in umbellately branched, capitates cymes. Follicles cylindric. Seeds compressed, rounded with hairy fringe at both ends

Fls. & Frts.: **December-March.**

Distrib: **Cultivated along the road sides & house gardens.**

Uses: **Medicinal**

"Intestinal worms: 10-20 ml leaf extract or 1 teaspoon powder of inner stem bark
taken orally once a day for 3 days.

BIGNONIACEAE

***Spathodea campanulataV*. eauv. Fl. Oware Benin 1: 47, t. 27. 1805; Cooke, Fl. Pres. Bombay 2: 410. 1958 (Repr.); Londhe in Singh et al. Fl. Maharashtra St. Dicot 2: 584. 2001.**

Common Name: **Pichakari, Akash Shevga**

Nativity - Colombia

Evergreen or semideciduous trees. Leaves opposite or in whorls of 3, 1-pinate; leaflets 3-19. Flowers in erect, many flowered dense racemes. Calyx leathery, boat-shaped, dark brown tomentose. Corolla campanulate; lobes undulate margined, acute.

Fls. & Frts.: **January - May.**

Distrib.: **Grown in parks, gardens and roadsides.**

Uses:

1. **Stem bark is used as a paste for wound healing.**
2. Flowers are applied to ulcers.
3. Timber is used for paper making.
4. Hunters reported to extract poison arrow poison from seeds.

Jacaranda acutifoliu Humb. And Nonpl. **PI.** Acquin. 1: 59. t. 17. 1806; Londhe in Singh et al. Fl. Maharashtra St. Dicot. 2: 581. 2001.

Common Name: Nilmohar

Nativity- Brazil & NW Argentina

Deciduous trees.Leaves opposite, 2-pinnate, pinnate 14-24 pairs with as odd terminal which is longer and acuminate; leaflets elliptic-oblong.Flowers in loose, terminal, panicles.Corolla dark blue or pink.Capsules suborbicular. hard, dark brown or black.Seeds many, winged.

Fls. & Frts.: March - October.

Distrib.: Grown as avenue tree and in gardens

Uses:

1. The flower extract was screened for its use as an acid base indicator in various acid titrations.
2. *Jacaranda acutifolia* flower extract alone can serve the indicator in weak acid and weak base titration, where generally mixed indicators are employed.

Tabebuia argentea (Bur. and Schum.) Britt. In Sc.Surv. Porto Rico & Virgin Isl. 6: 197.1925; Londhe in Singh et al. Fl. Maharashtra St. Dicot 2: 584. 2001. *Tecoma argenteaBur.* and Schym. in Mart. Fl. Bras. 8 (2): 332. 1845.

Common Name: Silver trumpet

Nativity-Paraguay

Deciduous trees. Leaves opposite, digitate; leaflets 5. Flowers in terminal, captitate racemes. Corolla rubular-funnel sharped; limb irregularly spreading; lobes obtuse.

Fls. & Frts.: March - April.

Distrib: Grown in gardens.

Uses: Ornamental

VERBENACEAIE

Tectona grandis L. f. Suppl. 151.1781.

Common Name: Sag

Nativity -Indonesia

Trees, Leaves elliptic or obovate, upper surface glabrous & rough, lower surface stellate grey or pawny tomentose inflorescences of erect, terminal panicles. Flowerswhite. Drubs subglobose.

FIs. & Frts.: August-December.

Distrib.: Abundant in dry deciduous forests.

Uses: **Medicinal**

1. *Cramps & Rheumatism: 20-30 ml decoction of stem & wood powder taken orally once a day for 1 week.
2. Stomach ache: 1 tea cup extract of stem bark twice only.
3. For promoting fertility: 1 tea cup extract of root bark with 7 *Piper nigrum* seeds powder & 7 oil drops given orally.

Misc:

1. Wood is good quality timber, used to making agriculture implements, furniture, house construction, walking sticks & musical instruments.
2. Leaves are used to making plates.
3. Flowers used in religious ceremonies (Ganesh Chaturthy)

MORACEAE

Artocarpus heterophyllus **Lam. Ency. 3: 210. 1789; Laxmi and Venkanna in Singh et al. Fl. Maharashtra St. Dicot. 2: 930. 2001 . A** *mtegrifolia* **auct. Non L. f. 1781; Grah. Cat. 192. 1839; Hook.f. Fl. Brit. India 5: 541.1886; Cooke, Fl. Pres Bombay 3: 158. (Repr.)**

Common Name: **Phanas**

Nativity -South East Asia

Large, deciduous trees. Inflorescence from main branches, enclosed by glabrous, deciduous, leafy scales.Male flowers in heads. Perianth 2-lobed. Female protruding. Syncarps oblong-globose, perianth, thick, fleshy. Seeds elliptic-oblong.

FIs. & Frts.: **January - March.**

Distrib: **Cultivated in gardens for their fruits.**

Uses: **Medicinal**

1. **The leaves of** *Artocarpus heterophyllus* **tree are useful for curing fever, boils and skin diseases. When heated, they prove useful in curing wounds.**

2. **To heal ulcers, the ash of** *Artocarpus heterophyllus* **leaves is burnt with corn and coconuts hell and used either alone or mixed with coconut oil.**
3. **The roots** of *Artocarpus heterophyllus* **tree forms the remedy for skin diseases, fever and diarrhea.**
4. **The latex of fruits is can be mixed with vinegar to heal abscesses, snakebites and glandular swellings.**

Edible: **Ripe fruits are eaten.**

Misc:

The wood of *Artocarpus heterophyllus* **tree is widely used in manufacturing musical instruments, furniture, doors, windows and roof constructions.**

***Ficus benghalensis* L. Sp. PI. 1059. 1753.**
Common Name: Wad
Nativity-Asia
Trees, with numerous aerial roots from spreding branches; twigs. Leaves ovate. Figs sessile, axillary, paired, ripening, orange-red, dipressed-globose. Tepals free, 2-3 in male, 3-4 galls & female flowers: anthers shortly mucronate.
FIs. & Frts.: **April-June.**
Distrib: **Common along road sides in villages & towns.**
Uses: **Medicinal**

1. **Stomach ache: 5 drops of latex mixed with small amount turmeric powder, made into small pills taken orally twice a day for 2 days.**
2. *** Spermatogenesis:** *Phonix dactylifera* **seeds are taken out from fruits & plants latex is filled in it & kept overnight & 2 fruits eaten for about 15 days to promote spermatogenesis & reduce sterility. Same is also considered as tonic.**
3. **Tonic: Tender prop roots extract are given as tonic to children.**
4. ***Colic: 10 gm tender leaves crushed with rice & taken in equal proportion, add milk, crushed & taken orally once a day until cure.**
5. ***For promoting fertility: Tender prop roots with** *Azadirachta indica* **seeds taken in 2:1 proportion crushed with human milk, made in to 2gm pills 1 pill taken twice a day on third day to 4th day during menses period.**
6. **Foots cracks: Latex applied externally until cure**
7. **Eye infection & good vision: Latex with sugar applied on layer twice a day for 15 days.**
8. **Boils on head: Ash of matured leaves with** *Lawsonia inermis* **leaves and catechu taken equal proportion applied externally with coconut twice a day for 3 days.**
9. **Blood dysentery: 1 tablespoon of latex with jaggery taken orally with milk twice a day until cure.**

Vet: **Bone fracture inner bark wrapped over fracture arm and tied from outside & extract of propped given orally** *Vi* **liter twice a day until cure.**

Misc:

1. **Timber for house construction & used as fuel**
2. **Leaves are used for making plates.**
3. **Leaves used in religious ceremonies.**

CASUARINACEAE

Casuarina equisetifolia ***L. Amoen. Acade. 4: 143. 1759.***
Common Name: ***Sum***
Nativity-Madagascar

Tall tree, braches modified into clododes. Leaves reduce to scales. Flowers small. unisexual monoecious. Carpophores pubescent, cone like.

FIs. & Frts.: *February-March*
Distrib.: *Cultivated on field edges.*
Uses: *Wood is used for house construction*

STRELITZIACEAE

Ravenala imidagascariensis *J. F. Gmel. Syst. 567. 1791; Baker in Hook.f. Fl. Brit. India 6: 198. 1890; Cooke, Fl. Pres. Bombay 3: 250. 1958 (Repr); Lakshmi in Sharma et al Fl. Maharashtra St. Monocot. 90. 1996, Naik, Fl. Marathwada 2: 837. 1978.*

Common Name: *Traveler's palm*
Nativity- Madagascar

Robust, tall arborescent herbs. Leaves distichous, closely setting, ovate-oblong, spreading, Flowers sessile, subzygomorphic, in compact monochasial cymes, each flower enclosed in bract. Stamens 6. Capsules linear-oblong.

FIs. & Frts.: *October - January*
Distrib: *Commonly cultivated in gardens.*
Uses: **Medicinal**

1. *It is widely used in folklore medicine in the treatment of diabetes and kidney stone problems.*
2. *Seeds were reported to be antiseptic*

ARECACEAE

Caryota urens *L. Sp. PI. 1189. 1753; Beck. & Hook f. in Hook f. FI. Brit. India 6: 422. 1892; Cooke, Fl. Pres. Bombay 3: 315. 1958 (Repr.); Lakshmi in Sharma et al. FI. Maharashtra St. Monocot. 1: 189. 1996.*

Common Name : *Bherli mad*
Nativity- Tropical Asia

Large trees, covered with corky edges. Leaflets fasciculate or alternate, serrate-toothed on margins, margin irregularly lobed.Flowers numerous, in pendulous, many spadices. Dupes, reddish. Seeds 2, hemispheric, black, striated.

Fls. & Frts.: *Throughout the year.*
Distrib.: *Frequent on walls of forts, in the forests.*
Uses: *Food, beverage, fiber, timber, ornamental.*

Cocos nucifera *L Sp. PI. 1188. 1753*

Common Name : *Naral*
Nativity- Malaysia

Trunk, annulate, thickened at the base. Leaves, leaflets equidistant, linear-lanceolate, spadix, stout, androgynous, simply panicled; branches bearing scattered female flowers towards their bases & numerous males above. Fruits-3 gonously obovoid or sub globose, green or yellowish.

Fls. & Frts.: *Throughout the year.*
Distrib.: *Cultivated on field edges.*
Uses: **Medicinal**

1. *Wounds: Ash of external fibers of dried fruits applied with coconut oil.*
2. **Mouth ulcer: gargling by flower juice twice a day until cure.*
3. **Psoriasis: fruit fiber ash with snake fat "Kubusam" applied externally twice a day until cure of psoriasis.*
4. **Wounds due to burning: coconut oil with lime water taken in equal proportion boiled & applied externally until cure.*
5. **Sores on tongue : Fruits ash with few* ***Piper longum*** *seeds powder applied with honey until cure.*

Edible Use : *Fruit endosperm eaten raw & also used various food preparation.*

Vet : **Wounds: ash of fruits fiber applied externally until cure*

Misc :

1. *Leaves used in preparation roof of marriage mandapas & huts.*
2. *Dry husk used for making ropes.*
3. *Fruits offered to god & goddesses.*
4. *Leaves used for decoration during socio-religious ceremonies.*
5. *Leaves used for making brooms, mats & basket, etc.*

Roystoneu regia *(H.B. & K.) Cook in Bull. Torreu Bot CI. 531. 1901; Naik. Fl. Maharashtra 2: 888. 1998.* **Oreodoxa regia H.** *B. &K. Nov. Gen. and Sp. 1: 305. 1815; Cooke, Fl. Pres. Bombay 3: 321. 1958 (Repr.); Blatt. Palms Brit. Ind. Ceyl. 396, t. 73. 1978; Lakshmi. In Sharma et al. Fl. Maharashtra St. Monicot. 204. 1996.*

Common Name: *Bottle palm*

Nativity-Mexico & Central America

Large trees. Stems annulate, bottle shaped. *Leaves large crowded at the neds top,* petioles enclosing *stem; leaflets linear-ensiform. Flowers* gTeenish-*white, numerous in spathes. Spadices 3-4 simultaneously. Drupes small, elliptic ovate, stiated.*

Fls. & Frts.: *September - March*

Distrib.: *Commonly cultivated in gardens as avenue trees.*

Uses: **Medicinal**

1 .They are also used as a treatment for diabetes.

Misc:

1. *The seed is used as a source of oil and for livestock feed.*
2. *Leaves are used for thatching and the wood for construction.*
3. *The roots are used as a diuretic and for that reason they are added to* **lifey,** *a Haitian drink, by Cubans of Haitian origin.*

Thrinax barbadensis *Lodd. In Mart. Hist. Nat. Palm. 257. 1838; Blatt. Plams Brit. Ir Ceyl. 68. 1978 (Repr); Lakshmi. in Sharma et al. Fl. Maharashtra St. Monocot. 205. 1996.*

Common Name: *Fan shaped palm*

Nativity-North America

Medium sized hermaphrodiate palm. Leaves fan-shaped, broadly orbicular. Flowers numerous, greenish-white in spadix. Spadices usually longer than leaves and pendent in fruiting. Seeds globose.

FIs. & Frts.: **September - December**

Distrib.: **Commonly cultivated in gardens.**

Uses: **Ornamental.**

POACEAE

Bambusaarundinacea **(Retz.) Wild. Sp.Pl. 2:245. 1799;Hook.f. Fl.Brit. Ind.7:395. 1896;Blatt. And McC, Bombay Grass. 283. 1935; Cooke, Fl. Pres..Bombay 3:569. 1958(Repr.) Laksmi. In Sharmaet al.Fl. Maharashtra St. Monocot. 412.1996. Bambusa arundinacea Retz. Obs. Bot. 5:24. 1788.**

Common Name : **Kalak.**

Nativity- Myanmar

Perennials. Culms tufted, 24-25 m high, erect, branched, armed; nodes prominent. Culms-sheaths coriaceous, variable in shape Leaves linear-lanceolate, with stiff apex. Penicles compound, with loose clusters of spikelets on spicate branch lets. Spike lets oblong, 3-6 flowered Grains oblong

FIs. & Frts.: **December-January.**

Distrib: **Wild or cultivated forming dense strand.**

Uses: **The interior stalks or stems (bamboo hol!ows)of female plant containing silicious concretions(deposit) called tabasbir (bamboo**

Manna) in the interior of stem of B.arundinaceae; young shoots, leaves, articulations, seeds and roots.

Bambusa vulgaris **Schrad.in Wendl. Collect. PI. 2:26,147,1810; Hook. f.,Fl. Brit. Ind., 7:391.1896:BlattandMcC, Bombay Grass. 3:282.1935; Cooke, Fl. Pres. Bombay 3:570. 1958 (Repr); Lakshmi. in Sharma et al. Fl. Maharashtra St. Monocot 413. 1996.**

Common Name : **Bamboo.**

Nativity-South East Asia

Perennials, Culms tufted. Terete, 6-15 mhigh, erect: nodes hardly raised with usually a ring of brown hairs. Leaves linear-lanceolate, apex twisted. Penicle large, with clusters of spikelets.

FIs. & Frts.: **Rare, once in every 20 years.**

Distrib : *Cultivated in region.*

Uses :

Medicinal

1. *Bombusa vulgaris has historically been used to treat coughs and excess mucous and help alleviate fever.*
2. *The prebiolic xylloligosaccharides found in Bombusa vulgaris may contribute to in improved intestinal health and reduced risk of digestive disorder.*

Other

1. *Bamboos used for building houses and bridges.*

RESULTS

In Ihe present work, total 48 species of trees belonging to 21 families of angiosperms have been reported from college campus. Present work is the result of intensive ethnobotanical explorations of herbaceous plants of New Arts commerce college campus Ahemednagar district made during the period from 2019 to 2020. In Ahemednagar district few workers have done ethnobotanical work on some selected and small parts of the district. Pradhan and Singh (1999) have worked out flora of the district. In the present study, ethnobotanical information is collected on 48 trees species belonging to 21 families of angiosperms have been reported from college campus. Out of the 48 trees species collected, Polypetalae have12 families and 30 species, Gamopetalae have04 families and 07 species. Apetalae have 01 families and 03 species, included Monocotyledone have 03 families and 08 species have been collected.

Table 6.1 - Differentiation of Dicotyledons and Monocotyledons in the area of study

Sr. No.	Class	Subclass	Family	Species
1	Dicots (d)	Polypetalae(p)	12	30
		Gamopetalae (g)	04	7
		Apetalae (a)	02	03
		Total (p + g + a)	18	40
2	Monocots (m)		03	08
	Total (d+m)		21	48

Table 6.2 - Number of dicot and monocot Species, Genera and Family

Number	Species	Genera	Families
Monocots	**08**	**07**	**03**
Dicots	**40**	**16**	**18**
Total	**48**	**23**	**21**

TABLE-LIST OF EXOTIC TREE WITH NATIVITY			
Sr.No.	Name of plants	Family	Nativity
	Polypetalac		
1	*Annona reticulata* L.	Annonaceae	Caribbean & Central America
2	*Annona squamosa* L.	Annonaceae	Tropical America & West Indies
3	*Polyalthia longifotia* (Sonn.) Thwaitcs,	Annonaceae	Sri Lanka & India
4	*Bixa orellana* L.	Bixaceae	Tropical America
5	*Muntingia calabura* L.	Tiliaceae	Southern Mexico, Central America & Bolivia
6	*Zizyphus mauritiana* Lamk	Rhamnaceae	Afghanistan
7	*Gliricidia sepium* Qacq.) Kunth. Ex Sleud.	Fabaceae	Mexico
8	*Caesalpinia pulcherima* (L.) Swartz	Cacsalpiniaceae	West Indies & Tropical America
9	*Cassia fistula L.*	Caesalpiniaceae	Tropical South America
10	*Cassia saimea* L.	Cacsalpiniaceae	Sri Lanka
11	*Delonix regia* (Boj ex Hook.) Raf.	Caesalpiniaceae	Tropical Africa
12	*Pellophorum plerocarpum (DC.) Baker & Heyne*	Caesalpiniaceae	Australia
13	*Saraca asoka (Roxb.) de Wilde*	Caesalpiniaceae	Tropical South America
14	*Tamarmdus indicus L.*	Caesalpiniaceae	Tropical Africa & Sudan
15	*Acacia nilotica (L.) Willd. ssp. indica*	Mimosaceac	North Africa
16	*Acacia lungifolia Willd.,*	Mimosaceae	Australia
17	*Albizia lebbeck (L.) Willd. var. lebbeck*	Mimosaceae	Tropical America
18	*Calliandra haematocephala Hassk*	Mimosaceae	Tropical America
19	*Leucaena leucocephala (Lamk.) de Wit.*	Mimosaceae	Colombia
20	*Pithecolobium duke (Roxb.) Benth.*	Mimosaceac	Mexico
21	*Prosopis juliflora (Sw.) DC.*	Mimosaceac	Mexico
22	*Samanea saman (Jacq.) Merr.*	Mimosaceae	Tropical America
23	*Terminalia calappa L.*	Combretaccae	Tropical Asia
24	*Terminalia chebula Retz.*	Combretaceae	Tropical Asia
25	*Terminalia arjuna (Roxb.ex dc)*	Combretaccae	Tropical Asia
26	*Callistemon citrinus (Curtis) Skeels*	Myrtaceae	Australia
27	*Eucalyptus globulus Labill.*	Myrtaceae	Australia
28	*Psidium guajava L.*	Myrtaceae	Tropical America
29	*Syzygium cumin/ (L.) Skeels*	Myrtaceae	South East Asia
30	*Couroupita guianensis AuBl.*	Lecythidaceae	Tropical America
31	*Lawsonia inermis L.*	Lythraceae	Middle East
32	*Punica granatum L.*	Pimicaceae	Asia
	Gamopetalae		
33	*Manilkara zapola* (L.) Van Royen	Sapotaceae	Asia
34	*Mimusops elengi* L.	Sapotaccae	Asia
35	*Alstonia scholaris* (L.) R. Br.	Apocynaceae	Malasia
36	*Spathodea campanulata* Beauv	Bignoniaccae	Colombia
37	Jacaranda acutifolia Humb. & Bonpl.	Bignoniaccae	Brazil & NW Argentina
38	Tabebuia argentea (Bur. & Schum.) Britt	Bignoniaceae	Paraguay
39	Tectona grandis L.	Verbenaceae	Indonesia
	Apetalac		
40	Casuanna equisetifolia L. Amoen.	Casuarinaccae	Australia
	Monocotyledons		
41	Ravenala madagascanensis J.f. Gmelin	Strelitziaceae	Madagascar
42	Dypsis decaiyi (Jum.) Beentje and J. Dransf.	Arecaccae	Malaysia
43	Caryota wens L.	Arecaccae	Tropical Asia
44	Cocos nucifera L.	Arecaceae	Malaysia
45	Roystonea regia (H.B. & K.) Cook	Arecaceae	Mexico & Central America
46	Thrinax sp.	Arecaceae	North America
47	Bantbusa amndinacea Willd.	Poaceae	Myanmar
48	Bambusa vulgaris Schrad.	Poaceac	South East Asia

CONCLUSION

Ahemednagar district is rich from ethnobotanical point of view. Indigenous people use several plants for medicine, food, house construction and other purposes. Their life is clearly related to the plants growing in nearby areas. Although, medicinal uses of plants reported in the present work is less known or new and infact are much less than what still remains with indigenous people.

Ethnobotanical explorations during the period from 2019 to 2020 in the present study area lead to the following conclusions.

A medicinal use in major literature adds significance to present work and indicates the need of thorough scrutiny or investigations for the active principles of these plants.

Such studies may provide information to the workers in the field of pharmacology and phytochemistry in screening of individual species, for particular disease. Further investigations on utilitarian plants to check their efficacy and safety are necessary, so that those can be further utilized for medicinal purposes in proper way.

The formulation herbal drugs either with single plant or a mixture of more than one plant, with appropriate mode of use and dosage should be encouraged. As the plants are being used successfully by the tribal.

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ROLE OF WOMEN EDUCATIONA IN MADRAS STATE- A STUDY

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The spread of education brought about changes that were more fundamental in the case of women than men, "To men it brought a new conception of the world of its material resources,[1] ethical standards and political possibilities but to women it brought slowly but potently a new conception of themselves. If men reassessed themselves as citizens in a new India, women revalued themselves as human beings in a social order."[2] The influx of Western education into the country had its impact on women's emancipation.[3] This system of education introduced a new spirit of understanding, a better appreciation of life in the community and gave an impetus to rethinking of values. The individuals educated under this system openly criticised social evils such as early marriages, polygamy, dowry, infanticide, sati and temple dancing. They severely criticised the seclusion of women and their colossal illiteracy.[4]

Srinivasa Pillai, a great social reformer and his likeminded colleagues founded the 'Hindu Progressive Improvement Society' in November 1852 in Madras. Srinivasa Pillai, had a long record of service in various charity organisations including Monegar choultry, the Pachaiyappa's charities and the Madras Literary Society. The major aims of the society were the promotion of widow remarriage, the encouragement of female education and the upliftment of depressed classes. In 1864, 'Veda Samaj' was established in Madras, along the lines of Keshab Chandra Sen's *Brahmo Samaj of Bengal. The members of the Veda Samaj pledged their support to women's emancipation by providing female education; propagating widow remarriage, restraining child marriage etc. The Veda Samaj was reorganised and renamed as the Brahmo Samaj of South India *i n 1871. Theosophy started spreading in South India after 1881. The first branch of the Society in the South was founded in Tirunelveli. Later the Madras branch of the Theosophical society was formed with Ragunatha Rao as President and T.Subha Rao as Secretary.

In the midst of religious and communal fanaticism, some liberal minded Brahmins in the Madras Presidency advocated for widow remarriage. In 1874 the 'Madras Hindu Widow Marriage Association' was formed, to encourage the marriage of Hindu widows. Highly educated people like Rama Iyengar and Muthusamy Iyer became active members. A South Indian Conference, was convened by the Hindu Women's Marriage Association on 31st December 1884 at Madras, but the participation was restricted only to the graduates, presumably with a view, to enlist the support of the educated young men in the cause of social reforms. Some of the important resolutions passed in the conference were, that every graduate should promote female education and widow remarriage and discourage infant marriage.[5] Both the press and public platforms were literally used for spreading these ideas among the people. To some extent the role played by the journal Indian Social Reformer was remarkable. The journal was not satisfied with mere passing of resolutions advocating the education of women or condemning infant marriages. On the other hand the journal considered it as a "Sad waste", for it felt that the "urgent need was the reconstruction of the society" on the national basis of equality of sexes.

Veerasalingam (1848-1919) was a great pioneer in widow remarriage movement in the South. He started 'Widow Remarriage Association' in Andhra in 1880. He gave public lectures and wrote articles in many Telugu periodicals. Veerasalingam, performed the first widow remarriage in Rajamundry in 1881. He opened a 'widow's Home at Madras in 1900, another at Rajamundry in Q 1905 for the benefit of widows.[6] Widow remarriages were celebrated in different parts of the state under the leadership of various social reformers. In Madras Chentsal Rao and Raghunatha Rao were responsible for the spread of widow remarriage movement.

The persons who married the widows were mostly educated. Some of them came forward with the spirit of reform, some others for publicity and few for the sake of financial assistance which was offered by the Widow Remarriage Association. In Madras G. Subramania Iyer, a learned Brahmin and the founder of the news paper The Hindu in English and Swadesmitran in Tamil challenged the practice of perpetual widowhood and fought against it by conducting the marriage of his widowed daughter. His daughter Sivapriyammal lost her husband at her 13th age. From that time onwards he began to propagate for widow

remarriages. As a challenge to the society, he took his widowed daughter and a boy of his choice to Bombay in 1889, and conducted their marriage in Bombay. The marriage created some sort of antagonism into the minds of orthodox Brahmins against G. Subramania Iyer. But, the Brahmin community could not excommunicate him due to his hold on government and the public." But the work of social reformers and the government did not bear fruit owing to the deep-rooted religious faith and superstitious beliefs and social customs.

Poet Subramania Bharathi championed the cause of women in Madras Presidency. Periyar E.V. Ramaswamy broke with the Congress in 1925 on the issue of Brahmin-Non Brahmin problem and started Self Respect Movement with a view to bringing about an all-round change in the Tamil Society. He opposed the purdha system, and held that Purdha system would pave the way for the decline of the society. He encouraged widow remarriage, education of women and the careers of women.

The Western education had made the girls less particular about tradition, religious beliefs, caste rules and rituals. It has produced a situation in which young girls did not have the time to learn rituals from their mothers and grandmothers. The educated wife has less of traditional culture to pass on
to her children. For girls, the attainment of puberty is no longer manned by the elaborate ritual that characterised it a few decades ago. The shaving of a Brahmin widow's head, as part of the funeral rite for her dead husband has also largely disappeared. Widow Remarriage is no longer strongly disapproved. The native associations, voluntary organisations added impetus to this awakening. The beginning of the twentieth century witnessed the rise of a large number of women's organisations. Women themselves became conscious of their right to receive education and became more self reliant. A number of enlightened women then started establishing women's associations in different parts of the country with a view to carry out the social, political and cultural advancement of Indian women. Women's Indian Association, Madras, founded in May 1917 was the first organisation "whose aim was to be All-India in scope, to include as members all types of Women, who were residents in India and to birfd them together for mutual service and the good of the country. The Indian Ladies Samaj was organised in Madras during 1923-24. Its aim was to protect minor girls from undesirable associations and guardianship, and to educate and train them for an

independent and honourable profession. All these created some sort of awareness for the emancipation of women.

In 1929, the Subbarayan's ministry abolished the system of separate hostels for the Brahmins, Non-Brahmins and the Christian girls studying in Madras city and introduced the common hostel system where caste and religion were no criteria. Likewise hostels for widows were thrown open to all communities. Women's Indian Association, Madras, 1917 The Women's Indian Association, was started by Mrs.Dorothy Jinarjadasa at Adyar, Madras on 8th May 1917. She was sincerely assisted by an Irish lady Mrs.Margaret Cousins. Its first president was Annie Besant, and for eight years Dorothy Jinarjadasa remained its honorary secretary. The aims and objects of the association were the following:

1. To present to women their responsibilities as daughters of India.
2. To help them to realise that the future of India lied largely in their hands, for as wives and mothers they had the task of training, guiding and forming the character of the future rulers of India.
3. To bind women into groups for the purpose of self development and education, and for the definite service of others.
4. To secure for every girl and boy the right of education through schemes of compulsory primary education, including the teaching of religion.
5. To secure the abolition of child marriage and to raise the age of consent for married girls to sixteen.
6. To secure for women the vote for municipal and legislative councils as it was or might be granted to men.
7. To secure for women the right to be elected as members on all municipal and legislative councils.
8. To establish equality of rights and opportunities between men and women.[7]

The Association which had a central, organisation at Adyar, Madras, had grown steadily ever since. Within the first year of its conception thirty three branches were formed in many towns. Branches were formed wherever possible with a local secretary to arrange the work suitable to local conditions. Local branches were self governing and made their own arrangements and managed their own finance. Through correspondence with the head quarters secretary and through the official

magazine of the association Stri Dharma, the different branches and members were united with a sense of strength, courage and inspiration.

The association had a committee, consisting of a President, a Vice President, a General Secretary, a Treasurer and an Advisory Council of the Secretaries of all the branches. Branches of Women's Indian Association Tamil
Coimbatore, Enangudi, George Town, Madras, Kuttalum, Kumbakonam, Madurai, Mayavaram, Namakkal, Pollachi, Salem, Tanjore, Thirumiyachur, Trichinopoly, Vellore, Vettaikaranpudur and Viralimalai.[8]

The modern women are no longer bound by false standards of modesty and reserve. Owing to the growth of Female Education, she no longer considers feminine etiquette to be one of total subordination and helpless dependence on man. She has the confidence, born of ability, to compete with others on an equal footing. To accelerate the process of the emancipation of women, the educated elite among women were engaged in a variety of public activities. Annie Besant, Muthulakshmi Reddi and Kamala were the pioneers in this regard. The Movement was geared to securing equal rights in inheritance, marriage, requirement of the consent of both parties for marriage and the right to share equal responsibilities along with men in offices as well as in domestic affairs.

The Dawn of the Twentieth Century marked the beginning of a new era in
the annals of the History of Education of Women in the Tamil Country. During
the British Period, the diffusion of Western and Non-Hindu Ideas created a stir in the Tamil Country. The British Administrative System was based on the 'Rule of Law' and the reforms of Bentinck and Dalhousie and no wonder the Missionaries questioned the unequal treatment of the various sections in Hinduism. Further, the reformist zeal encouraged Mrs. Annie Besant to organise the Theosophical Society at Adayar near Madras. The Society stood for the Emancipation of Women in the Tamil Country. This was followed by the establishment of 'The Women's Indian Association,' and 'The South Indian Women's Association' which stood for the abolition of social evils and thereby helped the elevation of the status of women in the Tamil Country. Besides, the birth of a prose literature in the Tamil Country in the Nineteenth and Twentieth Century's served as a powerful weapon of thought and expression. The writings of Bharathiyar

and Bharathidasan gave new impetus to fight for their rights.[42] The emergence of Social Reformers like Periyar E. V. Ramasamy Naicker and Thiru V.Kalyana Sundaram created an atmosphere, conducive to Social Reforms in the Tamil Country. [43] While these measures paved the way for social reforms in general and the Emancipation of Women in particular, it was the introduction of Western System of Education that had created the climate for these reforms.[44]

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INDUSTRIAL PSYCHOLOGY

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Introduction

It is a branch of psychology came in the existence in 1901. It's the 3/4th of all the branches of psychology, to understand the human problem in job area. It's the result of tremendous expansion of industries. It deals with the process of the people to adapt survive and flourish. It is a broad field to understand mental processes and behaviours. It's useful in selection of workers, development and management to take safety measures, are the scope of this branch. Resist the changes is the human tendency. Not to accept and maintain 'Status – quo' and change is hurdle to them. Learning has some characteristics:

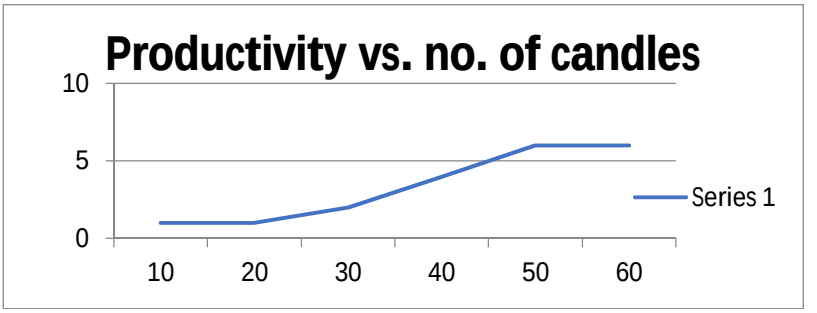
i. It changes behaviour if there is no change, there is no learning.
ii. Learning comes through experience.
iii. Change may last for some time.
iv. Thinking for other person, is also very important because it depends on how we are different from others.

Hawthorne Experiments

These are the series of experiments to investigate many of the dependent variables amongst the workers. The most significant result of this is, the fact that workers get affected with these factors outside the job to the greater extent those who are in job itself and organise into informal social groups.

Hawthorne Studies can be divided into five parts.

i. **Experiments on illumination:** In this experiment, workers in certain groups were tested for the productivity on the bases of light produces by different number of candles and finally the result was that the numbers of candles were changed to high production.



ii. **Relay assembly test room:** The initial purpose of this experiment was to exercise more direct control over the workers that could have influenced the performance by dividing people in small groups in separate room away from regular working force. It's simple and high repetitive. It requires an accurate rate of production. It has two parts.

a) Second relay assembly test room
b) Mica Splitting test room

In which the bases of wage payment remain at the same individual pace rate but changes in working condition are similar to test room experiments.

iii. **Mass interviewing programme:**
It's an interview process that is done for the improvement in supervision to improve moral. It's helpful for securing the information provided by employees.

iv. **Bank wiring observation room:**
This part of Hawthorne experiment is done to get more exact information about social groups within the company. It was obtained to get information from large number of employees.

v. **Personal counselling:**
All the four studies indicate lack of accomplishment, relationships of employees and importance of this work fifth study is an effort to bring this important area into focus. There were two objectives, first was non-authoritative and impartial to diagnose the problem of employees and teach them to work in supervision. The second was to improve the method of communication within the company.

Work Place

Environment and features of this affects it. The problem of high production and making to work more pleasant has been approached through the introduction of change in milieu.

There is a fundamental difference in this approach which in high in efficiency is attained as a result of time motion studies. Generally it's related with the size of work area other approaches are refine selection tech to high efficiency. There are many more factors responsible that can affect efficiency which are as follows:

i. **Music in industry:** Music during repetitive factory work results in a slight increase in production. There is a need amongst office workers. Employee may affects to get influence by the music to receive drastic positive, effects to success. Music broadcast by radio requires minimum investment but it has a disadvantage also. FM stations generally have less numbers for the industrial use.

ii. **Noise:** It is a distracter and interfering with efficiency in an experiment to determine the effects of noise for example, a typist become used to the clatter of the machine because it's a necessary part of its work where is a person sitting next to him gets irritated. Reports about noise tells us whatever is irritating is harmful. It may not be taken emotionally otherwise it may curtail the production and bring deafness in some situations.

iii. **Colour:**
Colours give a very important sensation in the mind of workers to work. It's an article which can remove your tiredness and increase production. We can receive greater scientific results with safety measures thorough colours in the factory. The evidence on the relation between colour in industry and increase the production is based upon data. It is most important factor.

iv. **Miscellaneous:**
Cafeteria, snack bar, library, soda fountain, sand witch and ice cream such things always create problem to management but it's for psychological relaxation for people.

v. **Light (Illumination):**
Artificial lighting can't match up with the day light because important parts of lighting which is considered is intensity, glare, location and combo of artificial and natural light.

Leadership

It is seen in all organisations. This is an essential group. Every employees or employer need a leader. Elective selection is totally dependent on management to assess and evaluate workers. Top management means big boss, middle management is boss, front management are supervisors. These three work on different level of duties.

Leadership Criteria:

Are you respected by everyone?
Are your rules are followed?
Do you look out for employees?

Do workers like you?

There are two approaches to study leadership:

i. **Trait approach:** In this we study about simple people having Quite Simple logics for success good leaders correspond good people only.
ii. **Behavioural approach:** This leadership has
We see enthusiasm among people they must have super intelligence, initiative power aggressiveness.

Types of Leadership

➔ **Imperial:** In this we talk of experience of individual. Generally they have:
i. Wide variety of examined group behaviour.
ii. Principles of leader behaviour.
iii. Tested theory of their investigation.

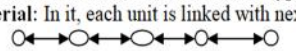
➔ **Humanistic:**
It's the II group in leadership theory. It talks about employees who have developed their modals in more inductive fashion. This theory is lacking infactual support, its difficult to evaluate workers on these theories.

Organisation Culture

Organisational psychology occupies itself with the study of organisational processes. It talks about development theories and its behaviour to improve any organisation. It is closed on one of its boundaries to human relation psychology. It's touched with experimentation psychology.
Organisation is group of worker who meet twice or thrice in a day. They have different mentality, taste, and working ability and so on.

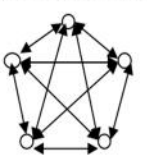
Organisational Structure:
Any organisation is linked in three different types of linkage system:

i. **Serial:** In it, each unit is linked with next unite with each side.



ii. **Radial:** In this, each unite is connected to central unit.

i. **Circular:** Each unit is linked to each other for betterment of productivity.



Exchange Theory

The essential element of this theory is to see the operation of organisation as the establishment of balance between workers and management.

Group Theory

Group theories are those which take the pts of you about human relation, co-operation, and friendliness in primary group it's critical to a successful organisation because management had to made aware of the importance of social aspects of work and its influence upon the success.

Value Theories

The conflict of value systems, because many theories tell us value theories are totally different from each every individual in any organisation, to determine the effectiveness and Stability of the organisation system.

Structural Theories

An organisation is not a machine and it is inappropriate to imply mechanistic theories on it.. Organisation should be taken as living organisms as they are dynamic, adaptive to change and highly responsive to the world around them.

Situational Theory

Many theories of organizational behaviour have taken the situation as the focal point for solving the conflict between individual at organizational goals. It may be some attempts to shape the tasks to fit the organization.

Conclusion

Industrial Psychology demands change in attitudes and outlooks of the employees. One importance of IP is to govern the employee's behaviour in workplace, school and colleges. Learning is very important in Psychology

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BUILDING AWE THROUGH THE SACRED MENSTRUATION: BUSTING THE MYTH OF MENSTRUATION BY UNRAVELLING THE MYTH OF CHENGANNUR MAHADEVA TEMPLE WHERE NATURE MEETS THE DIVINE

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Abstract

The unique aspect of the temples of India lies in the stories that they have to tell. Every temple can be called a storehouse of multitudes of myths and legends that are distinctive. These myths and legends not only evoke wonder but also compel the people to think. Chengannur Mahadeva Temple, located in the Alappuzha district of Kerala is a home to many exciting legends that break the existing stereotypes in the Hindu tradition. This temple also has a *Bhagavathi* temple that celebrates the menstruation of the Goddess Parvathy. Nature, myth and divinity combine together in this ritual where the idol is believed to menstruate and blood stains are spotted in the *udayada* of the Goddess. Instead of believing it a taboo, from the ancient times people celebrate this as a sacred event that is a symbol of fertility, marriage and birth. This festival is known by the name *thriputharattu.* Other than this, the temple houses several other interesting myths that amaze the listeners. The temple is a perfect example of worshipping the Female power of nature. This paper analyses the menstruation myth and festival that surrounds the Chengannur Mahadeva Temple. This paper also explains the other myths associated with this temple and the importance of nature that is brought out by the eco-narrative of the myths and legends that live through this temple

Key Words: Eco Narrative, Menstruation Festival, Sacred, Mythology, Landscape,Ecofeminism

Introduction

"Myth basically serves four functions. The first is the mystical function,... realizing what a wonder the universe is, and what a wonder you are, and experiencing awe before this mystery....The second is a cosmological dimension, the dimension with which science is concerned – showing you what shape the universe is, but showing it in such a way that the mystery again comes through.... The third function is the sociological one – supporting and validating a certain social order.... It is the sociological function of myth that has taken over in our world – and it is out of date.... But there is a fourth function of myth, and this is the one that I think everyone must try today to relate to – and that is the pedagogical function, of how to live a human lifetime under any circumstances" (Campbell,1 988). The different enchanting phenomena in nature that couldn't be explained at a time when science was non-existing and mythology and legends served this purpose. Oral tradition has paved way for the transfer of mythical stories in the form of folktales and legends that give prominence to human attributes (through gods and goddesses) and explores the relationship between man and nature through the technique of legend mapping. The primitive and indigenous

people have worshipped nature and its beings and considered them as divine or sacred. This results in the merging of nature and myths thus creating a plethora of sublime rituals and ceremonies that become the background of many cultures and traditions. India is one such country that houses multitudes of exotic rituals and ceremonies that evoke wonder and excitement to the whole world. This paper tries to unravel the so called taboo of menstruation in India by bringing into light the legends and ceremonies surrounding the Chengannur Temple that is known for its rare 'menstruation festival' of Goddess Parvathy. A lot of myths surround this temple out of which this paper focusses on the *Thripputhu* festival of Goddess Parvathy. This unique festival not only celebrates the menstruation of goddess Parvathy, but also unearths the menstruation wisdom by breaking the existing taboos and stereotypes surrounding menstruation. It also gives human attributes to the goddess by believing the goddess to be menstruating which is a natural phenomenon in the female body.

Unravelling the Myths and Legends of Chengannur Mahadeva Temple

Chengannur Sree Mahadevar and Sree Parvathy temple is located in Chengannur, Alappuzha district of Kerala, in the southern bank of river Pamba. It is believed that this temple was built by the great architect Perunthachan, the son of Rishi Vararuchi. According to the legend or *ithihasa*, all *devas*, *asuras*, sages etc assembled in Kailash for witnessing the sacred event of the marriage between Lord Shiva and Goddess Parvathy. This made all the weight of the world get accumulated in one side and this besca a matter of worry to the *Thrimurthi's* (Brahma, Vishnu and Shiva). And to bring balance to the world, they asked sage Agasthya to go to Shonadri (present day Chengannur) and meditate. Agasthya was reluctant to do so as he would miss the auspicious marriage but agreed to do so when Shiva promised to visit him in Shonadri along with Parvathy after the marriage.

After the marriage Lord Shiva and Parvathy came to Chengannur to meet Agasthya but during this time the Goddess came of age and her first menstruation started. Everyone was ecstatic as a woman's first menses was celebrated like her first wedding. The Goddess' thripputhu (menses) was celebrated like a festival with all the festivities and rituals. The temple was constructed after this as a reverence to this incident as the place was declared as an auspicious place. The idol of Lord Shiva was installed facing the east and Goddess Parvathy facing the west. On one occasion the head priest noticed a red stain in the udayada (inner skirt) of the Goddess and he took the cloth to his wife and the women of the house. The ladies inspected the cloth and confirmed that it was menstrual blood. The idol of the Goddess was shifted to another room where she was given all the needed devotion and care by the village women. On the fourth day, the idol will be taken to the Pamba river accompanied by aarattu (a sacred procession) by placing the idol on the back of an elephant and given a ritualistic bath in the river. Idol is bathed in oil, milk etc. After the bath, the Goddess is taken to the main temple and installed there again. It is believed that conducting the pooja with natural products and bathing the Goddess in the river water will wash away all the tiredness caused during the menstrual flow and thus refreshes the idol. Nature and beings of nature play an important role in all the rituals surrounding the thripputhu aarattu. Earlier blood stains were seen every month but now-a-days the Goddess bleeds only once in three or four months and it gives rise to the thripputhu aarattu.

At a time when menstruation is believed to be a taboo, this ritual and the people of this area believe that this is a very powerful event and praying to the Goddess during this time can cure diseases like infertility, irregular periods and can also solve marital discourses. They believe menstruation to be a life giving process and thus celebrate it. The udayada of the Goddess with the blood stain is considered as a very auspicious possession to own and thus people from far away places visit this place to buy this clothe. Once, a British resident named Mr Munro laughed at this ritual and stopped all grants for the ritual, as a result his wife started bleeding heavily and no doctors could make her alright. At last the village people advised him to pray to the Goddess and apologize. After offering the prayers, his wife was cured just like a miracle.

According to another myth, there was a small rock in the place of the temple and once a tribal women was sharpening her knife in that rock and suddenly she saw blood blowing from that rock. She was shocked and informed the people. The residents decided to construct a temple and treat the rock as sacred. Some believe that the place got it's name Shonadri from this incident. The next myth is centered around Lord Shiva and Sathi devi. Sathi once attended an Yajna conducted by her father Daksha. But her father insulted Shiva and this broke her. She immolated herself because of the sorrow and thus burnt herself. Shiva was heartbroken and started to do the thaandava (which had the power to destroy the world) carrying the body of his wife. Mahavishnu cut the body of Sathi into 108 pieces with his Sudarshana Chakra in order to stop the wrath of Lord Shiva and thus save the world from destruction. It is believed that the different parts of her body fell on different regions and the 108 regions came to be known as Shakthi Peeths. Shonadri was the place where the womb of the Goddess fell. The idol was first made in stone and then was remade in panchaloha (5 kinds of metals) to save the idol from a predicted fire.

Chengannur temple is not the only the temple in India with a menstruating Goddess idol. Kamakhya Temple in Guwahati is also known for the Kamakhya Devi who is believed to menstruate every year in the month of Ashaad (June). She is also called as the 'Bleeding Goddess' as the idol turns red every year. There is also another speciality with this temple as the sanctum sanctorum of this temple consists of the Female reproductive organ which is called the 'mythical womb' with the vagina of the Goddess. This is one of the Shakthi Peeths in the myth of Shiva and Sathi as it is believed that it is at this place that Sathi Devi's womb and vagina fell. The people of this place also celebrate the menstruation festival of the Goddess in all colour and splendor. They even celebrate it as the time for women and young girls to celebrate, wear new clothes etc.

Shonadri was selected for the Sacred meditation by rishi Agasthya to balance the world due to its natural landscape and due to its location in the banks of river Pampa. Shonadri itself means 'red mountain'. Nammalvar, the great poet has sung about this temple. What gives more prominence to this temple is that all the myths associated with this temple connects the Female Goddess with the elements of nature, thus building a bridge between women and nature which gives forward the theory of Ecofeminism. Even the natural elements like rock, milk, mountains, animals like elephant that appear

in the myths related to Chengannur temple defines an eco narratives that defines the mythical truth.

Conclusion

At a time when modernity has conquered culture, skylines has conquered nature and greed has conquered humanity, people go behind taboos that can even be the base of existence. When the thoughts of people are blurred by stereotypes, these myths and legends of the ancient times function as eye openers through several cultures and ceremonies that worship the importance of processes like menstruation. Even the myths related with this temple are related with the five elements of nature i.e. the panchabhootas. Water, fire, earth, wind and sky work as purifying factors in the rituals and stories thus defining the sacredness of nature. This legends are myths are not only stories but also convey the truth that menstruation itself is a life giving process which regenerates life and sustains humanity. It also throws light on the aspect of how nature and women coexist as one embracing the state of motherhood which needs to be celebrated and worshipped rather than bullied and hided. So it is best said that "The female form lends itself best to represent matter because both create life within themselves. The male form lends itself best to represent soul because both create life outside themselves" (Pattanaik,2008). Menstruation should not be treating as an impurity rather it should be celebrated as an event of fertility and life. Instead of isolating menstruating women from the mainstream they should be taken care of with all reverence during this time as they are in a state of regeneration. This paper thus opens the scope of further study of the ironical fact of restriction of women from entering sacred places even when this state of being they are going through can even be called sacred.

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A COMPARATIVE STUDY ON THE ATTITUDES OF B.Ed. STUDENT TEACHERS OF TWO B.Ed. COLLEGES IN IMPHAL WEST DISTRICT TOWARDS TEACHING PROFESSION

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Abstract
An attitude plays a great role in our life. The positive attitude is the prime factor for a successful life. So, the positive attitude of the teachers play a pivotal role in teaching-learning process, which will leads job satisfaction as well as effective teaching too. Teacher training being provided at teacher educational institutions will lead the fullest development of positive attitude among teacher Trainees of B.Ed. course. The trainees who are admitted to the course need positive attitude towards the course for maximum development of skills during the training. Thereby, those trained teachers will bring out the quality education as they are so serious of their profession. It is therefore, this study was conducted to find out the level of attitude among the admitted B.Ed. trainees whether all trainees are having positive attitude towards the course. The study also tried to compare the level of attitude among trainees to find out the college best college where trainees are more positive than other college. The study also tries to find out some of the suggestive measures to improve the level of attitude among the trainees for better quality education in the schools.

Key terms used: Attitudes, B.Ed. Student Teacher, Teaching Profession etc.

INTRODUCTION: Teaching is a complex activity. It is a process in which students are provided with a controlled environment for interaction with the purpose to promote a definite learning in them. Teaching involves a search for meaning in the world. It is a life project, a calling that is organizing Centre of all other activities. Teaching is past and future as well as present. It is background as well as foreground. It is depth as well as surface. Teaching is pain and humor, joy and anger and dreariness'. Teaching is world building. It is an architecture and design. It is purpose and moral enterprise. It is way of being in the world. Teaching breaks through the boundaries of the traditional job. And it is the process that define all life and teaching itself.

Teaching involves human nurturance, connectedness, warmth and love. (Hargreaves, 1994). The word "**Attitude''** is defined within the framework of social psychology as subjective or mental preparation for action. It is outward and visible postures and human beliefs. Attitudes determine what if individual will see, hear, think

and do. They rooted in experience and do not become automatic, routine conduct. As defined by Allport (1935), "Attitude is a mental or neural state of readiness, organized through experience, exerting a directive or dynamic influence upon the individuals response to all objects and situation with which it is related". An attitude towards teaching profession is an emotionalized tendency, organized through teaching experience to react positively towards teaching. It is a learned emotional response, set for or against teaching. Individuals will have a positive attitudes towards those objects which enable them to achieve the values held and form negative attitudes towards object which hinder the achievement of values.

REVIEW OF RELATED LITERARTURES:

(1) ROY (1991) studied the relationship between teacher attitude and teaching efficiency. **Objectives:** i) to know attitudes of teachers towards teaching profession teaching at different level. ii) To check the effect of teachers towards teaching profession. **Main finding: (**i) There was a positive relationship between them. (2) **Cornelious (2000)** conducted a study on a study of teacher effectiveness in relation to attitude towards teaching profession. **Findings:** i) There was a significant positive relationship between effectiveness and their attitudes towards teaching profession. ii) There was close correlation between male teacher effectiveness and their attitude towards teaching profession. (3) **Rao (2008)** studied the development and application of a scale for measuring attitudes towards the new pattern and education and empirical validation of its psychometric properties. **Main findings:** i) There was a significant gender difference in the attitude towards teaching science ii) female general, were significantly more positive than the males in their attitudes iii) there was a significant living area difference in the attitudes scores. (4) **Maurya (2011)** in a study of the relation between teachers' attitudes and teacher efficiency of **university** and pre-university lectures. **Objectives:** i) To study the attitudes and teaching efficiency ii) To see the sex differences in teaching efficiency. **Main findings of the study:** i) External surroundings contributed a great deal in formulating teaching attitude. ii) Frequent changes in the curriculum adversely affected teaching efficiency. iii) Attitude and academic achievement were not significantly related and (iv) sex difference existed both in teaching proficiency and adjusted. (5) **Marcus (2016)** ''The attitude of teachers towards creative learning and teaching" Objectives**:** to study the attitudes of teachers of higher secondary stages towards teaching. ii) to compare the attitudes of teacher, up to the age of 30yrs and other 30 yrs. of higher secondary stage towards teaching. **Findings:** I) there was no significant difference in the attitude of teachers of higher secondary stages towards teaching profession. (6) **Joan and Pilley (2000)** study on bureaucratism of college teachers and their attitude towards teaching profession. **Findings:** In this study, it was represented that, the age and experience of college teachers appear to have definite positive relationship with their attitudes towards the teaching profession; as age and experience increase, their attitudes towards teaching profession grew more favorable, the teachers who had developed sound attitudes towards the teaching profession were relatively more traditional and impersonal. (7) **Reddy (2005)** studied the attitudes of student teachers and success of student teachers, and reported that attitude of teachers do not significantly influence the success of

student teachers. (8) **Birendra Singh (1999)** a study of the attitudes of teachers of Assam university towards higher education. (9) **Kumar (1995)** in a study found that there is significant difference in the attitude of male and female teacher trainees towards teaching profession. (10) **Sucheta (2014)** Effect of teacher education programmed on the attitude of teachers towards teaching profession. (11) **Nirmala (2017)** studied attitude of married lady teachers of Mizoram University towards the teaching profession. (12) **Ramakrishna (1980)** revealed through his study, that women teachers have a significant and more favorable attitude towards teaching than men teachers . (13) **Bhandarkar (1980)** in a study on polytechnic teachers attitude towards teaching profession and its correlates, found that attitude towards teaching profession is not significantly related to the qualification of the teachers . (14) **Saraswat of Agra University in (2009)** studied on attitudes of trained high school teachers of Aligarh towards their professional training and the student perception of their teachers. (15) **Mishra (2015)** A study of the attitudes of teachers working in Government –Aided conventional Sanskrit vidyalayas of Varanasi towards teaching profession. (16) **Goyal (2000)** A study of the relationship among attitudes, job satisfaction, adjustment and professional interests of teacher education in India. **Findings:** There was no significant difference in the attitudes and professional interest of different categories based on sex, age, qualification, and experience. (17) **Singh Ajit (2008)** studied on "secondary school teacher's attitudes towards teaching in relation on their classroom behavior". **Finding:** i) coefficients of correlation range from 0.8 to 0.13. None of the correlation coefficient is significant. Thus shows that teachers' attitude towards teaching and their teaching behavior are not related. ii) There is no significant relationship between teachers' attitude towards teaching and the indirectness of their teaching verbal behavior. (18) **Maurya (2009)** "A study of the relation between teacher's attitude and teacher efficiency of university and pre- university lectures'' **Main findings of the study**: i) External surrounding contributed a great deal in formulating teaching attitude. ii) Frequent changes in the curriculum adversely affected teaching efficiency. iii) Attitudes and academic achievement were not significantly related and iv) sex differences existed both in teaching proficiency and adjustment.

CONCLUSION: It can be concluded that the topic of the study is the new area of the study as no one has conducted the same study before as the proofs are above.

JUSTIFICATION OF THE STUDY: With the enrolment of the right to education (RTE) act, 2009, from April 1, 2010, on the one hand and implementation of the Sarva Shiksha Abhiyan (SSA) on the other, enrolments in primary education have been increasing considerably, as a result, huge number of students will be looking for enrolment in the secondary education sector. To meet the challenge of "number, quality and equity'', large scales input in terms of teachers and other infrastructural facilities will be required. Considering this fact, the government of India launched the Rashtriya Madhyamik Shiksha Abhiyan (RMSA) in 2007 for universalization of access to an improvement of quality at the secondary and higher secondary stage.

To effectively implement the programmed for Universalization of secondary education, we need inter alia, competent teachers; we need to select the right type of teachers who have positive attitudes and desirable teacher like qualities. Teacher

training institutions have initiated "half – heartedly" some schemes for stirring and stimulating the student – teachers who enter their portals for receiving professional training. A teacher's attitude not only affects his behavior in the classroom but also influence the behavior of his students. Hence the availability for the right type of teachers having positive attitudes towards their profession is highly called for. This will make learning more effective and productive. In the present study, an attempt is being made to find out the extend of attitudes of student teacher towards teaching profession.

The findings of the study that would be emerging from this study will help us to understand the attitudes of teacher trainees thereby enabling us to inculcate favorable attitudes in the student teacher by changing the organizational climate of teacher training institution and also by enriching the social emotional climate of their classroom teaching.

STATEMENT OF THE PROBLEM: "A Comparative Study On The Attitudes Of B.Ed. Student Teacher Of Two B.Ed. Colleges In Imphal West District Towards Teaching Profession".

DEFINITION OF KEY WORDS USED:

a) **Attitudes:** In psychology, attitudes are a psychological construct, a mental and emotional entity that inheres in, or characterize a person. They are complex and an acquire state through experiences. It is an individual predisposed state of mind regarding a value and it is precipitated through a responsive expression towards a person, place, thing, or event (the attitude object) which in turn influences the individual thoughts and action.

b) **B.Ed.:** A bachelor of education (B.Ed.) is a graduate professional degree which prepares students for work as a teacher in the schools, through in some countries additional work much be done in order for the student to be fully qualified to teach.

c) **Student Teacher:** A student who is studying to be a teacher and who, as part of the training, observes classroom instruction or does closely supervised teaching in an elementary or secondary school.

d) **Teaching Profession:** The act of person who teaches the profession of a teacher.

e) RKSDCE: Raj Kumari Sanatombi Devi College Of Teachers' Education.

f) DMCTE: Dhanamanjuri College Of Teacher Education.

Objectives of the study:

1. To find out the overall level teaching attitudes of B.Ed. student teachers of DMCTE and RKSDCE towards teaching profession.
2. To compare the attitudes of male and female B.Ed. student teachers of DMCTE and RKSDCE towards teaching profession.
3. To compare the teaching attitudes of arts and science student teacher of DMCTE and RKSDCE towards teaching profession.
4. To compare the overall attitudes of DMCTE and RKSDCE towards teaching profession.

Hypothesis of the study:

1. There is no significant overall level of teaching attitudes of B.Ed. Student teachers of DMCTE and RKSDCE towards teaching profession.
2. There is no significant difference between the attitudes of male and female B.Ed. student teachers of DMCTE and RKSDCE towards teaching profession.
3. There is no significant difference between the attitudes of arts and science student teachers of DMCTE and RKSDCE towards teaching profession.
4. There is no significant difference between the overall attitudes of DMCTE and RKSDCE towards teaching profession.

Delimitation of the study: The study was delimited to the attitudes of Pre-Service and In-Service student teachers of DMCTE and RKSDCE towards teaching profession during the session of 2019 - 2020.

METHODOLOGY: The descriptive survey method was employed in the proposed study. P**opulation:** All the B.Ed. student teachers of D.M college of Teacher Education,Imphal and R.K Sanatombi Devi College of Education Imphal constituted the population of the present study. S**ample:** For the present study, the investigator used stratified random sampling techniques to choose the sample of the study. Distribution of the sample of the study is shown below:

Table No:1: Showing The Distribution Of The Sample:

D. M. College Of Teacher Education, Imphal				R.K. Sanatombi College Of Teacher Education				Total
DMCTE-40				RKSDCE-40				80
Male-20		Female-20		Male-20		Female-20		
Arts 10	Science 10	Arts 10	Science 10	Arts 10	Science 10	Arts 10	Science 10	

Tools Used: For the present study the investigator constructed a self-developed questionnaire for the purpose of collecting the views of B.Ed. student teachers of DMCTE and RKSDCE towards the teaching profession. This questionnaire consisted of 25 questions relating to identify the professional attitudes of the student teachers.

The questionnaire contained 25 items under the 3 parameters of teaching effectiveness as per NCTE norms namely:

1. **Competency.**
2. **Commitment and**
3. **Performance.**

The dependent variables during the data collection were:

1. Gender (male / female) student teachers of DMCTE and RKSDCE
2. Discipline in which they study (arts/ science)

Time duration for data collection: the duration of 30 minutes was given to all the student teachers of the two colleges in order to choose the right answer however most of the trainees were responded within less than 30 minutes.

Scoring Key: The scoring key of the questionnaire provided to the student teachers of the two colleges was in the form of 2 points scale (yes/no) under Thurnstone scale.

Statistical Techniques: The collected data was put in tabular form to make the process analysis easier. For the analysis and interpretation, the following statistical techniques were used:

1. Percentage.
2. T – Ratio/ T- test and
3. Graphical representation and interpretation.

THE ANALYSIS AND INTERPRETATION OF THE RESULT IS PRESENTED IN FOUR SECTIONS:

OBJECTIVE -1: To Find Out The Overall Teaching Attitudes Of B.Ed. Trainees Of DMCTE And RKSDCE Towards Teaching Profession.

SL. NO.	Q.NO.	RIGHT RESPONSE	%	WRONG RESPONSE	%
(a) COMPITENCY					
1.	1.	79	98.75	01	01.25
2.	2.	80	100.00	00	0/000
3.	3.	75	93.75	05	06.25
4.	4.	74	92.5	06	07.50
5.	5.	79	98.75	01	01.25
6.	6.	80	100.00	00	00.00
7.	7.	80	100.00	00	0.000
8.	8.	78	97.50	02	02.50
9.	9.	80	100.00	00	00.00
10.	10.	80	100.00	00	00.00
11.	11.	78	97.50	02	02.50
12.	12.	62	77.50	18	22.50
13.	13.	76	95.00	04	05.00
14.	14.	31	38.75	49	61.25

(b) COMMITMENT					
15.	15.	79	98.75	01	01.25
16.	16.	80	100.00	00	00.00
17.	17.	80	100.00	00	00.00
18.	18.	80	100.00	00	00.00
19.	19.	80	100.00	00	00.00
20.	20.	80	100.00	00	00.00
(c) PERFORMAMNCE					
21.	21.	80	100.00	00	00.00
22.	22.	80	100.00	00	00.00
23.	23.	80	100.00	00	00.00
24.	24.	80	100.00	00	00.00
25.	25.	80	100.00	00	00.00
OVERALL		**76.44**	**95.55%**	**03.56**	**04.45%**

Table No. 2: Showing the Overall Level of Attitudes of B.Ed. Trainees Of Two Colleges

OVERALL CONCLUSION: It can be concluded that the overall level of teaching attitude of B.Ed. trainees of two colleges comes at 76.44 (95.55%), which is very high as the overall average in term of teaching attitude of B.Ed. trainees towards teaching profession. It is therefore, the **first hypothesis** constructed for testing "There **is no significant overall level of attitudes of all student teachers of two colleges"** is

rejected as the result is so high at 95.55%. However, the lowest level has found in the parameter of competency as compare to others aspects of teaching attitude.

OBJECTIVE- 2: To compare the attitudes of male and female student teachers of DMCTE and RKSDCE.

Table No: 3: To Compare The Attitudes Of Male And Female Student Teachers Of DMCTE And RKSDC:

Sl. No.	N	Sex	Mean	SD	SED	T- test	df
1	40	Male	23.67	0.78	1.98	03.56	78
2	40	Female	22.77	1.40			

@ Remark – significant

INTERPRETATION: It can be observed from the above table No: 2 that the level of teaching attitudes of B. Ed trainees of two colleges between male and female are found to have mean score of 23.67 and 22.77 with standard deviation of 0.78 and 1.40. The ratio of the two mean score comes out to be with standard error of 1.98 which is greater than the level of significance at 0.01. Therefore the second hypothesis of the study "There is no significant difference between the level of the attitudes of male and female" trainees of the two B. Ed colleges is rejected as there is difference between the level of teaching attitudes found between male and female student teachers of these colleges. The level of teaching attitudes of male and female are found at the average of 23.67 (94.68%) and 22.77 (91.08%).

OBJECTIVE-3 To compare and attitudes of arts and science student teachers of DMCTE and RKSDCE towards teaching profession.

Table No: 4: Showing the comparison of teaching attitudes of arts and science student teachers of DMCTE and RKSDC towards teaching profession.

Sl. No.	N	Subject	Mean	SD	SED	T-test	df
1	40	Science	23.31	1.19	0.24	0.69	78
2	40	Arts	23.12	1.24			

@Remark: Insignificant

INTERPRETATION: It can be observed from the above table No: 3 that the level of teaching attitudes of science and Arts student teachers of DMCTE and RKSDC are found to have mean score of 23.31 and 23.12 with standard deviation of 01.19 and 01.24.The ratio of the two mean scores comes out to be with standard error of 0.24, which is greater than the level of significance at 0.01. Therefore the 3rd hypothesis of the

study **"There is no significant difference between the attitudes of science and Arts student teachers of DMCTE and RKSDCE towards teaching profession" is accepted** as there is no difference between the level of teaching attitudes found between science and arts student teachers of the two B.Ed. colleges.
In addition, the level of teaching attitudes of science and arts are found at the average of 23.31(93.24%) and 23.12(92.48%), which are very high teaching attitude.

OBJECTIVE-4 : To compare the overall attitude of DMCTE and RKSDC towards teaching profession.

Table No. 5: Showing the comparison of teaching attitudes of student teachers of DMCTE and RKSDC towards teaching profession.

SL.NO.	N	College	Mean	SD	SED	T-test	df
1	40	RKSDCE	23.50	0.78	1.98	1.69	78
2	40	DMCTE	23.05	1.47			

@Remark: Insignificant

INTERPRETATION: It can be observed from the above table that the level of teaching attitudes of student teachers of DMCTE and RKSDCE are found to have mean score of 23.50 and 23.05with standard deviation of 0.78 and 1.47. The ratio of the two scores comes out to be with the standard error of 1.98 which is greater than the level of significance at 0.01. Therefore the **fourth hypothesis** of the study **"There is no significant difference between the overall level of teaching attitudes towards teaching profession'' of DMCTE and RKSDC is accepted** as there is no difference between the level of teaching found between the trainees of the two B.Ed. colleges. The level of teaching attitudes of DMCTE and RKSDC are found at the average of 23.5(94%) and 23.05 (92.2%).

MAIN FINDING OF THE STUDY:

1. It can be concluded that the overall level of teaching attitude of B.Ed. trainees of two colleges comes at 76.44 (95.55%) which is very high. It is therefore, the **first hypothesis** constructed for testing "There is no significant overall level of attitudes of all student teachers of two colleges" is rejected as the result is so high at 95.55%. However, the lowest level has found in the parameter of competency as compare to others aspects of teaching attitude.

2. The **second hypothesis** of the study "There is no significant difference between the attitudes of male and female" trainees of the two B. Ed colleges is rejected as there is difference between the level of teaching attitudes found between male and female student teachers of these colleges. The level of teaching attitudes of male and female are found at the average of 23.67 (94.68%) and 22.77 (91.08%).

3. The **3rd hypothesis** of the study "There is no significant difference between the attitudes of science and Arts student teachers of DMCTE and RKSDCE towards

teaching profession" is accepted as there is no difference between the level of teaching attitudes found between science and arts student teachers of the two B.Ed. colleges.

4. The **fourth hypothesis** of the study "There is no significant difference between the overall level of teaching attitudes towards teaching profession'' of DMCTE and RKSDCE is accepted as there is no difference between the level of teaching found between the trainees of the two B.Ed. colleges.

REMEDIAL MEASURE SUBJECT TO THE HYPOTHESIS OF THE STUDY:

1. In regards to first hypothesis of the study, that "There **is no significant overall level of attitudes of all student teachers of two colleges"** is rejected as the result is so high at 95.55%. However, the lowest level has found in the **parameter of competency** as compare to others aspects of teaching attitude. More improvement is required in this regards.

2. In connection with the **2nd hypothesis** of the study, it can be suggested that both male and female student teachers of the two colleges need to improve the level of teaching attitude towards teaching profession as average level of teaching attitude has found out at 23.67 (94.68%) and 22.77 (91.08%) respectively.

3. As far as the **3rd hypothesis** of the study the attitude of both science and arts student teachers of two colleges have a high positive attitude towards teaching profession at the percentage of more than 92%. But it also suggested that teaching attitudes of the student teachers of the two colleges need to improve more.

4. In relation to **4th hypothesis** of the study it can be suggested that teaching attitudes of student teachers of the two colleges need improvement. Because the average teaching attitude level of the two colleges came out only 92% of the total score.

REMEDIAL MEASURES FOR OVER ALL IMPROVEMENT OF TEACHING ATITUDE OF TEACHERS TRAINEES OF B.ED COLLEGE:

Attitudes of student teachers towards teaching profession are an area of research concerned with the relationship between the teacher's performance and student's achievement i.e. if the teachers possess positive attitudes towards teaching profession and having a high teaching skill then he or she will give her best practice and strategies to meet the challenging demands of his career, which involves imparting knowledge and developing essential skills in the students. The present educational scenario of the new millennium has become prone to stressing more on quality than on quantity whether it is teaching or research or evaluation or management in all fields of life. The quality of education depends to a great extent on the quality of the teacher; unless we bring quality in teacher we cannot expect quality in education.

Hence attitudes of teachers towards teaching profession can do an effective work. Positive attitudes towards teaching profession can enable the teacher to perform their

normal duty and social duty in a competent way. They can work for the welfare of the students with dedication and devotion. It a necessity for different section of teachers may be at school, college and universities. However the attainment of quality will be a mirage without adequate knowledge of the attitudes of teachers towards teaching profession who will disperse the knowledge.

This study brought out to the forefront of all student teachers commitment, satisfaction, and professional self- esteem; perceive status and interest to stay in teaching profession in DMCTE and RKSDCE. From the present study and their findings it had been concluded that student teacher generally possess positive attitude towards teaching profession but need to improve in competency level as it found low in competency of the student teachers.

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AN EVOLUTION FROM FRAILTY TO FORTITUDE: MAN'S SUBTLE WAR WITH HIS OWN FRAIL NATURE AS SEEN IN MALAMUD'S 'THE ASSISTANT'

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Abstract

Malamud, though a writer who produced serious novels, he is regarded as the most renowned Jewish-American writer, who had his word too on the effects of the ugly truth of the historical depressing movements of his society. In his novel 'The Assistant', he did not fail to bring his often repeated element of his characters search towards something better and the transcendence of their characters too. The main character is portrayed by Malamud with bare truth of how frail and flimsy his character is, who is often is driven by uncontrollable carnal desires. But the character is also described in a way wherein he gains sympathy from the side of the readers, when he is shown to have a deep innate desire to win his battle against his frail character. Towards the end he is shown as evolved to the one who is full of Fortitude.

Keywords: Anti-Semitism, Jewish Literature, Malamud, The Assistant, Transcendence.

The most acclaimed Jewish-American author, Bernard Malamud, is viewed as one of the most conspicuous writer, who can be classified as well known personas in the Jewish American writing. This scholarly sort of literature has birthed from the recorded development in the history that began in the year 1930s. This sort of composing is outstanding for its change of sad and comic components. Brooklyn conceived writer, paid attention to up composing when he began to catch wind of the revulsions of the Hitler drove Holocaust amidst World War II. He likewise began to peruse with extraordinary intrigue the Jewish convention and history. Practically the entirety of his works can be said tinged with the impacts left by those nearby readings of the aforementioned points.

Aside from various books, he additionally gave his hand a shot composition of short stories as well. He likewise packs up surprisingly numerous honours during his profession, comprehensive of, the most acclaimed Pulitzer prize, Gold Medal of the American Academy and Institute of Arts and Letters, and two or three National Book Awards. Also, as in the standard way, Malamud's fiction consistently implores a tender affirmation of the confinements and guarantees of human life that can help associate the complex alienations inside and in the midst of men.

Malamud's fiction is typically sorted out around moral issues and emergencies of development. He consolidates authenticity and imagery, just as disaster and satire, regularly with the assistance of legendary and model underpinnings. He utilizes dream that is once in a while extraordinary however which all the more frequently, as in The Assistant, gives practical happenings a nature of enchantment and custom.

From his Jewish foundation, Malamud determines a harsh diversion that regularly shows up in the self-joke of his characters yet it is additionally sympathetic to oneself as well as other people. His merciful beautiful reasonableness mixes with a feeling of beauty accomplished through torment. Malamud has announced that "All men are Jews," without a doubt an analogy for the comprehensiveness of estrangement, enduring, and the ethical impulse for men to make the absolute best of their lives inside the constraints and ambiguities of human presence. This ethical impulse is a strict assignment in that it requests an equivalent work for the salvation of oneself as well as other people; to be sure, one is inconceivable without the other. Malamud, nonetheless, has once in a while made explicit Jewish social settings, more often than not liking to look at the strains of Jews uncontrolled in gentile environment.

In his second novel, ‘The Assistant’, Malamud came back to the avenues of his childhood and, as though roused by the need to determine an extreme good essentialness from sorts of enduring he once saw, he shows us a youngster's effective commencement to the requests and cutoff points of life under abusive conditions.

Malamud utilizes ‘The Assistant’ to address a portion of the themes from ‘The Natural’ yet sets the novel in a migrant setting with solid Jewish primary characters. The tale figures out how to summon the

convention of Yiddish legends while keeping up Malamud's preparation in old-style writing and theory. The fundamental character of the novel, Morris Bober, for instance, can be deciphered from the two customs. A few pundits have indicated Morris Bober being an adaptation of the schemiel, a conventional model from Yiddish old stories who goes about as an amusing saint, utilizing light amusingness and incongruity to mellow a generally brutal world. Simultaneously, different pundits have recommended Morris Bober as the exemplification of the existential "I-THOU" reasoning portrayed by Bober's nearby namesake, Martin Buber. Both of these elucidations appear to be fitting and they show that Malamud's tale mirrors his ethnic familial foundation, while additionally keeping up the scholarly convention in which he was prepared. Malamud consistently protested being known as a "Jewish writer," since he has discovered the term excessively restricting. Malamud's primary reason as an essayist, as he clarifies, was "to shield human progress from obliterating itself". All things considered, he worked for humanism—and against scepticism".

The Assistant recounts to the tale of a foreigner food merchant, Morris Bober, who lives and works in Brooklyn, New York. Bober emigrated from Russia in his adolescent years and met his significant other Ida in New York. Their basic food item as of late has fallen on tough occasions because another store has opened over the road and is taking their clients. To remain above water, the Bobers additionally depend upon the wages of their little girl, Helen who fills in as a secretary.

On the opening day of the novel, two men burglarize Morris' basic food item and thump him oblivious with a hit to the head. Following his damage, a man named Frank Alpine lands in the area. Forthcoming has originated from a harsh life in the West to begin once more. At the point when Morris re-opens the store, Frank shows up every morning to assist him with dragging in the overwhelming milk containers. In the long run, Frank inquires as to whether Morris would let Frank work for nothing so Frank could gain proficiency with the exchange. Morris says no and Frank vanishes. Not long after Morris sees that a quart of milk and two rolls are taken from his conveyances every morning. Following seven days, Morris cautions the police since he can't discover the guilty party. On the following day, Morris discovers Frank Alpine resting in his basement. Plain confesses to taking the milk and

bread out of craving. Morris feeds Frank and gives him a chance to rest in the basic food item for the evening. The following morning, Morris slips while hauling in the milk and goes out. Straight to the point salvages him at that point puts on the food merchant's cover and starts working in the store.

During the two weeks that Morris recoups, Frank figures out how to acquire substantially more cash than Morris had done. At the point when Morris returns, Frank moves upstairs to a little room off a condo that an Italian couple, the Fusos, lease. Since business is so fruitful, Morris, in the long run, needs to pay Frank. Straight to the point feels remorseful about being paid in light of the fact that obscure to the food merchant, Frank has been taking cash. Moreover, it was he and Ward Minogue, a kid whose father is a nearby analyst, who had ransacked the staple.

Helen as of late lost her virginity to Nat Pearl a neighbourhood Jewish kid whose guardians possess a sweet store and who is going to Law School, yet she disregarded him in the wake of discovering that he just needed sex. The other nearby Jewish kid in the city, Louis Karp, recommends that Helen wed him, yet she isn't intrigued. Candid courts Helen by meeting her at the library, which she visits two times every week. In the end, they start getting to know one another and even kiss. At the point when Frank recommends that they contact more, Helen reveals to him that she can't engage in sexual relations with somebody except if she is certain that she adores him.

Morris Bober appreciates working with Frank and the two men recount stories to one another during the day. At some point, Morris begins to associate Frank with taking since incomes don't rise to what Morris imagines that they ought to be. He starts watching Frank intently. Blunt, simultaneously, is overwhelmed by his feeling of remorse and chooses to reimburse all the cash he has taken. He puts six dollars back in the register one day, yet when he understands that he will require some cash for that night, he takes a dollar back. Morris gets him and is shattered. All things considered, he requests Frank to leave.

That night, Helen goes to meet Frank late in the recreation centre. She has concluded that she cherishes him and will have intercourse with him. At the point when she gets to the recreation centre, an alcoholic Ward Minogue, whom she knows from grade school, attempts to assault

her. Straight to the point shows up and protects her, however, continues to assault her himself.

The next day, Morris Bober nods off in his loft with the radiator dim, flooding his rooms with gas and practically killing himself. Blunt and Nick Fuso spare him. Morris contracts pneumonia and needs to go to the medical clinic. Candid keeps the store open for the weeks when Morris is wiped out. Business is horrendous in light of the fact that two Norwegians have quite recently revived the contending basic food item and every one of the clients have gone there. Straight to the point gives the majority of his own reserve funds to the basic food item and works throughout the night at an alternate activity to keep it above water. In any case, when Morris comes back to the shop he makes Frank leave. Morris himself at that point attempts to spare the business by securing another position, however, he can't. A baffling man seems one evening offering to torch the store with the goal that Morris can gather the protection cash, yet Morris turns him down. Later Morris attempts to light such a fire himself, yet almost consumes himself to death before Frank shows up and safeguards him. Morris again requests Frank out.

One night, Ward Minogue, who has been determined to have diabetes and who is acting frantically, sneaks into the Karp's alcohol store through a crushed spirit window. In the wake of getting alcoholic, Ward unintentionally sets the store ablaze. Karp's store and building are destroyed. The following day, Karp, who has protection, offers to purchase Morris' store and staple so he can revive. Morris feels glad and goes out to scoop snow for the people on foot, despite the fact that he neglects to wear his jacket. Soon thereafter, he falls wiped out and bites the dust three days after the fact from pneumonia.

After Morris' passing, Frank Alpine begins running the store. He works throughout the night at an alternate activity and has a go at everything to make the store work, yet circumstances are difficult. In any case, he concludes that he needs to pay for Helen to go to school. Toward the finish of the book, Helen has turned out to be friendlier to Frank and appears to be prepared to acknowledge his idea of educational cost. Straight to the point he has changed absolutely ending up totally legit and particularly like Morris Bober, whose store and ways of thinking he presently grasps. In his last demonstration, Frank Alpine goes to the

medical clinic, has himself circumcised and after Passover turns into a Jew.

All through the novel it is seen how frail the characteristic built up of the main character Frank is portrayed by the Novelist. When he is frail, he struggles to the core to reframe his moral and ethical standard to that which is acceptable to the society in which he lives in. Despite the fact that he has stolen from the grocery of Bober, only out of poverty and hunger, he is viewed as an example of the every other normal Jack or John of the public. When the weak internal framework of the people is viewed with speculative eyes then all might appear loose and immoral but with a humanistic eye it would be a pathetic view.

Whatever is the stories' woven pattern, the way the character transcends from a frail character to the one which is remade with fortitude and moral strength. Frank's change in the behavioural patterns towards the end shows how he paves his own ways towards a one which is straight in the moral perception. It is also noted that when he took up the responsibility of the store itself after the demise of the then owner, it made him to change his entire standard of his living itself. He even started to take up his master as his role model and even went in to the extreme of becoming a proper Jew by undergoing Circumcision. This change can be viewed as a pattern created in his life that puts everything in an order of the life which was always battered by his frail carnal nature.

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GENETIC VARIABILITY IN YIELD AND YIELD RELATED TRAITS IN SOME MAIZE (Zea mays L.) GENOTYPES IN EASTERN HARARGE, ETHIOPIA

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ABSTRACT

Twenty five maize genotypes were evaluated in randomized complete block design for genetic variability and association between agronomic traits at Haramaya, HU campus. Data were collected on 20 quantitative traits. The analysis of variance showed that the mean squares due to genotype were highly significant ($p<0.01$) for all trait studied, which indicates the existence of sufficient genetic variability and the potential for selection and improvement for the traits. The high phenotypic and genotypic coefficients of variations were observed for PHT, EHT, KT, AGM/ha and GY/ha. Also the difference between genotypic and phenotypic coefficients of variation were low in the traits for days to75% maturity, leaf width, ear diameter, number of rows per ear and harvest index indicating less environmental influence on these traits. High heritability estimates were obtained from days to75% maturity, days to silking, plant height, leaf width, number of nodes per plant, 1000-kernels weight, kernels texture, above ground biomass, grain yield per hectare and internodes length. These traits, therefore, may respond positively due to selection. Estimates of genetic advances as percent of mean at 5% selection intensity ranged from 3.6% for number of plant at harvest to 76.4% for above ground biomass. Genotypic correlation coefficients were found to be higher in magnitude than that of phenotypic correlation coefficients, which clearly indicated the presence of inherent association among various traits. At phenotypic level days to silking, days to maturity, plant height, ear height, number of ears at harvest, internodes length, ear length, days to anthesis, leaf width and number of nodes per plant was observed to have positive and highly significant ($P<0.01$) correlation with grain yield per hectare and negative and highly

significant (P<0.01) correlation with harvest index. However, low and positive phenotypic association were observed between number of ears at harvest and plant height, number of nodes per plant , days to maturity, days to silking and days to anthesis. Path coefficient analysis at phenotypic level based on grain yield as dependent variable revealed that days to anthesis, days to maturity, ear height, leaf width, number of nodes per plant, number of ears at harvest, above ground biomass and harvest index showed positive direct effect. The genotypic path analysis also indicated that above ground biomass and harvest index showed positive and significant correlation, therefore, these traits are more important than other traits for the genetic improvement of maize for yield.

1. INTRODUCTION

The center of origin of maize is the Mesoamerican region probably in the Mexican highlands, from where it spread to the rest of the world (Paliwal, 2000 and Farnham, 2003). Archaeological records and phylogenetic analysis suggest that domestication began at least 6,000 years ago (Piperno and Flannery, 2001; Matsuuka, 2002). Maize spread around the world particularly to the temperate zones after European discovery of the Americas in the 15th century, (Paliwal, 2000 and Farnham, 2003).

Maize is one of the most important crops in the world. It is used as a human food, livestock feed, for the different alcoholic and none alcohol drinks production, building material, and as fuel. It is also used to produce medicinal products such as glucose as well as an ornamental plant (Bekric and Radosavljevic, 2008).

Maize was introduced to Ethiopia by the Portuguese in the 16th or 17th century (Haffnagel, 1961). Since its introduction, it has gained importance as a food and feed crop.

Maize growing areas in Ethiopia are broadly classified into four ecological zones based on altitude and annual rainfall. These are the high altitude moist zone, which receive 1200 to 2000mm annual rainfall with an altitude of 1700 to 2400 meters above sea level (m.a.s.l), the mid-altitude moist zone (1200-2000 mm annual rainfall with an altitude of 1000 to 1700 m.a.s.l), the low–altitude moist zone with less than 1000

m.a.s.l and 1200 -1500 mm annual rainfall), and the moisture stress zone with 500 to 1800 m.a.s.l and less than 800 mm annual rainfall. Currently, it is a major crop in Ethiopia in terms of production, consumption and income generation for human beings. The total annual production and productivity exceed all other cereal crops, though it is surpassed by teff in area coverage (EARO, 2000).

Maize breeding in Ethiopia has been ongoing since the 1950's and has passed through three distinctive stages of research and development (CIMMYT, 1998). These are from 1952 to 1980, the main activities were the introduction and evaluation of maize materials from different part of the world for adaptation to local condition, from 1980 to 1990, the work was focused on evaluation of inbred lines and development of hybrid and open-pollinated varieties, and from 1990 to the present, the main activities were (a) extensive inbreeding and hybridization, (b) development of early maturing or drought tolerant cultivars, and (c) collection and improving of maize with adaptation to highland agro ecologies. As a result various improved hybrids and open-pollinated varieties were released for large-scale production, especially for mid-altitude zones. The high land maize breeding program was started in 1998 in collaboration with the international maize and wheat improvement center (CIMMYT, 1998).

The main goal of all maize breeding programs is to obtain new open pollinated varieties (OPVs), inbred lines and from them hybrids and synthetics that will outperform the existing cultivars with respect to a number of traits. In working toward this goal attention needs to be paid to grain yield as the most important agronomic traits (CIMMYT, 1998).

Grain yield is a complex quantitative trait that depends on a number of factors. It's highly influenced by environmental conditions; has complex mode of inheritance and low heritability. Because of this, during selection for grain yield, attention is given first to determine mean values, components of variance and the heritability of yield related traits in order to establish the best selection criteria (Mohamed, 1993)

Besides, knowing the correlations between the traits is also of great importance for success in selection to be conducted in breeding

programs, and analysis of correlation coefficient is the most widely used one among numerous methods, (Yagdi and Sozen, 2009).

Success in any crop improvement or breeding program depends upon the selection of suitable parents, a thorough knowledge of genetic variability, heritability and type of gene action. In addition traits upon which selection of parents is based should be known. Relatively higher estimates of genotype coefficient of variation for grain weight, plant height, ear placement, kernel rows per ear and number of grains per row along with high heritability suggest that the selection can be effective for these traits (Rezaei, 2004).

A number of studies in maize have been conducted to elucidate the nature of association between yield and its components which identified traits like ear length, ear diameter, kernels per row, ears per plants, 100-seed weight and rows per ear as potential selection criteria in breeding program aimed at high yield. Some studies have been undertaken on seed maize production in different parts of Ethiopia (Rezaei, 2004).

According to Yoseph, (2005) who reported in his study on phenotypic diversity for morphological and agronomic traits in traditional Ethiopian highland maize accessions, highland maize varieties may be grouped into a number of completely or partially isolated populations, which may be adapted to different highland conditions. Legesse, (2007) also reported in his study on genetic diversity of maize inbred lines by AFLP Markers that seven pairs of AFLP primers identified 499 scorable fragments out which 81.7% were polymorphic and the diversity varying from 0.35 to 0.71. The above are among the limited studies made on maize genetic diversity in Ethiopia. The currently proposed study involves maize germplasm which were not used by other researchers for similar studies and will contribute positively to the area of study. Thus, this study was undertaken to find out the nature and magnitude of genetic variability for different traits in maize genotypes with specific objectives to:-

- Estimate the nature and magnitude of genetic variability for the yield and yield related traits in maize genotypes.
- Estimate the phenotypic and genotypic coefficient of variation, heritability and genetic advance of some agronomical traits.

- Assess the extent of association between traits among themselves and yield.

SUMMARY, CONCLUSION AND RECOMMENDATIONS

Summary and Conclusion

The progress of crop improvement program depends on the choice of the breeding material, the extent of variability and the knowledge of quantitative traits with yield and yield related traits. In view of this, a study was conducted with the objective to assess the genetic variability and association between agronomic traits in some maize genotypes.

Analysis of variance showed the presence of highly significance differences among the tested genotypes for the 20 traits considered which indicates the existence of sufficient genetic variability and there was less coefficient of variation in all of the traits indicating good precision in the conduct of the experiment.

The ranges of mean values for most of the traits were large showing the existence of variation among the tested genotypes. Phenotypic coefficients of variation (PCV) were found to be higher than genotypic coefficients of variation (PCV) for all traits. The two values differed slightly indicating less influence of the environmental factors. The highest phenotypic and genotypic coefficients of variations were observed for plant height, ear height, above ground biomass, grain yield per hectare and kernels texture. Days to75% maturity, leaf width, ear diameter, no. of row per ear had the least phenotypic and genotypic coefficients of variation.

Higher heritability values were obtained for days to75% Maturity, days to silking, plant height, ear height ,leaf width, number of node per plant, number of tassel branch,1000-kernels weight ,kernel texture ,above ground biomass, grain yield per hectare, internodes length and moderate estimates of heritability were observed for number of ear at harvest ,number of rows per ear, harvest index, number of kernels per rows, ear diameter and ear length .

Genetic advance expressed as percentage of mean (GAM) was high for days to silking, days to anthesis, ear height, plant height, kernel texture, internode length, above ground biomass and grain yield per hectare. Low estimates of genetic advances expressed as percentage of mean were

observed for harvest index, and number of ear at harvest, number of plant at harvest and number of ear per plant.

Grain yield showed positive and significant genotypic association with days to anthesis, days to silking, days to75% maturity, plant height, ear height, leafwidth,1000-kernels weight, number of node per plant ,above ground biomass ,inter node length ,and ear length. At phenotypic level days to silking, days to Maturity, plant height, ear height, number of ear at harvest, internodes length, ear length, days to anthesis, leaf width and number of nodes per plant was observed to have positive and highly significant ($P < 0.01$) correlation with grain yield per plant and have negative and highly significant ($P < 0.01$) correlation with harvest index.
Plant height indicated positive and highly significant associations with ear height, number of nodes per plant, internodes length, ear length, leaf width, above ground biomass per hectare and showed negative and highly significant correlation with harvest index.
The path coefficient analysis at phenotypic level based on grain yield as dependent variable revealed that days to anthesis, days of maturity, ear height, leaf width, number of node per plant, number of ear at harvest, above ground biomass and harvest index showed positive direct effect.
The maximum positive genotypic direct effect ingrain yield was observed in above ground biomass yield followed by harvest index, internode length, number of kernels per row, number of ears at harvest and leaf width.
The genotypic path analysis also indicated that negative direct effects were recorded for days of silking, number of kernels per row, number of plant at harvest and ear height.

5.2. Recommendations

The result indicated the existence of genetic variability in the maize genotypes studies and this can be exploited in the breeding program. It can also be seen that genotypes BH-660 and BH-661 from among the hybrid varieties and Gibe-1, Gibe-2, Pop-22, Alemaya composite from among the open pollinated varieties gave good high grain yield under Haramaya condition indicating their potential usefulness.

Thus, based on the results obtained the following could be recommended.

- To use plant height, maturity traits, above ground biomass as selection criteria for yield improvement in maize.
- To utilize of genetic variability observed for future maize improvement program and
- Seed production and distribution can also be recommended of the above identified varieties to farmers in Haramaya area.

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मानव-चिन्तन शक्ति अनबूझे सवालों पर निरन्तर चिन्तनशील-भगवान बुद्ध का अमर इतिहास

भूमिका-

चिन्तन के इतिहास में महाकारूणिक भगवान बुद्ध का स्थान सर्वोपरि है। मानव सभ्यता के इतिहास में ईश्वर का सन्देश देने हेतु उनके पुत्र का अभी अवतार नहीं हुआ था और न ही खुदा का संदेश लेकर कोई पैगम्बर ही धरती पर अवतरित हुआ था।

मानव-चिन्तन शक्ति अनबूझे सवालों पर निरन्तर चिन्तशील थी। आर्यावर्त में आरण्यकवासी अग्निहोत्री अपनी तय और ज्ञान से इन अनबूझे सवालों का उत्तर पाने की पूर्ण कोशिश कर रहे थे, परन्तु अभी तक 'गीता का प्रादुर्भाव नहीं हुआ था और न ही 'बाईबिल' और 'कुरान' प्रकाश में आई थी। भारतीय चिन्तन परम्परा में तीन वेदों की उत्पत्ति हो चुकी थी और विचारों के इस युग में इस भू-भाग पर कई वाद प्रचलन में आ चुके थे। सारी दुनिया में कर्मोवेश चार वर्गों का

प्रकटीकरण हो चुका था। भारतीय समाज में वे क्षत्रिय, ब्राह्मण, वैश्य और शूद्र नाम से संज्ञावान हो चुके थे। मानव-मस्तिष्क को मेधा की जिज्ञासा के बुलबुले अपने पूर्ण यौवन में थे, ऐसे उथल पुथल के विचार जगत व व्यवस्थित होते समय में लोक परलोक जन्म मरण कर्म और कर्मफल तथा कर्त्ता और नियन्ता के सवालों से मनुष्य का मन कौतूहल से भरा था इन सभी परिस्थितियों और मानसिक बाध्यताओं ने संस्कृति के लिए नया रास्ता खोल दिया था। ऐसे समय में मानव सभ्यता की एक मानव के रूप में 'महामानव' की प्राप्ति हुई, जो सारी दुनिया की आलोक बनकर विश्व में दे दीप्यमान हुआ और सारी दुनिया को प्रकाशित किया भारत का सिरमौर बनाने वाले इस विश्व आलोक भगवान बुद्ध का जन्म लगभग 563 ई. पूर्व कपिलवस्तु में लुम्बिनी वन में वैशाख पूर्णिमा के दिन हुआ था।

सिद्धार्थ के जन्म और उस समय की परिस्थिति

सिद्धार्थ के जन्म का कथानक विविधाताओं से भरा पड़ा है। परन्तु यह एक सर्वसम्मत सत्य हे कि वे न तो किसी ईश्वर के अवतार थे और न ही किसी खुदा के पैगम्बर थे वे मानव पुत्र थे और मानवता उनका पैगाम था। इतिहास बताता है कि उनके जन्म के समय में भारत में जहाँ एक और सामन्ती राजशाही पनप रही थी, वहीं प्रजातन्त्रीय प्रणाली भी आजामई जा रही थी। समकालीन राजनीति का राज्य 'गण' के नाम से विख्यात था और ऐसे ही सोलह ''जनपदीप गणराज्य भारत में अपनी समृद्धि के लिए प्रसिद्ध थे। उनमें से एक 'शाक्य' गणराज्य भी था। शाक्यों की राजधानी 'कपिलवस्तु' थी गण के अधिपति को गणपति या राजा कहा

जाता था। शाक्य गण में प्रजातन्त्र प्रणाली थी और उनके राज्य में सुख और समृद्धि थी। राजा शुद्धोदन की रानी का नाम महामाया था, 'महामाया' अपने मैके देवदाह के लिए सुसज्जित पालकी में रवाना हुई, बीच रास्ते में लुम्बिनी वन-पड़ता था शाल वृक्षों से हरा भरा यह वन में महामाया को प्रसव वेदना की अनुभूति हुई। इसी वन में शाक्य वंश के पुत्ररत्न की प्राप्ति हुई यही शाक्य सिंह आगे जाकर विश्व आलोक बुद्ध कहलाये।

राजा शुद्धोधन राजकुमार की प्रवृत्तियाँ, उम्र और उनके बारे में की गई भविष्यवाणियों को लेकर चिन्तित थे। समय बीतता गया, राज कुमार वैवाहिक जीवनमें बंध चुके थे, परन्तु उनका मन फिर भी ध्यान सुख में लगा ही रहता था, शुद्धोधन के मन में अन्तर्द्वन्द्व की आग तेज हो चुकी थी।

संन्यासी सिद्धार्थ एक बेहतर मार्ग की खोज में चल दिये वह अपने उद्यान, खेत, आचार्य आलार-कालाम के आश्रम में की गई साधना पर चिन्तन करते हुए इस निष्कर्ष पर पहुँचे कि इस साधना के द्वारा ही वे परम सत्य को पा सकते है अत: वे घोर तपस्या के लिये निकल पड़े और यह निश्चय किया कि अब वे किसी आश्रम में नहीं जायेंगे राजगृह में कुटी बनाकर तपस्या की साधना करने की ठानी थी। उनका शरीर मुर्झा गया आँखे धँस गई शरीर हड्डियों का कंकाल मात्र रह गया इस आत्म दमन से भी उन्होंने मार्ग को नहीं पाया उनकी साधना का वर्णन बौद्ध साहित्य में बड़े ही मार्मिक ढंग से किया गया है। पीपल के वृक्ष के नीचे तपस्या करते हुये सात सप्ताह गुजर चुके थे पूर्णिमा का चन्द्रमा आज फिर

अपनी चांदनी में खिल रहा था चन्द्रमा की बढ़ती कला के साथ ही बोधिसत्व का ज्ञान पूर्ण हो रहा था। उनको अचानक आन्दातिरेक हुआ सद्धर्म की प्राप्ति हो गई उन्होंने पाया–धम्म सत्य है अन्तिम सत्य है जीवन का अस्तित्व अवधि रूपी कड़ी से गुरू होता है जीवन के विकास की कड़ियाँ गिनी, उन्हें स्थिर किया– वे द्वादश निदान के रूप में व्यक्त हुई। उन्होंने पाया कि अविधा या अज्ञान से इस संसार रूपी सागर में रचनात्मक और सुव्यवस्थित उत्तेजन होते हैं जिनसे बोध या भावनाएँ उपजती है। ये छः अवयवी छः आयतनों– पाँच इन्द्रियों और मन (बुद्धि) का विश्वास करते है छः आयतन वस्तुओं के स्पर्श में आते हैं। अस्तित्व की तृष्णा वस्तुओं से मोह पैदा करती है, मोह स्वार्थ का वर्धन और पुनः ग्रहण करता है स्थार्थ नये जन्मों में जारी रहता है। स्वार्थ जनित पुनर्जन्म दुख जरा, रोग और मृत्यु के कारण है। वे विलाप चिन्ता और निराशा उत्पन्न करते हैं।

उन्होंने इनके अस्तित्व के बाद निवृत्ति का मार्ग अवधारित किया और चार आर्य सत्यों को पहचाना और प्रतीयसमुत्पाद का अभिज्ञान प्राप्त कर निर्वाण प्राप्त किया। वे अब सम्यक् सम्बुद्ध हो गये। तथागत बुद्ध ने बुद्धत्व प्राप्त करते समय ये उदान गाथाये कही जन्म जन्मान्तर से मैं निरन्तर संसार में दौड़ रहा हूँ शरीर रूपी घर बनाने वाले की खोज में जन्म रूपी श्रृंखला में पड़ता जा रहा हूँ। हे घर बनाने वाले मैनें तुझे देख लिया है अब तू पून शरीर रूपी घर को नहीं बना सकेगा तेरी सभी कड़ियां गई है और शिखर भी बिखर गया है चित्त संस्कार रहित हो गया है और तृष्णा निर्मूल हो गई है।

बुद्ध ने उपदेशों का सार एक शब्द धम्म में आ जाता है मोटे रूप में 'धम्म' शब्द पालि भाषा का तकनिकी शब्द है और भगवान बुद्ध के सिद्धान्त का मूल केन्द्रबिन्दू है।

बौद्ध धर्म में एक और महत्वपूर्ण सत्य निश्चित रूप से उभरता है और वह है- जो बाहर या मानसिक क्रियाएँ हें वे बिना कारण के नहीं है सभी के लिए कुछ ना कुछ कारण अवश्य रहता है। किसी कारण के बिना किसी भी घटना का आविर्भाव नहीं होता है कारणता के इस सिद्धान्त को बौद्ध धर्म में प्रतीत्यसमुत्पाद के नाम से जाना जाता है, प्रतीत्यसमुत्पाद के नियम में बारह अंग है और तीन काण्ड (भाग) है।

बारह अंग इस प्रकार है ⟶ अविधा ⟶ संस्कार ⟶ विज्ञान ⟶ नामरूप⟶ षडायतन⟶ स्पर्श⟶ वेदना⟶ तृष्णा⟶ उपादान भव ⟶ जरामण।

इसके तीन (काण्ड) भाग होते हैं-

अविधा और संस्कार - अतीत पूर्व भव में

जाति और जरामण - अपर भाव में अर्थात भविष्यत् भव में

शेष मध्य के आठ अंग यथा विज्ञान, नामरूप, षडांपतन, स्पर्श वेदना, तृष्णा, उपादान और भव में अर्थात् वर्तमान भव में व्यवस्थित है

सिद्धार्थ से बुद्ध बनने की यात्रा (ज्ञान प्राप्ति यात्रा)

ज्ञान की खोज में सिद्धार्थ सर्वप्रथम वैशाली पहुँचे यहाँ वे अलाम् कलाम के आश्रम में गए यहाँ पर तप की क्रिया उपनिषदों की ब्रघ विद्या की शिक्षा प्राप्त की।

वैशाली से राजगीर के पास रूद्रकराम पुत्र आश्रम पहुचे यहाँ पर उन्होंने भोग का ज्ञान प्राप्त किया। राजगीर से उरूवेला गए एवं मोहना तथा निरंजना नदी संगम पर 6 वर्ष तक तपस्या की एवं मोहना तथ्ज्ञा निरंजना नदी संगम पर 6 वर्ष तक तपस्या की परन्तु ज्ञान प्राप्ति नहीं हुई बाद में उन्होंने सुजाता नामक स्त्री से खरीर खाकर अपना व्रत तोड़ा।

35 वर्ष की आयु में निरंजना नदी के किनारे बैशाख पूर्णिमा की रात्री में पीपल वृक्ष के नीचे सत्य एवं ज्ञान की प्राप्ति हुई।

अनोम नदी– घर त्यागने के बाद घोड़े एवं सारथी को छोड़ा

वैशाली– अलार कलाम से तप क्रिया एवं उपनिषद के ज्ञान की प्राप्ति।

राजगीर– रूद्रकराम पुत्र से योग ज्ञान की प्राप्ति

उरूवेला– निरंजना नदी तट पर बैशाख एवं ज्ञान का आलोक प्राप्त।

ज्ञान प्राप्ति के बाद उरूवेला का यह क्षेत्र बोधगया एवं सिद्धार्थ बुद्ध कहलाये।

धर्मचक्रप्रवर्तन– गौतम बुद्ध के ज्ञान की प्राप्ति के बाद प्रथम उपदेश एवं दीक्षा दिए जाने की घटना धर्मचक्र प्रवर्तन कहलाती हैं नोट– गौतम बुद्ध ने अपना

पहला उपदेश एवं दीक्षा आदि पतन सारनाथ में दिए इनका उल्लेख संयुक्त निकाय में मिलता है प्रथम उपदेश में ही गौतम बुद्ध ने चार आर्य सत्यों को बताया।

चार आर्य सत्य- 1. दुख - दुख है

2. दुख समुदय - दुख का कारण है
3. दुख निरोध - दुख का निदान है
4. दुख निरोध गामिनी प्रतिवदा - दुख निदान के उपाय- अष्टांगिक मार्ग इसका संबंध चौथे आर्य सत्य से है।

प्रथम आर्य सत्य - दुख प्रथम आर्य सत्य है के अनुसार संसार में सभी वस्तुएँ दुखमय है प्रथम आर्य सत्य में जन्म एवं मरण के चक्र को दुख का मूल कारण बताया गया है।

दुसरा आर्य सत्य - दुख समुदाय दुसरे आर्य सत्य के दुख उत्पन्न करने का मूल कारण तृष्णा को बताया गया है।

तीसरा आर्य सत्य - दुख निरोध गामिनी प्रतिपदा चौथे आर्य सत्य में गौतम बुद्ध ने दुख के उन्मूलन का मार्ग बताया है यही अष्टांगिक मार्ग कहलाते हैं।

समयक् दृष्टि - वस्तुओं को वास्तविक स्वरूप का ध्यान रखना।

समयक् संकल्प - आसक्ति, द्वेष, हिंसा से मुक्त विचार।

सम्यक् वाचा - अप्रिय वचनो का परित्याग

सम्यक् कर्मान्त - दान, दया, सत्य, अहिंसा, सत्कर्मो का अनुसरण

सम्यक् अजीव – सदाचार के नियमों के अनुकूल जीवन जीना

सम्यक् व्यायाम – विवेकपूर्ण प्रयत्न करना

सम्यक् समाधि – मन अथवा चित्र का एकाग्रता

बौद्ध संघ की स्थापना – गौतम संघ का संगठन गणतांत्रिक प्रणाली पर आधारित था। संघ में प्रवेश पाने के लिए कम से कम 15 वर्ष की आयु का होना आवश्यक था माता-पिता की आज्ञा आवश्यक थी।

संघ के सदस्य / अनुयाई दो वर्गों में बँटे थे।

1. भिक्षु / भिक्षुणी – वे संन्यासी जीवन वाले लोग थे।
2. उपासक / उपासिकाएँ – ये ग्रहस्थ जीवन में रहकर बौद्ध धर्म अनुसरण करने वाले लाग थे।

संघ की सदस्यता सभी जातियों के लिए सुलभ थी। संघ में प्रवेश के समय त्रिरत्न (बुद्ध, संघ, धम्म) में विश्वास करने की शपथ लेनी होती थी।

बौद्ध भिक्षुओं के लिए आवश्यक दस शील (सिद्धान्त)

- ❖ दूसरे के धन की इच्छा न करना।
- ❖ झूठ नहीं बोलना
- ❖ हिंसा से दूर रहना
- ❖ मादक द्रव्यों का सेवन न करना

- ❖ व्यभिचार नहीं करना
- ❖ संगीत एवं नृत्यों में भाग नहीं लेना
- ❖ सुगंधित द्रव्यों का उपयोग नहीं करना
- ❖ असमय भोजन नहीं करना
- ❖ सुखप्रद विस्तर पर नहीं सोना
- ❖ किसी प्रकार के द्रव्य का संचय न करना

संघ के अधिकारी – नवकम्मिक : निर्माण से संबंधित अधिकारी

भण्डागारिक – खान पान से संबंधित अधिकारी

कप्पिकारक – क्रम करने वाला अधिकारी

चीवन – वस्त्रागार का अधिकारी

आरम्भिक – आराम से संबंधित अधिकारी

चैत्य एवं विहार में अंतर– चैत्य एक प्रकार की समाधि स्थल थे इन समाधि स्थलों में महापुरुषों को शवदाह के बाद उनके घातु अवशेषों को सुरक्षित रखने के लिए इन समाधियों में भूमि के अन्दर गाढ दिया जाता था एवं ऊपर एक भव का निर्माण किया जाता था ये उपासना के केन्द्र थे।

विहार – चेत्यो के पास ही बौद्ध धर्म के भिक्षुओं को रहने के लिए आवास स्थानों का निर्माण कर दिया जाता था ये आवास स्थान ही विहार कहलाते थे ये आवास के केन्द्र थे।

बौद्ध धर्म के दर्शन- बौद्ध दर्शन क्षणिकवादी है। बौद्ध दर्शन अन्त शुद्धिवादि है बौद्ध दर्शन कर्मवादी है कर्म का आशय कादिक कामीक व मानसिक चेष्टाओं से है।

बुद्ध के शिष्य - तपस्तु व मल्लिक (प्रथम दो अनुयाई) पंचवर्गीय ब्राह्मण, सारिपुत्र, मौदगल्लापन, राहुल (पुत्र), नंद, सौतेला भाई, उपालि, आनन्द, जीवक, बिम्बिसार, अजातशत्रु, प्रसेनजित, महाकश्यप।

बुद्ध की प्रमुख शिष्याएँ- महा प्रजापति गौतमी (सौतेली माँ) यशोधरा (पत्नि), नंदा सौतेली बहन, आम्रपालि, विशाखा क्षेमा, मल्लिका।

बौद्ध धर्म के संरक्षक राजा- बिम्बिसार, अजातशत्रु मगध के राजा, प्रसेन्नजित कोशल के राजा, उदयन वत्स नरेश, प्रघोत्त अवन्ति नरेश, अशोक व दशरथ मौर्य वंश कनिष्क कुजाण वंश, हर्षवर्धन पुज्यभूति वंश, सहसी वंश, पाल वंश।

बौद्ध धर्म की लोकप्रियता के कारण- धार्मिक वाद विवाद से अलग रहा इस कारण जनसामान्य आकर्षित वर्ण व्यवस्था की निन्दा करने से निम्न वर्गों का समर्थन प्राप्त, बौद्धसंघ सभी जातियों के लिए खुला था। ब्राह्मणवाद के विरोधी लोगों का बौद्ध धर्म की ओर रूचि बुद्ध का व्यक्तित्व व उपदेश प्राणाली उपदेश की भाषा पालि जनसाधारण की भाषा थी। संघ की स्थापना, महत्वपूर्ण शासकों का सहयोग इत्यादि।

बौद्ध धर्म की विशेषताएँ और इसके प्रसार के कारण – बौद्ध संघ का दरवाजा हर किसी भी जाति का क्यों न हो, संघ में प्रवेश का अधिकार स्त्रियों को भी था जिससे उन्हें पुरुषों की बराबरी प्राप्त होती थी ब्राह्मण धर्म की तुलना में बौद्ध धर्म अधिक उदार और अधिक जनतांत्रिक था।

अनीश्वरवाद– बौद्ध धर्म ईश्वर की सत्ता को नहीं मानता है इसके अनुसार संसार कर्मो का चक्र है। यह कार्य चक्र ना ही कही से शुरू हुए है और न ही कभी खत्म होगे। यह कार्य किसी और ने नहीं अपितु मनष्यु ने ही शुरू किए है।

शून्यतावाद– शून्यता महायान बौद्ध संप्रदाय का मुख्य दर्शन माना जाता है। इसके अनुसार संसार की किसी भी वस्तु पर किसी का कोई अधिकार नहीं है सभी पदार्थ या वस्तुएं सत्ताहीन है इस दर्शन के अनुसार मनुष्य अपने कर्मो को पूरा कर उसी प्रकार मोक्ष और शन्ति प्राप्त करता है जैसे तेल और वाती समाप्त होने पर दीपक शांत हो जाता है।

अनात्मवाद – अनात्मवाद सिद्धान्त इस बात पर प्रकाश डालता है कि आत्मा जैसे कोई चीज नहीं होती जिसे हम आत्मा समझते हैं वह दरअसल आंतरिक चेतना है।

क्षाणिकवाद– संसार में कोई भी चीज सदैव के लिए नहीं रहती जो इंसान जन्म लेता है वह मरता अवश्य है जो पेड़ फल देता है वह खत्म भी हो जाता है कमया हुआ पैसा खर्च भी हो जाता है यानि जीवन में कोई भी चीज कुछ क्षण के लिए ही रहती है।

जो समाज में चेतना को पैदा करता है ज्ञान के विभिन्न उपागमों में से धर्म भी एक है धर्म एक महत्वपूर्ण व्यवस्था है और ज्ञान का एक साधन है। बुद्ध के उपदेशों का सार एक शब्छ धम्म से आ जाता है धम्म शब्द पालि भाषा का तकनीकी शब्द है, बुद्ध ने धम्म को उदघाटित किया, जगत में प्रकाशित किया, यह निर्विवाद है भगवान बुद्ध द्वारा उपदिष्ट धम्म वस्तुतः हमारे अस्तित्व की व्याख्या प्रस्तुत करता है भगवान बुद्ध ने मानव अस्तित्व की व्याख्या प्रस्तुत करता है भगवान बुद्ध ने मानव अस्तित्व के मूल तत्वों की खोज की उनमें अन्तर्भूत नियमों और उपनियमों की जानकारी प्राप्त की और आम लोगों को उनकी भाषा में समझाया।

बुद्ध ने अनुयायीयों के मुख्य स्थान- लुम्बिनी यह स्थान नेपाल की तराई में ईसा पूर्व 563 में राजकुमार सिद्धार्थ गौतम का जन्म यही हुआ था हालाँकि, यहाँ के बुद्ध के समय के अधिकतर प्राचीन विहार नष्ट हो चुके हैं केवल सम्राट अशोक का एक स्तम्भ अवशेष के रूप में इस बात की गवाही देता है कि भगवान बुद्ध का जन्म यहाँ हुआ था इस स्तम्भ के अलावा एक समाधि स्तुप में बुद्ध की एक मूर्ति है

बोधगया- करीब छः साल तक जगह-जगह और विभिन्न गुरूओं के पास भटकने के बाद भी बुद्ध को कही परम ज्ञान न मिला इसके बाद वे गया पहुँचे आखिर मे उन्होंने प्रण लिया कि जब तक असली ज्ञान उपलब्ध नहीं होता, वह पिपल वृक्ष के नीचे से नहीं उठेंगे इसके बाद करीब छह दिन छह रात एक पिपल

वृक्ष के नीचे भूखे प्यासे तप किया आखिर में उन्हें परम ज्ञान का बुद्धत्व उपलब्ध हुआ सिद्धार्थ गौतम अब बुद्धत्व पाकर आकाश जैसे अनंत ज्ञानी हो चुके थे जिस पिपल वृक्ष के नीचे वह बैठे उसे बोधि वृक्ष यानि ज्ञान का वृक्ष कहा जाता है उसी गया को बोधगया के नाम से जाना जाता है।

कुसीनगर– बौद्ध अनुयाईयों का बड़ा पवित्र स्थल है भगवान बुद्ध कुशीनगर में ही महापरिनिर्वाण को प्राप्त हुए कुशीनगर के समीप हिरण्यवती नदी के समीप बुद्ध ने अपनी आखिरी सांस ली।

दीक्षा भूमि – नागपुर महाराष्ट्र राज्य के नागपुर शहर में स्थित पवित्र एवं महत्वपूर्ण बौद्ध तीर्थ स्थल हे बौद्ध धर्म विद्वावान बोधिसत्व डॉ. बाबासाहब अम्बेड़कर ने भारत में बौद्ध धर्म का पुरुत्थान किया, यहीं पर डॉ. अम्बेड़कर ने बौद्ध धर्म की दिक्षा ग्रहण की बौद्ध धर्म पूर्णत: वैज्ञानिक और परिपूर्ण का भण्डार है, जो प्रत्येक वैज्ञानिक के मस्तिष्क एवं सामान्यजन की मेधा को सन्तुष्ट करने में सक्षम है हमने भौतिक पदार्थ या द्रव्य की व्याख्या बौद्ध धर्म के अनुसार की जिसमें यह पाया कि हमारा शरीर भौतिक पदार्थों की सूक्ष्मतय इकाई से बना है।

अभिधम्म साहित्य में मन और शरीर के बारे में कई मान्यताएँ विशेष स्थान रखती है बौद्ध धर्म के अनुसार चार ही परमार्थ है वे इस प्रकार है चित्त, चेतसिक, रूप निब्बाण बौद्ध वाङ्मय में आत्मा तथा परमात्मा ने तो व्यवहार सत्य है और न ही परमार्थ सत्य है रूप का वर्णन हम पहले ही कर चुके है, एवं चित्त तथा चेतसिक का वर्णन अभिधम्म कोश के अनुसार ही करने का प्रयत्न करेंगे। चित्त,

विज्ञान और मन आदि ऐसे शब्द है जो बौद्ध साहित्य में जगह–जगह आये है कोई भी प्रवृत्त चित्त अनेक चेतसिकों में से कम या वेश कुछ चेतसिकों या चैतो का समूह ही है। चित्त या मन कहते उसी को है जिसमें चेतसिक रहते हैं चित्त और चेतसिक या चित्ता और चैत के उत्पत्ति, विरोध, आलम्बन, वस्तु आदि एक ही होती है बिना चित्त के चेतसिक देखने में नहीं आते हैं। और बिना चेतसिकों के कही भी प्रवृत्त चित्त देखने में नहीं आता है। इसलिए चित्त और चेतसिकों के बीच कही भी कोई पार्थक्य की रेखा खींचना सहज नही हैं।

मन आत्मा नहीं– बौद्ध दर्शन में आत्मा नाम के किसी तत्व की स्वीकारोक्ति नहीं है बौद्ध साहित्य के अनुसार आत्मा का अस्तित्व नहीं है आत्मा शब्द संसार का सामान्य प्रयोग है।

स्कन्ध जड़ है और इनके अतिरिक्त चेतन सत्ता वाला कूटस्थ आत्मा नहीं है चेतना विज्ञान आदि के लिये बौद्ध धर्म में कूटस्थ आत्मा नहीं है चेतना विज्ञान आदि के लिये बौद्ध धर्म में मन मनस आदि शब्दों का प्रयोग हुआ है यह मन या चित्त बौद्ध धर्म में परमार्थ है परन्तु यह आत्मा नहीं है। मन का कोई भी घटक आत्मा नहीं है मन अपनेआप में कोई स्कन्ध भी नहीं है यह अरूपी स्कन्धों का पूंजीभूत है जो अपनी विषयवस्तु से अलग नहीं है साधारण रूप में हम यों कह सकते हैं कि मन एक ऐसा पर्दा है जो चैत या चेत्तसिकों या इन तत्वों से बनता है और इनके अलग भी उसकी सत्ता है वह एक तत्व है।

मन के घटक– मन के संगठन में स्कन्धों में से चार स्कन्ध वेदना, संज्ञा, संस्कार और विज्ञान प्रधान है अत: मन की वास्तविक स्वरूप रचना को जानने के लिए इनको जानना जरूरी है।

वेदना स्कन्ध– हमारे व्यवहार का जो संवेदना पक्ष है उसको इस स्कन्ध के रूप में संगृहीत समझना चाहिये वेदना क्या है? इसकी परिभाषा करते हुए अभिधम्म कोश में आचार्य बसुबन्धु कहते है कि वेदना अनुभव है। जब कोई वस्तु सुखकारी प्रभाव पैदा करती है तो सुख वेदना है, जब वस्तु दुखकारी प्रभाव पैदा करती है तो अदुखासुख वेदना कहते हैं।

संज्ञा स्कन्ध– मन या चित्त की रचना करने वाला दूसरा तत्त्व है संज्ञा स्कन्ध। जो हमारे व्यवहार पक्ष के प्रत्यक्षीकरण प्रक्रियाओं से सम्बन्धित है अभिधम्मकोश की कारिका में इसे इस प्रकार से कहा जाता है।

संस्कार स्कन्ध– मन के जो घटक अभी तक बताये गये हैं, वे तथा विज्ञान स्कन्ध के अलावा जो घटक है वे बौद्ध मनोविज्ञान में संस्कार स्कन्ध की व्याख्या पाते हैं।

विज्ञान स्कन्ध– मन के निर्माण में चौथे महत्वपूर्ण घटक विज्ञान स्कन्ध है। बौद्ध धर्म में चित्त, मन और विज्ञान एक ही अर्थ के वाचक है, परन्तु आधुनिक मनोविज्ञान की दृष्टि से बौद्ध धर्म में उनके सूक्ष्म भेद भी दर्शाया गया है।

निष्कर्षत:– बोधि की प्राप्ति से लेकर महापरि निर्वाण–पर्यन्त करूणा के अनन्त सागर भगवान बुद्ध संसार के प्राणियों के कल्याण के लिए अपने मार्ग का

उपदेश देते रहे बोधि की प्राप्ति के पश्चात् प्रारम्भ में ही उन्हें इस प्रकार की धारणा उत्पन्न हुई कि अपने द्वारा खोजे गये मार्ग को विश्व को बताया। बुद्ध के ये उपदेश मौखिक ही थे उपदेश के समय उपस्थित स्मृतिमान तथा बहुश्रुत भिक्षु इन्हें याद कर लेते थे बुद्ध के परिनिर्वाण के पश्चात् इनके संग्रह की आवश्यकता हुई तो त्रिपिटक रूप में ये संग्रहित हुए त्रिपिटक का अर्थ होता है तीन पिटारियाँ बुद्धवचन की भाषा बुद्ध ने किसी विशेष भाषा का आग्रह न करके बुद्धवचनों को अपनी-अपनी भाषा में सीखने और धारण करने की अनुमति प्रदान कर दी थी। पालि शब्द को भाषा के अर्थ की अनुमति प्रदान कर दी थी। पालि शब्द को भाषा के अर्थ की अनुमति प्रदान कर दी थी। पालि शब्द को भाषा के अर्थ में व्यवहृत करते हैं और इसमें बौद्ध-धर्म के थेरवाद का सम्पूर्ण त्रिपिटक एवं अनुपिटक साहित्य प्राप्त है। प्रारम्भ में यह शब्द मूल बहुवचन अथवा त्रिपिटक के लिए प्रयुक्त होता रहा और बाद में यह उस भाषा का घोतक हो गया जिसमें बुद्धवचन प्राप्त है। इस प्रकार भाषा के अर्थ में पालि शब्द का प्रयोग नवीन ही है, विशेषकर उन्नीसवीं शदी से इसका व्यापक प्रचार ही रहा है आज भी जिस भाषा को पालि की संज्ञा से अभिहित करते हैं इसका परम्परा से प्राप्त नाम मागधी है।

हम प्राचीन भारतीय आर्यभाषा के विकास-क्रम पर विचार करे तो इसी निष्कर्ष पर पहुँचते हैं कि वैदिक भाषा निरन्तर विकास पथ पर अग्रसर होती गई। जितनी ही भाषा बदलती गई उतना ही हमारे परवर्ती पूर्वजों की अपने पूर्वजों की भाषा और कृतियों के प्रति अधिक लोकोत्तर श्रद्धा बढ़ती गई और उन्होंने इसकी

रक्षा के अनेक उपाय किये फिर भी बोलचाल की भाषा आगे बढ़ती ही गई समय बीतने के साथ लोगों को इसकी चिन्ता हुई कि इस भाषा को कैसे सजीव तथा सुरक्षित रखा जाए इसलिए उन्हें वेद मन्त्रों को कैसे सजीव तथा सुरक्षित रखा पद जटा धन आदि नाना क्रम से उच्चारण तथा कंठस्थ करके सुरक्षित किया वहाँ उस भाषा की भीतरी बनावट के लिए अपनी-अपनी शाखा के प्राप्ति शाठप बनाये। तब बुद्ध छठी शताबदी में उत्पन्न हुए इन्होंने साहित्यिक भाषा को छोड़कर प्रचलित तथा उपयुक्त होने से लोकभाषा में ही लोगों को उपदेश दिया कुछ लोगों ने बुद्धवचनों को प्राचीन भाषा को ही अपनाया और आगे यथासंभव प्रयत्न उसे अधिक स्थाई भाषा में उसे सुरक्षित करने का प्रयास किया।

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॥ऋग्वेदस्य वैश्विकसन्देशः॥

॥ कृण्वन्तो विश्वमार्यम् ॥

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पीठिका –

वेदाः वैश्विकजनमानसमुद्दिश्य प्रवृत्ताः सन्ति । तत्र मानवेभ्यः संस्काराणां ज्ञापनं, विधि-निषेधपूर्वकं तेषाम् आचरणम्, तेन चित्तशुद्धिः, विश्वबन्धुत्वभावना, लक्ष्यसिद्धिः इत्यादिप्रकारेण मानवानाम् आत्यन्तिकसुखं प्रापयितुं वेदाः प्रवृत्ताः सन्ति । अत्र भेदभावनायाः लवलेशोऽपि न दृश्यते ।सामान्येन वेदाः कर्मादिषु प्रवृत्ताः भवन्तीति जानीमः किन्तु लक्ष्यमुद्दिश्य प्रवृत्तौ मध्ये अनेके मानवोपयोगिविचाराः स्पष्टीकृताः । मानवसङ्कुलस्य उद्धर्तुकामाः क्रान्तदर्शिनः ऋषयः धर्ममार्गप्रवर्तनाय अभ्युदयनिःश्रेयसात्मकं मार्गद्वयं तैः दृष्टैः मन्त्रैः उपदिष्टवन्तः ।तान् मन्त्रान् विविच्य पश्यामश्चेत् तत्र बहुविधाः मन्त्राः उपलभ्यन्ते यथा - संस्कारबोधकाः (गुणाधानेन दोषापनयम्) मन्त्राः, विवाहोपयोगिनः, संवादसूक्तानि, अक्षसूक्तानि, मण्डूकसूक्तानि, दानस्तवनसूक्तानि इत्यादीनि लैकिकविषयबोधकानि प्रसिद्धानि सन्ति । मन्त्रोक्तप्रकारेण यदि वयं अस्माकं जीवने संस्कारान्विताः भवेम तर्हि राष्ट्रदृष्ट्या सुसंस्कारवन्तः प्रजाः, अध्यात्मदृष्ट्या च चित्तशुद्धिद्वारा पुरुषार्थप्राप्तिः भविष्यति ।

- Key Words –
  - लौकिकविषयबोधकमन्त्रेषु विभागः
  - बृहद्देवतोक्तप्रकारेण मन्त्रविभागः
  - मन्त्रेषु संस्कारबोधनम्
  - दानप्रशंसा
  - संवादसूक्तानि
  - बृहद्देवतोक्तप्रकारेण मन्त्रेषु विभागः -

स्तुतिः प्रशंसा निन्दा च संशयः परिदेवना । स्पृहाशीः कत्थना याञ्चा प्रश्नः प्रैषः प्रवह्लिका ॥
नियोगश्चानुयोगश्च श्लाघा विलपितं च यत् । आचिकख्यासाथ संलापः पवित्राख्यानमेव च ॥.....
भूतं भव्यं भविष्यं च पुमान् स्त्री च नपुंसकम् । एवं प्रकृतयो मन्त्राः सर्ववेदेषु सर्वशः ॥[1]

[1] बृहद्देवता – ३५-४०

इत्येते अर्थाः मन्त्रसमूहेषु कदाचित् एकस्याम् ऋचि, अर्धर्चि, एकस्मिन् पादे वा अभिव्यक्ताः भवन्ति । यत्र शब्दोच्चारेण वस्तु निर्देशः क्रियते तत्र नामपदमिति मनीषिणः कथयन्ति । तदुक्तम् –

शब्देनोच्चारितेनेह येन द्रव्येण प्रतीयते । तदक्षरविधौ युक्तं नामेत्याहुर्मनीषिणः ॥[2]

- लौकिकविषयबोधकमन्त्रेषु विभागः :-

१) विवाहसूक्तानि
२) और्ध्वदैहिकसूक्तानि
३) ऐतिहासिकसूक्तानि
४) दानस्तवनसूक्तानि
५) मण्डूकसूक्तानि
६) आभिचारिकसूक्तानि
७) संवादसूक्तानि
८) अक्षसूक्तानि

इत्येतानि सूक्तानि लौकिकानि इति विमर्शकाणाम् अभिप्रायः । अत्र विवाहादिसंस्कारसम्बद्धाः विषयाः जीवनसम्बद्धाः च उच्यन्ते । यास्काचार्यरचिते निरुक्ते मन्त्रदर्शनप्रकरणे स्तुतिः, निन्दा, आशीर्वादः, शपथः, अभिशापः इत्यादिरुपेण मन्त्राणां विविधत्वं प्रदर्शितवन्तः । मन्त्राः यथा अपूर्वविषयान् (अदृष्टविषयान्) बोधयन्ति तथैव दृष्टविषयकबोधकाः अपि भवन्ति । लौकिकाः विषयाः नाम मानवेभ्यः संस्कारबोधकाः, दानस्तुतयः इत्यादयः अन्तर्भवन्ति । सर्वेषां जनानां हितमेव काङ्क्षयन्, सर्वानपि जनान् सन्मार्गे प्रवर्तयन् दुष्टमार्गात् च निवर्तयन् अस्ति वेदः। स्तुतिरूपार्थवेदवाक्यैः सत्कार्यं कर्तुं स्व आस्तिकान् जनान् चोदयति, तथा निन्दारूपार्थवेदवाक्यैः दुष्टकार्यात् आस्तिकान् जनान् निवर्तयति । अतः विध्यर्थवाक्येन प्रवर्तको भवति, निषेधवाक्येन निवर्तकोऽपि भवति वेदः ।अतः वेदस्य व्युत्पत्तिं विद्वांसः एवं दर्शितवन्तः :-"विद्यन्ते ज्ञायन्ते लभ्यन्ते वा एभिः धर्मादिपुरुषार्थाः इति वेदाः"[3] इति विद्-धातुनिष्पन्नत्वात् वेदस्य ज्ञानार्थत्वं,लाभार्थत्वं च दर्शितं ऋग्वेदप्रातिशख्ये । वेदभाष्यकारेण सायणाचार्येणापि अयमेवाभिप्रायः प्रकटितः स्वीयायाम् ऋग्वेदभाष्यभूमिकायाम् – 'इष्टप्राप्त्यनिष्टपरिहारयोः अलौकिकमुपायं यो ग्रन्थो वेदयति स वेदः'[4] इति । वेदस्य स्वरूपविचारे बहवः विचाराः प्रकटिताः विद्वद्भिः, सर्वप्रथमं बौधायन-आपस्तम्बप्रभृतिभिः सूत्रकारैः "मन्त्रब्राह्मणयोः वेदनामधेयम्"[5] इति मन्त्रब्राह्मणात्मकं स्वरूपं वेदस्य इति निर्धारितम् ।

ये आस्तिकाः जनाः वेदस्य प्रामाण्यम् अभ्युपगच्छन्ति तेषामपि क्वचित् वेदविषये अन्यथा प्रतिपत्तिः दृश्यते, यथा – वेदः केवलं यज्ञयागादिकं बोधयति, वेदमन्त्राः केवलं देवताराधनेषु एव प्रयुज्यन्ते, तन्मन्त्राः अपरादिक्रियासु उपयुज्यन्ते, आत्मज्ञानप्राप्त्यर्थं केवलं विद्यन्ते वेदाः इति । एतादृशं ज्ञानम् अस्माभिः सर्वथा न निराक्रियते यतः किन्तु वास्तविकज्ञानार्थमेव प्रयतते । वेदे यथा आत्मज्ञानम्, दर्शनम्, यज्ञाः, संस्कारादिक्रियाः उच्यन्ते तथा अत्यन्तलौकिकाः विषयाः अपि प्रतिपाद्यन्ते । एवं लौकिकानि सूक्तानि सन्ति चेदपि अत्र साक्षात् कृषिमेवाभिलक्ष्य सूक्तानि न सन्ति, अर्थात्

[2] बृहद्देवता - ४२

[3] ऋग्. संहिता भाष्य.भूमिका.

[4] ऋग्. संहिता भाष्य.भूमिका

[5]ऋग्. संहिता भाष्य.भूमिका.

अन्यं विषयं द्वारीकृत्य एतत्सम्बद्धाः विचाराः प्रकटिताः सन्ति ।कृष् धातुना व्युत्पन्नोऽयं कृषिशब्दः विलेखने, व्याकर्षणे इत्यस्मिन् अर्थे रूढः अस्ति । अधुना परम्परया यत्र कृषेः स्तवनं कृतं तदिदानीं पश्यामः – ऋग्वेदे विशेषेण दशमे मण्डले दानस्तवनपराः मन्त्राः सन्ति । तत्र अन्नमुखेन दानस्य महत्वं कथयन् कृषेः प्रामुख्यं वर्णयति । अस्य सूक्तस्य अन्नमेव देवता, भिक्षुर्नामाङ्गिरसः ऋषिः यथा –

o उच्चा दिवि दक्षिणावन्तो अस्थुर्ये अश्वदाः सहते सूर्येण । हिरण्यदा अमृतत्त्वं भजन्ते वासोदाः सोमप्रतिरन्त आयुः ॥ [6]

अयं मन्त्रः दानस्य महत्वं कथयन् दानकर्तुः सद्गतिं सूचयति । यतः अस्माकं परम्परायां प्राचीनकालादपि विद्वांसःधर्मान्तर्गतत्वेन दानं स्तुन्वन्ति स्म । ऋषयः वेदे दानमेवं स्तुन्वन्ति – दानमिति सर्वाणि भूतानि प्रशंसन्ति दानान्नाति दुश्चरं तस्माद्दाने रमन्ते ……..दानं यज्ञानां वरूथं दक्षिणा लोके दातारं सर्वभूतान्युपजीवन्ति दानेनारातीरपानुदन्त दानेन द्विषन्तो मित्रा भवन्ति दाने सर्वं प्रतिष्ठितं तस्माद्दानं परमं वदन्ति ।[7] एवं दानेन समाजः सुस्थितौ भवति, अस्मान् द्विषन्तः जनाः अपि मित्रा भवन्ति, दानेन कर्ता सद्गतिमपि प्राप्नोति इति ।

➢ संवादसूक्तानि –

ऋग्वेदे यथा कानिचन् सूक्तानि (दार्शनिकसूक्तानि) तत्त्विकविवेचनस्य आधारभूतानि सन्ति तथैव कानिचन सूक्तानि आधुनिक-काव्यनाटकादिभ्यः आधारभूतानि सन्ति । तान्येव सूक्तानि संवादसूक्तानि इति कथयन्ति । ऋग्वेदे बहूनि संवादसूक्तानि उपलभ्यन्ते यथा – यम-यमी संवादः, पुरूरव-उर्वशी संवादः, विश्वामित्र-नदी संवादः, सरमा – पणी संवादः, अग्नि – देवता संवादः, वसिष्ठ – इन्द्र संवादः, अगस्त्य – लोपामुद्र संवादः इत्यादीनि सुक्तानि प्रसिद्धानि सन्ति ।

यम-यमी संवादे चतुर्दशमन्त्राः सन्ति । यमयमिनौ उभावपि वैवस्वतः सन्तानौ आस्ताम् । तावुभावपि एकदा मन्दप्रकाशस्थद्विपमेकम् आगतवन्तौ । तत्र कामवशगा यमी यमे अनुरक्ता सती तं यमं बहुभिः शब्दैः प्रलोभनं करोति ।किन्तु यमः धीरः विवेकी तां निराकरोति । आवामुभावपि सहजन्मानौ एतादृश कामवासनया अनर्थं न कुर्वः इति बुद्धिं कथयति । तदुक्तम् –

औ चित्सखायं सख्या ववृत्यां तिरः पुरूचिदर्णवं जगन्वान् ।
पितुर्नपातमा दधीत वेधा अधिक्षमि प्रतरं दीध्यानः ॥[8]
गर्भे नु नौ जनिता दम्पती कर्देवस्त्वष्टा सविता विश्वरूपः ।
न किरस्य प्रमिनन्ति व्रतानि वेद नावस्य पृथिवी उत द्यौ ॥[9] इति ॥

[6] ऋग्. संहिता भाष्य.भूमिका – १०/१०७/२

[7] यजु.आरण्यकम् – ४/१००, १०१

[8] ऋग्. सं – ०५/१०/०१

[9] ऋग्. सं – ०५/१०/०५

पुरूरवा – ऊर्वशी संवादे कामेन पीडितः विरहतप्तः पुरूरवा दिव्याप्सरां ऊर्वशीं पश्यति । अप्सरा स्त्री ऊर्वशी वर्षचतुष्टयं दाम्पत्यमपि करोति । गर्भवती अप्सरा पुरूरवं त्यक्त्वा गच्छति । ततः अस्य विरहः प्रारभ्यते । मन्त्राः च –

किमेता वाचा कृणवा तवाहं प्राक्रमिषमुषसामग्रियेव ।

पुरूरवः पुनरस्त्वं परेहि दुरापना वात इवाहमस्मि ॥[10] इति ।

इषुर्न श्रिय इषुधेरसना गोषा शतसा नरं हिः ।

अवीरे क्रतौ वि दविद्युतन्नोरा न मायुं चितयन्त धुनयः ॥[11] इति ॥

एवं संवादसूक्तमाधारीकृत्य एव कान्तसम्मितादिकं प्रवृत्तमिति जानीमः । एवं स्वस्थसमाजस्य निर्माणार्थं ऋग्वेदस्य योगदानं महदस्ति ।

- विवाहसूक्तम् –

ऋग्वेदस्य दशमे मण्डले सूर्यसूक्तमिति प्रसिद्धम् अस्ति । इदं सूर्यसूक्तमेव विवाहसूक्तमिति प्रसिद्धम् अस्ति । अत्र अस्माकं देशस्य अनेकेषु संस्कारेषु अन्यतमं विवाहसंस्कारः वर्णितः अस्ति । अस्मिन् सूक्ते सूर्यपुत्र्याः सूर्यायाः सोमस्य च विवाहवर्णनं कृतं वर्तते । अस्य सूक्तस्य सवितृपुत्री सूर्या एव ऋषिः भवति । सूक्तारम्भे वरस्य सोमस्य वर्णनं कृतम् । यथा –

सोमेनादित्या बलिनः सोमेन पृथिवी मही । अथो नक्षत्राणामेषामुपस्थे सोम आहितः ॥[12] इति । वधू सूर्या विवाहानन्तरं एवं स्वपतिगृहं प्रविशति –

मनो अस्या अन आसीत् द्यौरासीदुतच्छदिः । शुक्रावनड्वाहावास्तां यदयात्सूर्या गृहम् ॥[13] इत्यादिप्रकारेण गृहप्रवेशसन्दर्भः, विवाहस्य उद्देश्यम् च वर्णितम् । अत्र केचन मन्त्राः उल्लिख्यन्ते –

इह प्रियं प्रजया ते समृध्यतां । अस्मिन् गृहे गार्हपत्याय जागृहि ।[14]

सुमङ्गलीरियं वधूरिमां समेत पश्यत । सौभाग्यमस्यै दत्वायाथास्तं विपरेतन ॥[15] इति ।

गृह्णामि ते सौभगत्वाय हस्तं मया पत्या जरदष्टिर्यथासः । भगो अर्यमा सविता पुरन्धिः मह्यं त्वा दुर्गार्हपत्याय देवाः ॥[16] इत्यादिप्रकारेण विवाहक्रमान्, तस्य माहात्म्यं सर्वं अस्मिन् सूक्ते विवृतमस्ति ।

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[10] ऋग्. संहिता – १०/९५/०२

[11] ऋग्. संहिता – १०/९५/०३

[12] ऋग्. संहिता – १०/८५/०२

[13] ऋग्. संहिता – १०/८५/१०

[14] ऋग्. संहिता – १०/८५/२७

[15] ऋग्. संहिता – ०१०/८५/३३

[16] ऋग्. संहिता – १०/ ८५/३६

एवं वेदः विश्वस्तेभ्यः मानवकुलेभ्यः गुणाधानेन दोषापनयनं कुर्वन् , समग्रमानवकुलानि सुसंस्कारवन्ति करोति । एवं 'यत्र विश्वं भवत्येक नीडम्', 'समानी व आकूतिः', 'स्वस्ति पन्थामनुचरेम' इत्यादिप्रकारेण शतशैः मन्त्रैः मानवकुलस्य स्वास्थ्यम्, सुखम्, एकत्वम् च बोधयति ।

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आचार्य विनोबाभावे के नेतृत्व में चलाये गए भूदान-यज्ञ पर श्रीलाल शुक्ल जी के विचार ।

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Abstract

श्रीलाल शुक्ल जी हिन्दी साहित्य के प्रमुख साहित्यका, भारतीय लोकतांत्रिक व्यवस्था में हजारों किस्म की विसंगतियों ओर विडम्बनाओं को क़रीब से देखते रची गाई एक दुर्लभ कृति ''बिसामपुर का संत ''है। श्रीलाल शुक्ल ने विनोबा भाव के नेतृत्व में चालर्य गए भूदान यज्ञ और ग्रामदान आंदोलन आदि इस पृष्ठभूमि में लिखा गया है। यह एक बेजोड़ उपन्यास '' बिसामपुर का संत ''है, इस पर भूदान - यज्ञ आदि पर शुक्ल जी के विचार कुछ इस प्रकार के हैं।

1. विषय - भावे की प्रेरणा से जयप्रकाश नारायण जैसे कई बडे समाजवदी नेता इस आंदोलन से जुडे भूदान आंदोलन का उद्देश्य पुरे देश का शद्धार करना था जिसमें समाज में सबको साथ लेकर आगे बढना था। भूदान आंदोलन सिर्फ भूमि का वितरण नही था बल्कि एक प्रक्रिया थी जिसके अंतर्गत समाज के सभी वर्गों के हितों की रक्षा की गयी थी।

2. भूदान, ग्रामदान, उद्योगदान, जीवनदान और विचारदान वाले विनोबाभावे का जीवन और व्यक्तित्व परिचय

विनोबा भावे जी का समय 11.9.1895 से 15.11.1982 तक माना जाता है। विनायक नरहरि भावे को 'विनोबा' का यह नाम महात्मा गांधी ने दिया था, नई पीढ़ी के लोग अकमर इस बात का यकीन नहीं कर पाते कि भारत जैसे देश में लोगों ने अपने ही गांव-समाज के भूमिहीन लोगों के लिए जमींने दान में दी होंगी। भारत के मौजूदा सामाजिक, राजनीतिक और वैचारिक वातावरण को देखते हुए सचमुच उनके लिए यह यकीन करना आसान भी नहीं है। लेकिन भारत और विनेबा के जीवन की इस सच्ची कहानी से गुजरना उनके लिए भी कम रोमांचक नहीं होगा।

विनोबा के व्यक्तिगत जीवन के बाकी प्रसंगों की कहानी फिर कभी परिचय के रूप में भी अभी केवल इतना कि गणित और वैज्ञानिक अध्यात्म को अपने जीवन और चिंतन का आधार बनाने वाले विनोबा एक मौलिक विचारक, आजीवन शिक्षक और अहिंसक कर्मयोगी थे। किसी ने उन्हें आचार्य विनोबा कहा, तो किसी ने संत विनोबा और कईयों ने तो उन्हें ऋषि विनोबा और बाबा विनोबा तक कहकर संबोधित किया, लेकिन भारतीय समाज के एक बडे हिस्से के लिए वे केवल उनके अपने विनोबा रहे। गांधीजी के जाने के बाद भारतीय समाज के सभी तबकों ने जिस पर सहज और सबसे अधिक भरोसा किया, जिसकी तरफ मार्गदर्शन के लिए देखा, वह निर्विवाद रूप से विनोबा ही कहे जा सकते हैं। ऐतिहासिक शख्सियतों का मूल्यांकन आनेवाली पीढियों के लिए आसान नहीं होता क्योंकि इसके लिए महज दस्तावेजी सबूत ही काफी नहीं होते, इसके लिए तटस्थता, विनम्रता, वैचारिक अनेकांतता और गहरी संवेदनशीलता के साथ-साथ स्वयं अपने जीवन के स्तर पर भी अनुभूतिजन्य प्रयोगशीलता की जरूरत होती है । विनोबा के जीवन को देखने के लिए 'श्रद्धा' और 'भक्ति' के प्रचलित नमूनों से ऊपर उठना होगा, क्योंकि विनोबा स्वयं ही ऐसा सोचते थे । उन्होंने किसी को भी उपना गुरू मानने और किसी को भी अपना चेला बनाने से इनकार कर दिया था।

3.भूदान यज्ञ की समिधा - ''बिसामपुर का संत''

भूदान यज्ञ की चर्चा, शास्त्रों, स्मृतियों, पुराणों आदि में न मिलेगी। आचार्य विनोबा भावे उसके आदि प्रस्तोता थे, वही उसके आदि प्रस्तोता थे, वही उसके पहले अधीष्ठाता वही यजमान थे। इस यज्ञ के बारे में सादिश था - 'हवा और धूप एक की नही, सबकी है। वैसे ही जमीन भी। 'कुछ दिन पहले तेलंगाना के छोटे खेतिहरों और खेत मजदूरों ने ऐलान किया था कि अब वह नहीं, उकने खेत भी जाग गए हैं। दान पात्र में दो गावों का ब्यौरा दिया गया था। इसमें से आधे से ऊपर जमीन ऊसर-बंजर - बीहड थी।

भूदान यज्ञ के दिनों सर्वोदय के लिए अनेक नौजवानों ने अपने जीवन का दान कर दिया था। सन् 1950-51 में साम्यवदियों के नेतृत्व में भूपतियों के खिलाफ किसानों का व्यापक आन्दोलन चल रहा था। हालकि भूदान आंदोलन गांवों में एक जटिल आर्थिक और सामाजिक दुर्व्यवस्था को कोई उल्लेखनीय व्यावाहारिक और स्थाई समाधान नही दे पाया

श्रीलाल शुक्ल ने भूदान आंदोलन का संकेतात्मक संदर्भ 'सूनी घाटी का सूरज' तथा 'रागदरबारी' में दिया है, किंतु उसकी सटीक समीक्षा ''बिसामपुर का संत'' में की है। वह समीक्षा उपन्यास में कुछ इस प्राकर प्रस्तुत है - एक ओर हिंसा और लाभ के ऊपर सौहार्द और सहज मानवीय उदारता की विजय के रूप में देखा गया है और इस रूप में उसे सामाजिक विषमता के निवारण का एक अमोध अस्त्र समझा गया है दूसरी और प्रगति विरोधी क्रान्ति विरोधी और बडे भूस्वामियों का पोशक मानकर इसकी अपेक्षा की गई है। पूरी कहानी भूदान यज्ञ और कुंवर जयंती प्रसाद सिंह के इर्द - गिर्द धूमती है।

4.भूदान आंदोलन का इतिहास ((Bhoodan Andolan History in Hindi))

देश में स्वतंत्रता के बाद सामान्य कृषक वर्ग को कई समस्याओं का सामना करना पड़ा था, जिसमें भूमि की कमी काफी बड़ी समस्या थी, इसके समाधान हेतु ही भूदान आंदोलन अस्तित्व में आया, ये आंदोलन कोई एक दिन, महीने या वर्ष तक चलने वाला आंदोलन नहीं था, इसमें पूरा एक दशक लगा था । इस मिशन की चर्चा देश के बाहर भी हुयी थी और इसे काफी सराहना भी मिली। आंदोलन के संस्थापक विनोबा भावे के बारे में न्यूयॉर्क टाईम्स में भी छपा था ।

कब शुरू हुआ था?(when did started) 18 अप्रैल 1951 को

कहां शुरू हुआ था? (Where did started)नालगोंडा क्षेत्र में

किसके नेतृत्व में हुआ था ?Who was the founder and leader of this movement) विनोबा भावे

5.भूदान आंदोलन का उद्देश्य (Objectives of the Bhoodan Movement)

भूदान आंदोलन का उद्देश्य पूरे देश का उद्धार करना था जिसमें समाज में सबको साथ लेकर आगे बढना था। भूदान आंदोलन सिर्फ भूमि का वितरण नही था बल्कि एक प्रक्रिया थी जिसके अंतर्गत समाज के सभी वर्गों के हितों की रक्षा की गयी थी। भावे ने कहा था कि हम समाज की आर्थिक समस्याओं के कम करना चाहते हैं। भूदान आंदोलन का लक्ष्य देश के पिछडे और शोषित वर्ग को मुख्यधारा में लाना था।

सामाजिक और राजनीतिक परिप्रेक्ष्य में देख जाए तो इस आंदोलन का घोषित उद्देश्य शक्ति का विकेंद्रीकरण करना था, जिसमें गाँव-गाँव तक शक्ति की पहुँच हो, सबका संपति पर अधिकार हो और मजदूरी इत्यादि मामलों में किसी भी तरह की असमानता नहीं हो।

6.किसने शुरू किया था ?(Who started it)

आचार्य विनोबा भावे ने भूदान आंदोलन की शुरूआत की थी, विनोबा जी ने गांधीजी के साथ स्वतंत्रता संग्राम में भाग लिया था और लगभग ५ वषज्ञ जेस में बिताये थे। गांधीजी की हत्या के बदा भावे को ही उनका उत्तराधिकारी माना जा रहा था लेकिन उनके उद्देश्य काफी अलग थे, उन्होंने देश के गरीब और भूमि विहीन वर्ग के हितों की रक्षा

की जिम्मेदारी ली थी। भावे ने उनके आदर्शों और सिद्धांतों को आगे बढाते हुए भूमि सुधार कार्यों में विशेष योगदान दिया था । 1951 में भूदान आंदोलन के लिए विनाबा भावे ने हजारों मीलों की पदयात्रा की थी और भू-दाताओं से जमीन दान करने की अपील की थी। भावे की प्रेरणा से जयप्रकाश नारायण जैसे कई बडे समाजवादी नेता इस आंदोलन से जुडे।

7.भूदान आंदोलन कब और कैसे शुरू हुआ था ?(When and where did Bhoodan Andolan started)

अ) 18 अप्रैल 1951 को जब विनोबा भावे ने नालगोंडा श्रेत्र के पोचामपेली गाँव में प्रवेश किया जहां कम्युनिस्ट का कब्जा था, तो वहां के भूमि विहीन और पिछडे वर्ग के लोगों ने उनका स्वागत किया, विनोबा ने अछूत कहे जाने वाले लोगों से संवाद बढाया तो उन्होंने भावे को कहा कि यदि उन्हें कुछ भूमि दी जाए तो उनकी स्थिति बेहतर हो सकती हैं, लेकिन सरकार उनके लिए ऐसा कुछ नहीं कर रही हैं। इसके बाद जब वो लोग उनसे ८० एकड जमीन से जुडी समस्टा के बारे में दिशा - निर्देश लेने आये तो विनोबा ने ये सुझाव दिया कि यदि सरकार जमीन की समस्या हल नहीं कर पा रही दो ग्रामीण एक -दूसरे की मदद कर सकते हैं। इस तरह रामचन्द्र नाम के व्यक्ति ने अपनी भूमि दान की, और उनसे प्रेरित हो अन्य भू-मालिकों ने भी १०० एकड़ जमीन दान करने का वादा किया।

आ) 1951 में तीसरी वार्षिक सर्वोदय कांफ्रेंस शिवारामपल्ली में हुयी थी, ये गाँव हैदराबाद से थोडी दूर पर स्थित था। उस समय तेलांगना में कम्युनिस्ट विद्रोह चल रहा था, जिसमें धनी भू-मालिको द्वारा गहीबों के शोषण का विरोध हो रहा था । 11 अप्रैल 1951 को 24 घंटे चली कांफ्रेंस में ये निष्कर्ष निकला कि विनोबा देश में उन क्षेत्रों का दौरा करेगे, जहाँ पर कम्युनिज्म ज्यादा हैं। उस समय ये एक बहुत ही बड़ा और साहसिक निर्णय था ।

इ) आंध्रप्रदेश में घटित हुयी इस आकस्मिक घटना ने भूदान आंदोलन की नींव रख दी । भावे ने कहा कि लालच ही भूमि पत एकत्व अधिकार कारण हैं यदि लोगों में लालच कम हो जाए तो ना केवल सबकी मदद की जा सकेगी।

8.आंदोलन का प्रसार (The Movement Expands)

अ) पहली बार हुए भूदान ने विनोबा को पूरे देश में इस आंदोलन को आगे बढाने को प्रेरित किया। अगले कुछ वर्षों में भावे ने इस आंदोलन को एक नई दिशा दी, और उन्हें काफी सफलता भी मिली । भावे ने गाँव-गाँव पद-यात्रा की, जब वो किसी गाँ में पहुँचते तो वो भू-मालिकों से उनकी कुल सम्पति की जानकारी लेते और उन्हें भू-दान के लिए प्रेरित करते। भू-मालिक उपनी इच्छा से कुछ भूमि विनोबा भावे को दे देते और भावेजी अपने कार्यकर्ताओं की सहायता से इस भूमि का पुनःवितरण करवाते। इस तरह भूदान कार्यकर्ताओं की देखरेख में प्राप्त हुयी भूमि वापिस जरूरतमंदों में बांटी जाती थी। इससे गरीब किसान जमींदार या सरकार पर निर्भर होने की जगह अपने लिए काम करने को सक्षम हो जाते थे।

आ) कुछ लोगों का मानना था कि दान दी जाने वाली जमीन बंजर, पथरीली और कृषि के लिए अनुपयुक्त था, लेकिन आंदोलन के अनुसार कोई भी जमीन अनुपयोगी नहीं थी । बावे कहते थे कि भूमि की उपयोगिता से कही ज्यादा ये जरूरी हैं कि लोग एक दूसरे की मदद के लिए आगे आ रहे हैं, और अपनी संपति समाजिक कारणों के लिए दान कर रहे हैं, और यही तो क्रान्ति का बीजारोपण हैं। वैसे भी खहाब गुणवता वाली जमीन का उपयोग चारागाह, वनीकरण और बेघर लोगों को बसाने में किया जा सकता है।

इ) इस तरह भूदान से शुरू हुयी बात ग्रगमदान तक पहुंची और कई लोग गाँव के गाँव दान करने को आगे आये, वास्तव में ये सब सर्वोदय अभियान का हिस्सा था, जिसमें समाज के हर वर्ग के नवजीवन का उदय हो रहा था।

ई) भारत के लगभग ५० मिलियन भूमि-विहीन कृषकों के लिए विनोबा जी ने ५० मिलियन एकड भूमि दान करने का लक्ष्य बनाया था दिससे कि १ एकड भूमि प्रत्येक किसान को मिल सके। यदि कोई किसान का परिवार ५ सदस्यों वाला हो तो ऐसे परिवार के हिस्से में ५ एकड भूमि आ सके । उन्होंने भूमि संपन्न लोगों से आह्वान किया कि

वो अपनी भूमि का छठा हिस्सा भूमि - हीनों को दान कर दे। एक अनुमान के अनुसार उस समय लगभग ३०० मिलियन एकड़ कृषि युक्त भूमि थी जिसे दान दिया जा सकता था ।

9.आंदोलन की समाप्ति

विनोबा भावे ने भूमि विहीन लोगों के लिए पूरे देश में भूमि-वंचितों तक भूदान आंदोलन पहुंजाने का निर्णय किया था, इसलिए जो आंदोलन निजी स्तर पर शुरू हुआ था वो राष्ट्रीय आंदोलन बन गया। लेकिन १९७१ की शुरूआत में इसका महत्व बदलने लगा एव भूदान की जगह ग्रामदान का चलन बढा, इस दान में किसी गाँव का अधिकतर हिस्सा ग्रामीणों में सभी परिवारों को बराबर बाँट दिया जाता था, हालांकि भूदान तब भी हो रहा था लेकिन कम हो गया था।

वैसे भूदान आंदोलन गैर-आदिवासी इलाकों में नहीं पहुंच सका था, इसलिए भी समय के साथ कमजोर हो गया था। हालांकि आंदोलन में कई उतार-चढाव आये लेकिन १९६९ में भूदान तक लगभग ४ मिलियन एकड भूमि दान की जा चूकी थी।

इसके अतिरिक्त संपतिदाव, श्रमदान, जीवनदान (आंदोलन में अपना जीवन देना), साधनदान (कृषि कार्यों के लिए साधन-उपकरण दान देना) जैसे कई कार्यक्रम हुए। वैसे संपति दान भूदान के साथ शुरू नही हुआ था लेकिन भूमि विहीन लोगों के पास इस भूमि पर काम शुरू करने के लिए साधन नही थे इसलिए संपतिदान अस्तित्व में आया। आचार्यजी ने कहा कि वो शुरू से जानते थे कि ये समस्या आयेगी, लेकिन जडों को मजबूत करना जरूरी होता हैं, शाखाएं स्वतः निकल आती हैं, और ये बात सबको पता थी कि समस्या की जड भूमि की कमी होना है। इस तरह भूदान आंदोलन से ना केवल भूमि विहीन लोगों को भूमि की कमी होने हैं। इस तरह भूदान आंदोलन से ना केवल भूमि विहीन लोगों को भूमि मिली बल्कि गाँधीवादी विचारधारा का विस्तार भी हुआ।

उपसंहार

भारतीय लोगतांत्रिक व्यवस्था में हजारों किस्म की विसंगतियों और विडम्बानाओं को करीब से देखते रची गई अनेक दुर्लभ कृतिय इन के समकालीन जीवन में सर्वोत्तम उपन्यास, व्यंग्य-निबंध रचनाऐ और आलोचना, निबंध आदि के हिंदी सुप्रसिद लेखक श्री लाल शुक्ल जी के बारे में शोध प्रबंध प्रस्तुतकर एम. फिल. पि.एचडि उपाधि पाकर एक शोधार्थी के रूप में मेरा जन्म भी सार्थक हुई ।

बिसामपुर का संत समकालीन जीवन की ऐसी महागाथा है जिसका फलक बडा विस्तीर्ण है जो एक साथ कई स्तरों पर चलती है। एक ओर यह भूदान आंदोलन की पृष्ठभूमि में स्वांतत्योत्तर भारत में सत्ता के व्याकरण और उसी क्रम में विनोबा भावे के नेतृत्व में चलाये गए भूदान यज्ञ और ग्रामदान आंदोलन का प्रसंग आया है ।

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EFFECT OF YOGIC PRACTICES ON SELECTED HEALTH RELATED PHYSICAL FITNESS AND PHYSIOLOGICAL VARIEBLES OF HIGH SCHOOL BOYS

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Introduction

Importance of physical fitness is nurtured only when man exhibits his innocence to stand as a complete individual in the society. The society believes that to lead successful life one should attain victories in all his ventures. But success should not be assessed through number of victories; it should be assessed only through pains and problems that you overcome.

It is only through physical fitness one can achieve the conservation of energy, during work, sense of humor, the reality of personality. Apart from being gaining mental toughness to face even failures as a part of victory, which definitely plays a major role in our life which everybody expects to meet success for the ultimate satisfaction?

A sound mind in a sound body is man's most precious possession. Physical fitness develops the organic fitness is the basis of dynamic and creative activity. By participating in vigorous physical activities, physical strength and organic vigour can be improved to a large extent. The building of physical strength helps one to have good endurance to withstand strain and be efficient in the performance of activities.

Statement of the Problem

The purpose of this study was to assess the effect of yogic practices on selected health related physical fitness and physiological variables among high school boys.

Hypothesis

It was hypothesized that there would be significant improvement due to 12 weeks yogic practices on selected health related physical fitness variables flexibility, cardiovascular endurance muscular endurance and body mass index of high school boys.

Methodology

The purpose of the study was to find out effect of yogic practices on selected health related physical fitness and physiological variables among high school boys . 30 High school boys from Z.P. High School, Lingapuram, Ramakuppam Mandal, Chittoor District (A.P) were randomly selected as subjects and their age was between 12 and 15 years. They were assigned into two groups of which one group served as yogic practices groups, and the other group served as control group.

Dépendent Variables

Health Related Physical Fitness Variables

1. Flexibility
2. Cardiovascular Endurance
3 .Muscular Endurance

4.Body Mass Index

Physiological Variables

1.Systolic Blood Pressure
2.Diastolic Blood Pressure
3.Resting Pulse Rate
4.Respiratory Rate

Independent Variables

1.Yogic practices

Experimental Design

The study was formulated as a true random group design, consisting of a pre-test and post-test. The subjects (n=30) were randomly assigned to two equal groups of 15 High school boys in each. The groups were assigned as Experimental Groups and control group respectively. Pre tests were conducted for all the subjects on selected health related physical fitness and physiological variables such as flexibility, cardiovascular endurance, muscular endurance and body mass index, systolic blood pressure, diastolic blood pressure, resting pulse rate and respiratory rate. The experimental group participated in yogic practices for a period of 12 weeks.The post tests were conducted on the above said dependent variables after a period of yogic practices. The differences between the initial and final scores on selected variables were considered as the effect of 12 weeks yogic practices. To test statistical significance of the differences, ANCOVA was employed. In all cases 0.05 level was fixed as significance to accept or reject the formulated hypotheses

Criterion Measures

1. Flexibility was measured using sit and reach test.
2. Cardio vascular endurance was measured through 12 minutes run/ walk test.
3. Muscular Endurance was measured through sit ups.
4. Systolic Blood Pressure and Diastolic Blood Pressure were measured through Sphygmomanometer and stethoscope.
5. Resting pulse rate was measured by counting pulses at radial artery using the fingers in a minute.
6. Respiratory rate was measured by counting the number of times the chest is raising in a minute.

Results on Flexibility

Table I
Computation of Analysis of Covariance On Flexibility

Speed Avg	Experimental group	Control group	Source of Variance	Sum of Squares	Df	Mean Squares	Obtained F
Pre Test Mean	5.53	6.13	Between	2.70	1	2.70	0.46
			Within	163.47	28	5.84	
Post Test Mean	8.80	6.60	Between	36.30	1	36.30	7.26*
			Within	140.00	28	5.00	
Adjusted Post Test Mean	9.02	6.38	Between	51.50	1	51.50	27.09*
			Within	51.32	27	1.90	
Mean Diff	3.27	0.47					

Table F-ratio at 0.05 level of confidence for 1 and 28 (df) =4.19, 1 and 27(df) =4.21 .* Significant

The pre-test mean on experimental group was 5.53, and control group was 6.13 and the obtained F value was 0.46, which was less than the required F value of 4.19 to be significant. Hence, it was not significant and the groups were equal at initial stage.
The comparison of post-test means, experimental group 8.80 and control group 6.60 proved to be significant at 0.05 level as the obtained F value 7.26 was greater than the required table F value of 4.19 to be significant at 0.05 level.
Taking into consideration the initial and final mean values adjusted post-test means were calculated and the obtained F value of 27.09 was greater than the required F value to be significant 4.21 and hence, there was significant difference. Thus, it was proved that experimental group gained mean difference on physiological variable, Flexibility 3.27 was due to yogic practices given to stressed software executives was found to be significant at 0.05 level.

Results on Cardiovascular Endurance

Table II
Computation of Analysis of Covariance On cardiovascular Endurance

	Experimental Group	Control Group	Source of Variance	Sum of Squares	Df	Mean Squares	Obtained F
Pre Test Mean	1818.00	1856.67	Between	11213.33	1	11213.33	0.64
			Within	488423.33	28	17443.69	
Post-Test Mean	1969.33	1885.00	Between	53340.83	1	53340.83	4.69*
			Within	318493.33	28	11374.76	
Adjusted Post Test Mean	1971.34	1882.99	Between	57233.44	1	57233.44	4.93*
			Within	313213.88	27	11600.51	
Mean Diff	151.33	28.33					

Table F-ratio at 0.05 level of confidence for 1 and 28 (df) =4.19, 1 and 27(df) =4.21 .* Significant

The pre-test mean on experimental group was 1818.00, and control group was 1856.67 and the obtained F value was 0.64, which was less than the required F value of 4.19 to be significant. Hence, it was not significant and the groups were equal at initial stage. The comparison of post-test means, experimental group 1969.33 and control group 1885.00 proved to be significant at 0.05 level as the obtained F value 4.69 was greater than the required table F value of 4.19 to be significant at 0.05 level.Taking into consideration the initial and final mean values adjusted post-test means were calculated and the obtained F value of 4.93 was greater than the required F value to be significant 4.21 and hence, there was significant difference. Thus, it was proved that experimental group gained mean difference on physiological variable, Cardiovascular Endurance 151.33 was due to yogic practices given to stressed software executives was found to be significant at 0.05 level.

Results on Muscular Endurance

Table III
Computation of Analysis of Covariance on Muscular Endurance

	Experimental Group	Control	Source of Variance	Sum of Squares	Df	Mean Squares	Obtained F
Pre Test Mean	35.60	36.67	Between	8.53	1	8.53	0.36
			Within	668.93	28	23.89	
Post Test Mean	38.07	35.73	Between	40.83	1	40.83	2.00
			Within	571.87	28	20.42	
Adjusted Post Test Mean	38.49	35.31	Between	74.60	1	74.60	12.86*
			Within	156.58	27	5.80	
Mean Diff	2.47	-0.93					

Table F-ratio at 0.05 level of confidence for 1 and 28 (df) =4.19, 1 and 27(df) =4.21 .* Significant

The pre-test mean on experimental group was 35.60, and control group was 36.67 and the obtained F value was 0.36, which was less than the required F value of 4.19 to be significant. Hence, it was not significant and the groups were equal at initial stage. The comparison of post test means, experimental group 38.07 and control group 35.73 proved to be insignificant at 0.05 level as the obtained F value 2.00 was lesser than the required table F value of 4.19 to be significant at 0.05 level. Taking into consideration the initial and final mean values adjusted post test means were calculated and the obtained F value of 12.86 was greater than the required F value to be significant 4.21 and hence, there was significant difference. Thus, it was proved that experimental group gained mean difference on physiological variable, Muscular Endurance 2.47 was due to yogic practices given to stressed software executives was found to be significant at 0.05 level.

Results on Body Mass Index

Table IV
Computation Of Analysis of Covariance on Body Mass Index

	Experimental group	Control	Source of Variance	Sum of Squares	Df	Mean Squares	Obtained F
Pre Test Mean	19.94	19.79	Between	0.17	1	0.17	0.77
			Within	6.21	28	0.22	
Post Test Mean	19.20	19.75	Between	2.32	1	2.32	15.18*
			Within	4.29	28	0.15	
Adjusted Post Test Mean	19.14	19.80	Between	3.17	1	3.17	60.01*
			Within	1.43	27	0.05	
Mean Diff	-0.74	-0.03					

Table F-ratio at 0.05 level of confidence for 1 and 28 (df) =4.19, 1 and 27(df) =4.21 .* Significant

The pre test mean on experimental group was 19.94, and control group was 19.79 and the obtained F value was 0.77, which was less than the required F value of 4.19 to be significant. Hence, it was not significant and the groups were equal at initial stage. The comparison of post test means, experimental group 19.20 and control group 19.75 proved to be significant at 0.05 level as the obtained F value 15.18 was greater than the required table F value of 4.19 to be significant at 0.05 level. Taking into consideration the initial and final mean values adjusted post test means were calculated and the obtained F value of 60.01 was greater than the required F value to be significant 4.21 and hence, there was significant difference. Thus, it was proved that experimental group gained mean difference on physiological variable, Body mass index -0.74 was due to yogic practices given to stressed software executives was found to be significant at 0.05 level.

Results on Blood Pressure

Table V
Computation of Analysis of Covariance of Systolic Blood Pressure

	Experimental Group	Control	Source of Variance	Sum of Squares	Df	Mean Squares	Obtained F
Pre Test Mean	122.20	119.47	Between	56.03	1	56.03	1.06
			Within	1484.13	28	53.00	
Post Test Mean	120.13	120.87	Between	4.03	1	4.03	0.08
			Within	1409.47	28	50.34	
Adjusted Post Test Mean	118.83	122.17	Between	80.73	1	80.73	37.94*
			Within	57.45	27	2.13	
Mean Diff	-2.07	1.40					

Table F-ratio at 0.05 level of confidence for 1 and 28 (df) =4.19, 1 and 27(df) =4.21 .* Significant
The pre test mean on experimental group was 122.20, and control group was 119.47 and the obtained F value was 1.06, which was less than the required F value of 4.19 to be significant. Hence, it was not significant and the groups were equal at initial stage. The comparison of post test means, experimental group 120.13 and control group 120.87 proved to be insignificant at 0.05 level as the obtained F value 0.08 was lesser than the required table F value of 4.19 to be significant at 0.05 level. Taking into consideration the initial and final mean values adjusted post test means were calculated and the obtained F value of 37.94 was greater than the required F value to be significant 4.21 and hence, there was significant difference. Thus, it was proved that experimental group gained mean difference on physiological variable, Systolic Blood Pressure -2.07 was due to yogic practices given to stressed software executives was found to be significant at 0.05 level.

Results on Systolic Blood Pressure

Table VI
Computation of Analysis of Covariance on Systolic Blood Pressure

	Experimental Group	Control	Source of Variance	Sum of Squares	Df	Mean Squares	Obtained F
Pre Test Mean	122.20	119.47	Between	56.03	1	56.03	1.06
			Within	1484.13	28	53.00	
Post Test Mean	120.13	120.87	Between	4.03	1	4.03	0.08
			Within	1409.47	28	50.34	

Adjusted Post Test Mean	118.83	122.17	Between	80.73	1	80.73	37.94*
			Within	57.45	27	2.13	
Mean Diff	-2.07	1.40					

Table F-ratio at 0.05 level of confidence for 1 and 28 (df) =4.19, 1 and 27(df) =4.21 .* Significant
The pre test mean on experimental group was 122.20, and control group was 119.47 and the obtained F value was 1.06, which was less than the required F value of 4.19 to be significant. Hence, it was not significant and the groups were equal at initial stage.The comparison of post test means, experimental group 120.13 and control group 120.87 proved to be insignificant at 0.05 level as the obtained F value 0.08 was lesser than the required table F value of 4.19 to be significant at 0.05 level.Taking into consideration the initial and final mean values adjusted post test means were calculated and the obtained F value of 37.94 was greater than the required F value to be significant 4.21 and hence, there was significant difference. Thus, it was proved that experimental group gained mean difference on physiological variable, Systolic Blood Pressure -2.07 was due to yogic practices given to stressed software executives was found to be significant at 0.05 level.

Results on Diastolic Blood Pressure

Table VII
Computation of Analysis of Covariance on Diastolic Blood Pressure

	Experimental Group	Control	Source of Variance	Sum of Squares	Df	Mean Squares	Obtained F
Pre Test Mean	84.87	82.73	Between	34.13	1	34.13	1.37
			Within	698.67	28	24.95	
Post Test Mean	82.47	83.60	Between	9.63	1	9.63	0.41
			Within	661.33	28	23.62	
Adjusted Post Test Mean	81.46	84.60	Between	70.39	1	70.39	42.45*
			Within	44.77	27	1.66	
Mean Diff	-2.40	0.87					

Table F-ratio at 0.05 level of confidence for 1 and 28 (df) =4.19, 1 and 27(df) =4.21 . * Significant
The pre test mean on experimental group was 84.87, and control group was 82.73 and the obtained F value was 1.37, which was less than the required F value of 4.19 to be significant. Hence, it was not significant and the groups were equal at initial stage.The comparison of post test means, experimental group 82.47 and control group 83.60 proved to be insignificant at 0.05 level as the obtained F value 0.41 was lesser than the required table F value of 4.19 to be significant at 0.05 level.Taking into consideration the initial and final mean values adjusted post test means were calculated and the obtained F value of 42.45 was greater than the required F value to be significant 4.21 and hence, there was significant difference. Thus, it was proved that experimental group gained mean difference on physiological variable, Diastolic Blood Pressure -2.40 was due to yogic practices given to stressed software executives was found to be significant at 0.05 level.

Results on Resting Pulse Rate

Table VII
Computation of Analysis of Covariance on Resting Pulse Rate

	Experimental Group	Control	Source of Variance	Sum of Squares	Df	Mean Squares	Obtained F
Pre Test Mean	84.60	83.13	Between	16.13	1	16.13	0.49
			Within	931.33	28	33.26	
Post Test Mean	82.13	83.93	Between	24.30	1	24.30	0.78
			Within	868.67	28	31.02	
Adjusted Post Test Mean	81.45	84.62	Between	74.16	1	74.16	36.93*
			Within	54.22	27	2.01	
Mean Diff	-2.47	0.80					

Table F-ratio at 0.05 level of confidence for 1 and 28 (df) =4.19, 1 and 27(df) =4.21 .* Significant
The pre-test mean on experimental group was 84.60, and control group was 83.13 and the obtained F value was 0.49, which was less than the required F value of 4.19 to be significant. Hence, it was not significant and the groups were equal at initial stage.The comparison of post-test means, experimental group 82.13 and control group 83.93 proved to be insignificant at 0.05 level as the obtained F value 0.78 was lesser than the required table F value of 4.19 to be significant at 0.05 level.Taking into consideration the initial and final mean values adjusted post-test means were calculated and the obtained F value of 36.93 was greater than the required F value to be significant 4.21 and hence, there was significant difference. Thus, it was proved that experimental group gained mean difference on physiological variable, Resting Pulse rate -2.47 was due to yogic practices given to stressed software executives was found to be significant at 0.05 level.

Results on Respiratory Rate

Table VIII
Computation of Analysis of Covariance on Respiratory Rate

	Experimental Group	Control	Source of Variance	Sum of Squares	Df	Mean Squares	Obtained F
Pre Test Mean	18.27	18.73	Between	1.63	1	1.63	0.09
			Within	519.87	28	18.57	
Post Test Mean	16.73	19.07	Between	40.83	1	40.83	3.31
			Within	345.87	28	12.35	
Adjusted Post Test Mean	16.92	18.88	Between	28.79	1	28.79	45.10*
			Within	17.24	27	0.64	
Mean Diff	-1.53	0.33					

Table F-ratio at 0.05 level of confidence for 1 and 28 (df) =4.19, 1 and 27(df) =4.21 . * Significant The pre test mean on experimental group was 18.27, and control group was 18.73 and the obtained F value was 0.09, which was less than the required F value of 4.19 to be significant. Hence, it was not significant and the groups were equal at initial stage. comparison of post-test means, experimental group 16.73 and control group 19.07 proved to be insignificant at 0.05 level as the obtained F value 3.31 was lesserr than the required table F value of 4.19 to be significant at 0.05 level.Taking into consideration the initial and final mean values adjusted post-test means were calculated and the obtained F value of 45.10 was greater than the required F value to be significant 4.21 and hence, there was significant difference. Thus, it was proved that experimental group gained mean difference on physiological variable, Respiratory Rate -1.53 was due to yogic practices given to stressed software executives was found to be significant at 0.05 level.

Conclusions

It was concluded that 12 weeks yogic practices significantly improved selected health related physical fitness variable, such as flexibility , cardiovascular endurance , muscular endurance, body mass Index, systolic blood pressure, diastolic blood pressure, resting pulse rate, resting pulse rate, respiratory rate of high school boys.

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