

Volume 8, Issue 4(1), April 2019
INTERNATIONAL JOURNAL OF MULTIDISCIPLINARY
EDUCATIONAL RESEARCH

Published by

Sucharitha Publications

48-12-3/7, Flat No: 302, Alekya Residency

Srinagar, Visakhapatnam – 530 016

Andhra Pradesh – India

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Typeset and Printed in India

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

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International Journal of Multidisciplinary
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Religion

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ISSN : 2277 – 7881
Impact Factor :6.014(2019)
Index Copernicus Value: 5.16



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.VictorBabu
Editor-in-Chief

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TECHNOLOGY, MEDICINE, SCIENCES, ART & DEVELOPMENT STUDIES, LAW**

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**NGUSABA BUKAKAK CEREMONY
IN PURA SUBAK DANGIN YEH, GIRI EMAS VILLAGE,
SAWAN SUB DISTRICT, BULELENG DISTRICT, BALI PROVINCE
(STUDY OF HINDU TEO-ECOLOGY)**

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Abstract

The purpose of this research is to analyze, understand, and study Ngusaba Bukakak Ceremony in Pura Subak Dangin Yeh, Giri Emas Village, Sawan Subdistrict, Buleleng Regency in Hindu Teo-Ecology perspective. Ngusaba Bukakak ceremony is not only limited to ritual but also has positive implication to environmental preservation surrounding. Preservation of the environment today is a global issue, even environmental conservation based on local wisdom is rampant excavated throughout the world. Various rituals that have implications for environmental preservation are often unknown to the perpetrators. This is happening at Ngusaba Bukakak Ceremony, krama subak only know the ceremony as a ritual regardless of the implications arising from the implementation of the ritual.

The background of the Giri Emas Village community conducting Ngusaba Bukakak Ceremony is continuing the ancestral heritage, the embodiment of gratitude, maintaining harmony and the pleading of protection to Ida Sang Hyang Widhi Wasa. The implementation of Ngusaba Bukakak Ceremony at Pura Subak Dangin Yeh, Giri Emas Village begins with a preparation procession to support the implementation of the core ceremony, the implementation of Ngusaba Bukakak, mlayagin ceremony, mlancaran, plaus dance performances, pareresikan and Paruman Ngusaba accountability. The implications of the implementation of Ngusaba Bukakak ceremony theologically for the community of Giri Emas Village can be seen from the worship of belief in the gods of gods in various series of Ngusaba Bukakak ceremony. Ngusaba Bukakak also has implications for the development of social life of the Giri Emas Village community which promotes solidarity of manyama braya, soul of ngayah and high sense of unity. And the implementation of Ngusab.

Bukakak has implications for the preservation of the environment such as the preservation of water sources and irrigation channels of agriculture, controlled over the function of rice fields, as cultural capital which is a tourist attraction, and has an implication on the economy of people residing in Giri Emas Village. If seen throughout the series of Ngusaba Bukakak ceremonies actually reflects theology- based environmental conservation.

Keywords: Ngusaba Bukakak Ceremony, Hinduism Teo-Ecology.



I. INTRODUCTION

Balinese people as a community based on the teachings of Hinduism, have believed and carried out rituals or ceremonies as a form of feeling of gratitude and self-release from fear of a power. The ritual that is carried out colors all the joints of people's lives in Bali. Regarding ceremonies in Hindu societies in Bali cannot be separated from the influence of local wisdom as a manifestation of human ability to have words (sounds), bayu (energy) and eyelashes (thoughts). Local wisdom covers a variety of joints in Balinese life, one of which is in agriculture. The Balinese people known as an agrarian society framed in krama subak have a variety of meaningful local wisdom as environmental preservation. According to Bakker (1995: 160), basically human beings are able to be harmonious thanks to nature, even nature is sustainable. There needs to be interference from humans. Mutual relations are carried out by traditional societies that glorify, adore, and appreciate nature and their power as God. These beliefs are united with the belief in the importance of God in their lives.

The religious activity of krama subak agriculture was seen from the harmonization with Ida Sang Hyang Widhi Wasa, in its manifestation as the god of fertility and well-being. This relationship can be seen in the forms of worship symbolization in rituals, as well as they are harmonizing subak manners in interacting socially, and certainly no less important is the existence of good synergy with the subak palemahan in the form of irrigated rice fields, irrigation channels, water sources, and dams. Various forms of rituals and traditions based on local wisdom are expressions of the religious activities of the Balinese people. The rite is motivated by a variety of bases, it can be in the form of thanksgiving for crops, requests for protection or breeding of water as a vital source of agriculture. One of the traditions of the agrarian community is the Ngusaba Bukakak Ceremony, which until now is still being carried out by the Giri Emas Village community. This tradition is held every two years at the Subak Dandin Yeh Temple and is very thick with the concept of divinity and environmental sustainability.

The whole series of Ngusaba Bukakak Ceremony reflects the spirit to preserve the environment, especially the field of weakness which is very important for the existence of an agrarian society. The series reflects preservation from upstream to downstream so that the entire agricultural process can run well. The form of the relationship of the Krama Subak became a religious breath related to fertility and gratitude to Ida Sang Hyang Widhi Wasa with various manifestations of the gift of the yield of the harvest. Based on the background of the problem, it is necessary to further investigate the implementation of the



Ngusaba Bukakak Ceremony as a tradition that has been ingrained in the ideology of the agrarian society in Giri Emas Village as a form of local wisdom-based environmental preservation inspired by Hinduism.

Referring to the explanation above, as for the problems in this study are: (1) Why are the people of Giri Emas Village, Sawan Sub-District, Buleleng Regency carrying out the Ngusaba Bukakak Ceremony? (2) What is the procession of the Ngusaba Bukakak Ceremony in Subak Dandin Yeh Temple, Giri Mas Village, Sawan District, Buleleng Regency? (3) What are the implications of implementing the Ngusaba Bukakak Ceremony in Giri Emas Village, Sawan District, Buleleng Regency?

The purpose of this study was to analyze, understand, and examine the Ngusaba Bukakak Ceremony in Subak Dandin Yeh Temple, Giri Emas Village, Sawan District, Buleleng Regency. With the hope that the lack of public understanding so far about the Ngusaba Bukakak Ceremony can increase, in addition this study also wants to open the eyes of the public that the Ngusaba Bukakak Ceremony is not only limited to ritual but also has positive implications for the preservation of the surrounding environment. This study also aims to enrich the repertoire of religious knowledge relating to the implementation of ceremonies that have implications for environmental preservation.

II. DISCUSSION

1. Background of the Giri Emas Community Conducting the Ngusaba Bukakak Ceremony The people of Giri Emas Village carry out the Ngusaba Bukakak Ceremony with the following background:

a) Historical Factors of Ngusaba Bukakak in Subak Dandin Yeh Temple, Giri Emas Village. Bukakak's history in Giri Emas Village is found in the Babad Wayabeya. The request of Benaru before being killed by I Gusti Bang Tabahan Saguna, so that every retirement in the community of the people of Giri Emas to deliver Guling Sliwah is a black boar which is baked cooked next to it, raw next to what is called Bukakak.

b) Continuing the Ancestral Heritage, the implementation of Ngusaba Bukakak was based on traditions that had been passed on for generations, so that none of the subak krama dared to reject or not carry out the tradition. The community believes that the implementation of this ceremony will have implications for the abundance of crops.

c) Embodiment of Gratitude, Ngusaba Bukakak Ceremony which is one of the ways Krama Subak Dandin Yeh in realizing gratitude for Dewi Sri as the Goddess of Rice. This form of gratitude is reflected by the farmers who carry out



the Ngusaba Bukakak Ceremony, this is reflected in the whole series of ceremonies.

d) Maintaining harmony, by carrying out the Ngusaba Bukakak Ceremony in Subak Daging Yeh, then the function of harmony of life can be realized. This is because, humans have been able to get closer to God, there is good interaction and communication throughout the Subak Krama and are able to provide benefits to always appreciate the existence of plants, animals and the environment.

e) Application for Protection, the implementation of the Ngusaba Bukakak Ceremony for the Subak Krama Daging Yeh, one of which is to request protection from Ida Bhatari Sri as a manifestation of God who served as the Goddess of Fertility, so that rice plants always receive protection from "him" so that rice plants are not attacked by pests and get abundant results.

f) Forms of Cultural Conservation, The implementation of Ngusaba Bukakak is part of a culture that should be preserved and maintained so that the noble values that exist in the implementation of Ngusaba can survive and be continued by the younger generation. Atmaja (2010: 31) states, the rituals that exist in a tradition is a strategy of maintaining or maintaining a tradition. The Ngusaba Bukakak ceremony is a tradition in which there are various rituals from beginning to end, referring to Atmaja's statement above, the implementation of these rituals is a strategy of preserving or preserving the Giri Emas community agrarian culture that has been passed down from one generation to the next.

2. Implementation of Ngusaba Bukakak Ceremony at Subak Daging Yeh Temple, Giri Emas Village

a) Preparation of the Ngusaba Bukakak Ceremony to Support the Implementation of the Core Ceremony

Preparations before carrying out the Ngusaba Bukakak Ceremony took place long before the core implementation day was held. The following is a procession held before the Ngusaba Bukakak implementation which has an important role to succeed in the core ceremony procession.

1) Paruman Krama Subak

The Ngusaba Bukakak implementation preparation starts from the paruman performed by Krama Subak. Donder (2007: 403) states that Paruman is an official forum to implement the principle of democracy in the life of village manners, conduct deliberations to reach consensus in implementing village or banjar programs. In the Paruman Krama Subak, what is the dudonan ceremony, how many arrangements should be given to each person, the division of tasks and saye, etc. related to Ngusaba Bukakak.



2) Collection of Paturunan

The imposition system for krama subak is based on the amount of water used by the krama subak in irrigating their fields. The more land the paddy has, the more water is needed so that the more the amount of land that must be paid. Usually every year the price of the property changes according to the economic conditions at that time. In determining the obligation of the paturunan krama subak it is divided into two types, namely the cultivator manners in the owner's manner. All have different duties and obligations. If the krama pengarang only paturunan for the purposes of the Ngusaba Bukakak ritual process only, while the obligation for the owner of the krama is only subject to arrangement if there are temple repairs, physical development and other developments.

3) Seeking Ethical Work

Eteh-ete in the Balinese Language Dictionary is interpreted as all equipment for the purposes of religious services (Tim Penyusun, 2008: 193). In the implementation of Ngusaba Bukakak, it requires equipment that is very much in number and the search process is difficult, because in every eteheh the search requires special and distinctive specifications. Eteh-ete of works needed in Ngusaba Bukakak are (1) Selem Bolot Wild Boar for 12 plants and Bukakak, usually obtained from neighboring villages such as Proof Village, Tamblang Village and Depeha Village; (2) ambu and bamboo for skid as many as 80 fruits are usually obtained from Galungan Village, Pakisan Village, Mengandang Village; (3) other facilities for Banten Bukakak were obtained by Ngamedalang Gong Duwe Teknong going around looking for ceremonial equipment in the vicinity of Giri Emas Village. Belief in the existence of Gong Duwe Teknong traveled to various locations in agricultural fields to ask for farm produce as an ingredient of offerings needed at Ngusaba.

4) Walk

Ngayah in the process of Ngusaba Bukakak was carried out by Krama Subak, especially in preparing facilities and infrastructure related to the Ngusaba Bukakak implementation process. Every krama subak has the obligation to participate in the preparation of the Ngusaba Bukakak. If there is one of the subak krama who is unable to attend when the Ngayah schedule has been agreed upon at the paruman, it will be subject to deductions / fines. More specifically the types of activities carried out during the process are distinguished according to gender. For krama lanang, they usually do more work such as wild boar trays, making lawar, making penjor, decorating temples, making dangsil to things that are related to men's work. The wife's wife usually focuses on making srana upakara used in preparation for Ngusaba Bukakak.

5) Making Banten

Banten is a medium for visualizing Hindu religious teachings as well as a medium to convey Sradha and Bhakti to the omnipotence of Ida Sang Hyang Widhi Wasa (Wiana, 2004, 5-6). In the past all the process of making cash was carried out in the temple by ngayah (mutual cooperation), but lately due to the reduction in the number of artisans, the ngayah activities made the abandonment replaced by the making of banten in groups and according to the types of groups known to the group. Usually what makes the banten is the descendant of the bullockman who is accustomed to making Banten Ngusaba Bukakak from ancient times. The occurrence of socioreligious changes in the community has changed the society's order in making upakara facilities. These changes for a group of people may be labeled negative but those who understand the dynamic of change will not be a significant problem because the changes that occur without losing the essence of a process.

6) Ngebat

Ngebat is usually done by krama saye lanang in making dishes / preparations that will later be enjoyed with karma saye. Ngebat first in Ngusaba Bukakak is usually held H-4 before the peak of the Ngusaba Bukakak event. In the implementation of Ngebat, the people I adapted in the division of work in completing their work so that the dishes to be distributed could be finished on time. There are krama who are in charge of cooking, there are those who chop (cook) ingredients, some slaughter pigs / chickens and clean the meat, some mix the spices and some make lawar, jeruk and ares.

7) Making Dangsil

Dangsil comes from the word dang and sila, which means that it means mature or perfect while sila means sima or habitual behavior, while dangsil according to the Balinese-Indonesian language dictionary is a sajen which is strung together, shaped like bamboo and decorated with bali snacks (Tim Pembusun, 2008: 151). Making dangsil in Ngusaba Bukakak takes days in preparation to completion. Beginning with bringing in areca trees, then making dangsil skeletons, installing dangsil frameworks, decorating dangsil and establishing dangsil, all of which are carried out in an atmosphere of mutual cooperation. Dangsil made in Ngusaba Bukakak is usually 3 pieces with an odd number of overlays covering over 7, overlapping 9 and overlapping 11. Each overlap has a meaning and is addressed to different istadewata.

8) Header Rebuttal Making

Sanggah Tajuk made with snacks derived from glutinous rice, some of which have been finely ground and some are still in the form of grains which are often called Jaja Cacalan. Making Sanggah Tajuk in Ngusaba Bukakak procession in

Giri Emas Village is usually carried out by Krama Subak the day before Ngalinggihang Dangsil precisely at night. The procession of the making is usually made in stages, the first is the Sanggah Tajuk framework which is usually done by lanang in the morning. The Sanggah Framework The headpiece is made of wood and is formed with four legs and a bear (rong) one with a peak shaped like a triangular pyramid. Furthermore, the Sanggah Tajuk framework is decorated by the Krama Subak in the evening with Jaja Cacalan in the form of a rectangle. Disclaimer Headers made in pairs are usually placed in front

Apit Lawang Pura Subak Giri Emas Village.

9) Making Sarad Bukakak

Sarad literally means the place / sthana / pelinggihan ida bathara / god as personifikasi. Regarding Ngusaba Bukakak, the Sarad referred to was the place where the boar was placed, but not after the regent was elected as Ida Bethara. This means is made in such a way, if observed the skeleton skeleton is in the form of letter V and after being decorated it will resemble the shape of a bird. The main ingredient in making Sarad is bamboo and decorated with ambu, which at the ends are hung with red hibiscus flowers. The unique thing about making skid in Ngusaba Bukakak in Giri Emas Village is that the person making the skid is a descendant of Pasek Bedahulu.

10) Making of Bukakak Wild Boar

Wild boar used in Ngusaba Bukakak is a wild boar that is all over his body. Wild boar slaughtered the neck so that the blood comes out. Meanwhile the lower back and abdomen are shaved so that the skin looks white, while the head of the back and buttocks are left so that they are still black. Then the boar is tied to the grill in the form of the letter ex (X). Next to the top of the pig, both the head, back and buttocks are wrapped with a banana midrib so that the visible part is the lower abdomen is left open. The use of banana midribs serves to keep the upper part of the pig from burning during confinement so that it can be obtained from beng lebeng matah. Once cooked, the boar is then brought back to a bale to remove the pisang fronds. Next, a white wastra around the bale of the wild boar was installed and a pasupati process was carried out by a local saint. After this procession, the wild boar will be sacred by all the residents of Giri Emas Village.

b) Core Procession of Ngusaba Bukakak Implementation

1) Melis / Mekiis immediately

The Melis Ngusaba Bukakak procession carried out by the Giri Emas Village community is held every 2 years, precisely on the 5th day before the Ngusaba Bukakak celebration. The Melis procession is intended for purifying alit bhuana



namely subak temple area and ceremonial facilities to be used during Ngusaba Bukakak.

2) Ngusaba Uma Ceremony

The Ngusaba Uma Ceremony consists of: (a) Ngusaba Ceremony at Empelan Temple (Ulun Suwi), which is making offerings in the form of offerings and offerings performed by subak krama; (b) Ngusaba ceremony at Pura Panti is offering offerings and offerings made by subak krama; (c) Ngusaba ceremony in Gaduh Temple, which is making offerings in the form of offerings and offerings performed by subak krama; (d) Ngaturang Banten in each paddy field, namely offering offerings and offerings by farmers in a place where they work on paddy fields.

3) Ngembang

Ngembang comes from the word embang which means empty while ngembang means emptying. During the Ngusaba Bukakak implementation process, it was conducted three days before the peak event. Usually Ngembang is coupled with the making of the Dangsil and the promotion of Ida Bhatara. The Ngembang process is carried out by Subak manners with the aim of getting Ida Bhatara-Bhatari to be able to be led to get directions where Ida Bhatara-Bhatari is running at the time of mlayagin. Begging for safety to Ida Sang Hyang Widhi Wasa so that the Ngembang process can run smoothly.

4) Ngamedalang Gong Duwe, Dealing with Dangsil

The process of Ngamedalang Gong Duwe, Menekang Dangsil is a means of offering in a ceremony to Ida Sang Hyang Widhi Wasa. In order for the Ngusaba Bukakak ceremony to run smoothly without obstacles. Activities in the morning Krama Subak completed penjor and dangsil to be prepared to be plugged in, at around 09.00 the time came when Jro Mangku Pura Subak and Krama Subak mendak then issued (ngamedalang) Gong Duwe from Gedong Simpen. On that day three dangsil were established, the Dangsil was installed in front of the temple Paduraksa by Subak manners accompanied by tetabuhan Gong Duwe and the installation of two penjor by Krama Subak.

5) Ngusaba Dalem and Ngusaba Segara

During the day at around 13.00 Wita, Krama Giri Emas Village held Ngusaba Dalem and Ngusaba Segara. The first holy place is Pura Dalem. Here the villagers offer their offerings by offering offerings to request the blessings of God Almighty in His prabawa as Lord Shiva. After the Ngusaba Dalem ceremony was finished, the village manners went north to carry out the prayer again in a ceremony called Ngusaba Segara. The Ngusaba Pura Segara ceremony aims to invoke the safety and prosperity of the plants planted by farmers, so as to avoid illness.

6) Ngusaba Bukakak (Gedene) Ceremony

Ngusaba Bukakak ceremony is a ceremony that is held every 2 years, where in carrying out the Ngusaba Bukakak ceremony our thoughts and words must be truly sincere and sincere. The community gives worship services in the form of offerings, pajengan and raka-raka in the Subak Daging Yeh Temple, Giri Emas Village. The Ngusaba Bukakak Ceremony is a ceremony that aims to express gratitude before Ida Sang Hyang Widi Wasa, this expression of gratitude is carried out because the results of subak agriculture have produced results that have brought prosperity to the community.

7) Climbing Ida Bhatara

Mendak (Nuhur) Ida Bhatara-Bhatari is held at Gunung Sekar Temple at 7:00 p.m. Wita, Krama Subak and Giri Emas Village manners begin to arrive, gather in Subak Temple while Pemangku, Prajuru Subak and Prajuru Desa prepare complete offerings to take to Gunung temple Sekar. If the preparations are complete, the Stakeholders, Prajuru Subak and Krama Desa, head to Gunung Sekar Temple to conduct the Pangusabaan Ceremony in offal and in central Jaba and Krama conduct a joint prayer requesting the welfare and prosperity and at the same time getting Ida Bhatara-Bhatari Ngerauhin to Pura Subak.

8) Mlayagin ceremony

This ceremony is the most core ceremony in the Ngusaba Bukakak procession. This ceremony begins with the mlayagin ceremony. The next step is Mabersih to Pancoran Emas Temple is a prayer to request that the ceremonial facilities and infrastructure include bearers or pengogong get birth and inner sanctity so that I can accompany (participate in) Ida Bhatara on the run after using the water and fruit at the Pancoran Emas Temple. The third stage is majaya-jaya to Gunung Sekar Temple, with the aim of pleading with Ida Sang Hyang Widi Wasa to bestow his grace in the form of physical strength and safety to the pengogong who will carry some of these Sarad Ageng to where Ida Bhatara-Bhatari Melancaran will go. The fourth stage is Mlancaran, which is to send ida bhatara to visit a place where his will is based on the perspective obtained during the Ngembang procession. The fifth stage is the performance of the Plaus Dance, as a sign of gratitude for the success of Krama Subak ngiringang Ida Bhatara-Bhatari Melancaran.

c) Closing Process of Ngusaba Bukakak Ceremony

Broadly speaking, the closing of the Ngusaba Bukakak Ceremony was divided into 2, namely: Cleaning up with Mareresik and Parus of Accountability for Pangusabaan. Pabersih lan Mareresik was held 2 days after the performance of the Plaus dance. The San Mareresik cleaning activity, which was held at Subak



Dangin Yeh Temple, was actually an activity of cleaning and re-arranging the ceremonial facilities that had been used during the Ngusaba Bukakak Ceremony. Meanwhile, it was the most recent activity in the whole series of Ngusaba Bukakak Ceremony. Pangusabaan Accountability is held on the first Buddha Kliwon (Kliwon Wednesday) after the Gedene ceremony. The agenda of this paruman is the submission of financial accountability for the implementation of Ngusaba Bukakak and evaluation of the implementation of the Ngusaba Bukakak Ceremony which is led directly by the Klian Subak Dangin Yeh.

d) Banten and Matra in the Ngusaba Bukakak Ceremony

In principle, Banten in the Ngusaba Bukakak Ceremony tends to be the same which consists of elements, namely: Banten Deployment, Banten Pengambeian, Plants containing Guling, Atos, Tetegenan, Jrimpen Tengtengan, Banten Prayascita, Banten Durmanggala and Segehan Manca Warna. In addition, village officials usually offer a form of pajegan or raka-raka individually. Then for the fresh melis ka, the buffalo is added in the form of great holy, banten pejat, bantak byakala, banteng durmanggala, banten prayascita, sesayut when raradan, sesayut brush lara and caru selem ayam. Banten is given to request cleansing in scale and noetic.

Meanwhile, the mantra used in the Ngusaba Bukakak Ceremony is saa. Saa is a mantra in everyday language (Balinese) in worship of Hinduism in Bali. But in a number of processions the stakeholders also often used Sanskrit-language spells to deliver village manners to Giri Emas Village. The mantra is the Kramaning Sembah Puja mantra performed at every series of Ngusaba Bukakak Ceremonies starting from the melis ka up to the performance of the Plaus Dance.

3. Implications of the Implementation of Ngusaba Bukakak Ceremony in Giri Emas Village

a) Strengthening of the Ideology of Tri Hita Karana

The implementation of Ngusaba Bukakak has had overall implications in the various joints of the life of the people of Giri Emas Village in general and the Krama Subak Dangin Yeh in particular. One of the implications is the fostering of the ideology of Tri Hita Karana carefully. Strengthening the Tri Hita Karana Ideology in the form of (1) Parahyangan is reflected in the realization of gratitude for the abundance of the harvest that has been obtained during the year of planting rice. The expressions of gratitude for Krama Subak can not only be conveyed with an emotional expression, but thanks can also be conveyed with the implementation of the Yad shown before Dewi Sri as the Dewi Padi; (2) Pawongan is reflected in the interaction between the subak krama and the other

subak krama in the paruman which prioritizes the democratic process and ngayah activities based on the spirit of mutual cooperation, selunglung sabayantaka and philosophy of mutual respect, mutual care and mutual care, which means mutual respect, mutual love and guide one another; (3) Palemahan is manifested by various rituals, activities and rules which have implications for the preservation of the environment around it. Indirectly the implementation of Ngusaba Bukakak has implications for the existence of water sources and the maintenance of irrigation channels from water sources to agricultural areas.

b) Strengthening the Concept of Hindu Theology

Beliefs beyond the capabilities of humans are manifested in the form of symbols of the ceremony such as the making of banten, pralingga, pura, and even the whole procession in the implementation of the Ngusaba Bukakak is a symbol. If you see the meaning of symbols means something or also describes something, especially to describe something that is immaterial, abstract, an idea, quality, signs of an object, process and others (Coulson in Titib, 2000: 63). Judging from the implementation of Ngusaba Bukakak, the theology manifested by these symbols is described in the whole series of Ngusaba Bukakak activities, starting from the Melis ka Segara ceremony, Ngusaba Uma consisting of Ngusaba Empelan, Ngusaba, Ngusaba Panti, Ngusaba Gaduh, Ngusaba Dangsil, Ngusaba The mother of Ngusaba Segara, Piodalan, Gedene, Makarya Bukakak, Melanacaran to mlayagin is a symbol of devotion to Ida Sang Hyang Widhi Wasa and the strengthening of the Godhead concept of the Giri Emas community.

1) Symbolization of Theology in the Implementation of Melasti Ceremony

The implementation of the Melara ka Segara was the initial series of Ngusaba Bukakak implementation, which was held six days before the Gedené ceremony. The implementation of the Melasti ka Segara was shown by the manifestation of Ida Sang Hyang Widhi Wasa as a manifestation of the god Baruna because the god Baruna was believed to be the ruler of the sea with all its contents.

2) Symbolization of Theology in the Implementation of Ngusaba Uma

The series of Ngusaba Uma implementation starts from Ngusaba Empelan, Ngusaba Panti, and Ngusaba Gaduh. The implementation of Ngusaba Empelan in Pura Empelan is a form of gratitude before Ida Sang Hyang Widhi Wasa in His manifestation as Lord Vishnu as the God of Fertility and Ruler of Water. Furthermore, in the implementation of the Ngusaba Panti, the Ista Dewata worshiped by the Krama Subak Dangin Yeh is the Sri Sakti Goddess of Lord Vishnu who is believed to be the goddess of fertility ruler.

The implementation of the Ngusaba Panti based on an expression of gratitude because all needs (Tri Boga) have been fulfilled, namely, Bhoga, namely



fulfillment of food, Upa Bhoga, namely fulfilling the need for clothing (clothing) and Pari Bhoga, namely fulfillment of household needs and furniture. Meanwhile, the Ngusaba Gaduh ceremony held at the Pura Gaduh aims to request salvation to Ida Sang Hyang Widhi Wasa in the manifestation of Bhatara Gana or Dewa Ganesha so that agricultural lands remain fertile and always get protection to be free from pests.

3) Symbolization of Theology in Making Dangsil

Dangsil in the implementation of Ngusaba Bukakak in Giri Emas Village was installed in front of the Subak Temple, precisely in Jaba Tengah a number of 3 pieces were installed which had different overlapping heights of 7, 9 and 11 overlapping. Dangsil made is a manifestation of the gods worshiped in the implementation of Ngusaba Bukakak. This dangsil symbolizes the highest level of Gods Ciwa Sada Ciwa and Parama Ciwa or more commonly Brahma, Wisnu, Siwa / Iswara. The installation of the Dangsil pole will later be lined up in line, Dangsil Bhatara Brahma with srembeng numbering 11 in the middle. Then, the Bhatara Wisnu Dangsil with a total number of 9 occupied the east position and followed by Dangsil with srembeng numbering in the west as a symbol of Betara Iswara.

4) Symbolization of the Theology of Lebeng Pig Guling Asibak

The use of Lebeng Asibak Bolster Pig is the main means in the Ngusaba Bukakak implementation series. The pig that is used is a pig with jet-black hair which is deliberately left raw on the back, half of which is scraped off on the left side of the back so that it looks white and the rest is left with black fur. Therefore, Bukakak is also often called the three red roast pig (mature body part), white (the raw part and the fur has been scraped), and black (the part that still has fur). Theologically the manifestation of Bukakak which has three colors is the symbols of Tri Murti namely red is a color symbol of Bhatara Brahma, White is a color symbol of Bhatara Iswara and Black is a color symbol of Bhatara Wisnu.

5) Bukakak Symbolization of the Unity of Lord Vishnu and Lord Sambu

Darmayasa (2010: 22-23) states that temples in the Northern Peninsula region of Bali are a symbol of the union or unity of the Wisnu Sect with the Shiva Sambu Sect symbolized in the worship of Nandi Garuda. The worship of Nandi Garuda in Old Balinese is called Lembu- Gagak. From the word Lembu-Gagak it is estimated that it will become the forerunner of the word Bukakak. Nandi is another name for Babi which is a vehicle from Dewa Sambu while Garuda is a vehicle for Lord Wisnu. If examined from the analysis, the unity of Lord Vishnu with Dewa Sambu is evident in the Bukakak facility. Sarad is a symbol of Garuda or Dewa Wisnu while Bukakak / Babi is a symbol of Lord Sambu.



c) Strengthening Plurality-Based Solidarity

The implementation of Ngusaba Bukakak indirectly was able to increase the solidarity especially of the Krama Subak in maintaining togetherness and solidarity together, because through the implementation This whole community shoulder to shoulder mutually to jointly prepare all the necessary equipment so that here there is a collaboration to jointly succeed the Ngusaba that will be carried out. In addition to the implementation of Ngusaba Bukakak, it is illustrated that the common process is still well nurtured. For Krama Subak, many braya are the main wealth to reach harmony and local wisdom that is widely understood and believed as a wisdom that is quite effective and maintains social integration, because in it all humans are without exception, bloodless or not bloodless, a group or not a group, living in a village or outside the village where all are siblings tied up by a Ngusaba Bukakak Ceremony.

d) Increased Environmental Quality in Giri Emas Village

The implications of the Ngusaba Bukakak implementation of the environment in the area of Giri Emas Village are as follows.

1) Maintaining Water Resources and Irrigation Channels in Giri Emas Village

Indirectly the implementation of Ngusaba Bukakak has implications for the existence of water sources and the maintenance of irrigation channels from water sources to agricultural areas. This is very reasonable because for Krama Subak, water is the main requirement needed in the process of planting rice. Therefore, the whole Ngusaba Bukakak series was carried out by water breeding through the implementation of Ngusaba Empelan. Teo-Ecology Ngusaba Empelan is a form of respect for the rulers of water resources, both Dewa Wisnu and locally believed to be Linggih Dewi Danuh.

2) Control of Transfer of Agricultural Land Function

The real efforts made by Krama Subak in the defense of agricultural areas are to continue to impose liability to the Krama Subak based on the area of rice fields owned or per tenah, meaning that even though these fields have been converted into housing or others outside agriculture, they will still be subject to compensation and fathers for the land owner. This is so that the implementation of Ngusaba Bukakak can continue to be carried out, because full responsibility for the Ngusaba Bukakak implementation process is Krama Subak through the arrangements collected by the company.

e) Strengthening Cultural Capital as a Tourist Attraction

Bourdieu in Fashri (2007: 98) explains that those included in the category of cultural capital include: the ability to present themselves in public, ownership of codes or cultural objects that have high value, abilities and certain skills from



educational outcomes. Cultural capital can cover a wide range of properties, such as art, education and other forms of language. Ngusaba Bukakak ceremony is very potential to be used as a tourist attraction to support tourism in Buleleng Regency. All the processes in Ngusaba Bukakak are strengthening cultural capital in Giri Emas Village. In Ngusaba Bukakak there are a variety of unique cultures such as the Magibung culture when eating sculptural manners, there are artifacts or historical objects such as temalang that are more than hundreds of years old, gong display tekngong, which can only be played by children, sasimbaran on the Pura Subak temple, a procession that is always lively and unique from Ngusaba throughout Bali, that Ngusaba Bukakak in Giri Emas Village is the most complex Ngusaba, because inside it is also there is another Pangusabaan as the series includes Ngusaba jaja, in making Sanggah Tajuk, Ngusaba Dangsil, Ngusaba Uma and so on.

f) Increased Economy of Local Communities

In carrying out the Ngusaba Bukakak ritual, of course, it requires various means of upakara to support the smoothness and completeness of the process. The demand for upakara facilities and the fulfillment of these requests will form a market in which buying and selling occurs between krama who require upakara facilities with the seller's manners. In this condition there is a symbiosis of mutualism, where krama feels facilitated in terms of seeking necessities, while on the other hand, the traders / sellers of fortune are abundant because their wares sell well. From the explanation above, it has been shown that with the implementation of Ngusaba Bukakak, the economy of the local community in the village of Giri Emas was improved.

III. CONCLUSION

The background of the Giri Emas Village community in carrying out the Ngusaba Bukakak Ceremony is to continue the ancestral heritage that has been carried out for generations. In addition, the implementation of Ngusaba Bukakak was motivated by the realization of gratitude for the abundance of rice yields obtained. By giving thanks, harmony will be established between God, humans and the environment. Besides that the background of the implementation of Ngusaba Bukakak was as a form of request for protection to Ida Sang Hyang Widhi Wasa so that agriculture could be successful and protected from various things that damage rice. Also the implementation of Ngusaba Bukakak is based on a form of noble cultural preservation related to agrarian culture in Giri Emas Village.



The implementation of the Ngusaba Bukakak Ceremony in Giri Emas Village began with a preparatory procession to support the implementation of the core ceremony such as performing paruman krama subak, collecting paturunan, looking for eteh-ete karya, ngayah, and making banten for the Ngusaba Bukakak procession. Whereas the core event of the Ngusaba Bukakak program began with a fresh meliska program, then the uma giving ceremony, the ngembang ceremony, ngemedalang gong duwe as well as bending the dangsil, ngusaba segara and ngusaba dalem, the Ngusaba Bukakak ceremony, mlayagin ceremony and the final program. After the series took place the following day, a plaus dance and maritime activities were performed, 2 days after the plaus dance performance, then all the Ngusaba Bukakak process ended with paruman krama subak in the form of pangusabaan accountability.

The implications of the implementation of the Ngusaba Bukakak Ceremony on the theology of the Giri Emas Village community can be seen from the worship of the belief in the gods in various series of Ngusaba Bukakak implementation. Another implication is the development of the social life order of the Giri Emas Village community which promotes the common solidarity of the people, the soul of the soul and a high sense of unity. The third implication is that Ngusaba Bukakak has implications for environmental conservation such as maintaining water resources and agricultural irrigation channels, and controlled the conversion of rice fields. The next implication is that with the existence of Ngusaba Bukakak, it will improve the economy of local communities and can be a reinforcement of cultural capital as a tourist attraction.

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A COMPARISON OF THE CONCEPTION OF ACTION IN KANT AND KARMA IN THE BHAGAVADGĪTĀ

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Abstract

The Bhagavadgītā is one of the world's most popular texts of Hindus. It is a great book of human culture. The Bhagavadgītā, explores the doctrine of karma (action) which has various aspects. Similarly western philosopher Immanuel Kant also analyzes the conception of action that is adequate for human beings. It is noticed that in literatures on the Bhagavadgītā, which is written from a comparative perspective, scholars hold the view that there exists a striking similarity between Kant's non-consequentialists morality and the Bhagavadgītā's teachings of disinterested action. Reviewing the works of Balbir Sing Ghauwchwal and S.Radhakrishnan it has been observed that in both Kant and the Bhagavadgītā there is similarity between Nişkāma Karma and duty for duty's sake. But in the present paper we have tried to examine and compare the conception of Karma (action) in the Bhagavadgītā and the conception of action in Kant's philosophy. After proper analysis and comparison the paper highlights that the comparison of the concept of action in Kant and Karma in the Bhagavadgītā appear to be different rather than similar.

Keywords: Karma, Sāmkhya, Yajñā, Yajñā Karma, Īśvara

Objective: The main objective of this paper is to analyze and compare the concept of action in Kant Philosophy and the concept of Karma in the text Bhagavadgītā. Secondary literatures were also consulted.

Methodology: This paper is based on the qualitative research methodology called hermeneutics, which is the interpretation of text and classical literature. The works of Kant like Grounding of the metaphysics of morals, Critique of practical reason and other secondary literatures were consulted. As well as different scholars and commentators works on Bhagavadgītā, including both primary and secondary literature has been consulted.

The analysis of Kant's conception of action:

Action is subjected to human evaluation. The term used by Kant for action is Handlung, "Action encompasses everything done by human beings as well as by



every other causal agent in the world.”¹ Kant defines action as “the determination of the power of a substance as a cause of a certain accident.”² Human beings require a theory of action. In Kant’s view something special is found in human beings that justify our thinking of human beings as “persons” and as agents whose actions can be imputed to them. This imputation led human being to be responsible for what they do or act. So, an adequate theory of action is required in order to analyze what that something is. Kant rejects the view that the human action results from contests of desires, motives and natural inclination. On the other hand Kant is of the view that the chosen action of an individual is causally determined. His theory of action is metaphysical and the theory of free choice. The conception of action in Kant’s philosophy is related to the modern conception of causality as “Causality leads to concept of action,”³ according to Kant. . Action consists in the exercise of causal power or force by an agent. The causal power effects some changes. So, according to Kant, the concept of action is derived from the concept of Causality. We can see the impact of causal power. The changes that arise are not action but the effect or the result of actions. So, Kant, wrote in his Critique of Pure Reason, “All alternation is thus possible through a continuous action of causality which, so far as it is uniform, is entitled a moment. The alteration does not consist of these moments but is generated by them as their effect.”⁴

‘Agent’s end’ or ‘object’ or ‘the matter’ should be given importance before we intend to act. The goal i.e., the practical good can be made real by our will. There can be no will without an end in view. According to Kant, “No free action is possible unless the agent also intends an end (which is the matter of choice [willkür]). An end is an object of the free choice [wille], the thought of which determines the power of choice [willkür] to an action by which the object is produced.”⁵ Kant distinguishes between two sorts of Will that is ‘Wille’ and ‘Willkür’. ‘Willkür’ is the capacity of choice by which we can choose what to pursue or how to act. ‘Willkür’ is referred to as a human or an empirical will. Willkür is the human faculty which enables an individual to act freely. Willkür is that faculty which initiates a new causal series in nature. Wille represents the demand of the theory of action to act in accordance with it. Willkür is influenced by human beings but not wholly determined by impulses. The Willkür determines itself and is free, “The freedom of the Willkür is of a wholly unique nature in that an incentive can determine the Willkür to an action only so far as

¹Richard McCarty, Kant’s Theory of Action, Oxford University Press Inc, New York, 2009, p.2

²ibid

³Critique of Pure Reason, A204/B249

⁴R.J. Sullivan, Immanuel Kant’s moral theory, Cambridge University Press, New York Port Chester, 1989, p.24

⁵ibid



the individual has incorporated it into his maxim (has made it the general rule in accordance with which he will conduct himself).”⁶ Willkür is that which enables individuals to choose among them various options as it is free in itself. So, Kant concentrates on Willkür in order to evaluate the action of particular individuals. Free-Will is not totally within an individual’s own control but is itself intrinsically free. Kant presupposes the existence of a free-will that is both free and intrinsically good and enables an individual to act freely.

Self-legislation is required in human beings to be an agent according to Kant. Rational Will can only be the motivating factor for one to be self-legislating. Kant says that the Will is the faculty through which we act according to the conception of action. In the way of acting we can control the Will behind our action. For Kant human personality was immensely valuable. Kant explicates that the principles of morality ‘Categorical Imperative’ makes human agent capable of evaluating an action whether it is right or wrong. Kant is of the view that action of human agent is the outcome of their maxims. Kant is of the view that “practical reason is required for the derivation of actions from laws or from principles”.⁷ Kant is of the view that for human being in order to act, interest is one of the important factors. According to Kant, “an interest can never be attributed to a being which lacks reason.”⁸ Desires and inclinations are aimed at attaining or avoiding what an individual wants. The motivation of human action comes from it. For Kant Will (Wille) is the most important mental faculty that is involved in human action. The Will is called the higher faculty of desire. It is an intellectual faculty. A priori rules are there in Will for action. The interest or the feelings should be for the action not the consequence. The immediate interests of the agent should be in the action. The intention or the feelings for the action comes from the ‘Will’ or the reasoning. An agent should recognize that he is bound to perform action. It not only motivates us to act as we ought. It can also recognize whether we have acted rightly or wrongly. Agent uses the principle “empirical practical reason” as a guide to perform action for the satisfaction of desires. Desires motivate to accept this principle as practical rules. Kant analyzed the nature of the human moral agent. Everyone can be bound equally by the moral objectivity. It also enhances an agent to respect the interest of other fellow beings. The power to act comes in an agent when he has interest in that act. In Kant’s words, “to be morally good, we must act because we take an immediate interest in acting, without acting from interest. That is to say, we must be able to exercise our causal power without being influenced to do so by any causes lying

⁶Marion Smiley, *Moral responsibility and Boundaries of Community*, The University of Chicago Press, Chicago, 1992, p.86

⁷Richard McCarty, *Kant’s Theory of Action*, Oxford University Press, New York, 2009, p.14

⁸R.J. Sullivan, *Immanuel Kant’s moral theory*, Cambridge University Press, New York Port Chester, 1989, p. 26



outside our own reason including our own desires and inclinations.”⁹ To be a moral agent the reasoning must have the power to cause us in acting morally. The conception of freedom and its relation to will is outlined here. “The will is a kind of causality belonging to living beings in so far as they are rational, and freedom would be this property of such causality that it can be efficient, independently on foreign causes determining it.”¹⁰ Generally, Freedom is a property of the Will. The Will is characterized as a kind of causality. Therefore, all rational being can be presupposed of having a Will. Kant claims that a rational being is a rational being in so far it has a Will, which is precisely the capacity to act in accordance with reason alone. Now, the interpretation follows that since freedom is a property of the Will and a rational being is the only kinds of being that possess a Will power, it can be recognized that a rational being is the only kind of the being that can have freedom. Freedom is a property not of the physical law but a kind of causality that acts according to immutable laws. Kant in his moral realm put emphasis on the ‘Autonomy of the Will’. The Will of man that is free dictates him as a free agent. The ‘Autonomy of the Will’ can be understood by the concept of the ‘Freedom of Will’. The ‘Freedom of the Will’ is autonomous as it is a law to itself.¹¹ Freedom belongs to the activity of all rational beings that possess a Will. Kant is of the view that a rational being can recognize the autonomy of the will by conceiving themselves as free and transferring themselves into the world of understanding as members of it. On the contrary, if a rational being conceive himself as placed under obligation, he considers himself both as belonging to the world of sense and at the same time to the world of understanding.

The analysis of the conception of Karma (action) in the Bhagavadgītā:

The Bhagavadgītā’s theory of karma (action) is a philosophy of activism. It advocates desireless action (niṣkāma karma). The most important part of the Bhagavadgītā is the karma- yoga. The yoga (union) of karma (action) should be for the unity of the whole Universe conceived as yajñā not for attribution to one’s own self. The Bhagavadgītā’s conception of karma is related to Sāṃkhya conception of causality. After the interpretation of the verses regarding karma (action) in the Bhagavadgītā, it has been founded that the text reflects upon the point that karma (action) is the collective action (yajñā karma) and is to be performed for the yajñā. In the Bhagavadgītā, it is visualized that karma (action)

⁹ibid, p.45

¹⁰T.K. Abbott, (trans) Immanuel Kant, On the metaphysics of morals and Ethics, Wilder Publications, Radford, 2008, p.45

¹¹T.K. Abbott, (trans), Immanuel Kant, On the Metaphysic of morals and ethics, Wilder Publication, Radford, 2008, p.44



is to be rightly vested (karma samnyāsa) on the Yajñā Puruṣa, which is sovereign (Īśvara) not the individual itself.

A human being's need to act arises not only out of his biological and sociological reality but also out of his cosmic reality. The word karma is derived from the Sanskrit 'kr' meaning 'to do'. It simply means action and includes both physical and mental actions of human beings. We get the real meaning of karma in VIII.3: "Brahman (or the Absolute) is the indestructible, the Supreme (higher than all else), essential nature is called the Self. Karma is the name given to the creative force that brings beings into existence."¹² From this verse in the Bhagavadgītā, we can understand that karma (action) is the name given to the creative force that brings beings into existence (bhūtabhāvobhavaḥ karmanāṁjñātaḥ) (VIII.3). We can find out the meaning of karma in this verse. In karma (action) the existence comes into being. The entire world is subject to the law of activity or karma. It turned out to be an extension of the law of causation. The entire cosmic evolution is called as karma. The law of karma had great force in thoughts and deeds of men in all walks of life. As far as the Bhagavadgītā is concerned, it deals with the Sāṁkhya's law of causation. One would ponder over the question of what are the causes of action (karma)? Or where from the action (karma) is coming? The answer to this question lies in several verses in the Bhagavadgītā. In the Bhagavadgītā in XVIII.13 the cause of karma is mentioned: "O Mighty-armed (Arjuna), learn of me, these five factors for the accomplishment of all actions, as stated in the Sāṁkhya doctrine."¹³ In this verse Sāṁkhya theory of knowledge is advocated. Kṛṣṇa by his own words advised Arjuna with the words mahābāho (o mighty armed) to learn attentively (nibodha) from Him (me) the five causes of action (pañcai tāni kāraṇāni). The causes of action are mentioned in the Sāṁkhya text. Sāṁkhya theory of action is advocated here. Sāṁkhya means right knowledge. Sāṁkhya is the Vedantic authoritative text and kṛta means action (karma). Hence, Sāṁkhya kṛtānte means the authoritative text in which theory of action is mentioned. Thus, the five causes (pañca kāraṇā) accomplished (siddhaye) all the collective action (sarva-karmanām). Kṛṣṇa emphasized that knowledge (jñāyajñāḥ) is superior to (dravyamavād yajñāḥ) material oriented (IV.33). All actions (karma) completely (ākḥilam) culminates in knowledge (jñāne parisamāpyate) (IV.33). It has been established that jñāna is the point of culmination of all actions. Therefore, it is

¹²S. Radhakrishnan, (trans), The Bhagavadgītā: With an Introductory Essay, VIII.3: akṣaram Brahma paramam svabhāvo 'dhyātmanucyate/ bhūtabhāvobhavaḥ karmanāṁjñātaḥ//, Harper Collins, India, 1993, p.268

¹³S. Radhakrishnan, (trans), The Bhagavadgītā: with an Introductory Essay, XVIII.13: pañcai 'tāni mahābāho kāraṇāni nibodha me/ sāṁkhye kṛtānte proktāni siddhaye sarvakarmanām// Harper Collins, India, 1993, p.421



proved by the collective person or Yajñā Puruṣa by his own words that knowledge is the culminating point of action. The five causes are verily not the Self. The self (kartā) is accepted to be cause of the action by superimposition or action. The self (kartā) is not the agent as the action is accomplished by the five causes.

In the Bhagavadgītā in XVIII.14, the five causes are explained by Kṛṣṇa: “The seat of action and likewise the agent, the instruments of various sorts, the many kinds of efforts and providence being fifth.”¹⁴ Adhiṣṭhāna refers to the ground or the seat of action. It is the locus or the body. The body is the basis for the manifestation of likes, dislikes, happiness, sorrow and awareness. The kartā or the agent is the second cause of action. According to the Sāṃkhya theory of action this kartā is not the self or the agent but kartā is a mere witness or the Puruṣa. Though the self is akartṛ or non-doer, still it mobilizes the other four factors. Karaṇa here refers to the objects of action. Kartā is performing action with the help of karaṇa. Karaṇa are the bodily organs as for e.g.: - ear etc. which are the means of perceiving sound etc. It is also (ca) of different kinds (pṛthag) and distinct (vidham) that is twelve in number- five sense organs, five motor organs, mind and intellect. Hence, karaṇa is the cause through which kartā accomplishes an action. Similarly, ceṣṭāh refers to the efforts of action that is performed by the functions of the vital energies within the body. They are the movements in the form of action which are called as prāṇa, apāna, vyāna, udāna and samāna. Ceṣṭāh are many (vividhāḥ) and distinct (pṛthag). Daivam (deity) means providence that is the fifth cause of action. Daivam is under the control of kartā. It is not under its own control. Kartā cannot initiate an action by himself. He begins to participate in the action which begins with time. These five factors are causes of initiation of action for every individual and for the completion of action. Even in IX.10, it is mentioned that the Yajñā Puruṣa or Supreme Puruṣa is the cause and reason (hetūanena) of the action performed by prakṛti.

According to Bhagavadgītā karma originates from Brahman: “Know the origin of Karma to be in Brahma and the Brahma, springs from the Imperishable. Therefore, the Brahman, which comprehends all ever centers round the sacrifice.”¹⁵ The entire Universe has to be thought as one yajñā. Yajñā emerges from action. In this verse ‘karma’ means ‘all actions’, ‘brahmodbhavan’ means that all actions originates from the Brahman, the Supreme Person and at last goes to Him only. The motivation of action comes from Brahman only. The Brahman

¹⁴ S. Radhakrishnan, (trans), The Bhagavadgītā: with an Introductory Essay, XVIII.14: adhiṣṭhānaṁ tathā kartā karaṇāṅca pṛthagvidham/ vividhāśca pṛthak ceṣṭā daivaṅcaivātra pañcamam//, Harper Collins, India, 1993, p.421

¹⁵S. Radhakrishnan, The Bhagavadgītā: with an Introductory Essay, III.15: karma brahmodbhavaṁ viddhi brahmākṣara samudbhavaṁ/ tasmāt sarvagataṁ brahma nityaṁ yajñe pratiṣṭhitam//, Harper Collins Publication Press, India-1993, p.156



has its origin in ákṣara (something that is eternal and imperishable) (III.15). Brahman is Puruṣa seated in prakṛti. Action that emerges from Brahman is collective action (yajñā karma) as it comes from the Collective Person Brahman.

Kṛṣṇa says to Arjuna that there is no action for him in the three world (triṣu lokeṣu) (III.22) yet he is engaged in action. He is a Collective Person or Yajñā Puruṣa. If he stops working then other people will also stop doing work. He performs his action tirelessly (atandritaḥ) (III.23). So, if the yajñā itself will stop working then there will be chaos. Ignorant man acts to satisfy desire. Wise men acts always from an objective of unity of people (lokasaṁgraha) (III.25).

In the Bhagavadgītā, in XIII.14, it is summarized that though the Supreme Person or the Brahman is devoid of all the guṇas (sarvendriya-vivarjītam) (XIII.14) yet He is the enjoyer of all the guṇas (sarvendriya-guṇa-ābhāsam) (XIII.14). Though in reality the Brahman is asaktam (unattached) still it is sarvabhṛt the supporter of all and nourishes all. So, Yajñā Puruṣa manifest through the actions we perform. Though it is nirguṇam without attributes i.e. free from the guṇas yet it is guṇa-bhoktṛ ca, the enjoyer of the guṇas. Yajñā is originating through action. Human action is a part of the cosmic cycle. Both yajñā and action is a part of the cosmic unity. So, we have to consciously maintain this unity. Action is superior to inaction. Yajñā karma is required to be performed but not for the satisfaction of desire. If we perform yajñā karma our desires will be fulfilled by devas or deities in the yajñā. Yajñā in the Bhagavadgītā is collectivity of action. So, our yajñā will take care of our desires. In III.9, Kṛṣṇa asks Arjuna to perform yajñā karma: “Except action done as and for a sacrifice all other actions in this world for bondage. Therefore, O Son of Kuntī (Arjuna), do thy work as a sacrifice, becoming free from all attachment.”¹⁶ Action has to be performed for the sake of yajñā. If we perform action for the sake of yajñā we are not bounded but if we don’t perform action for the yajñā but for other purpose then the action binds. Yajñā karma (collective action) is not our own action we are not the owner of that action. Any other action other than yajñā karma is karmabandhanaḥ (action which binds us). Karma is not to be performed for the satisfaction of desire. We grow with the yajñā. Yajñā will take care of some of the relevant desires. Example of the mythical cow kāmadhuk is given in the III.10 that it will yield the milk of our desires. It means if we properly nourish a cow it will give milk. In the same way if we properly do our yajñā karma than it will satisfy our desires. Yajñā is for the maintenance of the totality concerning the other people. In the Bhagavadgītā III.11, Kṛṣṇa talks about proper nourishment. If we nourish the deities than the

¹⁶S. Radhakrishnan, (trans), The Bhagavadgītā: With an Introductory Essay, III.9: yajñārthāt karmaṇo ‘nyatra loko ‘yañ karmabandhanaḥ/ tadarthañ karma kaunteya muktasaṅgaḥ samācara//, Haper Colins Publication Press, India, 1993, p.154



deities will nourish us as a result we will attain śreyaḥ param (supreme good) (III.11). Nourishment is the very important part of yajñā otherwise everything will be destroyed. in IV.15, Kṛṣṇa advises Arjuna to perform collective action taking Him, i.e. Kṛṣṇa to be the exemplar of action, knowing how Kṛṣṇa performs collective action: “So knowing action done also by the men of old who sought liberation from action. Therefore, do thou also action as the ancients did in former times.”¹⁷ Arjuna’s desire to retire from activities on the battlefield was not approved by Kṛṣṇa. One needs only to know how to act. Action was performed in earlier time (purvataṃ). Time is emphasized here. The action is even performed by the past authorities (pūrvaiḥ) who attained liberation (mumukṣubhiḥ). Arjuna is also advised to participate in performance of action like them. Action should be performed in such a way that it does not bind us.

Comparison of the ethics of Kant and the teachings of the Bhagavadgītā:

Kant’s concept of action appears to be quite different from that of the Bhagavadgītā.

The conception of action according to Kant appears to be narrower as compared to the conception of karma (action) in the Bhagavadgītā. Kant will never accept everything as action which the Bhagavadgītā accepted as action. Kant will accept only that action under the category of action that is produced for some purpose. Kant is with the view that an action of human beings does not result from contest of desires, motives and natural inclinations. An action is considered to be an action if it produces some chosen ends as its effects according to the law of causality.

But, in the Bhagavadgītā, the scope of the action or karma appears to be much broader. In the Bhagavadgītā, there are various types of action (karma). By the guṇas of the prakṛti everybody is performing action all the time. No one can remain without action even for a moment. Everyone is made to act helplessly by the impulses born of nature (III.5). One may be abandoning the performance of action by karmendriya but he may be performing action by mind (manasā). He may be remembering sense-objects by mind. karma action is always there according to the Bhagavadgītā. One cannot retire from activities even for a single moment. In the Bhagavadgītā there are different types of yajñā karma is mention in IV (24-30). Touching, hearing, perceiving everything etc. are yajñā karma. the concept of action according to Kant is the conception of individualistic action and the conception of karma in the Bhagavadgītā, is that of collective action. According to Kant something special is found in human beings that justify our

¹⁷ibid, IV.15: evaṃ jñātvā kṛtaṃ karma pūrvairapi mumukṣubhiḥ/ kuru karmaiva tasmātvaiḥ pūrvaiḥ purvataraṃ kṛtaṃ//, p.188



thinking of human beings as ‘persons’ and as agents whose action can be imputed to them. This imputation led human being to be responsible for what they do or act. Hence, every action is attributable to one or the other individual. Hence, Kant’s conception of action is in Karma (action) in the Bhagavadgītā is the collective action. It is to be performed for the sake of the cosmic person which is conceived as yajñā. The yajñā karma should be rightly vested on the Yajñā Puruṣa and not to be attributed to one’s own self. Kṛṣṇa in the Bhagavadgītā, IX.27 says, “Whatever you do, whatever you eat, whatever you sacrifice, whatever you give, in whatever intensification you engage, do it as an offering to Me.”¹⁸ Kṛṣṇa shows his form as cosmic Collective Person in chapter XI. In XI.16 Arjuna’s description of what he sees is that of a Collective Person: “I see you of endless form on every side with multitudinous arms, stomachs, mouths and eyes; neither your end nor the middle nor the beginning do I see, O Lord of the Universe, O one with All Form.”¹⁹ In chapter XI.23 also the form of the Collective Person comes out: “Having seen your great Form, possessed, O Mighty armed, of many mouths and eyes, of many arms and thighs and feet, and of many stomachs, and with many poisonous teeth fully open mouth (like in yawning), the worlds are very unrestful, and so am I.”²⁰ So, when Arjuna is advised to perform action for rightly vesting on Kṛṣṇa it is advised for performing collective action, which is yajñā-karma.

Conclusion

Thus, from the above analysis of the conception of action in Kant and the conception of Karma in the Bhagavadgītā, it can be concluded that the concept of action in Kant and Karma in the Bhagavadgītā, appears to be different.

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¹⁸S. Radhakrishnan, (trans), The Bhagavadgītā: With an Introductory Essay, IX.27: yat karoṣi yadaśnāsi yajjuhoṣi dadāsi yat/ yat tapasyasi kaunteya tat kuruṣva madarpaṇam//, HarperCollins Publication Press, India, 1993, pp.294-295

¹⁹ibid, XI.16: anekabāhūdaravaktranetraṃ paśyāmi tvāṃ sarvato ‘nantarūpam/ nāntaṃ na madhyaṃ na punastavādim paśyāmi viśveśvara viśvarūpa//, p.326

²⁰ibid, XI.23: rūpaṃ mahat te bahuvaktranetraṃ mahābāho bahubāhūrūpādam/ bahūdaraṃ bahudamṣṭrākarāraṃ dṛṣṭvā lokāḥ pravayathitāstathāham//, p.328



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ప్రముఖ సంఘసంస్కర్త, నాస్తిక భావాలు కలిగిన సుప్రసిద్ధ తెలుగు రచయిత, త్రిపురనేని రామస్వామి చౌదరి, పున్నమాంబ దంపతులకు సెప్టెంబరు 8, 1910, కృష్ణాజిల్లా అంగలూరులో త్రిపురనేని గోపీచంద్ జన్మించారు. 1933లో బి.ఎ డిగ్రీ అందుకుని మద్రాస్ వెళ్లి 'లా' చదివి, కొంతకాలం పాటు న్యాయవాద వృత్తిని చేపట్టారు. హేతువాదం, సంపూర్ణ మానవతావాదాన్ని అనుసరిస్తూ అనేక కథలు నవలలు రచించారు. యువ్వనంలో కార్ల మార్బ్ల సిద్ధాంతాన్ని అధ్యయనం చేసి మార్క్సిజం వైపు మొగ్గుచూపారు. అయితే అందులోని ఆరాచకత్వం నచ్చక ఆయన బయటికి వచ్చారు. భౌతిక వాదము నుండి అరవిందుని రచనల భావ ప్రభావం వల్ల ఆధ్యాత్మిక వాదం వైపు ప్రయాణం సాగించారు త్రిపురనేని గోపీచంద్. చదువుకున్న అమ్మాయిలు, ధర్మదేవత, గృహప్రవేశం, రైతుబిడ్డ, మొదలైన సినిమాలకు కథలు, మాటలు, రాయడంతో పాటు పేరంటాలు, లక్ష్మమ్మ, సినిమాలకు దర్శకత్వాన్ని కూడా చేపట్టారు. 1953లో ఆంధ్రరాష్ట్రం ఏర్పడిన సందర్భంలో, ఆంధ్రరాష్ట్ర సమాచార శాఖడైరెక్టర్ గా బాధ్యతలు నిర్వహించారు. 1957-1962 మధ్యకాలంలో ఆలిండియా రేడియోలో పనిచేశారు. 1928లో వీరు మొదటి కథ "శంభూక వధ" వ్రాశారు. వీరి కథలు దృశ్య రూపకంగా దూరదర్శన్ లో హిందీ భాషలో 'గోపీచంద్రామర్ కహాని' పేరుతో ప్రసారమయ్యాయి.

1943లో 'పరివర్తనం' అనే మొదటి నవలను రాశారు. అలాగే గడియపదని తలుపులు, చీకటి గదులు, యమపాశం, ప్రేమోపహతులు, శిథిలాలయం, ఇంకా తత్వవేత్తలు, పోస్ట్ చేయని ఉత్తరాలు మాకూ ఉన్నాయి సాగతాలు, అనే వాస్తవిక రచనలు గోపీచంద్ కలము నుండి వెలువడ్డాయి. 1963లో రాసిన పండిత పరమేశ్వర శాస్త్రి వీలునామా' నవలకు కేంద్ర సాహిత్య అకాడమీ అవార్డు లభించింది. 1911 సెప్టెంబరు 8న భారత ప్రభుత్వం గోపీచంద్ సాహితీ సేవను గుర్తించి ఒక తపాలా బిళ్లను విడుదల చేసింది. 1962 నవంబర్ 2వ తేదీన గోపీచంద్ సాహితీ ప్రపంచాన్ని వదిలి శాశ్వత నిద్రలోకి జారుకున్నారు.

1945-46 మధ్యకాలంలో గోపీచంద్ రాసిన 'అసమర్థుని జీవయాత్ర' అనే నవల తెలుగులో వచ్చి మొదటి వైజ్ఞానిక నవల. ఇది 'ఆంధ్రప్రభ' ఆదివారం సాహిత్యానుబంధంలో సీరియల్ గా ప్రచురితమైంది. ఆర్థిక సంబంధాలే మానవ సంబంధాలను ప్రభావితం చేస్తాయని కారల్ మార్క్స్ సిద్ధాంతాన్ని సమర్థిస్తూ గోపీచంద్ 'అసమర్థుని జీవయాత్ర' నవలను రాసినట్లు గుర్తించవచ్చు. అసమర్థుని జీవయాత్ర నవలలో సీతా రామారావు, కథానాయకుడు. ఇతడు అంతర్ముఖుడు, గోరంతలు కొండంతలు చేసి ఆలోచనలో పడిపోతాడు, పరిసరాలను పట్టించుకోకుండా ఊహలోకాల్లో తేలిపోతూ ఉంటాడు, అంతేకాదు ఉన్మత్తుడు కూడా. ఈ నవలా

కాలం నాటికి జమిందారి వ్యవస్థ బీటలు ఎలా వారుతోందో, పెట్టుబడిదారీ వ్యవస్థ బీజాలు ఎలా నాటుకున్నాయో. విశదపరిచాడు గోపీచంద్. కథానాయకుడి పాత్రలో ఒకతరం జీవితమంతా కళ్ళకు కట్టాడు. నవలలో, సీతారామారావు పాత్రలో కనిపించే ఆదికృత ఆత్మ న్యూనతా భావాలు వివిధ రకాలైన మానసిక చిత్త ప్రవృత్తుల దృష్ట్యా ఇది ఫ్రాయిడ్ మరియు ఆడ్లర్ సిద్ధాంతాల ప్రభావంతో వచ్చిన మనో వైజ్ఞానిక నవల అని చెప్పవచ్చు. ఇందులో కథానాయకుడు సీతారామారావు అసమర్థుడిగా మారటం దగ్గర నుండి జీవితాన్ని ప్రారంభించి జీవితాన్ని అంతం చేసుకునేంత వరకూ సీతారామారావు లోని క్రమపరిణామాన్ని చూపుతాము.

నవలలోని సంక్షిప్త కథ :-

సీతారామారావు తండ్రి మరణిస్తూ తమ వంశ గౌరవాన్ని నెలబెట్టమని కోరాడు. నిజంగా వాళ్ళ వంశం చాలా గొప్పది. వాళ్ళ తాత, ముతాత ఆ ఊరిలో చెరువు, సత్రాలు, దేవాలయం కట్టించిందివారే. ప్రతియేటా గుడిలో ఉత్సవం వారి ఖర్చులతోనే జరిగేవి. రామారావు తన మేనమామ ఇవ్వాలన్న 40 వేలకు గాను పది ఎకరాల పొలాన్ని రాయించుకుని పరిష్కారం చేసుకున్నాడు. ఆ ఊర్లో రామయ్య అనే వృద్ధుడు ఉండేవాడు. అందరూ అతన్ని తాత అని పిలిచేవాళ్ళు. సీతారామారావు మిగిలిన వాళ్ళ లాగా ఆలోచించకుండా భిన్నంగా ఆలోచించేవాడు. స్త్రీలు పెళ్ళి చేసుకోవటం, పిల్లల్ని కనటం, వాళ్ళు పడే బాధలు పిల్ల వాళ్ళకు వాళ్ళు చేసే దినచర్యలు అన్ని అసహ్యంగా కనబడేవి. అమ్మాయిని కన్న తల్లిదండ్రులు మొగుళ్ళని వెతకటం చాలా నీచంగా కనిపించేది. సీతారామారావు తను పెళ్ళి చేసుకోకూడదని నిర్ణయించుకున్నాడు. అయితే గురుకులం లో చదువుకుంటున్న ఇందిరాదేవిని ప్రేమించి పెళ్ళి చేసుకుంటాడు. ఆమె తండ్రి పోలీసుద్యోగి.

తమకు పిల్లలు కలగకుండా జాగ్రత్త పడి, భార్యకు స్వాతంత్ర్యమిచ్చి పెళ్ళి లో ఉన్న చెడునుదూరం చేయవచ్చని, ఒకరి ఆనందానికి ఇంకొకరు అడ్డు రాకూడదని నిర్ణయించుకుంటాడు. ఐదు సంవత్సరాలలో వారికి ఇద్దరు పిల్లలు కలుగుతారు. పెద్దల ఆస్తి తరుగుతూ వస్తుంది. మామ సహాయంతో ఉద్యోగం పొందికొద్దికాలంలోనే ఉద్యోగాన్ని పోగొట్టుకుంటాడు. ఇంటిపట్టునే ఉంటూ ప్రతి విషయాన్ని విశ్లేషిస్తూ కూర్చునేవాడు. అందంగా అలంకరించుకున్న ఆడవాళ్ళంటే గిట్టదు రామారావుకు. ఇక ఆడవాళ్ళవెంట తిరిగే కుర్రాల్లంటే చిరాకు. కళ్ళు మూసుకొని ముసుగు పెట్టుకుని పడుకోవడమే అతని జీవితమయింది. ఇరుగు పొరుగు అప్పులు చేస్తూ తన భర్తకు ఇబ్బంది రాకుండా సంసారాన్ని గడిపేది ఇందిర. ఆ ఊరికి శివయ్య అనే యువకుడు వచ్చాడు. బాగా డబ్బు సంపాదించి స్వగ్రామం వెళ్ళి పెళ్ళి చేసుకోవాలని చెప్పేవాడు. అప్పుడప్పుడు ఇందిర చెప్పే పనులను కూడా చేసి పెట్టే వాడు. సీతారామారావు వాళ్ళ ఇంట్లోనే చేదబావి ఉండేవి ఊర్లో వాళ్ళందరూ అందులో నుండి నీళ్లు తోడుకునే వారు. ఇందిరా సుబ్బయ్య కొట్టులో కూడా ఖాతా పెట్టేది రోజుకు రోజు ఇవాల్లికి కాపురం గట్టెక్కినట్టేనని లెక్కించుకునేది. రోజు రోజుకు సీతారామారావు ప్రవర్తనలో

మార్పు స్పష్టంగా కనపడేది. నిద్రలేపితే ఒక నెపం నిద్ర లేపకపోతే మరొక నెపంతో భార్యను ఈసడించుకునే వాడు. పడుకొని సీతారామారావు కలలు కనేవాడు. ఒకరోజు కలలో శివపార్వతులు ప్రత్యక్షమయ్యారు. తన ఆకలి తీరే రుచికరమైన భోజనం దక్కాలని ఈ వరం మరొకరికి ఇవ్వకూడదని కోరుకున్నాడు. తొమ్మిదో నెలతో ఉన్న భార్య కష్ట పడడం చూసి ఆదవాళ్లకు జాగ్రత్తపడటం తెలియదు, సిగ్గులేకుండా తనకు సంతానం కలగబోతున్న సంగతి అందరికీ తెలిసేట్టు చేస్తారు అనుకుంటాడు. శాస్త్రవేత్తలనే వారు సులభంగా అన్నం దొరికే పద్ధతి ఎందుకు కనిపెట్టారు? ప్రయత్నం చేయకుండానే నెరవేరాలి, అన్నం దానతంట అదే వచ్చి పడదాలి, ప్రయత్నించి సాధించడంలో గొప్పేముంది అనుకుంటూ ఉంటాడు సీతారామారావు. మేనమామకు వంద రూపాయలు కావాలని ఉత్తరం రాశాడు జవాబు రాలేదు. మరో ఉత్తరాన్ని అనేక విషయాలు చర్చి రాశాడు, 40 వేల బాకీకి 10 ఎకరాలు వ్రాయించుకొని, మళ్లీ అవసరమైన సందర్భంలో ఆ 10 ఎకరాలు 10 వేలకు మేనమామ కొన్న విషయాన్ని గుర్తుచేశాడు. బంధువుల కంటే కుక్కలు నయం అన్నాడు. ఈ సారి మేనమామ నుండి జవాబు వచ్చింది. తన తాత, తండ్రుల దగ్గర నుండి అనేక దుర్గుణాలు ఉన్నాయని, తామే గొప్ప అనే అహంభావం వంశపారంపర్యంగా వస్తోందని, తన చెల్లెలి కోసం చాలా కాలం సీతారామారావు తండ్రికి సేవలు చేశారని అయితే ఎప్పుడూ అవమానించే వారిని, తాను చేసిన దాంట్లో తప్పులేదని, మరొకసారి అప్పు అడగవద్దని స్పష్టం చేస్తూ రాశాడు. సీతా రామారావు మేనత్త కూడా ఈ అహంకారం వల్లే భర్తకు దూరమై అన్న గారి ఇంటికి చేరిందని, పొగడ్ల కోసం దానధర్మాలు చేసి అదే గొప్ప అని భావించారని రాశాడు. ఉత్తరం చదివిన దగ్గర్నుండి ఇంట్లో మరింత కోపంగా ప్రవర్తించసాగాడు సీతారామారావు. స్నానానికి నీళ్ళు తొడ నందుకు భార్యను విసుక్కున్నాడు. కొబ్బరి చెట్టు మీద గూడుకట్టిన కాకి తన మీద తన్నితే దానికి భార్యనేతిట్టాడు. తన కూతురు పొరిగింటి పిల్ల తో పోట్లాడిందని కొట్టాడు. కోపం తగ్గిన తర్వాత కూతుర్ని కొట్టినందుకు పశ్చాత్తాపపడ్డాడు. తనకు భార్యపై ఉన్న ప్రేమను వ్యక్తం చేయాలనుకుంటాడు కాని చెప్పలేకపోతాడు. చెప్పక పోవటానికి భార్య ప్రవర్తనే కారణమని నిర్ణయించుకుంటాడు. తన మాటను గోడ పై బల్లి కూడా వినడం లేదు అనుకుంటాడు. భార్య పై కోపంతో భోజనం మానేస్తాడు, ఆకలికి తట్టుకోలేక భోంచేస్తే బాగుంటుందని అనుకుంటాడు. తను చేసే పని తనకే నచ్చకపోయినా ఎందుకు చేస్తున్నాడో తనకే అర్థం కావడంలేదు అనుకుంటాడు. తన ప్రవర్తనకు విరక్తి చెంది భార్య ఆత్మహత్య చేసుకున్నదేమోనని బావిలోకి వెళ్లి తొంగి చూస్తాడు. తీరా భార్య కనబడితే కోపంతో ఆమెపై చేయి చేసుకుంటాడు. భార్యను కొట్టినందుకు మదన పడతాడు. తాను గతంలో వ్రాసుకున్న డైరీని తీసి పెళ్లికిముందు తన భార్యతో గడిపిన ప్రేమ అనుభూతులను నెమరేసుకున్నారు. తనేనా ఇలా ఉన్నది, తను ఇందిరను అంతగా ప్రేమించేవాడు ఇప్పుడు ఎందుకు ఇలా మారిపోయాడో తనకే అర్థం కావడం లేదు. గతంలో తన స్నేహితులతో గడిపిన విషయాల్నింటినీ జ్ఞాపకం



తెచ్చుకున్నాడు అందరిలో ఉన్న లోపాలను గుర్తు చేసుకుంటాడు. తాను ఇంత క్షోభకు గురవుతున్నా లోకంలో ఏమీ మార్పు రానందుకు కోపంగా ఉంది సీతారామారావుకు. రామయ్య దగ్గరికి వెళ్ళాడు రామయ్య మనవరాలితో సరదాగా ఆడుకుంటున్నాడు. దగ్గరకు వెళ్లి తనభార్యను కొట్టిన విషయం చెప్పాడు. రామయ్య చాలా గట్టిగా మందలించాడు. కోర్టులో పిటిషన్ వేసి సీతా రామారావు నుండి ఇందిరను రక్షిస్తానని చెబుతాడు. సీతా రామారావు పిచ్చి వాడిగా ప్రవర్తించడం మొదలు పెడతాడు. హోటల్లో భోంచేసి ఫ్రోఫ్రైటర్తో గొడవపడతాడు. సీతా రామారావు భోగం వాళ్ళ విధి కి వెళ్లి అక్కడ ఒక వేశ్యతో చాలా మర్యాదగా మాట్లాడుతాడు. ఆమె తన గతమంతా వివరించి చెబుతుంది. అక్కడ ఆ సీతారామారావు మాట్లాడే మాటలలో స్త్రీపురుషుల సంబంధాల్లో సెక్స్ ప్రాధాన్యత ఉంటుందని చెప్పే మాటలలో ప్రాయిడ్ సిద్ధాంతం కనబడుతుంది. ఒక సంఘ సంస్కరణ సభలో పెద్దలు ఉపన్యసిస్తూ ఉంటే, సీతారామారావు వేదికనెక్కి అందులో ఉన్న ప్రతి ఒక్కరి బలహీనతల గురించి, వారి అక్రమ సంబంధాల గురించి ప్రసంగిస్తాడు. అందరూ కలిసి చితకబాదారు. మళ్ళీ రామయ్య తాత లోకజ్ఞానం గురించి అనేక విషయాలు బోధించాడు సీతారామారావు కు. సీతారామారావు కాళ్ళీడ్చుకుంటూ శ్మశానం వైపు బయలుదేరాడు. తెల్లవారు శ్మశానం లో ఎవరో చచ్చిపడి ఉన్నారని వార్త ఊరింతా ప్రాకింది. రామయ్య తాత చెప్పే వరకు ఆ శవం సీతారామారావుదని ఎవరు గుర్తుపట్టలేకపోయారు.

మనస్తత్వ విశ్లేషణ :- సాహిత్యంలో మనస్తత్వ విశ్లేషణతో ముడిపడి చేసే రచన/ విమర్శలను మనోవైజ్ఞానిక సంబంధాంశాలుగా చెప్పాలి. అలాగే మనోవైజ్ఞానిక శాస్త్ర (సైకో ఎనాలిసిస్) ఆధారంగా ఏదైనా రచనను విశ్లేషించడం మనోవైజ్ఞానిక, మనస్తత్వ విశ్లేషణగా పరిగనించాలి. జమిందారు కుటుంబంలో జన్మించిన సీతారామారావు మనస్తత్వాన్ని, మానసిక విశ్లేషణ ను ఈ నవలలో గోపీచంద్ ఆరు భాగాలుగా చేసి 1. అసమర్థుడు 2. అసమర్థుని భార్య, 3. అసమర్థుని ఆదర్శనం 4. అసమర్థుని మేనమామ, 5. అసమర్థుని ప్రతాపం, 6. అసమర్థుని అంతం. ఈ భాగాలలో సీతారామారావు మనస్తత్వాన్ని చక్కగా విశ్లేషించారు. సీతారామారావు బాల్యంనుండి, ఆత్మహత్య చేసుకునే వరకు వివిధ సందర్భాలలో ప్రవర్తించిన తీరు పాఠకులకు అనూహ్యమైన అనుభూతిని కలిగిస్తూ, మానసిక పరిపక్వతకు దోహదపడేవిగా ఈ నవల గొప్ప సామాజిక ప్రయోజనాన్ని కలిగి ఉంది. ఊళ్లోపెళ్లి చేసుకున్న ఆడవారు ప్రవర్తించే తీరును గమనిస్తూ, ఇతరుల మీదకోపాన్ని తమ పిల్లలపై చూపిస్తున్న స్త్రీలను దృష్టిలో పెట్టుకుని పెళ్లి చేసుకోకూడదని, నిర్ణయించుకున్న సీతారామారావు. గురుకులంలో చదువుకుంటున్న ఇందిరను ప్రేమించి పెళ్లి చేసుకోవడం, పెళ్లి చేసుకున్నా పిల్లలు కాకుండా ఉండాని అనుకుంటూ, ముగ్గురు పిల్లలకు తండ్రి కావటం వంటి విషయాలతో చంచలత్వ మనస్తత్వం కలిగిన సీతారామారావు ఏ విషయంపై సరైన నిర్ణయం తీసుకోలేదని, తను తీసుకున్న నిర్ణయంపై అమలు చేయలేదనే విషయాన్ని, పాఠకుడికి నవల ప్రారంభంలోనే సూచిస్తాడు రచయిత. జీవితంలో ఎదురయ్యే ప్రతి చిన్న సమస్యను ఎదుర్కోలేని పిరికి వాడు సీతారామారావు. ఈ పిరికితనం కారణంగానే కూతురు పైన చేయి చేసుకుంటాడు.

సీతారామారావు ఇంటి పక్కన ఉన్న గుడిసెలో నివసించే ఎరుకలి గయ్యాళి కూతుర్ని, తన కూతురు కొట్టిందని ఫిర్యాదు చేయగానే, కూతుర్ని విచారించకుండా చేయి చేసుకుంటాడు. తర్వాత తప్పు తెలుసుకుని పశ్చాత్తాప పడతాడు. తన భార్య పై ఉన్న ప్రేమను వ్యక్తం చేయడానికి ప్రయత్నిస్తాడు కానీ అది కూడా సాధ్యపడదు సీతారామారావుకు. తాను ఎలా కోరుకుంటాడో ఆ విధంగా ఎదుటి వాళ్లు ప్రవర్తించాలనుకోవడం, అలా జరగకపోతే తప్పు తనది కాదు అని అనుకోవడం సీతారామారావుని విచిత్ర మనస్తత్వానికి నిదర్శనం. తాను చేసే పని తనకే నచ్చకపోయినా దాన్ని కూడా అదుపు చేసుకోలేదు రామారావు. తనపైన తనకే అనవ్యం వేసి తననే శిక్షించుకోవడానికి ప్రయత్నం చేస్తాడు. తన విచిత్ర మనస్తత్వానికి విసిగిపోయి తన భార్య ఆత్మహత్య చేసుకుందేమోనని ఒకసారి భయపడతాడు. ఏవో ఊహించుకుంటాడు చివరికి తన భార్య ఎదురు వదేటప్పటికి ఆమెను కొడతాడు. అదే సీతారామారావు తన భార్య పైన మొదటిసారి చేసుకోవడం. వెంటనే తాను చేసిన తప్పుకు చలించిపోతాడు. ఎందుకు కొట్టాడో అతనికే అర్థం కాదు. ఇందిరా దేవి పరిచయమైన మొదట్లో ఆమెను ఎంత ప్రేమగా పిలిచేవాడు. ఎంత గారాభం చేసేవాడు. అవన్నీ డైరీలో రాసుకున్నాడు మరి ఇప్పుడు ఎందుకు ఎలా మారిపోయాడు అతనికి అర్థం కావడం లేదు. భార్యపై చేయి చేసుకున్న విషయం, రామయ్య తాతతో చెప్పాడు. రామయ్య కోపంతో రగిలిపోయి సీతారామారావును ఇంట్లో నుండి గెంటేస్తే, పిచ్చిపిచ్చిగా ప్రవర్తించాడు. అప్పటినుండి నవలలో సీతారామారావు మనస్తత్వాన్ని అర్థం చేసుకోవడం సాధారణ పాఠకుడికి కూడా కష్టంగా కనబడుతుంది.

అంత పిచ్చి పిచ్చి గా ప్రవర్తించే సీతారామారావు ఒక వేశ్య దగ్గరకు వెళ్లి ఆమెతో చాలా మర్యాదగా ప్రవర్తిస్తాడు. ఒక వేదిక పైన ఉపన్యాసాలిస్తున్న సంఘంలోని పెద్ద వారందరినీ వేదికపైనే ప్రశ్నిస్తాడు. వారు తమనిజ జీవితంలో చేస్తున్న అన్యాయాలను అక్రమాలను నిర్భయంగా వేదికపైనే ప్రకటిస్తాడు. ప్రజలకు నీతులు చేప్పే స్థాయిలో ఈ నాయకులు లేరంటూ వేదిక పైన ఉన్న ప్రతి ఒక్కరి లోపాలను ఎత్తిచూపుతాడు. ఈ రెండు సందర్భాలలో సీతారామారావు మనస్తత్వాన్ని విశ్లేషించడం చాలా కష్టం. ఇక్కడ మనోవిశ్లేషణలో చెప్పే నీతికి, అవినీతికి మంచికి చెడుకు మధ్య జరిగే అనంతమైన ఘర్షణలో నలిగిపోతున్న వ్యక్తి చిత్రీకరణ చూడవచ్చు.

ఉద్యోగం పోగొట్టుకొని ఇల్లు గడపలేని స్థితిలో ఇంట్లోనే ఏ పని చేయకుండా కాలం గడిపే అనమర్నడిగా ఉంటూ విపరీతమైన, విచిత్రమైన ఆలోచనలను కలిగి ఒక సంక్లిష్టమైన మనస్తత్వాన్ని అలవరచుకుంటాడు. ఈ సందర్భాలలో 'ఆడ్లర్' ప్రతిపాదించిన ఆత్మన్యూనతా బ్రాంఠిని (ఇన్ ఫీరియారిటీ కాంప్లెక్స్) సీతారామారావులో గమనించవచ్చు. అలంకరించుకున్న స్త్రీలను చూస్తూ అందులో కూడా అవలక్షణాలను వెతకడానికి ప్రయత్నిస్తాడు. తాను ప్రయాణించే బస్సులో అందరూ మహిళలే ఉండాలని, ఆ బస్సుకు ప్రమాదం జరగాలని, ప్రమాదంలో తనకు తప్పు అందరికీ గాయాలు కావాలని ఊహిస్తాడు. కలలో ప్రత్యక్షమైన శివపార్వతులను ఆకలి ఉండకూడదు, తనకు కావలసిన ఆహార వదార్థాలు ఎప్పుడు కోరుకున్నా సిద్ధంగా ఉండాలని వరము కోరుకుని అలాంటి వరాన్ని మరెవరికీ ఇవ్వకూడదని కూడా షరతు పెడతాడు. ఇది అంతర్లీనంగా సీతారామారావు లో ఉన్న



హింసా ప్రవృత్తికి ఒక నిదర్శనంగా చెప్పుకోవచ్చు. కష్టపడకుండా తన అవసరాలన్నీ తీరిపోవాలని కోరుకునే బద్ధకస్తుడు సీతారామారావు.

జమీందారు వంశంలో పుట్టడం వల్ల కొన్ని దర్బాన్ని ప్రదర్శించే గుణాలు సహజంగానే సీతారామారావుకు కూడా అబ్బాయి. మార్కెట్లో కూరగాయలు కొనాలన్నా, రిక్షా ప్రయాణం చేయాలన్నా భేరమాడే వాడు కాడు. తాను తాగేకాఫీ కప్పు కూడా గాజుదే ఉండాలనుకుంటాడు.

సీతారామారావు అతడి మేనమామ వ్రాసే సుదీర్ఘమైన ఉత్తరంలో నవల కాలం నాటి సామాజిక పరిస్థితులతో పాటు, జమీందారు కుటుంబాలలో ధనికుల యొక్క మనస్తత్వ చిత్రీకరణతో పాటు వారితో ముడిపడిన ఇతర వ్యక్తుల మనస్తత్వాలను కూడా రచయిత చాలా చక్కగా చూపించారు. జమీందారు కుటుంబాలలో వారి ప్రవర్తన కారణంగా ఇతరులు అనుభవించే మానసిక క్షోభను ఉత్తరంలో చాలా చక్కగా విశ్లేషిస్తాడు. సీతారామారావు మేనమామ వ్యక్తిత్వాన్ని కూడా రచయిత రెండు రకాలుగా చిత్రీకరించారు. పొలాన్ని సీతారామారావుకు అమ్మే సందర్భంలో స్వార్థపరుడుగా మోసకారిగా కనబడితే, తన చెల్లెలి జీవితాన్ని చక్కదిద్దే క్రమంలో జమీందారు కుటుంబంలో జరిగే అవమానాలను కూడా సహించే గొప్ప అన్నగా మరోచోట కనబడతాడు. మరో ప్రధాన పాత్ర ఇందిరాదేవి తండ్రి పోలీసు అధికారిగా ఉంటూ కూడా సీతారామారావు ను ప్రశ్నించలేని సామాజిక స్థితిని, భర్త ఎంత చేతకానివాడైనా అతని క్షేమాన్నే కోరుకుంటూ అవమానాలను భరిస్తున్న స్త్రీమూర్తిగా ఇందిర పాత్ర చిత్రీకరణ ఉంది. అల్లుడి ప్రవర్తన భరించలేక అతన్ని వదిలేయాలని ఇందిరను, ఆమె తండ్రికోరినా ఆమె ఒప్పుకోదు. అసమర్థుని భార్య సమర్థురాలు. అయితే ఆమె సామర్థ్యాన్ని, ఆమె సహనాన్ని, సహృదయతను అసమర్థుడు గుర్తించలేడు. ఇందిరా అణకువ, నమ్రత, మంచితనం ఆమెను రాచిరంపాన పెట్టడానికి భర్తకే అవకాశం కల్పించాయి. అసమర్థుని తల్లి కూడా అంతే. అత్తవారింట్లో తన వాళ్లను హేలన చేస్తూ, ఈసడిస్తూ అవమానిస్తున్న భర్తను ఏమీ అనలేని, అదేమని అడగలేని ఉత్తమ ఇల్లలు ఆమె. ఇక సీతారామారావు మిత్రులందరూ ఊబిలోకి దించేవారే కానీ చేయి అందించి ఒడ్డుకు లాగేవారు ఒక్కరూ కనిపించరు.

అసమర్థుని జీవయాత్రనవలలోని చివరి ఘట్టం 20వ భాగంలో కథ శ్మశానం లో జరుగుతుంది. శ్మశానంలో జరిగే కథ, రచయిత వర్ణించే తీరు నవలకు ఆయువు పట్టు. సీతారామారావు శ్మశానంలో ప్రవేశించిగానే అతనిలో వైరాగ్యం ఆవహిస్తుంది. తన తండ్రి సమాధి మీద జిల్లేడు మొక్క ఉండటం చూసి తండ్రిని అసహ్యించుకుంటాడు. తనలాంటి అసమర్థుని పుట్టుకకు కారణమైన నా తండ్రి మరణించిన తర్వాత కూడా జిల్లేడు లాంటి మొక్కకు ప్రాణం వేశాడే గాని, గులాబీ మొక్కకో, మల్లె పొదల పుట్టుకకో ఎరువు కాలేకపోయాడు, తాను అసమర్థుడిగా మారటానికి తండ్రి పెంపకమే కారణమని తండ్రి ఆత్మతో మాట్లాడుతున్నట్లు ఊహించుకుంటాడు. తన నీడేతనకు దూరమవుతున్నట్లు తనను అసహ్యించుకుంటున్నట్లు ఊహించడం గోపీచంద్ గారి రచనాపటాన్ని, ఒక గొప్పనిదర్శనం. ఆ నీడ చెప్పే “వాడు అంతే నాన్న. వాడికొక ఆదర్శం లేదు,



జీవితానికి ఒక ఆదర్శం పెట్టుకోడు, దేన్నో ఒకదాన్ని నమ్మి పని చేయని వాడు చివరికి అంతే! అని చెప్పే మాటలలో సీత రామారావు తనను తానే అసహ్యించుకున్న స్థితినిచాలా చక్కగా వివరించారువి, గోపిచంద్. అయితే తన నీడ తండ్రిని చేరుకోవడం, నీడను వదిలి తను దూరం కావడం, సీతా రామారావు ఆలోచనల్లో వస్తున్న మార్పుకు సూచన. ఈ మార్పును సమాధిలో ఉన్న తన తల్లి అభినందిస్తుంది. సీతారామారావులో కన్పించే ఈ తల్లి అనుబంధం ఫ్రాయిడ్ సిద్ధాంతంలోని “మదర్ ఫిక్షన్” వల్ల అంటే ఇడివస్ కాంప్లెక్స్ కారణంగా వ్యక్తి అంతరంగంలో జరిగే భావనకు మంచి ఉదాహరణ. చివరకు ఒక నల్ల కుక్కతన కాలును నాకుతూ కనపడింది, ఆ కుక్క ఎవరో కాదు తనే. ఈ సందర్భంలో వ్యక్తి తనకు, తనలోని మరో వ్యక్తికి మధ్య సంఘర్షణకు గురియైనప్పుడు (స్పిట్ పర్సనాలటీ) వ్యక్తిలోని భావాలను వ్యక్తం చేస్తూ మనస్తత్వాన్ని చిత్రించడమనే అంశాన్ని చాలా సృష్టంగా గుర్తించగలం.

తన ఆకారాన్ని చూసుకుని సీతారామారావు బెదిరి పోతాడు. తన కొడుకు, కోడలు, భార్య, ఎవరూ తనని ఓదార్చ లేనట్లు ఒక మానసిక ఆవేదనను, ఆక్రోశాన్ని, కోపాన్ని, బాధను, అనుభవిస్తూతన ఆకారాన్ని నామరూపాలు లేకుండా అంతం చేసుకుంటాడు. రామయ్య తాత వచ్చి శ్మశానంలోని శవం సీతారామారావుదనిచెప్పే వరకు దానిని ఎవరుగుర్తు కూడా పట్టలేనంత ఘోరంగా తన శరీరాన్ని చిద్రంచేసుకోవడం, సీతారామారావు అనుభవించిన మానసిక క్షోభను తెలియజేస్తుంది. నవలకు అసమర్థుని జీవయాత్ర, పేరు సార్థకమైంది. ఈ ‘ట్రాజిక్ లావెల్’ అంటే ‘విషాదాంత నవలలో’ పాఠకుడుతప్పనిసరిగా ఒక మానసిక ఆవేదనకు గురి అవుతాడు. నవలలోని అసమర్థుడు సీతా రామారావు పాత్రను తనకు అన్వయించుకుంటాడు. తననలోని అసమర్థతను దూరం చేసుకోవడానికి అలాగేమానసిక పరిపక్వతను పొందడానికి ఈ నవల దోహదపడుతుంది.

ఆధార గ్రంథాలు :-

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2. గోపిచంద్ సాహితీ వ్యక్తిత్వం - వివిధ రచయితల వ్యాస సంకలనం
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4. ఆధునిక తెలుగుసాహిత్యవిమర్శ - యాకూబ్

उपासनाभक्ति:

(SPECIAL REFERENCES FROM SRIMAD BHAGAVATGITHA)

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"भारतस्य प्रतिष्ठे द्वे संस्कृतं संस्कृति स्तथा" इत्यभियुक्तोक्तिमाधारीकृत्य संस्कृतभाषा, संस्कृतिः च भारतदेशस्य प्रतिष्ठा प्रदायिन्यौ इति निश्चप्रचं वचः। देवता व्यवहारयोग्यत्वात् संस्कृतभाषा देवभाषा इत्यभिप्रथिता। दिव् धातोः द्योतनमित्यर्थः। कस्य द्योतनं इत्याकांक्षायाम् आत्मसंस्कारद्योतनमिति समाधेयम्। यतोहि "वाण्येका समलङ्करोति पुरुषं या संस्कृता धार्यते", "वाक् वैदोग्धी"-----"धेनुवागिस्मान् उपसुष्टुतैतु" इत्यादि प्रामाण्यवचनानि संस्कृतभाषायाः, संस्कृतेश्च अविनाभावसम्बन्धं ख्यापयन्ति।

वैदिककालादारभ्य आधुनिककालपर्यन्तं संस्कृतभाषा गङ्गादिपुण्यजीवनदीव आसंसारम् अस्मान् पुनाति। एतादृश महत्वपूर्णायाः संस्कृतभाषायाः उज्जीवनाय, परिरक्षणाय बद्धपरिकरास्ताः महाभागाः नित्यस्मरणीयाः भवन्ति वाल्मीकिव्यासादयः तेषां प्राञ्जलिं समर्प्य-- अमरवाणी संस्कृतभाषा प्राचीना सुमनोहरा च। वेदकालादारभ्य तस्याः प्राचुर्यम् अनुपमम् अमेयञ्च। प्रभुसम्मिताः वेदाः उपनिषदः, मित्रसम्मितानि पुराणानि, शास्त्राणि, कान्ता- सम्मितानि, काव्यानि, मनोरञ्जकानि नाटकानि संस्कृत भाषायां विद्यमानाः समधिकं प्रसिद्धं गताः एव। प्राचीने काले समग्र मानव निर्माण विकासादिकं च संस्कृते एव निहितमासीत्।

विद्या (लौकिक, पाकलौकिक विद्या) – वैद्य – विमान – वाणिज्य अर्थशास्त्रादि विज्ञान विषयास्सर्वे संस्कृतभिक्षया पृथिवीमिमां प्राप्ताः। "भारतस्य प्रतिष्ठे द्वे संस्कृतं संस्कृति स्तथा" इत्यनया आर्योक्त्या अस्माकं भारतदेशस्य प्रतिष्ठादायिनी भाषा संस्कृतभाषा एवेति ज्ञायते। गच्छति काले शास्त्रीया दिव्या एषा सुन्दरभाषा महाराजानामास्थानपदवीमलङ्कृता सकल जनमनोरञ्जन कारणभूता सञ्जता। प्रान्तीय भाषाणां निर्माणे तासामभिवृद्धौ च अन्तर्वाहिनी भूत्वा तासु सजीवतामानाय्य जननीं बहुभाषाणाम् इति अप्रतिहतां ख्यातिमाप्ता।

भारतस्य प्रतिष्ठे द्वे संस्कृतं संस्कृति स्तथा इत्येतां आर्योक्तिं श्रुत्वा कस्य भारतीयस्य मनसि वेदः, उपनिषदः, रामायणः, महाभारतस्य च स्मृतिः न जायते। महाभारतस्य कर्ता व्यासः। अयमेव विष्णुरूपः इति अनया उक्त्या ज्ञायते।



व्यासाय विष्णुरूपाय व्यासरूपाय विष्णवे।

नमो वै ब्रह्मनिधये वासिष्ठाय नमो नमः॥ (विष्णु सहस्रनामम्)

श्रीमहाविष्णुः एव व्यासरूपमाश्रित्य अज्ञानान्धकारे पतितान् जनान् उद्धर्तुम् महाभारतस्थित श्रीमद्भगवद्गीतोपदेशेन प्रायतत। श्रीकृष्णार्जुन संवादरूपेण गीतोयं उपलभ्यते।

भक्ति इत्येतपदं भजू(सेवायां) इति धातोः क्तिन् प्रत्ययेन सिद्धयति। भक्तिरित्युक्ते -

अन्याभिलिषिता शून्यं ज्ञानकर्माध्यनावृतम्।

अनुकूल्येन कृष्णानुशीलना भक्तिकुत्तमा॥ (भक्तिरसामृतम्)

फलकाङ्क्षां विना ज्ञानकर्मादीनां आश्रयं च विना अनुकूलमार्गमाश्रित्य प्रीतिपूर्वकं ध्यानस्य करणमेव भक्तिरिति भक्तिरसामृतेन ज्ञायते। भक्त्या विषये श्रीकृष्णः गीतायां इत्थं निगदति

अपि चेत्सुदुराचारो भजते मामनन्यभाक्।

साधुरेव स मन्तव्यः सम्यस्व्यवसितो हि सः॥

क्षिप्रं भवति धर्मात्मा शशच्छान्तिं निगच्छति।

कौन्तेय प्रतिजानाहि नमे भक्तः प्रणश्यति॥

मां हि पार्थ व्यपाश्रित्य ये।पि स्युः पापयोनयः।

स्त्रियो वैश्यास्तथा शूद्रास्ते।पि यान्ति परांगतिम्॥

(भगवद्गीता 9,30,31)

अर्थात् भक्तिमार्गे सर्वेषां अधिकारः। भगवदनुग्रहेण जनन मरणरूप संसारात्,मुक्तिः संभवतीति ये जनाः मन्यन्ते ते सर्वे।पि भक्तिसूत्राणि पठन्तः भगवद् भक्तिमार्गं अनुसरन्तः मोक्षाय योग्याः भवन्ति।

भक्तिमार्गानुसरनाय कस्यापि वर्णस्य जनः योग्याः एव इति श्रीकृष्णः एव प्रोवाच। एतदेव शाण्डिल्यमहर्षिरपि इत्थं अवर्णयत्। अनिद्या योनि अधिक्रियते पारं पर्यात् सामान्यवत् इति।

वर्ण्यमाना भक्तिः नवधा - श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम्।

अर्चनं वन्दनं दास्यं सख्यमात्म निवेदनम्॥

भक्तिरेव सेवारूपा उपासनारूपा च। सेवा भक्तिं वर्णयन् कूलशेखरः मुकुन्दमालायां वक्ति।

तत्भृत्यभृत्यपरिचारकभृत्यभृत्या।

भृत्यस्य भृत्य इति मां स्मरलोकनाथ॥(मुकुन्दमाला) - कुलशेखरः

उपरिक्षोकेस्थं विषयं शुक्रमहर्षिं प्रोक्तेस्मिन् क्षोके अवगन्तुं शक्नुमः।

किरातहूणान्ध्र पिलिन्द पुलकसा। आभीरकङ्का यवनाः कषादयः।

ये ।न्ये च पापा यदुपाश्रयाश्रयाः। शुध्यन्ति तस्मै प्रभविष्णवे नमः॥

अर्थात् किराताः, हूणाः, आन्ध्राः, पुलिन्द्राः, पुलकसः, आभीरः, कङ्क, यवणा, कषादयः एते सर्वे पि जन्मना महापापाः सन्तोपि यदि भगवद्भक्तिं कुर्वन्तः स्युः चेत् अहं तेषां पादान् नमस्कृत्य पुनीयः भवामि किमर्थमिति चेत् भो देव विष्णो तव भक्तान् प्रति कृतः नमस्कारः त्वां प्रति कृता च सेवा एव।

केचन भक्ताः वैर भक्तिद्वारा, द्वेषभक्ति द्वारा वा मोक्षमवाप्नुवन् इति

यत्र यत्र मनोदेहि धारयेत् सकलं धिया।

स्नेहाद् द्वेषाद् भयाद् वापि यापि तत्तत्सुरूपताम्।।

भगवते गद्यम् वैरेण यं नृपतयः शिशुपाल पौण्ड्र साल्वादया, गतिविलास विलोकनाद्यैः। ध्यायन्त आकृतिधियः शय वासनादौ तत्साम्यमापुरन् रक्तिधियां पुनः किम्॥ इति वचनेन सकलसंशयाः निवर्त्यन्ते।

अनेन वचनेन वयं जानीमः यत् शिशुपालः, पौण्ड्रराजः, शालवः इत्यादयः भगवन्तं द्विषन्तः मोक्षं अवाप्नुवन्। कथमिति चेत् एते सर्वस्थितिषु कृष्णः शत्रुरिति भावयन्तः आसन्। सततं कृष्णं प्रति कृत निन्दारूपाध्यानेन उत्तम पदं अलभन्त। उपासना भक्तिः पञ्चधा –

1. आसुरोपासना

2. देवर्षिपित्रोपासना

3. अवतारोपासना

4. सगुणब्रह्मोपासना

5. निर्गुण ब्रह्मोपासना।

1. आसुरोपासना - तत्र आसुरोपासनायां क्षुद्रदेवता यक्ष, राक्षस, भूत, प्रेतादीनामुपासना जायते।

2. देवर्षि पित्रोपासना – देवर्षि पितृ उपासनायाम् अष्टवत्सु, द्वादशादित्य, एकादशरुद्र, इन्द्र, प्रजापति संज्ञकानां त्रिंशत्संख्याकानां नित्यानां मूलदेवतानां तदितिरिक्तां च त्रिशतकोटि संख्याकानां नैमित्तिक देवतानां सप्तानां ब्रह्मर्षि, देवर्षि, महर्षि, परमर्षि, काण्डर्षि, श्रुतर्षि, राजर्षिणां नित्यनैमित्तिक पितृणां च उपासना क्रियते।



3. अवतारोपासना - अवतारोपासनायां रामकृष्णादीनां भगवदवताराणां भगवत्साधना, अवतारोपासना हि नवविध भक्ति द्वारा सम्यके जायते। निष्काम भक्ति द्वारा क्रियमाणोपासना कैवल्यप्रदा भवति सकामभक्त्या च वधीयमानोपासना सामीप्य, सालोक सारूप्य सायुज्यमुक्तिदायिनी जायते।

4. साकारोपासना - सगुण ब्रह्मोपासना पाञ्चानां विष्णु, शिव, शक्ति, सूर्य गणमिति देवानां मूर्तिपूजा ध्यान जपादिभिः सम्पद्यते।

5. निराकारोपना - आपाणिपादो जवनो गृहीता पश्यत्य चक्षुः स शृणोत्यकर्णः नवेत्ति वेद्यं न च तस्यास्तित्वेन तमाहुरग्रन्थं पुरुषम्। (श्वेताश्वतरोपनिषत् 3-16)

एवं विध उपानसा भक्तिरपि मानवकल्याणाय भवति। भक्तिमुद्दिश्य हिन्दू संप्रदायानां मतानि यदा भक्तः भगवतः भक्त्यां तन्मयत्वं आप्नोति तदा भक्त भगवतोः अभेदः भावः भवति।

हिन्दू – इतर संप्रदायानां ग्रन्थेष्वपि भक्ति विषयमुद्दिश्य विविधानि मतानि प्राप्यन्ते अत्र तानि प्रदर्शयन्ते।

1. सूफीमतम् – अयं मते एकया घटनया भक्ति वर्णयते। अत्र भक्त भगवतो अभेद भावः उच्यते। एकः कामुकः स्वप्रययाः वासगृहं अगमत् द्वारे च ध्वनिमकरोत् आगमनसूचनामादातुम् अभ्यन्तर सः प्रिया अपृच्छत् द्वारे कः कामुकः अहिं इति अवदत्। पुनः स एव प्रश्नः प्रियया अक्रियता अस्य च उत्तरं पुनस्तदेव अभवत् अहं इति पुनश्च कः इति प्रश्ने कृते कामुकः तन्मयतया त्वमेवाहे इति अवदन् तन्मयभावेन भक्तिरसपरिपूर्णः भगवद्भावमवाप्नोत्।

2. क्रिस्तोः मतम् – अहं मम जनकश्च उभौ पृथक्त्वेन न स्वः। आवयोः एकत्वम् इति ईसा वदति।

3. मोहमदमतम् – इननि- अन् – अल्लाकुला इति महम्मदः अवदत्। अस्यायं अर्थः अहमेव भगवान् मत् पृथक् भगवान् नास्तीति।

एवं भगवन्तं साधाद्वारा, उपासना द्वारा, सेवाद्वारा भक्ति सादनैः प्राप्य मोक्षः प्राप्यते भक्तेव।

उपयुक्तग्रन्थाः -

1. विष्णुसहस्रनामम्
2. मुकुन्दमाला
3. भगवद्गीता
4. भक्ति रसामृतम्
5. संस्कृत साहित्य चरित्र



A STUDY OF CONTRIBUTION OF ARYA CHANAKYA TO ADMINISTRATIVE THOUGHTS AND ITS RELEVANCE IN MODERN TIMES

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Abstract

Arya Chanakya is known by the names of Kautilya and Vishnugupta. He was a political, administrative and management thinker and an eminent and outstanding personality in Indian Administration. He was the Prime Minister of the Mauryan ruler Chandragupta. He contributed the book on 'Arthashastra (Economics)' and which is considered as one of the oldest books on Public Administration. He contributed not only to Economics and Political Science but also to Public Administration, Management Science and Education.

Arya Chanakya expressed the administrative thoughts on the important aspects such as - Leadership, Management, Public Administration, Political Science and Economics. His contribution to administrative thoughts is very meaningful, significant and relevant in modern times.

This paper highlights the contribution of Arya Chanakya to administrative thoughts and its relevance in modern times.

Key Words : Chanakya Neeti or Sutra, Leadership, Management, Public Administration, Governance, Management, Arthashastra (Economics), Political Science, Personnel and Motivation

I) Introduction

Arya Chanakya is also known as Kautilya or Vishnugupta. Chanakya lived as a leader and contributed in the fields of management science, economics, political science and philosophy during 350 to 275 B. C. He was a great Indian teacher, philosopher, religious scholar, economist, military strategist, jurist and management thinker⁵. He played a prominent role for the fall of Nanda Empire and founded Maurya Empire. He served as a Chief Adviser to Chandragupta Maurya and his son Bindusara. He was not only an adviser to the king but a kingmaker also. He is considered as the Pioneer of Political Science and Economics in India. He brought the smaller kingdoms together, which were spread over a large geographical area, and the concept of Nation brought in to existence².



II) Objectives of the Study :

- 1) To study the contribution of Arya Chanakya as a management thinker.
- 2) To discuss the significance and relevance of Arya Chanakya's contribution to the management field in modern times.

III) Type and Methodology used :

This study is qualitative and descriptive in nature. This paper is based on the secondary data (reference book and websites).

IV) Hypothesis :

“Arya Chanakya's contribution in the field of administration and management is value oriented, meaningful and comprehensive and hence, it is useful, significant and relevant in the modern times.”

V) Findings of the Study :

As a Management Guru, Arya Chanakya contributed his thoughts, which are really relevant and useful in the present context also, are as under -

1) Chanakya Neeti and Chanakya Sutra :

Chanakya Neeti is a most valuable gift given by Arya Chanakya to the World. It discusses about the principles, values and morality to be followed by the rulers of the state and country and public administrators for the development of clean, transparent, efficient and corruption free administration.

Chanakya Neeti is based on the philosophy, humanity and idealism and it is useful not only to the rulers and administrators but every human being also for becoming a responsible citizen of the country⁴. Chanakya highlighted the values such as - justice, fairness, honesty, commitment, trust, devotion, transparency, equality etc. for creating a healthy culture in the society. Though the Chanakya Neeti and Sutra were developed about 2,000 years ago still their importance and relevance are recognized in today's times also for the development of a value based society.

2) Qualities of the King or Leader :

Chanakya says that the effective administration or good governance of any state or country depends upon the quality of Chief Executives i. e. Kings in the old times. He opined that the king or leader or chief executive should possess the qualities such as - adequate education, discipline, punctuality, commitment, sincerity, good governance for his subjects, welfare of the people, righteousness and good relationships with people for the effective administration. He also advised the kings or leaders for the avoidance of negative qualities such as - lust, anger, greed, vanity, haughtiness and excessive joy¹.

3) Appointment of King's Employees :

Chanakya emphasized that the king must be very much careful while appointing the employees. The king should appoint those who have a



combination of theoretical knowledge and practical experience. The employees should possess wisdom, bravery, sincerity, integrity, commitment, loyalty and character. The persons having these qualities be selected and others be dropped. The tests are to be conducted for the appointment of right people for right jobs at right time¹.

Kautilya's Arthashastra discusses about the selection, salary structure, training and development, duties and responsibilities, code of conduct, welfare facilities, disciplinary actions etc. for the employees appointed by the kings.

4) Professional Ethics for the Personnel :

Chanakya mentioned the ethics to be followed by the personnel for the moral behaviour at the workplace and they are considered as the professional ethics in today's context. These are as under¹ -

- ❖ The public officials shall always be at the side of the king, neither too close nor far away.
- ❖ Not talk slyly about others
- ❖ Avoid spitting and breaking wind
- ❖ Not say things which are untrue and outside the knowledge and not carefully thought out
- ❖ Not interrupt while another is speaking
- ❖ Not openly ask for gems or special favours
- ❖ Neither talk in secret with another and not become quarrelsome in public debate
- ❖ Not associate with women, pimps, envoys of neighbouring kings, those supporting the enemy, dismissed officers and wicked people.

5) Kautilya's Arthashastra - Oldest Book on Public Administration and Management :

Kautilya's Arthashastra (Economics) is one of the oldest books in the world. It was authored, compiled and edited in 300 B. C. Arthashastra is defined as 'the science which treats of the means of acquiring and ruling the earth.' It has been divided in to fifteen adhikarnas or books - five deal with the internal administration of state, the next eight are concerned with the relations of other states and last two are miscellaneous in nature. Each book contains seven chapters¹.

It's emphasis is on the classical approach and creation and management of wealth. The book is a comprehensive which contains a wide range of topics on - Selection, training and development of employees, leadership styles, politics, military strategy, legal systems and welfare, revenue, public administration, taxation, accounting methods, fiscal policies, civil rules, domestic and foreign trade etc. The technical subjects like- medical, gemology, metallurgy, measures



of length, division of time etc. are also included. Kautilya's Arthashastra is considered as an authority on Economics, Public Administration and Management.

The rulers across the world referred the Kautilya's Arthashastra for building a transparent and efficient governance in the country. It discusses not only about the creation and management of wealth but the management of human minds also. Hence, the book is required to be represented for the practical application in today's times to solve the problems of our day to day management.

It is useful to the businessmen, managers and administrators, politicians, chartered/cost accountants, tax consultants, management consultants, corporate trainers, HR practitioners, public/civil servants, defense personnel, academicians, research scholars and many more to gain the insights of a wide range of topics covered in it.

6) Chanakya's 7 Secrets of Dynamic Leadership

Dr. Radhakrishnan Pillai (IPS Officer - Retired Commissioner General of Police) authored a book on 'Chanakya's 7 Secrets of Dynamic Leadership' and in which, he referred the ancient time Chanakya's Sutras and proved the relevance of these sutras in leadership and management of today's times.

Chanakya's 7 Concepts are as under³ -

i. Swami : Represents as the king of the state/country and a leader of the organization.

ii. Amatya : Represents as the minister of the state/country and a manager of the company.

iii. Janapad : Represents as the citizen of the country and a marketer/salesman/customer of the organization.

iv. Durg : Represents as the fort/housing facility and an infrastructure in today's context in the forms of roads, dams, buildings, water, electricity generation etc.

v. Kosha : Represents the treasury of the state/country and finance department of the company.

vi. Dand : Represents the army force for the security of the country and team work of the workforce for the security of the organization.

vii. Mitra : Represents ally of the country and the consultant or mentor of the employees.

Chanakya divided the work among 7 parts and applied the principle of division of work i. e. the principle of management. Hence, it ensures the specialization of work.



7) Administrative System¹

Chanakya said that the administrative and decision making powers rest in the king. The following five officers work under the director or head of the administrative department -

- | | |
|-------------------|--------------------------|
| i. Lekhaka | Clerk |
| ii. Rupadarsaka | Inspector of coins |
| iii. Sankhyayaka | Accountant |
| iv. Nivigrahaka | In-charge of the balance |
| v. Uttaradhyaksha | Supervisor |

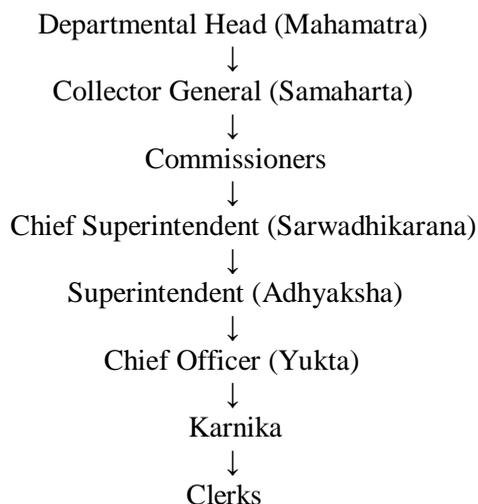
According to Chanakya, public administration consisted of -

- The central executive machinery
- Mantri-parishad or the consultative body
- The civil service
- The provincial and local government

The central executive machinery consisted of the king, advisers and the departmental heads. The Mantris, Purohita, Senapati, Yuvaraj, Duwarika, Antaravamsika, Prasastri, Samaharta, Sannidhata, Pradesta, Nayaka, Paura, Vyavaharika, Karmantika, Mantriparishadadhyaksha, Adhyaksak, Dandapalas, Antapalas and Atavikas were the chief officials included in the chief executive machinery.

The king occupied the prominent position in the administrative system of the state and he delegated the powers to senior officers.

The administrative hierarchy of the departmental head (mahamatra) was as under -





8) Methods of Motivation

Kautilya's Arthashastra emphasizes four methods of motivation viz. sama, dama, danda and bheda. Sama is the persuasion method of motivation, dama is the 'incentive system' or the reward method of motivation, bheda is the 'internal competition' and danda is the punishment by the use of force, power or authority. Arthashastra discusses the sequence of motivational methods and different situations for the use of different methods of motivation. It is advisable to use the sama (persuasion) and dama (incentives) methods first, danda (internal competition) comes next and bheda (punishment) as the last method of motivation¹.

The methods of motivation being used by the industrial sector are covered by these four methods of motivation. Sama and dama are considered as the positive methods whereas danda and bheda are the negative methods of motivation. The sequencing of these methods is useful and relevant in the present context.

VI) Conclusion

Arya Chanakya's thoughts are based on personal observation, experience and research. If his administrative thoughts are studied and implemented in the right manner, they can bring the good governance in reality. His thinking and study was ahead of time. Hence, his contribution is very significant, useful and relevant in the modern times.

The management philosophy which Chanakya applied during 300 - 350 B. C. was reflected in the contributions of King Akbar in the form of Navaratna in 16th Century, Chhatrapati Shivaji Maharaj in the form of Ashtapradhan Mandal in 17th Century and Henry Fayol's Modern Management in 20th Century.

The objectives are achieved. The hypothesis is tested with the help of findings of qualitative and descriptive nature and it is proved and accepted.

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ASSESSING THE PROBLEMS FACED BY ANGANWADI WORKERS – A STUDY IN CHITTOOR DISTRICT

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Abstract

This paper is an attempt to assess the problems of Anganwadi Workers in ICDS project in rural areas of Sri Kalahasthi, Chittoor District, Andhra Pradesh. The sample of 70 Anganwadi workers were selected from different Anganwadi centers from Sri Kalahasthi. Multi-Stage sampling technique has been adopted for sample selection and exploratory research design is used to assess the problems of these workers. The main tool for collection of data was questionnaire, interview schedule and observation methods. Many of the researchers conducted good number of studies on ICDS, yet, the problems of AWWs who act as the key functionaries, have not received due attention. The findings of the study indicates that, even though they are performing the job as per the expectations of family, community and society, still they are in a state of unhappiness and insecurity. The study revealed that the Anganwadi workers were dissatisfied with honorarium paid and involvement in other works and insisted on supply of LPG Gas and suggested to improve the quality of food.

Key Words: ICDS, AWC'S, AWW, Pre-School.

Introduction

Children are the future of the country and therefore, their growth and development have to be looked after by all the sections of community. However, it is observed that most of the children are prone to the problem of under-nutrition or malnutrition. Globally, the malnutrition contributes to nearly 30 lakh (35%) deaths of children below five years of age which can only be prevented when policy, programme and budgetary actions are directed towards children during prenatal and their first few years of life (<http://nit.gov.in>). Any intervention at later stage of their lives might not be very effective. Further, the factual evidences speak that rapid weight gain after first two years of age increases the risk of chronic diseases later. The National Family Health Survey (NFHS)-III revealed that 40.4% of children below the age of three years are underweight in India. Keeping these considerations, there is an immediate need to redress malnutrition in children. To fulfill these set backs, the Integrated Child Development Services (ICDS) programme was initiated on October 2nd, 1975 by



the Union Ministry of Education and Social Welfare and was first started in 20 blocks and four slums on an experimental basis. It has emerged as the world's largest programme of its kind and is a centrally sponsored scheme implemented by state governments and union territories.

ICDS is the most prominent symbol of India's commitment towards children with an conventional focus of providing pre-school education on one hand and combating the chain reaction of malnutrition, morbidity, reduced learning capacity and mortality through supplementary nutrition and immunization on the other to the children below six years of age. It is one of the world's largest programs catering for an integrated package of services for the comprehensive development of the child. This scheme has expanded remarkably in its scope and coverage providing a well-integrated package of services through a network of community level Anganwadi Centers (AWCs). According to the department of women and child welfare, there are 13,49,091 Anganwadi's in the country. The number of operational Anganwadi Centres in Andhra Pradesh was 55,594 as on 31.12.2015 (4.12% of All India).

For each AWC, there is a Anganwadi Worker (AWW) who is a key functionary in the programme and has various tasks to be fulfilled for the development of the women and the children. The basic work of Anganwadi workers (AWW's) is extremely significant and needs to be carried out in the most systematic way possible. She conducts survey in the community to enlist the children below six years of age, pregnant and nursing mothers and to identify those who are at risk, organize non-formal pre-school education in Anganwadi for the children in the age group of 3 to 6 years. Since their major concentration is on poor and malnourished groups, it is essential to provide supplementary nutrition to both children under the age of 6 as well as nursing and pregnant women. She elicits community support and participation in running the programme and further assist the primary health centre staff in implementation of the health component of ICDS projects viz., Immunization, Health Check-up and Referral Services.

The families of the pregnant women are educated towards better breast feeding practices by the AWW, encourages the families towards better family planning methods, educating parents about child growth and development, help in the process and execution for Kishori Sakthi Yojana programmes i.e., by organizing social awareness programmes, education is provided to teenage girls and parents etc.. AWW's provide better services than professional doctors in collaborating with the rural population. Moreover, since these workers are from the village itself, they are trusted easily which makes it easier for them to help the people. AWW are very peculiar with the cultures and language of people and



their stereotypes, personally etc. which enables them to identify their problems being faced and ensure that those problems are solved.

While performing different types of functions, it is obvious that the Anganwadi Worker might have to face variety of problems. The first major issue is with schools—school buildings within a kilometer of every village, but no educational output. We have experienced the problem of access, but that is the easier way out where one only needs to invest in infrastructure. “In the government data, the Anganwadi’s have toilet facility at the centre but the kids go out in open. The owners have their own issues, with limited water supply, they find it difficult to maintain the hygiene if many people use it.”(<https://the-wire.in/government>). The AWW’s are not getting minimum wages, and as per the government their working hours are counted two hours less than the eligibility criteria for minimum wages. Besides their daily duty at the centers, the Anganwadi workers are burdened with tasks that include surveying for government schemes, for diseases like swine flu and malaria, pulse polio camps, municipal corporation camps and mass-marriage ceremonies. The AWW’s also face the problem of supply of gas and other necessities and have to bear the dues in the payment of salaries. They have to co-ordinate all the deficits and enable for the smooth running of the centre.

The Anganwadi worker has to maintain the prescribed registers and records and report to the CDPO or supervisor about any developments in the village which require further attention and as they are not so skilled or qualified professionals, but due to their better understanding of social skills, they could better able to interact with the people. The list of registers to be maintained by the AWW’s are Survey register, Attendance register, Pregnant mothers’ register, Weight growth chart, Inventory register, Premix register, Supplementary Food register, Immunization Register and Stock register etc., which is a hard task for them and time consuming and hinders the growth activities of the centre. Each register has numerous columns covering every aspect which can be very cumbersome to fill for AWW, where majority of them are from Intermediate background. According to a report in the National Medical Journal of India, female health workers in the state of West Bengal end up spending up to 26% of their time in keeping records and another 10% on meetings. The researchers called for a better data management system to ensure that less time was spent on paperwork. The situation seems no different for Anganwadi workers whom I interviewed and came to know that they spend as much 40% of their time on maintaining the registers.

Though only educated till Intermediate as per the criteria of educational qualification for recruitments, an AWW in an urban or Rural project, is expected to perform all these job responsibilities. Also community participation, co -



ordination with the superiors, beneficiaries and helpers are important parts of her daily work.(www.academia.edu). Taking into consideration all the above factors, this study was conducted in Rural ICDS Block of Srikalahasthi, Chittoor District, Andhra Pradesh.

Methodology

The main aim of the study is to examine the profile of Anganwadi Workers (AWWs) and to study the problems faced by them while working. The study also aimed to gather suggestions from the Anganwadi workers to overcome problems. The present study was conducted in the rural area of Sri kalahasthi, Chittoor District. The ICDS project of Srikalahasthi is governed by the governmental agency, the department of Women and Child Welfare, Government of Andhra Pradesh. The researcher selected 70 Anganwadi Centres in Srikalahasthi ICDS project, Chittoor District. Multi-stage sampling technique was adopted for sample selection. Samples were randomly selected for the purpose. The overall sample for the study is 70 respondents.

Tools Adopted

The data was collected by the researcher by making visits to Anganwadi centres. The data obtained was compiled and tabulated. The profile of AWWs and the problems faced by them was assessed through interviewing them on the basis of a pretested proforma. The questionnaire was well designed as to contain questions on the profile of AWW and the problems she experienced. For understanding their profile, basic information about the worker was collected in terms of her name, age, education and experience as an Anganwadi worker. For assessing the problems faced by AWW's, a scoring system was developed. The assessment score related to problems faced by each AWW was calculated based on the responses to a questionnaire consisting of 30 questions. Feedback was also taken with respect to problems faced by them.

Data Collection and Analysis

The data was collected by the researcher by making visits to Anganwadi centres. The data obtained was compiled and tabulated. Analysis of the data was done qualitatively and quantitatively using frequency distribution and percentage.



Table No.1 Age of Anganwadi Workers

| S. No | Age (in years) | Frequency | Percentage(%) |
|-------|----------------|-----------|---------------|
| 1. | 20 – 25 | 09 | 13.0 |
| 2. | 25 – 30 | 14 | 20.0 |
| 3. | 30 – 35 | 22 | 31.4 |
| 4. | 35 – 40 | 17 | 24.2 |
| 5. | 40 – 45 | 08 | 11.4 |
| | Total | 70 | 100.0 |

Table No.2 Qualification of Anganwadi Workers

| | Education | Frequency | Percentage |
|----|-------------------|-----------|--------------|
| 1. | Upto S.S.C | 32 | 45.70 |
| 2. | Upto Intermediate | 26 | 37.14 |
| 3. | Upto Graduation | 12 | 17.16 |
| | Total | 70 | 100.0 |

Table No.3 Work Experience of Anganwadi Workers

| S.No | Work Experience | Frequency | Percentage |
|------|-------------------|-----------|--------------|
| 1. | 0-4 yrs | 22 | 32.0 |
| 2. | 4-8 yrs | 22 | 24.0 |
| 3. | 8 years and above | 26 | 44.0 |
| | Total | 70 | 100.0 |

Table No.4 Problems of Anganwadi Workers

| S.No | Problems of Anganwadi Workers | Number of Respondents |
|------|--|-----------------------|
| 1. | Inadequate honorarium | 70 |
| 2. | Excessive record maintenance | 54 |
| 3. | Overload of Work | 57 |
| 4. | Logistic supply related | 28 |
| 5. | Infrastructure related | 62 |
| 6. | Inadequate supervision | 46 |
| 7. | Lack of help from community | 34 |
| 8. | Low in attendance | 66 |
| 9. | Do not have own building | 23 |
| 10. | No toilet facilities | 12 |
| 11. | No playground to play for children | 68 |
| 12. | No time to conduct pre-school education | 59 |
| 13. | Dues in the payment of salaries, gas and other funds | 70 |



Table No. 5 Suggestions given by Anganwadi workers

| S.No | Suggestions Offered | Frequency | |
|------|---|-----------|--|
| 1. | Fixed timings for pre-school activities | 47 | |
| 2. | Increasing the monthly honorarium | 70 | |
| 3. | Increase in quality of food through enhancing funds | 58 | |
| 4. | Provision for LPG Gas | 70 | |
| 5. | Fixed pattern of syllabus for pre-school education | 30 | |
| | Total | 70 | |

Findings of the study

In understanding the Age wise category of Anganwadi Workers, it is noticed that 31.4% of the AWW's belong to the age group of 30-35 years followed by 24.2% belong to 35-40 years; 20.0% are in 25-30 years category and a least 13.0% are in between 20-25 years of age. The researcher found out from the study that majority 45.70% of the AWW's are educated up to S.S.C, 37.14% had intermediate education and a least 17.16% of them are Graduates. It is observed from the work experience of AWW's that a majority 44.0% of the Anganwadi Workers had the work experience of 8 years and above followed by 32.0% of them are working since 0-4years and a least 24.0% of them had work experience of 4-8 years.

In this study, the researcher mainly concentrated on the problems of Anganwadi Workers. The study came out that total 100% of the respondents are experiencing Inadequate Honorarium and Dues in the payment of salaries, gas and other funds. Having no playground for children is the major problem experienced by 68 respondents. 66 AWW's are very much discomfort with the low attendance of the children and 62 respondents are having problem of Infrastructure, so that necessary activities could not be properly carried on. Most of the Anganwadi workers opine that most of the time is spent on other activities and less time is spent on conducting pre-school education. 57 respondents are suffering with heavy work load and a least 12 members said that there are no toilet facilities. Hence, a gist of understanding has been created to the researcher regarding the problems faced by Anganwadi Workers.

The suggestions offered by Anganwadi workers are presented in the above table. Majority 70 respondents suggested to increase the monthly honorarium and provision for LPG Gas and 58 of them feel that there should be increase in the quality of food through enhancing funds. 47 AWW's suggested that there will be fixed timings for pre-school activities and 30 of them viewed that, there should be fixed pattern of syllabus for pre-school education.



Some of the generalized suggestions offered by the AWW's in the study are Adequate space should be provided to accommodate the enrolled children in a most convenient and hygienic place within the locality. AWC should be provided with basic facilities viz. sanitation, safe drinking water, toilets, sufficient medicines, electricity/power supply, playing instruments/toys, etc. The centers should have a safe boundary wall or some other protective wiring. The staff of the Anganwadi workers should be adequate to meet the demands. Further, the Anganwadi workers should not be deployed for other works. Regular training should be provided to Anganwadi workers and their supervisors. Further training courses should be organized to maintain registers and other records independently.

However, the AWW's expressed that when the functioning of the system is not effective and the training and tasks of the Anganwadi worker is not properly streamlined, there is a chance of attracting the people to the open market competitions and the government efforts become futile.

Conclusion

The study concluded that although majority 45% of Anganwadi workers studied up to SSC and experienced around 8 years and above of service in Anganwadi, the researcher noticed that they were not satisfied with the facilities provided at Anganwadi Centres. They are enrolled in hardships to run the centers irrespective of Government support due to poor infrastructural facilities, inadequate honorarium and no proper school building for conducting the activities and dues in salaries, provision of LPG Gas and other needs. Even though, the Anganwadi workers are trained, their nature of work could not be improved as they are surrounded with number of problems. They lack sufficient motivation in updating the needs of the children and meet the demands of the beneficiaries which have resulted in the shift of schooling of the children by their parents.

Suggestions by the Researcher

- The honorarium should be paid regularly which acts as a boosting to the AWW's and irrespective of problems, active involvement can be seen.
- The government is spending a lot of money on this project and special concentration should be made on improving the infrastructural facilities which is very essential for smooth running of the programme.
- The government should take necessary measures to improve pre-school education within Anganwadi's by supplying necessary material.
- The Anganwadi workers should not be deployed to other works, so that the people of the community lack motivation to send their children and



further requires extensive work on the part of the worker to make them regular.

- LPG gas is time-saving and it should be provided to the Anganwadi workers, so that they find sufficient time for other activities in spite of spending more time on cooking.

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IMPACT OF COMMUNITY INVESTMENT FUND IN RURAL BIHAR

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Abstract

Rural women are the key agents for development. They play a catalytic role towards achievement of transformational economic, environmental and social changes required for sustainable development. Empowering them is essential for the well – being of individuals, families and rural communities. National Rural Livelihood Mission (NRLM) is an initiative launched by Ministry of Rural Development, Government of India. The paper is exploring about those women who empowered economically by joining ‘Jeevika’ of Alinagar block in Darbhanga district of Bihar state.

Key Words: Objectives; Working and Performance; Strategies in ‘Jeevika’; Findings.

1.1 Introduction

India, since independence has made a significant progress in rural development with an integrated approach towards improving the quality of life of the rural poor and by ensuring equity and effective people’s participation. India’s growth story, in the years ahead, will be the story of inclusive Growth in which growth will not be treated as an end itself, though faster growth will be the main goal. Economic planners argue that the problem of rural development is not merely of development of rural areas but the development of rural communities to dispel ignorance and poverty and assist the process of creating a self-reliant and self-sustaining healthy modern community. Rural development can no longer be identified with mere increase in Gross Domestic Product (GDP) or even per capita national income (Kalkoti, G., p.3). The scores of development schemes, largely being implemented through the Ministry of Rural Development aim at alleviating rural poverty, generating employment and removing hunger and malnourishment accompanied by the enrichment of the quality of human life. While the government has been giving top priority to rural development and is spending thousands of crores through various schemes, the concern is that not all the money allocated in the rural development schemes reaches the beneficiary. As a result, the pace of progress has remained stunted and the poor continue to suffer.



The thrust of rural development programs has been to make a frontal attack on poverty through formation of Self Help Groups of women for their empowerment. Acknowledging the fact that out of the estimated 70 million rural BPL households as per 2010 projections, as many as 45 million households still need to be organized into SHGs and the existing SHGs need further strengthening and intensive financial support, the Government approved the restructuring the SGSY as the National Rural Livelihoods Mission (NRLM) and implemented in a mission mode across the country. (Patel, M. p.10)

The Bihar Rural Livelihood Project has been initiated by Govt. of Bihar and assisted by World Bank. It is a Project launched on 2nd October 2007. It was initiated for bringing a change in the lives of about 5 lakh poor families of Bihar by promoting livelihoods through community institutions, their federation and producers group. This project is being implemented by an independent society 'Bihar Rural Livelihood Promotion Society(BRLPS)' created under the supervision of Department of Finance, Govt. Of Bihar, Ministry of Rural Development; Govt. of India has coordinated the central scheme Swarnajayanti Gram Swarozgar Yojana (SGSY) into National Rural Livelihood Mission (NRLM) (Charan, C.,p.35). It is one of the flagship programmes of Govt. of India to reduce poverty through building strong institutions of the poor, particularly women, and enabling these institutions to access a wide range of financial and livelihood services in rural areas. It was in this context Govt. of India has launched National Rural Livelihood Mission. Government of Bihar for implementing NRLM in the state has introduced JEEVIKA as Bihar Rural Livelihood Mission. (Charan, C.,p.35).

1.2 Objective of the Project:

1. Federating and building the capacity of the women managed community based organizations at village and block level.
2. Convergence with various ongoing schemes and programmes of Govt. of India/Govt. of Bihar in the areas of health and nutrition, social protection, rural employment, agriculture through demand side intervention and strengthening the last mile service delivery mechanism.
3. Enhancing financial and economic inclusion and capitalization of poor through collaborative frame works with a variety of private civil society and social enterprise partner organization.
4. Strengthen the Monitoring and Evaluation (M&E) system to capture changes in social and economic empowerment in house hold economy and behaviour.

Thus, Govt. of Bihar has planned to implement the Jeevika- Bihar Rural Livelihood Promotion Project with the object to enhance social and economic empowerment of the rural poor in Bihar through following:



- a) Building self-managed community institution of the rural poor;
- b) Enhancing their income through sustainable livelihood;
- c) Increasing access to social protection including food security through a greater voice.

So, this project has broad objectives covering overall development of rural poor. (Charan, C.,p.35-36).

1.3 Working and Performance

Its workings are in different phases. In the first phase, the project have to capitalize these SHGs (as there is extreme poverty level in Bihar) through investing part of the community investment fund (CIF), to supplement the savings of these groups. The groups are also linked to the commercial banks for low cost loans.

In the next phase, these primary levels SHGs are federated at the village level to form the second tier of the community institutions called the village organizations (VOs). The village organizations receive investment from the project for further on lending to the SHGs and its members. It is done by the second dose of the community investment fund for using it in the purchase of assets, food security and for repayment of high cost debts.

In the third phase, the village organizations further work for federating to form higher level community institutions at the cluster and block levels. These apex community level federations are responsible for enhancing livelihood activities as micro-financing, animal-husbandry, micro agriculture and other income - generating activities. (Charan, C.,p.36).

1.4 For financial inclusion, the strategies in JEEVIKA are as follows:

- To focus on vulnerable sections like SCs and STs particularly on Mahadalits.
- Aggregation of economic activities through block level federation in sustainable manner.
- To develop community managed training and learning centres.
- Financial assistance provided to the poor through capitalizing SHGs. For this uniform books of records and participative micro planning adopted.
- Partnership with commercial band RRBs done leading to the establishment of Bank-Mitra-Help desk at bank branches and alternative channels.

1.5 Research Methodology:

1.5.1 Objective of the study:

- (i) To find out the livelihood benefits by using the fund of CIF;
- (ii) To diagnose the health benefits by using the fund of CIF;
- (iii) To diagnose the social benefits by using the fund of CIF;



- (iv) To find out the capacity of leadership building among women of rural areas;
- (v) To find out the improvement of empowerment among women of rural areas.

1.5.2 Hypothesis:

- (i) Amount of CIF attracts women to join 'Jeevika';
- (ii) CIF is the cooperative amount to improve the livelihood among POP group of women in rural areas;
- (iii) 'Jeevika' tries its best from the overall improvement of women empowerment.

1.5.3 Method of Study:

In a research project, the methodology of the study constitutes an outstanding place. This is supported by the logic that it is a path of device to simplify the process of carrying on the researches. It makes our approach scientific vis-à-vis practical. Not only this, it also helps the research scientists especially in respect of substantiating the arguments and testifying the logic. In order to collect the scientific data to test some of the hypothesis already mentioned above have the standard research techniques viz. Survey, the schedule, interview, observation, photography, case histories, maps, statistical documentation etc. have been used. The scientific data have been collected through field investigation and therefore, it may be called a synchronic approach. However, in addition to the field investigation, data have been also collected through books published and unpublished, dissertation, census and survey reports etc. Thus the diachronic evidences have been also collected to bear upon the ethnographic field data. To begin with three month's fieldwork was devoted to conduct a preliminary survey of the study area. In the second phase more than six months were devoted to collect the actual data with the help of a schedule. That forms the basis of this report. The schedule was applied for obtaining quantitative data. It was a structured and largely closed and some open ended form. The objective of the schedule was to elicit information which people could provide without difficulty, and which could be easily recorded in course of interviews stretching from half an hour to one hour. In actual interviews I had to translate the questions into the regional language i.e. in Maithili. The precaution was taken not to interpret the questions in a completely different manner so as the respondents could be fed with answers. Observation techniques were also used to collect data. As the investigator happens to be an inhabitant of that village, the observation techniques have helped a lot. Simultaneously I had to be very particular about the sense of detachment with that of inquisitiveness to be maintained throughout the period. Apart from interview schedule, information of statistical nature was obtained from a number of official sources i.e. from the circle office, Panchayat office and archives library of Raj Darbhanga.



In this way the main field data were collected and thereafter the analysis of data was compiled by the end of the project period.

1.5.4 Samples, Selection of respondents and Schedule for the study:

The study area is Alinagar block of Darabhanga district in the state of Bihar. There are 11 Panchayats in Alinagar block of Darbhanga district. This block is divided into three clusters for the convenience in working. All the three clusters with panchayats have been given into the following table:

| S. No. | Clusters | Name of Cluster | Name of Panchayats | No. of Panchayats |
|--------|----------|--------------------|--|-------------------|
| 1 | I | Mohiuddinpur Pakri | 1.Mohiuddin Pakri 2.Harsinghpur 3.Motipur 4.Hariath | 04 |
| 2 | II | Alinagar | 1.Alinagar 2.Hanuman Nagar 3.Narma Nawanagar | 03 |
| 3 | III | Garoul | 1.Garoul 2.Adhloam 3.Dhamuara Dhamsain 4.Lahtha-Tumoul-Suhath | 04 |
| | | | | Total= 11 |

| S. No. | Clusters | No. of SHG received ICF | No. of SHG Disbursed ICF | No. of Randomly sampled members from SHG |
|--------|----------|-------------------------|--------------------------|--|
| 1 | I | 94 | 89 | 45 |
| 2 | II | 65 | 50 | 25 |
| 3 | III | 113 | 97 | 48 |
| 4 | Total | 272 | 236 | 118 |

At first I want to clear that CIF i.e. Community Investment Fund is comprised of Initial Capacity Fund (ICF) and Revolving Fund (RF). It is clear from the table that 272 SHGs have received the amount of CIF. Out of 272, ICF amounts have been disbursed into 236 SHG (till Oct.2016).Now 50.00 per cent SHGs have been selected randomly for the study. The members who have taken the maximum amount of CIF from the SHG have been selected as sample respondent for the study.



1.5.5 Schedule for the Study:

Personal interview method of data collection was used in the present study. This interview often turned into group interview as the villagers curiously gathered around the person being interviewed. Group interview was more advantageous than the personal interview because in this form of interview one person replied to the questions and others present there confirmed the right information and contradicted the wrong others. Thus right information (as far as possible) about the rituals was gathered. Observation was also resorted to along with the interview method. Observation supplemented the interview conducted in course of data collection.

1.6 Collection and Interpretation of Data

The study area has been selected on the basis of purposive sampling method. On the basis of interview schedule data have been collected from the selected respondents. After that it has been tabulated and interpreted in the following manner:-

Section 'A':

Table No. A- 1
On the basis of Class

| S. No. | Class | No. | % |
|--------|----------|-----|--------|
| 1 | Upper | 05 | 04.23 |
| 2 | Middle | 75 | 63.56 |
| 3 | Lower | 24 | 20.34 |
| 4 | Minority | 14 | 11.87 |
| 5 | Total | 118 | 100.00 |

The above table no. A- 1 is denoting about the introduction of respondents on the basis of class. At first the caste was known from the respondents and then it was divided into four categories of class i.e. Upper, Middle, Lower and Minority. It is clear from the table that out of 118 respondents, minimum 05 (04.23 per cent) respondents come under upper class; maximum 75 (63.56 per cent) respondents belong to middle class; 24 (20.34 per cent) respondents belong to Lower class and 14 (11.87 per cent) respondents belong to minority class. These all are the POP groups. For further study it has been categorised into four types. These are the basis of the society to understand the responses come from her side.



Table No. A- 2
On the basis of Post

| S. No. | Post | No. | % |
|--------|-------------|-----|--------|
| 1 | Chairperson | 20 | 16.95 |
| 2 | Secretary | 22 | 18.65 |
| 3 | Treasurer | 23 | 19.49 |
| 4 | Member | 53 | 44.91 |
| 5 | Total | 118 | 100.00 |

Table no. A- 2 is introducing the respondents on the basis of their Post in the SHG groups. It is clear from the table that out of 118 respondents, the minimum 20 (16.95 per cent) respondents hold the post of Chairperson in the SHG, 22 (18.65 per cent) respondents hold the post of secretary, and 23 (19.49 per cent) respondents hold the post of treasurer, and the maximum 53 (44.91 per cent) respondents the members in the SHG. The study is focussing on the impact of CIF, thus according to the table it is the good sign of the distribution of the amount of CIF maximum among the members of SHG. The office bearers are in less numbers in comparison of the members. The large gap of distribution of CIF in between the office bearers and members show the healthy distribution of amount among them.

Section ‘B’:

Table No. B- 1

Responses on the basis of received and returned amt. of CIF

| S. No. | Amt.(in Rs.) | Received (%) | Partially Returned (%) | Completely Returned (%) | Not Returned (%) |
|--------|---------------|--------------|------------------------|-------------------------|------------------|
| 1 | 0-5000 | 06(05.09) | 04(03.39) | 02(01.70) | 00(00) |
| 2 | 5001-10,000 | 80(67.79) | 30(25.42) | 15(12.71) | 35(29.66) |
| 3 | 10,001-15,000 | 23(19.49) | 12(10.16) | 00(00) | 11(09.33) |
| 4 | 15,001-20,000 | 09(07.63) | 05(04.23) | 01(0.85) | 03(02.55) |
| 5 | Total | 118(100.00) | 51(43.20) | 18(15.26) | 49(41.54) |



Table no. B- 1 is indicating about the responses on the basis of received and returned amt. of CIF. The amount is categorised into four groups. These are: 0-5000; 5001-10000; 10001-15000; 15001-20000. It is clear from the table that out of 118 sampled respondents, maximum 80 (67.79) respondents have received money in between Rs.5001-10,000 and minimum 06(05.09 per cent) respondents have received money in between Rs. 0-5000. It is clear from the collected data that out of 118 sampled respondents, 51 (43.20 per cent) respondents have partially returned; only 18(15.26 per cent) respondents have completely returned the received amount and 49(41.54 per cent) respondents have not returned any received amount. The data show that maximum respondents have partially returned the received amount but the respondents are also in large numbers who have not returned. There is very few respondents who have completely returned.

Table No. B- 2
Responses on the basis of using the amount for livelihood

| S. No. | Class | Responses | | | | Total | |
|--------|----------|-----------|-------|----|-------|---------|--------|
| | | Yes | % | No | % | Numbers | % |
| 1 | Upper | 03 | 02.54 | 02 | 01.69 | 05 | 04.23 |
| 2 | Middle | 24 | 20.33 | 51 | 43.23 | 75 | 63.56 |
| 3 | Lower | 08 | 06.78 | 16 | 13.56 | 24 | 20.34 |
| 4 | Minority | 06 | 05.09 | 08 | 06.78 | 14 | 11.87 |
| 5 | Total | 41 | 34.74 | 77 | 65.26 | 118 | 100.00 |

The above table no. B-2 is showing the responses on the basis of using amount for livelihood. From table no.2 onwards the respondents have been categorised into four classes, these are: upper; middle; lower and minority. Out of 118 sampled respondents, only 41(34.74 per cent) respondents' reply in 'yes' and 77(65.26 per cent) respondents reply in 'no'. More responses came from negative side; they used the amount other than livelihood. The data shows that middle class families are in large numbers i.e. 24(20.33 per cent) who used the amount in livelihood. Minimum respondents come under upper class i.e. 03(02.54 per cent) who used the amount for livelihood. This is the mentality of the villagers who don't try to understand how to use the amount for future. Very few persons are able to understand the motive for the future wellbeing.



Table No. B-3
On the basis of types of livelihood

| S. No. | Class | Goat Rearing (%) | Cow Rearing (%) | Shop(%) | Others (%) | Other than livelihood (%) | Total(%) |
|--------|----------|------------------|-----------------|-----------|------------|---------------------------|------------|
| 1 | Upper | 00 | 01(0.85) | 02(01.69) | 00 | 02(01.69) | 05(04.23) |
| 2 | Middle | 01(0.85) | 10(08.48) | 05(04.23) | 08(06.78) | 51(43.22) | 75(63.56) |
| 3 | Lower | 01(0.85) | 05(04.23) | 01(0.85) | 01(0.85) | 16(13.56) | 24(20.34) |
| 4 | Minority | 00 | 02(01.69) | 02(01.70) | 02(01.70) | 08(06.78) | 14(11.87) |
| 5 | Total | 02(01.70) | 18(15.25) | 10(08.47) | 11(09.33) | 77(65.25) | 118(100.0) |

The above table no.B-3 is shown on the basis of types of livelihood. These are divided into goat rearing; cow rearing; shop; others; and other than livelihood. Out of 118 sampled respondents, 02(01.70 per cent) respondents are involved in goat rearing; 18(15.25) respondents are involved in cow rearing; 10(08.47 per cent) respondents involved in their shop; 11(09.33 per cent) respondents are engaged in other types of livelihood and 77(65.25 per cent) respondents are engaged in other than livelihood. In the context of livelihood most of the respondents are engaged in cow rearing and most of the respondents belong to the middle class. We can say that more persons are also engaged in their shop business. In this type of business women are selling food items in village 'Haat'. Some women do work as 'feriwali' and also some women are doing their business of portune. Others category is showing that their husband have used the amount in three wheeler purchasing and so on. Other than livelihood indicate that the amount used in debt clearance of 'Mahajan'. Some used amount in illness. Some women used amount in house repairing and so on.

Table No. B-4
Is CIF helpful in curing disease?

| S. No. | Class | Responses | | | Total(%) |
|--------|----------|-----------|-----------|----------------------|-------------|
| | | Yes(%) | No(%) | Not any necessity(%) | |
| 1 | Upper | 03(02.53) | 01(0.85) | 01(0.85) | 05(04.23) |
| 2 | Middle | 29(24.57) | 35(29.66) | 11(09.33) | 75(63.56) |
| 3 | Lower | 09(07.63) | 10(08.48) | 05(04.24) | 24(20.34) |
| 4 | Minority | 04(03.38) | 07(05.94) | 03(02.55) | 14(11.87) |
| 5 | Total | 45(38.11) | 53(44.93) | 20(16.96) | 118(100.00) |

Table no. B-4 is drawn on the basis that 'is CIF helpful in curing disease?' It is evident from the data that out of 118 sampled respondents, 45(38.11 per cent) reply in positive that it become helpful in curing disease and



53(44.93 per cent) respondents reply that it is not helpful in curing disease. Only 20(16.96 per cent) respondents reply that it could not become necessity in curing disease. It is seen that this amount is so helpful for women that in emergency period the poor women have not to be worry for any type of accidental situation. They can use it freely without spreading hand before anybody.

Table No. B-5
Are family members happy on having CIF?

| S. No. | Class | Responses | | | | Total | |
|--------|----------|-----------|--------|----|----|---------|--------|
| | | Yes | % | No | % | Numbers | % |
| 1 | Upper | 05 | 04.23 | 00 | 00 | 05 | 04.23 |
| 2 | Middle | 75 | 63.56 | 00 | 00 | 75 | 63.56 |
| 3 | Lower | 24 | 20.34 | 00 | 00 | 24 | 20.34 |
| 4 | Minority | 14 | 11.87 | 00 | 00 | 14 | 11.87 |
| 5 | Total | 118 | 100.00 | 00 | 00 | 118 | 100.00 |

The above table no. B-5 is drawn on the basis of happiness of family members on having the amount of CIF. It is clear from the table that out of 118 sampled respondents 100.00 per cent respondents reply in 'yes' that their family members are happy on having CIF. Receiving the amount in hand women become happy, so that they can use it on her basis. These amounts also become helpful for other family members in so many works.

Table No. B- 6
Has your prestige increased in the society on having CIF?

| S. No. | Class | Responses | | | | Total | |
|--------|----------|-----------|--------|----|----|---------|--------|
| | | Yes | % | No | % | Numbers | % |
| 1 | Upper | 05 | 04.23 | 00 | 00 | 05 | 04.23 |
| 2 | Middle | 75 | 63.56 | 00 | 00 | 75 | 63.56 |
| 3 | Lower | 24 | 20.34 | 00 | 00 | 24 | 20.34 |
| 4 | Minority | 14 | 11.87 | 00 | 00 | 14 | 11.87 |
| 5 | Total | 118 | 100.00 | 00 | 00 | 118 | 100.00 |

The table no. B-6 is sketched out on the basis of increase in prestige of women in society on having the amount of CIF. It is clear from the table that 100.00 per cent respondents reply in positive that their prestige is increased in society on having CIF. Generally it is seen that people give respect those who have money. This case is actually applied in this condition. The people of the society see that women have money and then they are seen with a esteem in that society.



Table No. B-7

Is your participation being valued in different activities of your village?

| S. No. | Class | Responses | | | | Total | |
|--------|----------|-----------|-------|----|-------|---------|--------|
| | | Yes | % | No | % | Numbers | % |
| 1 | Upper | 04 | 03.38 | 01 | 0.85 | 05 | 04.23 |
| 2 | Middle | 62 | 52.54 | 13 | 11.02 | 75 | 63.56 |
| 3 | Lower | 20 | 16.95 | 04 | 03.39 | 24 | 20.34 |
| 4 | Minority | 11 | 09.33 | 03 | 02.54 | 14 | 11.87 |
| 5 | Total | 97 | 82.20 | 21 | 17.80 | 118 | 100.00 |

The above table no. B-7 is drawn on the basis of participation of women being valued in different activities in the village. It is clear from the table that out of 118 sampled respondents, 97 (82.20 per cent) respondents reply that they are being valued in different activities in village. Among these only 21(17.80 per cent) respondents reply that they are not being valued in the activities in the village. Maximum women reply in positive, it means that due to joining in 'Jeevika', something is going to be changed. The negative ideas from the side of women are gradually changing. Women are being respected and given opportunities to participate in different activities in village.

Table No. B-8

Do you feel that your leadership quality has improved following increment in your prestige?

| S. No. | Class | Responses | | | | Total | |
|--------|----------|-----------|--------|----|----|---------|--------|
| | | Yes | % | No | % | Numbers | % |
| 1 | Upper | 05 | 04.23 | 00 | 00 | 05 | 04.23 |
| 2 | Middle | 75 | 63.56 | 00 | 00 | 75 | 63.56 |
| 3 | Lower | 24 | 20.34 | 00 | 00 | 24 | 20.34 |
| 4 | Minority | 14 | 11.87 | 00 | 00 | 14 | 11.87 |
| 5 | Total | 118 | 100.00 | 00 | 00 | 118 | 100.00 |

Table no. B-8 is drawn on the basis of improvement in leadership quality due to increase in prestige in society. The collected data is clearing that 100.00 per cent respondent's reply in positive that their leadership qualities have improved due to increase in prestige in society. Now women of village are participating in election and they are also elected as Ward member, Mukhia, Panch, Sarpanch etc. Their interference in different activities in villages is showing their leadership quality improving among the village people.



Table No. B-9

Do you feel that joining ‘Jeevika’ has improved women empowerment?

| S. No. | Class | Responses | | | | Total | |
|--------|----------|-----------|--------|----|----|---------|--------|
| | | Yes | % | No | % | Numbers | % |
| 1 | Upper | 05 | 04.23 | 00 | 00 | 05 | 04.23 |
| 2 | Middle | 75 | 63.56 | 00 | 00 | 75 | 63.56 |
| 3 | Lower | 24 | 20.34 | 00 | 00 | 24 | 20.34 |
| 4 | Minority | 14 | 11.87 | 00 | 00 | 14 | 11.87 |
| 5 | Total | 118 | 100.00 | 00 | 00 | 118 | 100.00 |

Table no. B-8 is drawn on the basis of improvement in women empowerment after joining in ‘Jeevika’. The data is showing that 100.00 per cent women are being agreed from this statement. There is not any reply in negative. Women are being activated as decision maker. ‘Jeevika’ tries to aware the member women for their genuine wrights. Thus there is being enhancement in women empowerment.

1.7 Findings:

- In the context of livelihood women are engaged in cow rearing and goat rearing. We can say that some women are also engaged in their shop business. In this type of business women are selling food items in village ‘Haat’. Some women do work as ‘feriwali’ and also some women are doing their business of portune. Others category is showing that their husband have used the amount in three wheeler purchasing and so on. Other than livelihood indicate that the amount used in debt clearance of ‘Mahajan’. Some used amount in illness. Some women used amount in house repairing and so on.
- Due to joining in ‘Jeevika’, something is going to be changed. The negative ideas from the side of women are gradually changing. Women are being respected and given opportunities to participate in different activities in village.
- Now women of village are participating in election and they are also elected as Ward member, Mukhia, Panch, Sarpanch etc. Their interference in different activities in villages is showing their leadership quality improving among the village people.
- Women are being activated as decision maker. ‘Jeevika’ tries to aware the member women for their genuine rights. Thus there is being enhancement in women empowerment.
- CIF is working as improvement for livelihood for those POP group of women who have not any support of fund from any other side. In this situation this fund is helpful for the improvement in livelihood.



- ‘Jeevika’ is a good means for women empowerment. Women become vocal and come ahead for their rights. It is a means through which women try to raise their voice for their demand at the right place.

1.8 Conclusion:

This project enables a shift from the existing allocation based strategy to a demand-driven strategy. It motivates the government to implement the livelihood based poverty reduction action plans not only focusing on targets outcomes and time-based delivery. Through this strategy, the poor people are also being enabled to achieve augmented access to their rights, entitlements and public services and better social indicators of empowerment.

To ensure effective implementation of this rural livelihood project, transparency, vigilance awareness creation among the rural masses to these Rural Development Programmes is necessary. If the stakeholders including state government show the courage in expanding existing livelihood options of the poor, building skills for the job markets outside and nurturing self-employment and entrepreneurs we will achieve the goal of inclusive growth in Bihar in near future, no doubt.

1.9 Suggestions:

- Part of livelihood is most important for enhancing the source of income for poor women of the villages. Jeevika should work basically on this part. To focus on this it is necessary to employ the livelihood specialist in each block. And on state level it should be liaison with market for the consumption of the productive goods.
- The motive of dedication is gradually decreasing among the field staffs. They are feeling unsafe in job security, so government should find out some permanent solution in this regard.

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GREEN BANKING: NEED OF THE HOUR

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Abstract

Green Banking refers to the initiatives taken by the Banking industry across the world to contribute towards conservation of environment by reduction of the carbon footprint. It is a form of banking which considers the social and environmental impacts of its activities and its main motive is to protect and preserve the environment. The Banks contribute both directly and indirectly in increasing the carbon footprint; and also in keeping a check on it. The environment –friendly initiatives taken by the banks will have a great influence on a large section of the society. This is a substantial part of the bank's corporate social responsibility (CSR) initiatives. The research paper is aimed at providing insights to make recommendation for adoption of new green initiatives across different aspects of the banks like HR, Bank's Infrastructure, Banks' Policies and Procedures, Brand Building, banks' Products and Services Offerings and their Investment Management. These recommendations will guide the banks to reduce their carbon footprint and also to gain a competitive advantage over their competitors.

Keywords: Carbon Footprint, Corporate Social Responsibility (CSR), Green Banking, Low-carbon emission, Environment

Introduction

Conservation of environment is a big challenge for the continuity of life and sustainability of the environment. Any degradation in the environment will impact all the life forms on the earth, be it flora, fauna, animals and human beings. Degradation of the environment can be seen in various forms like emission of polluting gases, increasing levels of carbon emissions, deforestation, global warming, extinction of species, unpredictable weather changes, melting of ice and so on. As per the statistics released by Energy Information Administration, among major polluters of the world after China and the United States, only India is expected to have significant growth of carbon emissions over the next 20 years. It is imperative for the current generation to join hands at all the possible levels and co-operate to make a better living and sustainable environment. It is the collective moral responsibility of all the stakeholders to contribute towards conservation of the



environment; it can be at an individual's level or corporate, society, government and global level.

Green Banking

Banks play a very important role in today's scenario. They are linked with the society at different levels- individual, corporate, business houses, manufacturing units, government, and world economy. Their actions will have an impact on these various stakeholders. They have the power to influence the economy and society at a large level. Therefore they play an important role in the conservation of environment as well. If they develop eco- friendly criteria for financing, offer eco-friendly products and services to the customers and aim to reduce their own carbon footprint it will result into greater levels of contribution to environment sustainability compared to any other sector.

Green Banking refers to the practices undertaken by the banks to reduce carbon emissions in their branches or operations and initiatives taken by the banks to promote environment sustainability. Banks can opt for going 'Green' for various reasons. It can be to fulfill their Corporate Social Responsibility policies or to reduce their expenditures by managing the increasing prices of energy by reduction in its consumption of electricity or to meet high expectations of the society regarding banks' environmental responsibilities and commitments. Banks can also leverage on the green concepts to make it as a competitive advantage over their competitors and also cater to the growing demand of the consumers for environment-friendly goods and services.

Carbon Footprint

Carbon footprint refers to the amount of carbon dioxide (CO₂) and methane (CH₄) emissions caused by an individual or organization or an activity. For a bank it can be calculated by taking a sum of the emissions from the direct consumption of Electricity, Natural gas, Heating oil, Coal, LPG, Propane, Wooden pellets, paper, packaging, furniture and travelling using a automobile etc. Banks can also contribute indirectly by financing the intermediaries or various industries that pollute the environment heavily. Even the banking activities done by their customers can be related to the overall carbon footprint of a bank. The banks themselves are not considered to be high pollution creating entities. There are a number of ways in which banks can reduce their Carbon Footprint.

Research Objectives

- To make recommendations for adoption of new green initiatives by other banks.
- To discuss the need of the present time with respect to green banking.



Research Methodology

The research paper is based on descriptive study. The secondary data has been collected from different relevant books, journals, news papers and published reports of the various banks available on their websites.

Need of the Hour

Green banking is an integral part of the Bank's environmental policy as applied through its wider Corporate Social Responsibility strategy. The adoption of green banking strategies will help the bank to deal with these risks involved in their business operation.

- Engage with key stakeholders and create awareness of environmental issues and their impact on the economy, the environment and the society. (Singh, Y. 2015)
- Banks can involve themselves in carbon credit business, wherein they can provide all the services in the area of clean development mechanisms and carbon credit business
- Banks can support projects ranging from community cleanups to national initiatives on climate change, water, air, biodiversity and more.
- Ginovsky (2009) had emphasized that in order to implement ecologically friendly practices, banks should launch new banking products which promotes the sustainable practices and also needs to restructure their back office operations.
- Set SMART (Specific, Measurable, Attainable, Realistic, and Timely) green goals as the internal targets to reduce carbon footprint along with timelines. (Singh, Y. 2015)
- The banks can manage environmental risk by designing proper environmental management systems to evaluate the risks involved in the investment projects. Thereafter, those risks can be internalized by introducing differential interest rates and other techniques. Also, the bank can withdraw itself from financing high-risk projects.
- Green banking signifies generating such financial products and services that support commercial development with environmental benefits.
- The banking institutions should prepare an environmental risk and liability guidelines on development of protective policies and reporting for each project they finance or invest (Jeucken, 2001)

Road Ahead

The perception towards complying with environmentally-safe norms and standards is changing over time. People are gradually becoming more conscious about environmental issues. Therefore, the banks have huge scope to attract them to adopt environment friendly green banking practices. Environmental friendly or green technologies also make economic sense for the banking industry. Today it is



believed that adopting environmentally sustainable banking saves costs and time, minimizes the risk, enhances the reputation of banks and contributes to the common good of environmental sustainability. So it serves both the purposes of commerce as well as social responsibility. Realizing its importance, more and more people are gradually becoming computer literate and number of mobile and internet users is increasing day by day, thereby, facilitating widespread implementation of green banking practices throughout the country. However, as pointed out by Biswas, N. (2011), banks need to be more cautious in India about the environmental aspects of their clients and products because (a) the future of exports-market is likely to experience stringent environmental rules and so eco-friendly products will have better market. (b) Increase in demand for pollution-control technologies will require more financial assistance from banks. (c) Reserve Bank of India (RBI) may follow environmental guidelines for the banks on the lines of IFC and Asian Development Bank. (d) Big investment projects supported by international organizations like the World Bank and ADB require Environmental Impact Assessment (EIA). so the banks should lay roadmaps and chalk out plans to implement procedures like (i) assessment of risk due to environment (ii) Environmental audit management (iii) assessment of credit requirement and loan follow up before investing on different projects.

However, since banking sector is profit driven, it might need incentives from the government to assist in environmental protection which is beneficial for the citizens and society, as a whole, and also to the banking sector itself in the long-run.

Recommendations for Adoption of Green Initiatives by Banks

The recommendations have been clubbed together into various categories. These are:

A. Human Resources

The Human Resources department can bring a few changes in its policies to save paper and other resources. Bank employees should be trained with adequate skills to make them as environment specialists and welfare workers along with making them as skilled bankers.

- Use E-recruitment system to recruit human capital.
- Use electronic systems like E-mail and mobile SMS to communicate office orders, notices, account statements etc instead of paper
- Conduct 'Green Awareness Programme' for banks' employees to inculcate environment friendly habits in them

B. Bank's Infrastructure (Including IT and Physical)

All the banks operate in an IT-enabled environment. Their working and systems are automated and use a lot of electricity to run electronic equipments like desktops, servers, chargers, air conditioners etc. These IT resources should be used in an eco-



friendly manner to save on electricity and reduce the carbon footprint of individual branch.

By using the following recommendations bankers can implement the green initiatives at the operational level in the day to day working of the branches:

I. Greening Use of Desktop Computers and Servers:

1. Chargers

- Remove the charger from the power socket when desktop/ laptop are not being charged.
- Use Green Chargers: It detects if a charger is connected to a notebook computer or any other device, and reduce the power consumption when the charger is not connected to any device.
- Switch off the power supply when it is not in use.
- Use Power Management Software: It monitors the load on the hard disk, activities on the computer, and the ambient brightness and accordingly changes the various settings in the computer to make optimal use of power. The software also allows users to set timings for the computers to automatically go to standby or in hibernation mode.

2. Monitors

- Reduce the brightness of the monitor as brighter screen consumes more energy
- Avoid the use of screen savers on monitors
- Use power saving profiles provided by operating systems of the computers
- Increase use of energy efficient LCD and LED monitors

3. Processors

- While carrying out computationally-intensive tasks, processors of laptop consume a lot of power. Close the background processes and other applications which are not being used
- The number of processes that start at the startup of the computer should be kept to a minimum. Higher the number of processes, more the amount of time the laptop needs to boot up, thus resulting in more unproductive time for the processor and the monitor

4. Peripheral devices

- These devices when connected to the computer also consume energy, even though they might not be in active use. For example, devices connected to the USB ports in a computer draw power even when the device is not in use. So these devices should either be switched off or disconnected from computer.
- Use high energy-efficiency star ratings IT Hardware/ Equipment



5. Networking

- Use of remote wake up methodologies to avoid having to leave the desktops switched on all the time. In many cases, desktops are left switched on 24×7 so that they can be remotely accessed from a laptop or some other desktop which waste a lot of energy.
- Ensure hygiene in maintaining data cables under the raised floor so as not to reduce air-conditioning efficiency.

6. Servers

- Use minimal server configuration. Servers have powerful CPUs, large amount of memory RAM and redundant servers to provide increased reliability. They are ON most of the time and generate a large amount of heat due to large power consumption and put high load on air conditioning system
- Reduce server count and the overall server sprawl by consolidating many servers into one, and vitalizing the application and data. This will lead to efficient space, power and cooling requirements, improved IT infrastructure optimization, and better utilization in a secured and optimized manner.

II. Use of Green Buildings as bank branches

A green building is energy efficient, resource efficient and environmentally responsible. It incorporates design, construction and operational practices in such a way that significantly reduces or eliminates its negative impact on the environment and its occupants.

- The existing bank branches/ buildings should be renovated for making them more energy efficient.
- New bank branches should be constructed by considering the use of green design, materials and technology to reduce energy and resource consumption.

III. Premises

- Regular cleaning of the branches
- Ensure good air ventilation and proper sealing of air leakages to reduce burden on air conditioners and in turn reduce electricity consumption
- Ensure use of day light instead of electric bulbs or use energy saving bulbs/ tube lights
- Meet electricity demands of the branch premises through solar energy and/or other renewable energies sources
- Use water and gas sustainably
- Adopt techniques and plans to minimize inventory and wasted freight
- Reduce use of paper by avoiding unnecessary printing and in need print on both sides of a paper. Use eco-fonts and recycled paper while printing.



C. Banks' Policy/ Procedures

- The Management Boards of banks should develop and implement a green policy that aims to achieve higher utilization of systems while reducing energy use and lessening their environmental impact or the carbon footprint
- Set SMART (Specific, Measurable, Attainable, Realistic, and Timely) green goals as internal targets to reduce carbon footprint along with specific timelines.
- Develop a criterion for measuring progress towards the goals and monitor them on an annual/semiannual basis by conducting energy audits
- Select vendors who supply higher sustainability rating products and services
- Encourage clients, suppliers, and outsourcers to adopt green practices and reward those partners who fulfill green policy criteria
- Keep a close watch on the industry trends and new developments to revise green policy
- Conduct meetings through Video/Audio Conferencing rather than physical visits
- Use E-tenders for purchasing necessary items for the bank

D. Brand Building

- Adopt a structured green branding approach, in which green products are created for the specific needs and demands of customers and society as well as fulfill demands of their global business lines and brands
- Create Awareness among Customers and General Mass: Banks can engage with customers and create awareness of environmental issues and their impact on the environment, economy and the society at large.
- Explain the customers about the business and environmental value and the necessity of greening the bank processes, products, and services
- Arrange seminars and conferences on carbon footprint
- Support environment friendly projects like community cleanups, national initiatives on climate change, water, air, biodiversity etc.
- Publicity: These activities can be used as brand building and image building activities by the bank. Banks should publicize their environmental policies, actions, and achievements and thereby get credits and accolades from their customers, competitors, industry groups, environmental advocates, government agencies, and society at large. They will have dual advantages:
 - a. Easier to sell their Green Products to aware customers leading to profits
 - b. Customers will be habituated to the Green Banking activities leading to customer loyalty ultimately

E. Products/ Services Offerings

- Design and offer such banking products and services that consume less resources and energy and can aid in reduction of carbon footprint



- Implementation of Alternative Delivery Channel and On-line Banking: the most common Alternative Delivery Channels used by banks are ATM card, credit card, debit card, mobile banking, internet banking and NEFT (National Electronic Fund Transfer) etc. Use of these channels will speed up the services taken by the customers and lessen the use of papers and other resources.
- Provide electronic (paperless) statements, product information, guides and annual reports to customers and stakeholders
- Offer Energy efficient loans and mortgages: provide retail customers with lower interest rates than market level for purchase of new energy efficient homes, to invest in retrofits, energy efficient appliances or green power.
- Provide Green Mortgage: Banks will cover the cost of switching a house from conventional to green power
- Provide Green Auto Loans: offered at lower prices to encourage the use and purchase of automobiles running on greener fuels, battery etc.
- Promote alternative energy venture capital
- Green Credit Cards: Offer discounts and low borrowing rates for purchase of environmentally friendly products and services
- Offer Credit Cards co-branded with environmental charities
- Offer and promote mutual funds focused on investment in 'green' companies

F. Investment Management

- Investment in Waste Management Projects: Banks should encourage and invest in projects designed to manage waste materials which are harmful for environment. These are generally produced by manufacturing mills and factories that drain waste components into rivers, rivulets, canals, and/or other water bodies and continuously do harm to the environment.
- Environmental Risk Rating before Investment: Banks should invest in a project after assessing its environmental or climatic risk. They should rate the presence of factors harmful for environment and its degree. Investment should only be given after being insured about the proper management of those harmful components. Implementation of such rating will ensure that new projects are green in nature.
- Financing of Environment Friendly Projects: Banks should ensure finance in projects those are environment friendly or ethical in nature. They should take proper steps in shielding the production of hazardous Carbon from their projects.
- Investment should be increased and at lower interest rates for projects installing solar energy plant, bio-gas, and/or other renewable energy plants, bio-fertilizer plants, Effluent Treatment Plant (ETP), Hybrid Hoffman Kiln projects for the production of brick etc.



- Investment in Carbon Credit Business: Banks can involve themselves in carbon credit business, wherein they can provide all the services in the area of clean development mechanisms and carbon credit business

Conclusion

The research paper discusses the need and importance of green banking. Carbon footprint is a measure of the pollution emitted by an individual or a bank at its branch level or on the whole as an organization. The research provides measures and recommendations to reduce their carbon footprint by implementing environment friendly green initiatives in various areas like HR, Infrastructure, IT, Bank's policies, Brand Building etc. By adopting these strategies all the banks can start to implement green initiatives themselves and inculcate these green habits in all their stakeholders like employees, customers, vendors, government and policy makers etc. To implement these initiatives committed and continuity of efforts is required.

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SWAMI VIVEKANANDA AND EMPOWERMENT OF WOMEN

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Abstract

Swami Vivekananda said, “That Country and that nation which doesn't respect women will never become great, nor will ever be in future”. In pursuit of making India a great nation, let us work towards giving women their equal status. Swami Vivekananda gave much importance to women. He said “with five hundred motivated men it will take me fifty years to transform India, with fifty motivated women it may take only a few years”. He repeatedly told that India's downfall was largely due to her negligence of women. There is no chance of the welfare of India, unless the condition of women is improved.

Swami Vivekananda has the firm opinion that, a woman is the mother-god. She is the shakti. So she should be treated equally and educated equally like men. He quoted Manu “where women are respected, there the gods delight; and where they are not, there all works and efforts come to naught”. Women should be given proper education and training. He was emphatic that women must be educated and he believed that it is the women who would be the next generation and the destiny of the country. In Vivekananda's educational scheme for India, the uplift of women and the masses received the highest priority. “The idea of perfect womanhood is perfect independence”.

In India the mother is the center of the family and our highest ideal. She is to us the representative of God, as God is the mother of the universe. Our god is both personal and absolute, the absolute is male, and personal is female. Vivekananda declared that the western ideal of Womanhood is wife, while the eastern ideal is mother. A nation that has educated itself to look upon God as mother has learnt to invest its view of women with the utmost tenderness and reverence. Swami Vivekananda was the first monk to uphold and do work for the freedom and equality of women and realizing her importance for the functioning of home and society.

Swami Vivekananda said that since the soul has neither sex nor caste, it is wrong to discriminate between sexes. He suggested not thinking of people as men and women, but as human beings. He wanted India to reawaken to its true potentials, had great respect for women. Today what can be a better tribute to great saint of this land is to relook at the status of women in our societies, especially in the year of his 156th birth anniversary and Swami Vivekananda's Words have been proved true. The footsteps of Sharada Devi and Sister Nivedita hundreds of



women all over the world are coming forward with a combination of the 'mother's heart and the hero's will', a combination of the purity of Holy Mother and the dynamism of Rani of Jhansi or Joan of Arc.

Key words: Empowerment, Education, Womanhood, Holy Mother, Mother God.

Introduction

Swami Vivekananda was the epitome of all that was great and good in the India of the past. With Shankara's intellect, he combined Buddha's heart, Christ's renunciation and the Prophet of Arabia's spirit of equality and the result of this holy confluence will in time flood the whole world. Swami Vivekananda had said, "That Country and that Nation which doesn't respect women will never become great, nor will ever be in future" and in pursuit of making India a great nation, let us work towards giving women their equal status. As a social reformer Swamiji wanted that the conditions of the women of our society should be considerably improved. He said "With five hundred motivated men it will take me fifty years to transform India, with fifty motivated women it may take only a few years". He repeatedly told that India's downfall was largely due to her negligence of women. There is no chance of the welfare of India, unless the condition of women is improved. "It is not possible for a bird to fly on only one wing". Swami Vivekananda was the first monk to uphold and do work for the freedom and equality of women and realizing her importance for the functioning of home and society.

Objectives

Through this article I try to show that in the process of women's empowerment, the thoughts of Vivekananda were very much applicable. It related to the intellectual development of women and directed towards the total development process. The objective of this paper is to increase awareness, develop and empower women not only through education but also by enlightening them through the philosophy of Indian spiritualism, which might be considered as an effective system or approach in the process of empowering women. Through this process, women must find themselves free from superstitious beliefs, stronger and more self-confident in one hand whilst being full of love and affectionate, gentle – natured, full of mother – kind etc. in the other.

Historical Background: Indian society in the nineteenth century witnessed a remarkable transformation in the social ideas primarily, because of the introduction of English education. Liberal ideas of the west flowed through this channel. The new beginning was made by a critical examination of the past and



its institutions. Faith and belief were replaced by reason and judgment. People were filled with a new enthusiasm to get rid of social abuses, like sati, infanticide, cruel and meaningless rites and soon. At this crucial period rose a number of important reformers like Raja Ram Mohan Roy, Swami Dayananda Saraswati and Swami Vivekananda. They strived ceaselessly to reform the Indian society and empowerment of women.

On the Position of Women in India: Swami Vivekananda repeatedly told that India's downfall was largely due to her negligence of women. The great images of Brahmadis like Maitreyi and Gargi of the Upanishad age, and women missionaries like Sanghamitra carrying Buddha's message to Syria and Macedonia, all were laying buried deep due to millennium of foreign domination.

Swami Vivekananda strongly reasoned the cause of such degradation of Indian women. "The principal reason why our race has so degenerated is that we had no respect for these living images of Shakti". Manu says, "Where women are respected, there the gods delight; and where they are not, there all work and efforts come to naught". There is no hope of rise for that family or country where they live in sadness. The Swami was particularly worried about the degradation of women in India.

Vivekananda strongly believes that, there is a huge difference in the attitude of Indian men and their western counterparts. Indian men believe that the women are born to please them. The real Shakti – worshipper is he who knows that God is the omnipresent force in the universe, and sees in women the manifestation of that force. In America men look upon their women in this light and treat their women as well as can be desired, and hence they are so prosperous, so learned, so free and energetic.

Swami Vivekananda said, "It is very difficult to understand why in this country so much difference is made between men and women, whereas the Vedanta declares that one and the same conscious self is present in all beings. You always criticize the women, but what have you done for their enlistment?"

Swami Vivekananda glorified Indian women of the past for their great achievements as leaders in various walks of life. He proudly states that "Women in statesmanship, managing territories, governing countries, even making war, have proved themselves equal to men, if not superior. In India, I have no doubt of that, whenever they have the opportunity, they have proved that they have as much ability as men, with this advantage – that they seldom degenerate. They keep to the moral standard, which is innate in their nature. And thus as governors and rulers of their state, they prove at least in India far superior to men. John Stuart Mill mentions this fact".



Concept of Womanhood: Vivekananda concentrates and believes in the ideals that Vedanta says on women's position. He glorifies the ideals contained in the rich Indian heritage and Vedic scriptures. It is in the background of Vivekananda's understanding of the cause of the degeneration of women in the modern age that he evolved his ideal of 'Indian Womanhood'. "The idea of perfect Womanhood is perfect independence". On Indian womanhood he said, "The highest of all feminine types in India is mother, higher than wife. Wife and children may desert a man, but his mother never. Mother is the same or loves her child perhaps a little more. Mother represents colorless love that knows no barter, love that never dies. Who can have such love? Only mother, not son, nor daughter, nor wife."¹

Swami Vivekananda views women exactly as he views man, an individual with a destiny. In the sphere of the pursuit of spiritual realization, which is the highest reach of life, woman as well as man, has to walk in a single file. Perfect freedom, independence and responsibilities are involved in the individual, be it man or woman, who longs for God alone. "In India the mother is the centre of the family and our highest ideal. She is to us the representative of God, as God is the mother of the universe. It was a female sage who first found the unity of God and laid down this doctrine in one of the first hymns of the Vedas. Our God is both personal and absolute, the absolute is male and the personal is female". About womanhood Swamiji said that since the atman (soul) has neither sex nor caste, it is wrong to discriminate between sexes. He suggested not thinking of people as men and women, but as human beings.

Education for Women: Swamiji found education as the best and only device to solve all problems of women and there by emancipate them. According to him, for women problems can be many, but that can be solved by that magic word "education". He conceived of an "education by which character is formed, strength of mind is increased, intellect is expanded, and by which one can stand on one's own feet".

Female education should be spread with religion as its centre. All other training should be secondary to religion. Religious training, the formation of character and observance of the vows of celibacy, these should be attended Brahmacharinis of education and character should take up the task of teaching. In villages and towns they must open centers and strive for the spread of female education. Through such devout preachers of character, there will be secular education. The real spread of female education in the country.

To make a beginning in women's education, his argument centered on chastity because it is the heritage of Hindu women. Firstly, "intensify that ideal within them above everything else, so that they may develop a strong character by the force of which, in every stage of their life, whether married or single if they



prefer to remain so, they will not be in the least afraid even to give up their lives rather than flinch an inch from their chastity”.² Therefore he advised “Educate your women first and leave them to themselves; then they will tell you what reforms are necessary for them. In matters concerning them who are you? Liberty is the first condition of growth”. He advised the Indian women to believe in India and Indian faith. Be strong and hopeful and unashamed, and remember that with something to take, Hindu’s have immeasurably more to give than any other people in the world”. He started a math for women, for their education and one that would be ran by women for women.

Women “Be Emboldened”, Embodiment of Goddess of Mother”:

Men and women in every country, have different ways of understanding and judging things. Men have one angle of vision, women another, men argue from one standpoint, women from another. Men extenuate women and lay the blame on men; while women exonerate men and heap all the heap on women.³ “In the west its ideal is wife; in India in the mother”. He declared that the western ideal of womanhood is wife, while the eastern ideal is mother. “The very peculiarity of Hindu women which they have developed and which is the ideal of their life; is that of the mother...”. A nation that has educated itself to look upon God as mother has learnt to invest its views of women with the utmost tenderness and reverence. It is the strong belief of Swami Vivekananda that, if the women are raised, their children will by their noble actions glorify the name of the country; then will culture, knowledge, power and devotion awake in the country.

The Indian Ideal of Womanhood is personified in Sita: The women of India must grow and develop in the footprints of Sita. She is unique. She is the very type of the true Indian women, and here she stands these thousands of years, commanding the worship of every man, woman, and child, throughout the length and breadth of the land of Aryavarta. There she will always be, this glorious Sita, purer than purity itself, all patience, and all suffering. She who suffered that life of suffering without a murmur, she the ever chaste and ever pure wife, the ideal of the people, our National Goddess, she must always remain. ‘Sita was a true Indian by nature; she never returned injury’⁴. She has gone into the very vitals of our race. Any attempt to modernize our women, if it tries to take over women away from that ideal of Sita, is immediately a failure as we see every day.

The Ideal of Women as a Warrior: We come to another class of women, who fighting from time to time in India. They were Chand Bibi and Jhansi Rani Lakshmi Bai, fought against the Mughals and the British. They emerged as ideal of women warrior. Even at the present day, we see women in India managing vast estates with great ability. There are two ladies where Swamiji was born, who



were the proprietors of large estates and patronesses of learning and art and who managed these estates with their own brains and looked to every detail of the business.⁵

Women must be Treated with Utmost Respect:All nations have attained greatness by paying proper respect to women. That country and that nation which do not respect women have never become great, nor will ever be in future⁶.Manu again has said that, that gods bless those families where women are happy and well treated. Swamiji said every man must so discipline his mind as to bring himself to regard all women as his sisters or mothers. Women must have freedom to read, to receive as good an education as men. Through individual development, is only the possible means to women to get utmost respect?

Women must Develop their own Solutions: Women must be put in a position to solve their own problems in their own way. No one can or ought to do this for them. And our Indian women are as capable of doing it as any in the world.⁷Educate your women first and leave them to themselves; then they will tell you what reforms are necessary for them.⁸After that they will act as they think best.⁹

Meet with Women on the Grounds of Common Humanity:In the highest reality of the Parabrahman, there is no distinction of sex. We notice this only in the relative plane.And the more the mind become introspective, the more that idea of difference vanishes. Ultimately, when the mind is wholly merged in the homogeneous and undifferentiated Brahmana, such ideas as this a man or that a woman do not remain at all. Swamiji said that though outwardly there may be difference between men and women, in their real nature there is none. We should not think that we are men and women, but only that we are human beings, born to cherish and to help one another. The idea of perfect equality to all human beings, and treat women on the grounds of common humanity.

The Indian Women: Her Rise:At a time when some social reformers were still thinking of reintroducing education for women, Sri Ramakrishna Paramahansa demonstrated the greatness of women and thus sowed the seeds of women's empowerment. He worshipped God as Shakthi, accepted a woman as his guru, devotedly served his mother until her last day and worshipped his own wife as the 'Mother Goddess'. Not only that, he left her behind to complete his mission of liberating humanity from bondage of every kind. Where else we find a better example of women's empowerment? The relationship that existed between Sri Ramakrishna and Sri Sharada Devi was ideal in all respects. But it also shows that gender disparities are well and truly removed only when both men and



women are 'educated' in the real sense of the word, when both have a sound understanding of inter - human relationships, and when both strive for spiritual enfoldment.

Women's empowerment aims at equal partnership and joint responsibility, with family duties distributed equally between man and wife. However, for the experiment to be successful, at least in the Indian context, one more vital element needs to be kept in focus: the entire experiment should be based on an awareness of the culture and spiritual values of the land. and mothers being the architects of their children's lives, their education has to be given priority. Women are teachers as well as mothers. As the proverb goes "If you educate a man, you educate only one person; but if you educate a women, you educate a whole family" This was just the conclusion Swami Vivekananda came to after his travels in the west. There he saw women educated and free, and he dreamed of bringing education to the women of India.

Ramakrishna Mission in Women's Welfare: Women really do not need to be empowered by men. In one of Swami Vivekananda's conversations we come across his strong views on the issue. He did not think it was possible for men to solve women's problems. Their duty lay in providing education and opportunity to women, and once that was done women would automatically become capable of looking after themselves. This has been Ramakrishna Mission's basic attitude to women's welfare and the philosophy underlying all its activities in this sphere. Let us now look at the work done by Ramakrishna Mission Ashrama, Morabadi, Ranchi, one of the Mission's model institutions, which has, of late been giving more attention to gender sensitization in order to fight rural poverty.

Gramayan: Through Women : The development of our Villages especially which of our rural women should be viewed from Gramayan. Through this movement women can outgrow their homes and play their effective part at social levels benefiting the entire community. If simple elementary ideals like the spiritual oneness of the entire creation, acceptance of mankind as a single family, harmony of all religions, welfare of all sections of the society, etc., could be implemented in the village woman. Holy Mother Sharada Devi and Ma Kasturba Gandhi are two classic examples of modern Indian women who, living their simple lives in an unobtrusive manner, succeeded in creating wonderfully positive, though silent, transformations in the society restoring to women much of their lost dignity. The Gramayana create a new awareness, to establish models of our enlightened womanhood, to help women shake off their centuries old slavishness and ignorance, to get them to work side by side with their men –



mutually complementing and enriching to create villages where peace and prosperity prevail, that is a great challenge indeed.

Vimarsha: ‘Swami Vivekananda on Women: Meeting the Contemporary Challenges’: Vivekananda International Foundation on January 28, 2013 organized the meeting on contemporary challenges of women empowerment. The significance of VIF’s first ‘Vimarsha’ in the year 2013 gets underlined by the fact that the foundation chose to highlight it at a time when the country is already celebrating the 150th birth anniversary of Swami Vivekananda, a great saint who worked tirelessly to uplift the plights of women, in particular the Indian women. Swami Vivekananda SharadaShatiSamarohSamiti, a National Level Committee formed to carry forward the teachings of Swamiji in five segments of the society – one of them being Samvardhini which focuses specially on women empowerment, highlighted that unlike in the West where women is perceived only as a ‘wife’, the Indian tradition has been to treat women reverentially as a ‘mother’ Swami Vivekananda said that women empowerment and mobilization of youth power were essential ingredients to make India a great nation, is focused in the National Committee.

Conclusion:

With five hundred men, the conquest of India might take fifty years; with as many women not more than a few weeks. The rise of outstanding women administrators, statesmen, scientist, writers, and spiritual teachers, is gradually proving the truth of these prophetic words. Today Swamiji’s words have proved true. Following the footsteps of Sharada Devi and Sister Nivedita hundreds of women all over the world are coming forward with a combination of the “Mother’s heart and the hero’s will”, a combination of the purity of Holy Mother and dynamism of Rani of Jhansi or Joan of Arc. Swami Vivekananda, who wanted India to reawaken to its true potentials, had great respect for women. What can be a better tribute to this great saint of the land than to relook at the status of women in our societies, especially in the year of his 156th birth anniversary?

Swamiji’s ideals on womanhood premised upon Vedanta can be suggested as the guiding principles for women to identify themselves regarding their status – ethical, ontological, religious and social. In today’s context, his ideas have vital strength to be used for a critique of modern thinking or a change in perspective. It is for helping such a necessity that the visions and views of Swamiji are important in the modern context. Subordination of women is now a universal fact and the measures for their empowerment is discussing worldwide included in all the development agenda. In such discourses it is important to notice Swamiji’s



argument that, men and women are equally good in her or his way, when judging them, it should be by the standard of their respective greatness.¹⁰

Today Swamiji's ideals have a strong commitment to the empowerment of women and he had great concern with the oppression of women in the contemporary Indian society. He was one of the first of his era in the field of religion to recognize the indignity and oppression which women are subject to in this world of men. After having done great work for the upliftment of women, Swamiji passed away on 4 July 1902. At his death bed he said, "I shall inspire (people) everywhere until the world shall know that it is one with God". And his work remains as he said as eternal in the modern literature.

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WORKING WOMEN: IMPACT OF EMOTIONAL INTELLIGENCE ON MENTAL HEALTH

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Abstract

Mental Health is that “state of mind in which one is free to make use of his natural capacities in an effective and satisfying manner”. In developing countries like India, seeking mental health care is still a taboo, and a lot of stigma. Whereas, emotional intelligence and mental health are related and its determinants could help lead to a better understanding and to more appropriate and effective interventions. Hence, the present study is mainly aimed to examine the influence of low high emotional intelligence on mental health of working women. In this regard, The data were collected randomly from 401 Women from different vicinities of East Godavari district in Andhra Pradesh. Two different measures were used for present study, namely; Mental health Inventory (Jagdish & Srivastava, 1983) and Emotional Intelligence (Nutan and Usha, 1999). Results are revealed that high appraisal of emotions in the self significantly influenced on positive self-Evaluation and autonomy dimensions of mental health. High appraisal of emotions in other group has shown more significant difference on positive self-evaluation and environmental mastery. With regards to high emotional expression, significantly influenced on environmental mastery and low emotional regulation of the self-group has significant scores on positive self-evaluation, autonomy and environmental mastery dimensions of mental health. From low utilization of emotions in problem solving, it was found that working women got significant result on autonomy and low uncategorized working women has autonomy dimension when compare with high uncategorized group.

Key Words: Mental Health, Emotional Intelligence and Working Women



1. Introduction

1.1. Mental Health

Mental health is more than the mere lack of mental disorders. The positive dimension of mental health is stressed in World Health Organization's (WHO) definition of health as contained in its constitution: "Health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity" Holmastrom Reijo (1976) examined the results showing that women are mentally stronger than men. Mental health covers an elusive and diffuse field and the term in itself encompasses a multiplicity of meaning. Blanco field (1967) defined mental health as a composite of attitude towards oneself, ability to realize once potential through action, degree of independence from social influence and the ability to perceive realistically the world around. Ferguson (1965) stated that mental health is the ability to cope with one's environment in such a way that one's institutional drives are gratified. They considered that mental illness and mental health are two opposite ends of the continuum on which any individual can be placed depending on the soundness of his mind. There is a general agreement that two terms mental health and mental illness refer to behaviors which are interpersonal in nature and to mental illness is judged to be dysfunctional according to the norms of an observer.

1.2. Mental Health of Working women

Women's roles are rapidly changing with technological development and modernization. Therefore, it is necessary that women must be equipped to cope with the new demands and increase their awareness, resources and opportunities for effective participation in development and decision making. **Wetzel (2000)** have done a study on women and mental health: A global perspective. The investigator developed a model for the promotions of mental health and the prevention of mental illness among women, called development synthesis. The model integrated personal, social and economic development programming with cross cutting principles of mental health and theories of personal development. Mankani and Yenagi (2012) found that working women had better mental health when compared to non-working women. Another study of Kiranben Vaghela (2014) indicated that working women a lot differ on mental health score as compared to non-working women, working women have shown better mental health in compared to non-working women. A study on married and unmarried working women (**Mansuri, 2008**) found that married working women significantly differ on score of mental health and family environment as compared to unmarried working women. Married working women have shown good mental health.



1.3. Relation between Emotional intelligence and Mental Health

Emotional Intelligence (EI) is a relatively recent behavioral model, rising to prominence with Daniel Goleman's (1995) book called 'Emotional Intelligence'. When psychologists began to write and think about intelligence, they focused on cognitive aspects, such as memory and problem solving. However, there were researchers who recognized early on that the non-cognitive aspects were also important. Most of the studied documented that there is strong relation between mental health and emotional intelligence. Sanjeev (2015) studied the emotional competence of the science Pre-service teachers of 120 as a predictor of their mental health. Results indicated that Pre-service teachers of science belonging to general and reserved categories were found significantly different in their mental health. The poor score of mental health of Pre-service teachers belonging to reserved category indicates their weakness in qualities like self-confidence, self-acceptance, self-identity, self-realization, acceptance of others and adjustment in different situations. A study of Katarzyna(2016) investigated EI was negatively correlated with mental health. However, when unemployed persons with a low, average and high EI were compared, it turned out that participants with a low EI were characterized by a significantly worse condition of mental health than participants with an average or high EI. Garima and Sushil Kumar (2010) found emotional intelligence and self-efficacy are positively correlated with mental health. It also revealed that male students were better than female students in terms of mental health, emotional intelligence and self-efficacy. Jafar et al (2010) supported that is a significant relationship of emotional intelligence with mental health scales and sub-scales scores. In addition, this study revealed that mental health scales and sub-scales scores influences by emotional intelligence.

1.4. Need of the Study

It can be said from the reviews of the literature related to mental and emotional intelligence in various aspects like antecedents, outcomes, predictors of mental health have pointed out the various aspects need to be investigated. There are some scales for measuring mental health but most of them tend to assess mental ill health rather than mental health. Very few studies were found to examine the influence of emotional intelligence on mental health of women. No studies found to examine the influence of low and high emotional intelligence on mental health among working women.

2. Method

2.1. Objectives of the Study

The main objective of the present study is to examine the effect of low and high emotional intelligence on mental health of working women.



2.2. Hypotheses

In order to realize the objectives of the study the following hypotheses have been formulated:

H1: There will be no significant difference between low and high Appraisal of Emotions in the Self of emotional intelligence on mental health of working women.

H2: There will be no significant difference between low and high Appraisal of Emotions in the others of emotional intelligence on mental health of working women.

H3: There will be no significant influence between low and high Emotional Expression of emotional intelligence on mental health of working women.

H4: There will be no significant difference between low and high Emotional Regulation of the Self of emotional intelligence on mental health of working women.

H5: There will be no significant difference between low and high Emotional Regulation of the others of emotional intelligence on mental health of working women.

H6: There will be no significant difference between low and high Utilization of Emotions in Problem Solving of emotional intelligence on mental health of working women.

H7: There will be no significant difference between low and high uncategorized of emotional intelligence on mental health of working women.

2.3. Measures:

In the present study, two different measures were used, namely Mental health Inventory (MHI), and Emotional Intelligence (EI)

2.3.1 Mental Health Inventory

Mental Health Inventory (MHI), was developed by Jagdish & Srivastava (1983). It was employed in the assessment of mental health. This assessment has 56 items, are rated on four point scale cover the six dimension of sound mental health, namely; 1) Positive self-evaluation; 2) Perception of reality; 3) Integration of personality; 4) Autonomy; 5) Group oriented attitudes; 6) Environmental mastery. The index of split -half reliability by odd-even method (Correlated by Spearman-Brown formula) was found to be .726 for the scale as a whole, and .75, .71, .72, .74 and .79 for its six scales respectively.

2.3.2 Emotional Intelligence Questionnaire

The Schutte Emotional intelligence scale is standardized by Nutan Kumar Thingujam and Usha Ram (1999) in Indian context, which is used for present study. This scale has seven dimensions with 33 items, namely; 1) appraisal of emotions in the self, 2) appraisal of emotions in the other, 3) emotional expression, 4) emotional regulation of self, 5) emotional regulation of others, 6) utilization of emotions in problem solving and 7) uncategorized. The reliability



coefficient is found to be 0.71 in the split half method and 0.83 in the Spearman – Brown prophency.

2.4. Sample Procedure and Data Collection

The study was conducted from working women of Visakhapatnam district, Andhra Pradesh, India. The data were collected randomly from 201 working women from different vicinities of Visakhapatnam district in Andhra Pradesh. The women working as Anganvadi employees, teachers, pretty business and other unorganized groups were participated. The researcher has instructed the purpose of the study to the concern persons and then all the items were answered by researcher based on their responses. Unfilled and missing data forms were not considered for the analysis. All the questionnaires were provided with Telugu translated version along with standard questionnaires for enabling the sample for making them to understand.

2.5. Analysis of the Data:

All these statistical analysis was carried out using the SPSS statistical package 21 versions. Descriptive statistics were used to describe the data and find the mean values. ‘t’ test was used to examine the significant influence of Mean’s pertaining to the low and high emotional intelligence on mental health of working women.

3. Results and Discussion

In this section provides the results of explains the influence of emotional intelligence on mental health of working women were presented separately. The working women were made into two groups as low and high on the dimensions of emotional intelligence group. These groups were made, based on the average value of each dimension.

Table-1: Mental Health: Low and high appraisal of emotions in self among working women

| MH dimensions | Appraisal of Emotions in Self | N | Mean | SD | t- value |
|----------------------------|-------------------------------|-----|-------|------|----------|
| Positive Self Evaluation | Low | 92 | 23.41 | 4.31 | 2.12* |
| | High | 109 | 22.03 | 4.86 | |
| Perception of Reality | Low | 92 | 19.32 | 3.36 | 0.14 |
| | High | 109 | 19.19 | 7.78 | |
| Integration of Personality | Low | 92 | 28.00 | 4.96 | 1.04 |
| | High | 109 | 27.23 | 5.44 | |
| Autonomy | Low | 92 | 14.60 | 2.84 | 2.26* |
| | High | 109 | 13.66 | 3.00 | |
| Group Oriented Attitudes | Low | 92 | 23.35 | 3.65 | 0.97 |
| | High | 109 | 22.83 | 3.95 | |
| Environmental Mastery | Low | 92 | 25.03 | 3.84 | 0.20 |
| | High | 109 | 24.91 | 4.90 | |

*p≤.05 level, **p≤.01 level



a) Appraisal of Emotions in the Self:

The above table-1 shows the significant mean differences in between low and high appraisal of emotions in the self of working women on mental health dimensions. It is evident from the t- values that it is statistically significant. Therefore, the null hypothesis is rejected. It can be from the revealed results that high appraisal of emotions in the self was significantly influenced on Positive self Evaluation ($t=2.12$, $p \leq .05$) and autonomy ($t=2.26$, $p \leq .05$) dimensions of mental health than low appraisal of self-emotions of the self group. It means that high appraisal of emotions in self working women have a feeling self confident, able to take quick decisions, playing important role in social ceremony. The well adjusted person accepted her limitations and does not blame others for her deficiencies and does not run away from challenging situations. In another side, working women are also having stable set of internal standards with autonomy when compared with low appraisal of emotions in the self of working women. This present study also supported with a study on Mental Health status of high and low emotionally intelligent was found with significant difference in Mental Health (Singh et al, 2007).

Table-2: Mental Health: Low and high appraisal of emotions in others among working women

| MH Dimensions | Appraisal of Emotions in Others | N | Mean | SD | t- value |
|----------------------------|---------------------------------|-----|-------|------|----------|
| Positive Self Evaluation | Low | 94 | 21.74 | 4.77 | 2.66* |
| | High | 107 | 23.47 | 4.42 | |
| Perception of Reality | Low | 94 | 18.43 | 4.08 | 1.79 |
| | High | 107 | 19.97 | 7.46 | |
| Integration of Personality | Low | 94 | 27.38 | 4.65 | 0.51 |
| | High | 107 | 27.76 | 5.70 | |
| Autonomy | Low | 94 | 13.80 | 2.81 | 1.31 |
| | High | 107 | 14.35 | 3.07 | |
| Group Oriented Attitudes | Low | 94 | 23.06 | 3.94 | 0.00 |
| | High | 107 | 23.07 | 3.71 | |
| Environmental Mastery | Low | 94 | 24.03 | 4.11 | 2.85* |
| | High | 107 | 25.79 | 4.56 | |

* $p \leq .05$ level

Appraisal of Emotions in others:

Table-2 exhibits the significant mean differences between low and high appraisal of emotions in others of emotional intelligence on mental health dimension of working women. It was observed from results that how appraisal of emotions in others group got more significant difference on positive self evaluation ($t=2.66$, $p \leq 0.5$) and environmental mastery ($t=2.85$, $p \leq .05$) dimensions of mental health when compare with low appraisal of emotions group. Hence, null hypothesis is rejected. It could said from the results that high appraisal of emotions in others of working women able to take decision and solve self problems and obstacles with



positive mood than low appraisal of emotions in others group. It is also assumed that working women would like to have a suitable environment for themselves, able to solve the facing problems and to make personal and psychological atmosphere positive and appropriate. It indicates that high emotional intelligence have positive influence with mental health. Earlier studies also documented that working women have positive self-evaluation (kiranben, 2014).

Table-3

Mental Health: Low and high emotional expression of working women

| MH Dimensions | Emotional Expression | N | Mean | SD | t- value |
|----------------------------|----------------------|-----|-------|------|----------|
| Positive Self Evaluation | Low | 132 | 22.30 | 4.54 | -1.55 |
| | High | 69 | 23.36 | 4.82 | |
| Perception of Reality | Low | 132 | 19.32 | 7.03 | 0.22 |
| | High | 69 | 19.12 | 3.98 | |
| Integration of Personality | Low | 132 | 27.96 | 5.76 | 1.43 |
| | High | 69 | 26.86 | 3.96 | |
| Autonomy | Low | 132 | 14.23 | 2.99 | 0.91 |
| | High | 69 | 13.83 | 2.91 | |
| Group Oriented Attitudes | Low | 132 | 23.12 | 4.06 | 0.29 |
| | High | 69 | 22.96 | 3.33 | |
| Environmental Mastery | Low | 132 | 24.25 | 4.02 | 3.24** |
| | High | 69 | 26.33 | 4.87 | |

**p≤.01 level

Emotional Expressions:

Table-3 provides the significant mean difference between low and high emotional expression of emotional intelligence on mental health of working women. Form the obtained values, it can be observed that high emotional expression was significantly differed on environmental mastery (t=3.24, p≤.01) dimensions of mental health than low emotional expressions group. Hence, null hypothesis is rejected. It seems that working women when to speak about personal problems to others are able to fight with problems even in adverse circumstances and satisfied with most of the aspects in life. Generally, educated and working women would have more emotional expression due to more social participation.



Table-4: Mental Health: Low and high emotional regulation of the self among working women

| MH Dimensions | Emotional regulation of the Self | N | Mean | SD | t-value |
|----------------------------|----------------------------------|-----|-------|------|---------|
| Positive Self Evaluation | Low | 114 | 23.67 | 4.47 | 3.61** |
| | High | 87 | 21.34 | 4.59 | |
| Perception of Reality | Low | 114 | 19.61 | 3.51 | 0.96 |
| | High | 87 | 18.77 | 8.45 | |
| Integration of Personality | Low | 114 | 27.44 | 4.61 | 0.44 |
| | High | 87 | 27.77 | 5.96 | |
| Autonomy | Low | 114 | 14.83 | 3.01 | 4.25** |
| | High | 87 | 13.11 | 2.60 | |
| Group Oriented Attitudes | Low | 114 | 23.31 | 3.58 | 1.03 |
| | High | 87 | 22.75 | 4.10 | |
| Environmental Mastery | Low | 114 | 25.57 | 4.23 | 2.24* |
| | High | 87 | 24.17 | 4.58 | |

* $p \leq .05$ level, ** $p \leq .01$ level

Emotional Regulation of the Self:

Table-4 depicts the significant mean differences between low and high emotional regulation of the self of emotional intelligence on mental health dimension among working women. It was found from the results that low emotional regulation of the self-group have shown significant difference on positive self-evaluation ($t=3.61$, $p \leq 0.1$), autonomy ($t=4.25$, $p \leq 0.1$) and environmental mastery ($t=2.24$, $p \leq .05$) dimensions of mental health when compare with high emotional regulation of the self. Therefore, Null hypothesis is rejected. It specifies that women with low emotional regulation of the self-working women might be capable in self-problem solving, achieving objectives, continues any task for long period, feeling pleasure in taking responsibilities and also being able to manipulate, control, and effectively use resources and opportunities. This category of also identified with efficiency in meeting situational requirements and ability to take responsibilities. A person possessing sound mental health can adjust well to environmental situations and interpersonal relations and has clear self-concepts. It reiterates with the findings from the study conducted by Fernandez (2006) that a person possessing sound mental health can adjust well to environmental situations and interpersonal relations and has clear self-concepts.



Table-5: Mental Health: Low and high emotional regulation of others among working women

| MH dimensions | Emotional Regulation of others | N | Mean | SD | t- value |
|----------------------------|--------------------------------|-----|-------|------|----------|
| Positive Self Evaluation | Low | 117 | 23.16 | 4.45 | 1.81 |
| | High | 84 | 21.96 | 4.87 | |
| Perception of Reality | Low | 117 | 19.82 | 3.75 | 1.56 |
| | High | 84 | 18.45 | 8.38 | |
| Integration of Personality | Low | 117 | 27.41 | 4.21 | 0.55 |
| | High | 84 | 27.82 | 6.39 | |
| Autonomy | Low | 117 | 14.25 | 2.81 | 0.89 |
| | High | 84 | 13.87 | 3.16 | |
| Group Oriented Attitudes | Low | 117 | 23.46 | 3.51 | 1.75 |
| | High | 84 | 22.51 | 4.16 | |
| Environmental Mastery | Low | 117 | 25.04 | 4.20 | 0.29 |
| | High | 84 | 24.86 | 4.76 | |

Emotional Regulation of others:

Table-5 shows the significant mean difference between low and high emotional regulation of others of emotional intelligence on mental health dimensions among working women. It was observed from the results that there is no significant difference on dimensions of mental health. Therefore, null hypothesis is accepted. However it can be said from mean values that high emotional regulation of others group has more mental health all the dimensions when compared with low emotional regulation of others group.

Table-6: Mental Health: Low and high utilization of emotions in problem solving among working women

| MH Dimensions | Utilization of Emotions in Problem solving | N | Mean | SD | t- value |
|----------------------------|--|-----|-------|------|----------|
| Positive Self Evaluation | Low | 130 | 23.06 | 4.33 | 1.65 |
| | High | 71 | 21.93 | 5.16 | |
| Perception of Reality | Low | 130 | 19.74 | 6.92 | 1.53 |
| | High | 71 | 18.35 | 4.32 | |
| Integration of Personality | Low | 130 | 27.55 | 4.79 | 0.13 |
| | High | 71 | 27.65 | 5.98 | |
| Autonomy | Low | 130 | 14.47 | 3.01 | 2.49* |
| | High | 71 | 13.39 | 2.74 | |
| Group Oriented Attitudes | Low | 130 | 23.25 | 3.79 | 0.95 |
| | High | 71 | 22.72 | 3.85 | |
| Environmental Mastery | Low | 130 | 24.68 | 4.30 | 1.22 |
| | High | 71 | 25.48 | 4.65 | |

*p<.05 level,



Utilization of Emotions in Problem Solving:

Table-6 exhibits the significant mean difference between low and high utilization of emotions in problem solving on mental health dimension among working women. It is evident from the results that there is significant score indicating that the null hypothesis formed is rejected. Results are revealed that low utilization of emotions in problem solving working women got significant result on autonomy ($t=2.49$, $p\leq 0.5$) dimension of mental health than high utilization of emotions in problem solving group. It says that working women even with negative mood and emotions are able to take a quick decision and continuing those decision or task for a long period even in tricky circumstances.

Table-7: Mental Health: Low and high uncategorized among working women

| MH Dimensions | Uncategorized | N | Mean | SD | t- value |
|----------------------------|---------------|-----|-------|------|----------|
| Positive Self Evaluation | Low | 101 | 22.98 | 4.28 | 0.97 |
| | High | 100 | 22.34 | 5.01 | |
| Perception of Reality | Low | 101 | 19.25 | 3.32 | 0.00 |
| | High | 100 | 19.25 | 8.08 | |
| Integration of Personality | Low | 101 | 27.98 | 4.68 | 1.09 |
| | High | 100 | 27.18 | 5.72 | |
| Autonomy | Low | 101 | 14.51 | 2.88 | 2.06* |
| | High | 100 | 13.66 | 2.99 | |
| Group Oriented Attitudes | Low | 101 | 23.54 | 3.91 | 1.80 |
| | High | 100 | 22.58 | 3.67 | |
| Environmental Mastery | Low | 101 | 24.78 | 3.99 | -0.59 |
| | High | 100 | 25.15 | 4.85 | |

* $p\leq 0.05$ level, ** $p\leq 0.01$ level

Uncategorized

Table-7 depicts the significant mean difference between low and high uncategorized emotions of emotional intelligence on mental health among working women. It is observed from the results that low uncategorized working women have mental health on autonomy ($t=2.06$, $p\leq 0.5$) dimension when compare with high uncategorized group. Hence, null hypothesis accepted. It means that working women with unknowing on emotional change and uncontrolled of emotions are having ability to take quick and easily decision even in critical circumstances. Previous studies documented that autonomy was associated with higher levels of mental health in Turkish as well as in German patients (Balkir et al, 2013).

1. Summary and Conclusion

Mental health are related Emotional intelligence and its determinants could help lead to a better understanding and to more appropriate and effective interventions. The present study is mainly aimed to examine the influence of low high emotional intelligence on mental health of working women. In this regard,



the data were collected randomly from 401 Women from different vicinities of East Godavari district in Andhra Pradesh. Two different measures were used for present study, namely; Mental health Inventory (Jagdish & Srivastava, 1983) and Emotional Intelligence (Nutan and Usha, 1999). All these statistical analysis was carried out using the SPSS statistical package 21 versions. Descriptive statistics and t- test were used to describe the data and find the mean values and significant influence of Mean's pertaining to the low and high emotional intelligence on mental health of working women. The results are summarized as follows.

- High appraisal of emotions in the self significantly influenced on positive self-evaluation and autonomy dimensions of mental health.
- Women with high appraisal of emotions are able to take decision and solve self-problems and obstacles with positive mood and able to solve the facing problems and to make personal and psychological atmosphere positive and appropriate.
- High emotional expression working women are able to speak about personal problems to others and able to fight with problems even in adverse circumstances.
- Low emotional regulations of the self-group have shown significant effect on positive self-evaluation, autonomy and environmental mastery dimensions of mental health.
- Low utilization of emotions in problem solving working women significantly influenced on autonomy of mental health than high utilization of emotions in problem solving.
- Low uncategorized working women have unknowing on emotional change and uncontrolled of emotions are having ability to take quick and easily decision even in critical circumstances.
- Low appraisal of emotions in the self-working women has more on perception of reality and autonomy dimensions of mental health.

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HOLISTIC APPROACH TO WITNESS TOWARDS FAIR TRIAL

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The principal feature of a fair trial is adoption of the adversary system and expeditious conduct of trial proceeding. An independent and impartial judiciary is the bedrock on which the edifice of the administration of criminal justice is built. Vasista recognizes three kinds of evidence."Likhitam Sakshino Bukhti Pramanam Trividham Smritham" They are 1. Lekhya (Document 2. Sakshi (Witness's 3. Bukhti (Possession); The chief source of evidence to decide the cases are oral and documentary evidence. The witness, thus, play a vital role in facilitating the court to arrive at correct findings on disputed questions of facts and to find out the truth.

According to Hindu Dharma Shastras. The purpose of any trial is the desire ascertain the truth. To ensure the witnesses to speak the truth that a solemn atmosphere should be created in the court premises. For the purpose of determining the credibility of the witnesses the judges were required to pay attention to demeanor of the witnesses..It is for this reason that Bentham stated that Witnesses are eyes and ears of justice. Notwithstanding the same, the conditions of witness in India is pathetic. There are many threats faced by the witness at various stages of an investigation and then during the trial of a case, he may have to face the trauma of attending the court regularly¹. Because of the lack of Witness Protection Programme in India and the treatment that is meted out to them, there is a tendency of reluctance in coming forward and making statement during the investigation and/or testify in courts. These witnesses neither have any legal remedy nor do they get suitably treated.

In Swaran Singh vs. State of Punjab², Wadhwa, J. expressed view on conditions of witnesses by stating that: "The witnesses are harassed a lot. They come from distant places and see the case is adjourned. They have to attend the court many times on their own. It has become routine that case is adjourned till the witness is tired and will stop coming to court. In this process lawyers also play an important role. Sometimes witness is threatened, maimed, or even bribed. There is no protection to the witnesses.

¹ Mahender Chawla & Ors. Vs. Union of India & Ors.¹[Writ Petition (Criminal) No. 156 of 2016]
² 2000) 5 SCC 68 at 678.



It hardly needs to be emphasized that one of the main reasons for witnesses to turn hostile is that they are not accorded appropriate protection by the State. It is a harsh reality, particularly, in those cases³ where the accused persons/criminals are tried for heinous offences or where the accused persons are influential persons or in a dominating position that they make attempts to terrorize or intimidate the witnesses because of which these witnesses either avoid coming to courts or refrain from deposing truthfully. This unfortunate situation prevails because of the reason that the State has not undertaken any protective measure to ensure the safety of these witnesses, commonly known as 'witness protection'. In⁴, this Court had indicated some of the reasons which make witnesses turn hostile, as can be discerned from the following discussion. Likewise, in *Zahira Habibullah Sheikh⁵ v. State of Gujarat* [*Zahira Habibullah Sheikh v. State of Gujarat*, (2006) 3 SCC 374 : (2006) 2 SCC (Cri) 8], this Court highlighted the problem with the following observations: (SCC pp. 396-98, paras 40-41) Witnesses" as Bentham said: "Witnesses are the eyes and ears of justice".

On the analysis of various cases, the following reasons can be discerned which make witnesses retracting their statements before the court and turning hostile:⁶

- (i) Threat/Intimidation.
- (ii) Inducement by various means.
- (iii) Use of muscle and money power by the accused.
- (iv) Use of stock witnesses.
- (v) Protracted trials.
- (vi) Hassles faced by the witnesses during investigation and trial.
- (vii) Non-existence of any clear-cut legislation to check hostility of witness.

Witnesses need to be given the confidence to come forward to assist law enforcement and Judicial Authorities with full assurance of safety to witnesses and their family members from intimidation and threats against their lives, reputation and property.⁷ *Zahira Habibulla H. Shiekh and Another v. State of Gujarat*⁸ while defining Fair Trial observed that "If the witnesses get threatened or are forced to give false evidence that also would not result in a fair trial".

The question of witness protection scheme had come up in a Public Interest litigation that sought protection for witnesses in a case against self-styled god man Asharam Bapu. India to launch its own witness protection scheme

³ *Ramesh and Others vs. State of Haryana*

⁴ (2017) 1 SCC 529

⁵ 2003 (9) SCALE 329

⁶ *Sakshi v. Union of India*, (2004) 5 SCC 518 : 2004 SCC (Cri) 1645

⁷ <https://nalsa.gov.in>

⁸ 2004 (4) SCC 158 SC



according to the bench headed by Justice A.K.Sikree and S.Abdul Nazeer the right of witnesses to testify freely in courts should be included in the right to life.

The Supreme Court approved India's first witness protection scheme, on Dec.2018 nothing that one of the main reasons for 'witness' to turn hostile is that they are not accorded appropriate protection by the state. Approving the scheme, the bench stated the right to testify in courts in a free and fair manner without any pressure and threat whatsoever is under serious attack today. If one is unable to testify in courts due to threats or pressures then it is a clear violation of Article 21 of the constitution of india.The right to life guaranteed to the people of this country also includes in its fold, the right to live in a society which is free from crime and fear and the right of witness to testify in courts without fear or pressure. The court added that the scheme in letter and spirit shall be law under Art 141/142 of the constitution, until the enactment of suitable parliamentary or state legislations on the subject. This ruling comes in the context of number of cases of fatal attacks suffered by witnesses in rape cases that involved Gujarat based preacher Asharam Bapu.

At present there is no law/scheme holistically at the National level for protection of witnesses. Keeping in view the said scenario, “Witness Protection Scheme,2018” has been drafted/devised by NALSA & BPR&D. First ever reference to Witness Protection in India came in 14th Law Commission Report in 1958. Fresh reference is in 154th, 178th and dedicated 198th Law Commission Report. The NN Vohra Committee Report, 1993 said Criminalization of Indian Polity is striking the very foundation.

In recent years organized crime has grown and is becoming stronger and more diverse. In the investigation and prosecution of crime, particularly the more serious and complex forms of organized crime, it is essential that witnesses, the cornerstones for successful investigation and prosecution, have trust in criminal justice system. Witnesses need to have the confidence to come forward to assist law enforcement and prosecutorial authorities.

As such witnesses should be entitled to the following rights:

- i) Right to give evidence anonymously
- ii) to protection from intimidation and harm
- iii) Right to be treated with dignity and compassion and respect of privacy
- iv) Right to information of the status of the investigation and prosecution of the crime
- v) Right to secure waiting place while at Court proceedings
- vi) Right to transportation and lodging arrangements



Witness Protection Scheme, 2018

Scope of the Scheme:-

The Scheme shall be called “**Witness Protection Scheme, 2018**”, It shall extend to the whole of the India except the State of Jammu & Kashmir, It shall come into force from the date of Notification.

The scheme consists of six Parts, and all the parts are inter-related. Part I consists of the definitions of the various terms used in the Scheme such as “**Competent Authority**”⁹, “Witness Protection Application, Witness Protection Fund, Witness Protection Order¹⁰, Witness Protection Cell¹¹, .Witness Protection may be as simple as providing a police escort to the Courtroom, offering temporary residence in a safe house or using modern communication technology (such as video conferencing) for recording of testimony. In other more complex cases, where cooperation by a witness is critical to successful prosecution of a powerful criminal group, extraordinary measures are required to ensure the witness’s safety viz. anonymity, relocation of the witness under a new identity in a new, undisclosed place of residence. Witness protection, especially in its practical operation, must therefore be viewed on a case by case basis in meaningful assistance to the witnesses.

The important feature of the scheme is identifying three category of witnesses as per threat perception and they are:

Category ‘A’ : Where the threat extends to life of witness or his family members and their normal way of living is affected for a substantial period, during investigation/trial or even thereafter.

⁹ Competent means Secretary, District Legal Services Authority (DLSA) and he/she alone can pass witness protection order for the witness protection under this Scheme and who may issue orders for protection of identity/change of identity/relocation of a witness, categorisation of threat, duration and types of protection as detailed in clause 7. For the purpose of orders passed Part IV & V, the Competent Authority will be Chairperson, DLSAs;

¹⁰ “**Witness Protection Order**” means an order passed by the Competent Authority detailing the steps to be taken for ensuring the safety of witness from threats to his or his family member’s life, reputation or property. It also includes interim order, if any passed, during the pendency of Witness Protection Application;

¹¹“**Witness Protection Cell**” means a dedicated Cell of State/UT Police or Central Police Agencies assigned the duty to implement the witness protection order. It shall be responsible for the security as per witness protection order. The Cell shall be headed by the Addl. CP/DCP/Addl. DCP.



Category ‘B’ : Where the threat extends to safety, reputation or property of the witness or his family members, only during the investigation process or trial.

Category ‘C’ : Where the threat is moderate and extends to harassment or intimidation of the witness or his family member's, reputation or property, during the investigation process.

5. Filing of Application Before Competent Authority:

The application for seeking protection order under this scheme can be filed in the prescribed form before the Competent Authority as per area jurisdiction along with supporting documents, if any, in duplicate either directly or through the trial court or Superintendent of Prison.

6. Procedure for Processing the Application:

(a) on receiving the application by the Competent Authority, in the prescribed form, it shall forthwith pass an order for calling the **Threat Analysis Report** from the Commissioner of Police in Commissionerates/ SSP in District Police investigating the case.

(b) Depending upon the urgency in the matter owing to imminent threat, the Competent Authority can pass orders for **interim protection** of the witness or his family members during the pendency of the application.

(c) The Threat Analysis Report shall be prepared expeditiously by the Commissioner of Police in Commissionerates/ SSP in District Police Investigating the case while maintaining full confidentiality and it shall reach the Competent Authority within **five working days** of receipt of the order.

Time Limit

(d) In the report, the Commissioner of Police in Commissionerates/ SSP in District Police investigating the case shall categorize the threat perception and shall also **submit the suggestive measures** for providing adequate protection to the witness or his family as contained in clause 7 of the scheme or any other measure found appropriate.

(e) While processing the application for witness protection, the Competent Authority shall also interact preferably in person and if not possible through electronic means with the witness and/or his family members/employers or any other person deemed fit so as to ascertain the witness protection needs of the witness.



- (f) All the hearings on Witness Protection Application shall be held **in-camera** by the Competent Authority while maintaining full confidentiality.
- (g) Time Limit for disposition: An application shall be disposed of within five working days of receipt of Threat Analysis Report from the Police authorities.
- (h) Implementation of orders from Heads of Police: The Witness Protection Order passed by the Competent Authority shall be implemented by the Witness Protection Cell of the State/UT/CPO. Overall responsibility of implementation of all witness protection orders passed by the Competent Authority shall lie on the Head of the Police in the State/UT. However the Witness Protection Order passed by the Competent Authority for change of identity or/and relocation shall be implemented by the Department of Home of the concerned State/UT.
- (i) Upon passing of a Witness Protection Order, the Witness Protection Cell shall file a monthly follow-up report before the Competent Authority.
- (j) In case the Competent Authority finds that there is a need to revise the Witness Protection Order or an application is moved in this regard, a fresh Threat Analysis Report may be called from the Commissioner of Police in Commissionerates/ SSP in District Police.

7. Types of Protection Measures

The witness protection measures ordered shall be proportional to the threat and for a specific duration. They may include:

- (a) Ensuring that witness and accused do not come face to face during investigation or trial;
- (b) Monitoring of mail and telephone calls;
- (c) Arrangement with the telephone company to change the witness's telephone number or assign him or her an unlisted telephone number;
- (d) Installation of security devices in the witness's home such as security doors, CCTV, alarms, fencing etc;
- (e) Concealment of identity of the witness by referring to him/her with the changed name or alphabet;
- (f) Emergency contact persons for the witness;
- (g) Close protection, regular patrolling around the witness's house;
- (h) Temporary change of residence to a relative's house or a nearby town;
- (i) Escort to and from the court and provision of Government vehicle or a State funded conveyance for the date of hearing;
- (j) Holding of in-camera trials;
- (k) Allowing a support person to remain present during recording of statement and deposition;



- (l) Usage of specially designed vulnerable witness court rooms which have special arrangements like live links, one way mirrors and screens apart from separate passages for witnesses and accused, with option to modify the image of face of the witness and to modify the audio feed of the witness' voice, so that he/she is not identifiable;
- (m) Ensuring expeditious recording of deposition during trial on day to day basis without adjournments;
- (n) Awarding time to time periodical financial aids/grants to the witness from Witness Protection Fund for the purpose of re-location, sustenance or starting new vocation/profession, if desired;
- (o) Any other form of protection measures considered necessary, and specifically, those requested by the witness.

The part III, IV, V of the scheme deals with protection of identity of , change of identity , relocation of witnesses. The part VI of the scheme imposed a mandatory obligation on the investigation officers to inform each and every witnesses about the existence of witness protection scheme. And also deals with confidentiality and preservation of records by the investigating authorities. The scheme also initiate proceeding for the false complaint made by the witnesses for the recovery of expenditure incurred from the witness protection fund by the State legal Services Authorities.

The scheme also included the provision for Appeal and Review.

Conclusion

The State has a definite role to play in protecting witnesses. Thus witnesses are important players in the judicial system to assist the judges to arrive at factual findings. In search of truth, he plays that sacred role of the sun, which eliminates the darkness of ignorance and illuminates the face of the justice ,encircled by devils of humanity and compassion

STUDY OF VALUE: WITH REFERENCE TO ADOLESCENT OF
SINGLE AND JOINT FAMILIES

मूल्य अध्ययन : एकाकी एवं संयुक्त परिवार के किशोर बच्चों के सम्बन्ध में

डॉ.रचिता श्रीवास्तव

शा.वि.या.ता.स्नातकोत्तर स्वशासी महाविद्यालय

दुर्ग,छत्तीसगढ़

सारांश

वर्तमान अध्ययन का मुख्य उद्देश्य एकाकी एवं संयुक्त परिवार के किशोर-किशोरियों में पाये जाने वाले विभिन्न मूल्यों का तुलनात्मक अध्ययन करना है। न्यायदर्श हेतु स्नातक प्रथम वर्ष में अध्ययनरत् 62 किशोर विद्यार्थी जिसमें 31 विद्यार्थी एकाकी परिवार से और 31 विद्यार्थी संयुक्त परिवार से सम्बन्धित हैं का चयन उद्देश्यानुसार रैंडम विधि से किया गया है। शशी गिलानी द्वारा विकसित ए न्यू टेस्ट फॉर स्टडी ऑफ वेल्यु द्वारा किशोर विद्यार्थियों के विभिन्न मूल्यों का परीक्षण किया गया। अध्ययन द्वारा यह पुष्टि की गई कि एकाकी परिवार की तुलना में संयुक्त परिवार के किशोर बच्चों में सैधांतिक, सामाजिक, धार्मिक एवं आर्थिक मूल्य अधिक पाया जाता है जबकि सुखवादी मूल्य एकाकी परिवार के किशोर बच्चों में अधिक होता है। सौन्दर्यात्मक एवं राजनैतिक मूल्य, संयुक्त एवं एकाकी दोनों ही परिवारों के किशोर बच्चों में लगभग एक जैसा पाया जाता है।

की शब्द : एकाकी परिवार, संयुक्त परिवार, किशोर, विभिन्न मूल्य

भूमिका :

वर्तमान समय में बच्चों में मूल्यों के विकास में गिरावट देखी जा रही है जबकि बच्चों में मूल्यों के विकास का आधारशिला परिवार द्वारा ही रखा जाता है। अच्छी परवरिश हर अभिभावक की पहली प्राथमिकता है लेकिन आज की दौर में माता-पिता की अति व्यस्तता इस कार्य में बाधक है। कामकाजी माताओं को तो बहुत सारी परेशानियों का सामना करना पड़ता है। ऐसे में दादा-दादी की भूमिका बहुत अहमियत रखती है। दादा-दादी एवं नाना-नानी बच्चों में संस्कारों की नींव रखते हैं। पारिवारिक संरचना एवं पेरेंटिंग स्टाइल बच्चों के विकास में महत्वपूर्ण भूमिका निभाते हैं। भारत में संयुक्त परिवारों का प्रचलन प्राचीन समय से देखा जा रहा है। यद्यपि आज की दौर में संयुक्त परिवार विघटित हो रहा है और एकाकी परिवारों की संख्या दिन-प्रतिदिन बढ़ते जा रही है। बच्चों के विकास में संयुक्त और एकाकी परिवारों की भूमिका को जानने के लिए शोध कार्य भी किये गए हैं।

सम्बन्धित शोध साहित्य:

जयाचन्द्रन (2008) ने उच्चतर माध्यमिक छात्र-छात्राओं के समायोजन का अध्ययन किया और पाया कि जो विद्यार्थी संयुक्त परिवार से सम्बन्धित थे उनमें एकाकी परिवारों से सम्बन्धित

वियार्थियों की तुलना में समायोजन का स्तर ज्यादा बेहतर था। यद्यपि हुसैनी एवं हुसैनी (2008) ने इसके विपरीत परिणाम पाया।

दीपशिखा एवं भनोट (2009) ने पारिवारिक वातावरण के प्रभाव का अध्ययन किशोर लड़कियों के समायोजन पर किया।

बहादुर एवं धवन (2008) ने एकाकी और संयुक्त परिवारों से सम्बन्धित अभिभावकों एवं बच्चों के सामाजिक मूल्यों का अध्ययन किया। उन्होंने एकाकी परिवारों से सम्बन्धित अभिभावकों एवं बच्चों के सामाजिक मूल्यों में सार्थक रूप से अंतर पाया जबकि संयुक्त परिवारों में ऐसा देखने को नहीं मिला।

चंदलर एवं हाम्फर (2009) ने पेरेंटिंग स्टाइल, आत्म दृढ़ता एवं स्कूल वातावरण का शैक्षणिक उपलब्धि पर पड़ने वाले प्रभाव का अध्ययन किया और यह निष्कर्ष निकाला कि तीनों ही चर छात्रों के शैक्षणिक उपलब्धि के सूचक का कार्य करते हैं।

गर्तिया. (2010) ने पारिवारिक वातावरण का शैक्षणिक उपलब्धि पर प्रभाव का अध्ययन स्नातक छात्र-छात्राओं पर देखा।

नागराजा, राजम्मा एवं रेड्डी (2012) ने पाया कि अभिभावकों के वैवाहिक संतुष्टी, वैवाहिक जीवन एवं परिवार के प्रकार का सार्थक प्रभाव बच्चों के मानसिक स्वास्थ्य पर पड़ता है। उन्होंने यह निष्कर्ष निकाला कि जिन बच्चों के अभिभावकों में वैवाहिक संतुष्टी अधिक होती है, उन बच्चों का मानसिक स्वास्थ्य अच्छा होता है और अभिभावकों में वैवाहिक संतुष्टी कम होने पर बच्चों का मानसिक स्वास्थ्य अच्छा नहीं होता।

राना (2014) ने पारिवारिक वातावरण के सन्दर्भ में प्रारंभिक स्कूल के बच्चों के नैतिक मूल्यों का अध्ययन किया।

रुमनी (2014) ने खंडित परिवारों के युवा बच्चों में सामाजिक विकास का अध्ययन किया और यह पाया कि खंडित परिवारों में बच्चों का सामाजिक विकास ठीक तरह से नहीं हो पाता। यह समस्या एकाकी खंडित परिवारों में अधिक है।

बिष्ट,शर्मा एवं पाण्डेय (2015) ने एकाकी और संयुक्त परिवारों के नैतिक मूल्यों का तुलनात्मक अध्ययन किया।

वत्स एवं पन्त (2015) ने सामान्य एवं कपड़े पहनने से सम्बन्धित मूल्यों का अध्ययन शहरी एवं ग्रामीण क्षेत्र के एकाकी और संयुक्त परिवारों के प्रयोज्यों पर किया और यह स्पष्ट किया कि सामान्य एवं कपड़े पहनने से सम्बन्धित मूल्य परिवार के प्रकार से सम्बन्धित होते हैं।

अध्ययन की सार्थकता :

व्यक्ति के जीवन में मूल्यों का विशेष महत्त्व होता है। मूल्यों के आधार पर आच्छा-बुरा एवं सही-गलत की परख की जाती है। मानव जीवन की प्रथम पाठशाला उसका अपना परिवार होता है। किसी व्यक्ति में परिवार के अनुरूप सामाजिक और मानवीय गुणों का विकास होता है।



किशोरावस्था महत्वपूर्ण परिवर्तनों की अवस्था होती है जिसमें पहुंचकर बालक तीव्र गति से विकास की पूर्णता की ओर अग्रसर होने लगता है। परिवार द्वारा जिन मूल्यों की आधारशिला बाल्यावस्था में रखी जाती वे मूल्य किशोरावस्था में आकर निश्चित आकार लेने लगती है। रोस के अनुसार किशोरावस्था में व्यक्ति के जीवन की सरिता जिस तरफ मोड़ दिया जाता है उसी तरफ वह सदा प्रवाहित रहती है। ऐसे में अभिभावक एवं परिवार की भूमिका महत्वपूर्ण हो जाती है। इस दिशा में भारतीय परिपेक्ष्य में पर्याप्त आनुभविक शोध का आभाव है। यही कारण है कि प्रस्तुत शोध में किशोर बच्चों में विभिन्न मूल्यों के विकास में एकाकी और संयुक्त परिवारों की भूमिका पर प्रकाश प्रकाश डालने की कोशिश की गई है।

समस्या का कथन : एकाकी एवं संयुक्त परिवार के किशोर बच्चों में पाये जाने वाले विभिन्न मूल्यों का तुलनात्मक अध्ययन करना।

मुख्य शब्द:

एकाकी परिवार: एकाकी परिवार का आकार छोटा होता है जिसमें माता,पिता और अविवाहित बच्चे रहते हैं। इसमें दो पीढ़िया एक साथ रहती हैं।

संयुक्त परिवार: यह आकार में बड़ा होता है। इसमें माता-पिता, अविवाहित एवं विवाहित बच्चे एवं उनकी संताने सब एक साथ रहते हैं। इसमें कम से कम तीन पीढ़िया एक साथ रहती हैं।

किशोर: प्रायः 13 से 21 वर्ष के बीच की अवस्था वाले बच्चों को किशोर कहा जाता है।

मूल्य : मूल्य एक अमूर्त संप्रत्य है। यह हमारे जीवन के प्रमुख पड़ा होते हैं। इसका सम्बन्ध व्यक्ति के भावात्मक पड़ा से है जो व्यक्ति के व्यवहार को नियंत्रित एवं निर्देशित करती है। किसी व्यक्ति को हम उनके मूल्यों द्वारा आसानी से समझ सकते हैं। मूल्य कई प्रकार के हो सकते हैं।

अध्ययन के उद्देश्य:

वर्तमान अध्ययन का मुख्य उद्देश्य एकाकी एवं संयुक्त परिवार के किशोर-किशोरियों में पाये जाने वाले विभिन्न मूल्यों जैसे-1.सौन्दर्यात्मक मूल्य, 2.सैधांतिक मूल्य, 3.धार्मिक मूल्य, 4.राजनैतिक मूल्य, 5.सामाजिक मूल्य, 6.आर्थिक मूल्य एवं 7.सुखवादी मूल्य का तुलनात्मक अध्ययन करना है।

परिकल्पना :

उपरोक्त उद्देश्यों को ध्यान में रखते हुए निम्नलिखित शून्य परिकल्पना निर्मित की गई:

1. एकाकी एवं संयुक्त परिवार के किशोर बच्चों के सौन्दर्यात्मक मूल्य में कोई सार्थक अंतर नहीं होगा।
2. एकाकी एवं संयुक्त परिवार के किशोर बच्चों के सैधांतिक मूल्य में कोई सार्थक अंतर नहीं होगा।
3. एकाकी एवं संयुक्त परिवार के किशोर बच्चों के धार्मिक मूल्य में कोई सार्थक अंतर नहीं होगा।
4. एकाकी एवं संयुक्त परिवार के किशोर बच्चों के राजनैतिक मूल्य में कोई सार्थक अंतर नहीं होगा।
5. एकाकी एवं संयुक्त परिवार के किशोर बच्चों के सामाजिक मूल्य में कोई सार्थक अंतर नहीं होगा।
6. एकाकी एवं संयुक्त परिवार के किशोर बच्चों के आर्थिक मूल्य में कोई सार्थक अंतर नहीं होगा।
7. एकाकी एवं संयुक्त परिवार के किशोर बच्चों के सुखवादी मूल्य में कोई सार्थक अंतर नहीं होगा।

अध्ययन की विधि :

शोध संख्यात्मक उपागम पर आधारित है जिसमें विवरणात्मक सर्वे विधि का उपयोग किया गया है।

न्यायदर्श:

न्यायदर्श हेतु शा.वि.या.ता.स्नातकोत्तर स्वशासी महाविद्यालय, दुर्ग में अध्ययनरत् 62 किशोर विद्यार्थियों का चुनाव उद्देश्यानुसार रैंडम विधि से किया गया है जिसमें 31 विद्यार्थी एकाकी परिवार से सम्बन्धित है और 31 विद्यार्थी संयुक्त परिवार से सम्बन्धित है। ये सभी विद्यार्थी स्नातक प्रथम वर्ष में अध्ययनरत् है।

प्रदत्त संग्रह हेतु प्रयुक्त उपकरण :

प्रदत्त संग्रह हेतु शशी गिलानी द्वारा विकसित ए न्यू टेस्ट फॉर स्टडी ऑफ वेल्यु का उपयोग किया गया।

इस परीक्षण में 7 प्रकार के मूल्यों का समावेश किया गया है. वे है- 1.सौन्दर्यात्मक मूल्य 2.सैधांतिक मूल्य 3.धार्मिक मूल्य 4. सामाजिक मूल्य 5. आर्थिक मूल्य 6. सुखवादी मूल्य एवं 7. राजनैतिक मूल्य ।

परीक्षण की विश्वसनीयता अर्ध-विच्छेद विधि एवं कुडर-रिचर्डसन विधि द्वारा प्राप्त की गई है।अर्ध-विच्छेद विधि से सम्पूर्ण परीक्षण की विश्वसनीयता गुणांक .71 पाई गई है। सभी सातों प्रकार के मूल्यों के लिए अलग-अलग विश्वसनीयता गुणांक ज्ञात की गई है। परीक्षण की वैधता सिन्हा वेल्यु टेस्ट के साथ सहसंबंध ज्ञात कर निकली गई है।

अध्ययन की सीमाएँ:

1. अध्ययन हेतु सिर्फ 120 विद्यार्थियों का चयन किया गया है।
2. अध्ययन हेतु विद्यार्थियों का चयन केवल एक महाविद्यालय से किया गया है।
3. अध्ययन में लिंग और क्षेत्र विभिन्नता पर ध्यान नहीं दिया गया है।
4. प्रस्तुत शोध में केवल सात प्रकार के मुल्यों का अध्ययन किया गया है।
5. न्यायदर्श में केवल स्नातक प्रथम वर्ष में अध्ययनरत् किशोर बच्चों का चयन किया गया है।

प्रदत्त विश्लेषण एवं व्याख्या :

संग्रह किये गए प्रदत्तों के विश्लेषण के लिए मध्यमान, मानक विचलन एवं टी -टेस्ट की गणना की गई है ।

उपकल्पना - 1

एकाकी एवं संयुक्त परिवार के किशोर बच्चों के सौन्दर्यात्मक मूल्य में कोई सार्थक अंतर नहीं होगा

तालिका-1

एकाकी एवं संयुक्त परिवार के किशोर बच्चों के बीच सौन्दर्यात्मक मूल्य की तुलना

| समूह | संख्या | मध्यमान | मानक विचलन | टी-मूल्य | परिणाम |
|----------------|--------|---------|------------|----------|-----------------------|
| एकाकी परिवार | 31 | 31.41 | 3.13 | .70 | परिणाम सार्थक नहीं है |
| संयुक्त परिवार | 31 | 31.09 | 3.59 | | |

तालिका -1 सौन्दर्यात्मक मूल्य से सम्बन्धित एकाकी एवं संयुक्त परिवार के किशोर बच्चों के मध्यमान, मानक विचलन एवं टी-मूल्य को प्रदर्शित करती है। तालिका के अनुसार एकाकी परिवार से सम्बन्धित विद्यार्थियों के सौन्दर्यात्मक मूल्य का मध्यमान 31.41 है जो संयुक्त परिवार से सम्बन्धित विद्यार्थियों के सौन्दर्यात्मक मूल्य के मान से थोड़ा सा ज्यादा है। दोनों समूहों के मध्यमानों के अंतर की सार्थकता के लिए टी-मूल्य का मान ज्ञात की गई जो सार्थक नहीं है। इस प्रकार कह सकते हैं कि सौन्दर्यात्मक पहलू दोनों ही परिवार के किशोर बच्चों के लिए लगभग एक जैसा मायने रखता है। अतः शून्य परिकल्पना-1 को स्वीकार किया जाता है।

उपकल्पना - 2

एकाकी एवं संयुक्त परिवार के किशोर बच्चों के सैधांतिक मूल्य में कोई सार्थक अंतर नहीं होगा

तालिका-2

एकाकी एवं संयुक्त परिवार के किशोर बच्चों के बीच सैधांतिक मूल्य की तुलना

| समूह | संख्या | मध्यमान | मानक विचलन | टी-मूल्य | परिणाम |
|----------------|--------|---------|------------|----------|-----------------------------------|
| एकाकी परिवार | 31 | 30.09 | 2.53 | 3.57 | 0.01 विश्वास के स्तर पर सार्थक है |
| संयुक्त परिवार | 31 | 32.77 | 2.31 | | |

सैधांतिक मूल्य से सम्बन्धित एकाकी एवं संयुक्त दोनों परिवार के किशोर बच्चों के मध्यमान क्रमशः 30.09 एवं 32.77 है। दोनों समूहों के अंतर के लिए टी-मूल्य का मान 3.57 प्राप्त हुआ है। यह मान 0.01 विश्वास के स्तर पर सार्थक है। अतः शून्य परिकल्पना को अस्वीकार किया जाता है और यह कह सकते हैं के संयुक्त परिवार के किशोर बच्चों में एकाकी परिवार के किशोर बच्चों की तुलना में सैधांतिक मूल्य अधिक होता है। संयुक्त परिवार में दादा-दादी या अन्य बुजुर्ग पारिवारिक मूल्य एवं संस्कृति को बहुत महत्त्व देते हैं। वे परिवार के बच्चों से पारिवारिक मूल्य एवं संस्कृति के बारे में बात करते रहते हैं। यह किशोरों में चिंतन प्रक्रिया को मजबूत करता है।

परिकल्पना -3

एकाकी एवं संयुक्त परिवार के किशोर बच्चों के धार्मिक मूल्य में कोई सार्थक अंतर नहीं होगा.

तालिका-3

एकाकी एवं संयुक्त परिवार के किशोर बच्चों के बीच धार्मिक मूल्य की तुलना

| समूह | संख्या | मध्यमान | मानक विचलन | टी-मूल्य | परिणाम |
|----------------|--------|---------|------------|----------|-----------------------------------|
| एकाकी परिवार | 31 | 29.70 | 1.96 | 3.49 | 0.01 विश्वास के स्तर पर सार्थक है |
| संयुक्त परिवार | 31 | 32.90 | 2.00 | | |

तालिका-3 को देखने से स्पष्ट है कि संयुक्त परिवार के किशोर बच्चों में धार्मिक मूल्य, एकाकी परिवार के किशोर बच्चों की तुलना में अधिक है। दोनों समूहों के मध्यमान अंतर की सार्थकता हेतु प्राप्त टी-मूल्य का मान 3.49 है जो 0.01 विश्वास के स्तर पर सार्थक है। अतः यहाँ पर शून्य

शून्य परिकल्पना को अस्वीकार करते हैं और यह कह सकते हैं के संयुक्त परिवार के किशोर बच्चों बच्चों में एकाकी परिवार के किशोर बच्चों की तुलना में धार्मिक मूल्य अधिक होता है।

संयुक्त परिवार में माता-पिता के साथ दादा-दादी या अन्य बुजुर्ग भी होते हैं। परिवार के बुजुर्ग प्रायः धार्मिक क्रिया-कलापों में संलग्न होते हैं। इसका प्रभाव कही न कही बच्चों में अवश्य दिखाई पड़ता है। और यही कारण है कि एकाकी परिवार की तुलना में संयुक्त परिवार के किशोरों में धार्मिक मूल्य अधिक हैं।

परिकल्पना-4

एकाकी एवं संयुक्त परिवार के किशोर बच्चों के राजनैतिक मूल्य में कोई सार्थक अंतर नहीं होगा
 तालिका-4

एकाकी एवं संयुक्त परिवार के किशोर बच्चों के बीच राजनैतिक मूल्य की तुलना

| समूह | संख्या | मध्यमान | मानक विचलन | टी-मूल्य | परिणाम |
|----------------|--------|---------|------------|----------|-----------------------|
| एकाकी परिवार | 31 | 27.90 | 2.63 | .40 | परिणाम सार्थक नहीं है |
| संयुक्त परिवार | 31 | 28.54 | 3.38 | | |

तालिका-4 किशोर बच्चों में पाये जाने वाले राजनैतिक मूल्य से सम्बन्धित है। तालिका से स्पष्ट है कि बच्चों के राजनैतिक मूल्य पर परिवार का कोई प्रभाव दिखाई नहीं पड़ रहा है। एकाकी एवं संयुक्त परिवार के किशोर बच्चों के राजनैतिक मूल्य हेतु प्राप्त मध्यमान क्रमशः 27.90 एवं 28.54 हैं। यह मान संयुक्त परिवार के किशोर बच्चों में, एकाकी परिवार के किशोर बच्चों की तुलना में थोड़ा ज्यादा है पर यह अंतर सांख्यिकीय दृष्टि से सार्थक नहीं है। इस प्रकार परिकल्पना -एकाकी एवं संयुक्त परिवार के किशोर बच्चों के राजनैतिक मूल्य में कोई सार्थक अंतर नहीं होगा की पुष्टि होती है। सोशल नेटवर्किंग से आज एकाकी एवं संयुक्त दोनों ही परिवार के किशोर जुड़े हुए हैं जहाँ राजनैतिक टिप्पणियाँ एवं जानकारियाँ समान रूप से बच्चों को प्राप्त हो रही हैं।

परिकल्पना-5

एकाकी एवं संयुक्त परिवार के किशोर बच्चों के सामाजिक मूल्य में कोई सार्थक अंतर नहीं होगा
 तालिका-5

एकाकी एवं संयुक्त परिवार के किशोर बच्चों के बीच सामाजिक मूल्य की तुलना

| समूह | संख्या | मध्यमान | मानक विचलन | टी-मूल्य | परिणाम |
|--------------|--------|---------|------------|----------|--------|
| एकाकी परिवार | 31 | 30.16 | 2.92 | | 0.01 |



| | | | | | |
|----------------|----|-------|------|------|------------------------------|
| संयुक्त परिवार | 31 | 33.19 | 2.54 | 5.29 | विश्वास के स्तर पर सार्थक है |
|----------------|----|-------|------|------|------------------------------|

उपरोक्त तालिका का अवलोकन करने से स्पष्ट है कि सामाजिक मूल्य के लिए एकाकी एवं संयुक्त परिवार के किशोर बच्चों के प्राप्त मध्यमान क्रमशः 30.16 एवं 33.19 है। टी-मूल्य का मान 60 df एवं 0.01 विश्वास के स्तर पर दिए गए तालिका मान से अधिक है। अतः यहाँ पर शून्य परिकल्पना को अस्वीकार किया जाता है। यह स्पष्ट है कि संयुक्त परिवार के किशोर बच्चों में एकाकी परिवार के किशोर बच्चों की तुलना में सामाजिक मूल्य सार्थकरूप से अधिक है।

परिकल्पना-6

एकाकी एवं संयुक्त परिवार के किशोर बच्चों के आर्थिक मूल्य में कोई सार्थक अंतर नहीं होगा
 तालिका-6

एकाकी एवं संयुक्त परिवार के किशोर बच्चों के बीच आर्थिक मूल्य की तुलना

| समूह | संख्या | मध्यमान | मानक विचलन | टी-मूल्य | परिणाम |
|----------------|--------|---------|------------|----------|-----------------------------------|
| एकाकी परिवार | 31 | 28.32 | 1.97 | 2.26 | 0.05 विश्वास के स्तर पर सार्थक है |
| संयुक्त परिवार | 31 | 30.80 | 2.27 | | |

उपर्युक्त तालिका क्रमांक—6 यह प्रदर्शित करती है कि आर्थिक मूल्य की विमा पर एकाकी एवं संयुक्त परिवार के किशोर बच्चों के मध्यमान क्रमशः 28.32 एवं 30.80 है। मध्यमान की अंतर की सार्थकता हेतु प्राप्त टी-मूल्य का मान 2.26 है जो 0.05 विश्वास के स्तर पर सार्थक है। संयुक्त परिवार से सम्बन्धित किशोर विद्यार्थियों में आर्थिक मूल्य एकाकी परिवार से सम्बन्धित किशोर विद्यार्थियों की तुलना में अधिक है। अतः यहाँ पर शून्य परिकल्पना को स्वीकार नहीं किया जा सकता।

परिकल्पना-7

एकाकी एवं संयुक्त परिवार के किशोर बच्चों के सुखवादी मूल्य में कोई सार्थक अंतर नहीं होगा
 तालिका-7

एकाकी एवं संयुक्त परिवार के किशोर बच्चों के बीच सुखवादी मूल्य की तुलना

| समूह | संख्या | मध्यमान | मानक विचलन | टी-मूल्य | परिणाम |
|--------------|--------|---------|------------|----------|--------|
| एकाकी परिवार | 31 | 30.16 | 2.22 | | 0.01 |



| | | | | | |
|----------------|----|-------|------|------|------------------------------|
| संयुक्त परिवार | 31 | 27.54 | 2.52 | 5.90 | विश्वास के स्तर पर सार्थक है |
|----------------|----|-------|------|------|------------------------------|

तालिका क्रमांक -7 से रुचिकर परिणाम प्राप्त हुए हैं। यह तालिका सुखवादी मूल्य से सम्बन्धित प्राप्तांकों का विवरण प्रस्तुत करती है। एकाकी एवं संयुक्त परिवार के किशोर बच्चों के लिए मध्यमान क्रमशः 30.16 एवं 27.54 हैं। टी-मूल्य का मान 5.90 प्राप्त हुआ है जो 0.01 विश्वास के स्तर पर सार्थक है जो यह संकेत देता है कि सुखवादी मूल्य एकाकी परिवार के किशोर बच्चों में संयुक्त परिवार के किशोर बच्चों की तुलना में अधिक है। इस प्रकार यहाँ पर शून्य परिकल्पना को अस्वीकृत करते हैं। एकाकी परिवार के बच्चों का परिवार से सम्बन्धित अन्य रिश्तेदारों के साथ अपेक्षाकृत कम मिलना-जुलना होता है। इनके साथ-दादा-दादी भी नहीं रहते। इस कारण इन्हें दूसरों के सुख-दुःख से वास्ता कम ही रहता है। वे अपने ही बारे में ज्यादा सोचते हैं शायद इसीलिए सुखवादी मूल्य एकाकी परिवार के किशोर बच्चों में अधिक देखने को मिला।

परिणाम :

- एकाकी परिवार की तुलना में संयुक्त परिवार के किशोर बच्चों में सैधांतिक, सामाजिक, धार्मिक एवं आर्थिक मूल्य अधिक पाया जाता है।
- सौन्दर्यात्मक एवं राजनैतिक मूल्य, संयुक्त एवं एकाकी दोनों ही परिवारों के किशोर बच्चों में लगभग एक जैसा पाया जाता है।
- संयुक्त परिवार की तुलना में एकाकी परिवार के किशोर बच्चों में सुखवादी मूल्य अधिक होता है।

निष्कर्ष :

बच्चों में विभिन्न मूल्यों के विकास में संयुक्त परिवार सहायक होता है। अतः अब पुनः परिवार की संरचना पर चिंतन करना होगा। बाल्यावस्था से लेकर किशोरावस्था तक बच्चों को अपने दादा-दादी एवं नाना-नानी के साथ रहने का अवसर जरूर मिलना चाहिए।

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మారిషస్లో తెలుగువారి నిత్యజీవితంలో భాషాసంపర్కంవల్ల చోటుచేసుకున్న
ఇతరభాషాపదాలు

శ్రీమతి రాజ్యంత్ దాలయ్య

మహాత్మా గాంధీ సంస్థ

మారిషస్

మారిషస్సహుభాషీయదేశం.

దాదాపు 12లక్షలకన్ను ఎక్కువజనులున్న 720చదరపుమిటర్లవిస్తీర్ణంగల ఈచిన్న ద్వీపంలో, మారిష్యన్స్క్రియోల్, ఆంగ్లం, ఫ్రెంచి, హిందీ, తమిళం, తెలుగు, మరాఠీ, ఉర్దూ, భోజ్పురి, గుజరాతి, మాండరిన్, అరబిమొదలైన పన్నెండుభాషలు వాడుకలో ఉండటం మారిషస్దేశంలోని బహు భాషీయత్వానికి నిదర్శనం. ఈద్వీపాన్ని క్రమంగా డచ్చీవాళ్లు, ఫ్రెంచివాళ్లు, బ్రిటిషులు ఆక్రమించిపరిపాలించారు. 1968వ సంవత్సరంలో మారిషస్దేశానికి స్వాతంత్ర్యం లభించాక, 1992వ సంవత్సరంలో ఇది గణతంత్రస్థాయిని పొందింది. “Mauritius is a multiethnic and multilingual country” - మారిషస్సహుమతాల, బహుభాషీయదేశమని Rajah-Carrim (2007) తెలియజేశారు.

రోడ్రీగ్స్, ఆగలగా, సెంట్ బ్రాండోవంటితోటిద్వీపాలతోకూడి “ఇంద్రధనుస్సు ద్వీపం” గా పేరు పొందిన మారిషస్సహు భాషలకు, బహుమతాలకు నిలయమైంది. డచ్చీనించి ఫ్రెంచిపరిపాలనకు, చివరికి బ్రిటిషు పరిపాలనకింద రావటంవల్ల 19వ శతాబ్ది మధ్యకాలంనంచి 20వ శతాబ్దం ప్రారంభకాలంవరకు, భాషల “four-part harmony” అనేది ఏర్పడిందని Miles (2000) తెలియజేశారు.

ఇక్కడ వ్యవహారంలో నున్న పన్నెండు భాషలను పూర్వీకుల భాషలు - ancestral languages (భారతీయ, చీని భాషలు), వలసలకు చెందిన భాషలు - colonial languages (ఆంగ్లం, ఫ్రెంచి భాషలు), దైనందిన వ్యవహారంలో ఉన్న భాష (మారిష్యన్స్క్రియోల్/ క్రియోల్) అనే మూడు ముఖ్యమైన గుంపులుగా విభజించవచ్చుననీ; కాని నేడు ఈ భాషలు వివిధ మతాలకు అస్తిత్వ గుర్తులుగా మాత్రమే చూడబడతాయని Rajah-Carrim (2007) తెలియజేశారు.

దాదాపు రెండు శతాబ్దాల క్రితం భారతదేశంలోని వివిధ ప్రాంతాలనించి ప్రవాసులు మారిషస్దేశానికి వచ్చి స్థిరనివాసం ఏర్పరచుకున్నారు. అలా వేరే ప్రదేశానికి వెళ్లినా కూడా స్థానిక సంస్కృతులతో సహజీవనం చేస్తూనే తమ స్వంత సంస్కృతిని అనుసరిస్తూ వాళ్లు తమ ప్రత్యేకతను కాపాడుకున్నారు. ఈ ప్రయత్నం ఇప్పటివరకు జరుగుతున్నదని చెప్పవచ్చు. హిందువులు, క్రైస్తవులు,



మహమ్మదీయులు, తదితర సమాజాలకు చెందిన ప్రజలెందరో మారిషస్తీకంలో స్థిరనివాసం ఏర్పరచుకున్నారు. వాళ్లందరూ పరస్పర సంస్కృతులతో సహజీవనం చేస్తూ తమతమ సంస్కృతిని అనుసరిస్తూఉన్నారు. ఇలా విభిన్న సంస్కృతులతో మారిషస్తీకం భిన్నత్వంలో ఏకత్వాన్ని ప్రతిబింబిస్తోంది.

ఈ ద్వీపంలో తెలుగువాళ్లు అడుగు పెట్టినప్పటినుంచి ఇప్పటి వరకు తెలుగు భాషా సంస్కృతుల్లో అనేక మార్పులు వచ్చాయి. బహు భాషీయ, బహు మతాల నిలయమైన మారిషస్తీకంలో వ్యవహారంలో నున్న భాషలూ సంస్కృతులూ ఒకదాన్ని ఒకటి ప్రభావితం చేస్తున్నాయని తెలుస్తుంది. ఇటువంటి ప్రభావంవల్ల ఇతర భాషలనుంచి అనేక పదాలు ఇక్కడి తెలుగు వారి నిత్య వ్యవహారంలో చోటుచేసుకున్నాయని గమనించాను. ఇవి ఏ యే భాషాపదాలు అని తెలుసుకోవడానికి ఈ పరిశోధనకు పూనుకొన్నాను.

మారిషస్తీకంలోని తెలుగు వారి దైనందిన జీవితంలో ఇతర భాషా పదాలన్నో చోటు చేసుకున్నాయి. ఇలా జరగటానికి ఇక్కడ ఉన్న బహు భాషీయత్వమే. ఇంతేకాకుండా తెలుగు వారి నిత్యవ్యవహారంలో ఇన్ని హిందీ, తమిళ భాషా పదాలు చోటు చేసుకోవడానికి ముఖ్యకారణం ఈ భాషా వ్యవహారాల సహవాసమే.

“ప్రారంభంలో తెలుగు వాళ్లు హిందీ, తమిళ ప్రజలతో కలసి ఉండటం వలన వారికి కావలసిన పనులు సులభంగా జరిగేవి.” (రెడ్డి లక్ష్మణుడు, 2013:పు. 36)

ఇక్కడి తెలుగు వారి పూర్వీకులు హిందీ, తమిళ భాషీయులతో ఎక్కువ కాలం కలసిగాఉండటం వల్ల అనేక హిందీ, తమిళ భాషా పదాలు నేర్చు కొని వాడటం మొదలు పెట్టారు. ఈ పదాలు తర్వాతి తరాలకు కూడా సంక్రమించటం జరిగింది. ఈ పదాలను పెద్దలు వాడేవాళ్లు కాబట్టి తర్వాతి తరాలకు చెందిన వాళ్లు కూడా వ్యవహరిస్తున్నారని తెలుస్తుంది. ఈ పదాలు తెలుగు పదాలు కావని కొంతమందికి అసలే తెలియదు.

మారిషస్తీకంలోని స్థితిగతులను పరిశీలిస్తే తమిళభాషా నింది కూడా అనేక పదాలు క్రియోల్వాషలో చోటుచేసుకున్నాయని తెలుస్తుంది. తమిళంలో నున్న కొన్ని మొక్కల పేర్లు, పళ్ల పేర్లు, కూరగాయల పేర్లు, మిఠాయిల పేర్లు మొదలైనవి క్రియోల్లో వచ్చిచేరాయని Sangeelee (1966) సూచించాడు. “కొత్తొమిలి” నింది “kotomili” (కొత్తిమీర); “కరువేపిలై” నింది “caripoulé”



(కరవేపాకు); "పిట్టు" నించి "puttu"¹; "ఉరుండై" నించి "ounde" (పిండి బియ్యంతో తయారు చేసే ఒక రకమైన మిఠాయి); "మురుక్కు" నించి "mourkou"(మురుక్కులు); "ముంతానై" నించి "mundani" (కొంగు) మొదలైన పదాలు పుట్టాయని ఆయన తెలియజేశారు. ఇటువంటి పదాలు క్రియోల్లో చోటు చేసుకుంటే, వివిధ భాషాకుటుంబానికి చెందిన వాళ్లందరూ వీటిని స్వీకరించి, నిత్య వ్యవహారంలో వాడుకొంటున్నారని చెప్పటం సమంజసం. పైన పేర్కొన్న వాటికి తెలుగు పేర్లున్నా, తెలుగు వాళ్ల చాలా మంది వాటికి ఈ తమిళపదాలే వాడుతున్నారని తెలుస్తుంది.

ఇటువంటి ఆదానాన్ని ఆచార్య సిమ్మన్న(2014: పు. 518-519) సాంస్కృతిక ఆదానంగా పేర్కొన్నారు.

"ఇతర ప్రాంతీయుల సంస్కృతితో సాన్నిహిత్యం ఏర్పడినప్పుడు ఆ సంస్కృతి గొప్పదనే భావంతో దాన్ని అనుసరించడం, అనుకరించడం సహజం. అలాంటప్పుడు ఆ సంస్కృతికి సంబంధించిన వారి పదజాలాన్ని "ఎరువు" గా తెచ్చుకోవడం జరుగుతుంది. దీన్నే బ్లామ్ ఫీల్డ్ "సాంస్కృతిక ఆదానం" అని అన్నాడు."

సాధారణంగా మతం, న్యాయం, పరిపాలన, నాగరికత, అలంకరణ, సాంకేతిక నైపుణ్యం, నాగరిక వేషం, కళలు మొదలైన అంశాలన్నీ సంస్కృతికి సంబంధించిన అంశాలు. కాబట్టి వీటికి సంబంధించిన భాషాంశాలు ఇరుగు పొరుగుభాషల్లో పరస్పరం మార్పులు పొందే అవకాశం కలిగి ఉంటాయి (సిమ్మన్న, (2014); అనంతరామశాస్త్రి, (2001)).

తెలుగు పదాలు ధ్వన్యాత్మకస్థాయిలో మార్పులు చెందటం:

ఈ విధంగానే మారిషిష్టకస్థుల దైనందిన వ్యవహారంలో చోటుచేసుకున్న పదాలలో "సామ్రాణి/సాంబ్రాణి, రసం, అప్పళం, పావాడై" మొదలైన పదాలు కూడా కనిపిస్తాయి. ఇక్కడ గమనించాల్సిన విషయం ఏమిటంటే సున్నతో అంతమయ్యే పదాలలో (రసం, అప్పళం, తాంబాళం, కొలాటం మొదలైనవి) ధ్వన్యాత్మకస్థాయిలో కొన్ని మార్పులు సంభవించాయి. అదేమిటంటే "రసం, అప్పళం, తాంబాళం, కొలాటం" - ప్రత్యేకంగా సున్నతో అంతమయ్యే పదాలు క్రియోల్లో

¹(బియ్యంతో తయారుచేసే ఒక రకమైన మిఠాయి)



చోటుచేసుకుని, “rason, applon, tanbalon, kolaton” గామారాయి. “am”అనేది“on/an” గా మారటమనేది ఉచ్చారణ సంబంధమైన ఆదానంగా పేర్కొనవచ్చునని భావిస్తాను. ఫ్రెంచి భాషా శాస్త్రంలో “on”, “an” అనే వాటిని [ɔ̃] గా లోక [ã] గా ఉచ్చరించటం జరుగుతుంది. “on [ɔ̃]”, “an [ã]”లు అనునానిక అచ్చులనబడతాయి (“voyelles nasales” – nasal vowels). ఇంతేకాకుండా పూర్వకాలంలో ‘నాటకం’ అనే పదాన్నిడా. అప్పుడు గారి తాత గారు ‘నాటక’ (nāṭakon) అనే వారని కూడా తెలుస్తుంది.

ఇటువంటి మార్పుకు కారణం - భిన్న భాషా సమాజాలు, కొన్ని కారణాలవల్ల ఒకే సమాజంగా మారినప్పుడు విదేశీయులు దేశీయ పద జాలాన్ని, దేశీయులు విదేశీపదజాలాన్ని తమకుతోచిన విధంగా ఉచ్చరించటం జరుగుతుందని ఆచార్య సిమ్మన్నగారు (2014) తెలియజేశారు. ఈ కారణం వల్లనే క్రియోల్, ఫ్రెంచి భాషల్లో“am”అనే ధ్వని లోక పోవటం వల్ల దీన్ని“on [ɔ̃]”, “an [ã]”గా ఉచ్చరించటం జరిగిందని చెప్పవచ్చు. ఈ కారణం వల్లనే “మామ” అనే తెలుగుపదం “మావ” గామారిపోయిందని చెప్పవచ్చు.

“ఫ్రెంచి భాషను మాట్లాడగల ఆంగ్లేయులు, ఫ్రాన్స్కంలో ఉత్పన్న మయ్యే వస్తువుల్ని, ఫ్రెంచి పదాలతో నే పరిచయం చేస్తారు. అటువంటి పదాలనుచ్చరించటానికి అలవాటు పడనిదేశీయులు అందులో ని విలక్షణ ధ్వనిస్థానంలో సమీపంలోని దేశీయ ధ్వనిని ప్రవేశపెడతారు. ఇలాంటి దాన్ని ‘ధ్వన్యాదేశం’ (Phonetic substitution) అంటారు”
 (అనంతరామశాస్త్రి, 2001: పు. 236)

ఒక్కొక్కప్పుడు ఒక ప్రత్యేక ధ్వని ఉచ్చారణలో మార్పు పరభాషా ప్రభావం వల్ల రావచ్చు. “ర” అనే ధ్వనిని దృష్టిలో ఉంచు కుంటే, మారిషీస్కంలో ఫ్రెంచి, క్రియోల్భాషావ్యవహారాలు ఎక్కువగా ఉన్నందువల్ల దీన్ని ఆంగ్లంలోని ‘r’ కుగాని, తెలుగు భాషలో నున్న ‘ర’ అనే ధ్వనులకు భిన్నంగా ఫ్రెంచి భాషలోని [r] గా ఉచ్చరిస్తారు. దీన్ని డా. అప్పడు గారు ఈ కింది విధంగా వివరించారు.

“‘rason’ ఎలా వచ్చింది - అది ఫ్రెంచి ప్రభావం. ‘ra’ (r)అనే ధ్వని తెలుగులో లేదు. ‘ర’ అనేది ఉంది. ఆ ‘ra’ అంటే ఫ్రెంచి ప్రభావం. ‘am’ కి ‘on’ వచ్చింది.”

దీన్నిగురించి ఇంకా వివరాలిస్తూ ఆచార్య సుబ్రహ్మణ్యం గారు (2015) ఇలా అన్నారు.

మారిషస్ కంలోని చాలా మంది తెలుగు వారి మాతృభాషయైన క్రియోల్స్ లోని భాషకు చాలా సన్నిహితంగా ఉంటుంది. కాబట్టి 'మావ' వంటి పదాల ఉచ్చారణలో 'ధ్వన్యాదేశం' ఏర్పడుతుందని చెప్పవచ్చునని భావిస్తాను.

ఒక భాషలో పర భాషాపదాలు ప్రవేశించటం వల్ల ఆభాషలో ధ్వని నిర్మాణ, పద నిర్మాణ, వాక్య నిర్మాణాలలో మార్పులు రావటానికి అవకాశముందని ఆచార్య సుబ్రహ్మణ్యం (2015) తెలియ జేశారు.

"స్వీకారకభాషలో లేని ధ్వనులు పర భాషాపదాలలో ఉన్నప్పుడు అవి యథాతథంగా మిగలవచ్చు లేక అవి స్వీకారక భాషలో వాటికి సన్నిహితమైన ధ్వనులుగా మారవచ్చు." (ibid: పు. 287)

ధ్వనిలో వచ్చిన ఈ మార్పుకు కారణాన్నిదా. రామస్వామి అప్పుడు గారు ఈ విధంగా వివరించారు.

"అసలు 'మ'కి 'వ', 'న', 'మ్య' అనే సవర్ణాలు ఉన్నాయి. ఉదాహరణం 'మామ' అనేపదము 'మామా, మావ' వచ్చింది. అలాగే కొన్నిచోట్లో 'మామిడి' ఉంది. 'మామిడి'కి కొంతమంది 'మావిడి' చెప్తారు. అలాగే 'మకారము, వకారము' - 'మామ'లోని 'మకారము' 'వకారం'గా చెప్తారు. తర్వాత కొంత మంది ఇండియాలో ఇది చూశాను - 'పుస్తకం' అనే పదము 'అం' - 'మకారం' ఉంది కదా చివరిలో - ఆ 'మకారం' 'వకారం'గా చెప్తారు. 'పుస్తకం' అని చెప్తారు. ఇది వాతావరణంలో అట్లా మాట్లాడతారు. శిష్ట వ్యావహారికభాషలో కాదు. ఇది వ్యావహారిక భాషలో ఉంది. కాని మార్పు - అర్థంలో మార్పు వస్తే అప్పుడు వేరే వర్ణం. అర్థంలో మార్పులేక పోతే - అర్థ భేదం లేక పోతే అప్పుడు అదే వర్ణం. 'మ'కి, 'వ'కి ఇక్కడ - ఈ సందర్భంలో 'మామ, మావ'కి - అంటే 'మామ' చెప్తే, 'మావ' చెప్తే అర్థ భేదము లేదు. అంటే 'మకారం' అంటే 'వ', 'మ'కారానికి సవర్ణం".

ఒక భాషలో పర భాషా పదాలు ప్రవేశించటం వల్ల ఆభాషలో ధ్వని నిర్మాణ, పద నిర్మాణ, వాక్య నిర్మాణాల్లో మార్పులు కలగటానికి అవకాశముందని ఆచార్య సుబ్రహ్మణ్యం గారు(2015) సూచించారు.

“స్వీకారక భాషలో లేని ధ్వనులు పరభాషాపదాలలో ఉన్నప్పుడు అవియథాతథం గానే మిగల వచ్చు లేక అవిస్వీకారకభాషలో వాటికి సన్నిహితమైన ధ్వనులుగా మారవచ్చు. తెలుగులో సంస్కృత ప్రాకృతాలనించిన వచ్చిన పదాలని ఈ భేదం ఆధారంతోనే వైయాకరణులు, తత్వమాలు, తద్భవాలు అని రెండు రకాలుగా విభజించారు - ధ్వనులలో మార్పులేని వితత్వమాలు, మార్పు వచ్చిన వితద్భవాలు.”

(సుబ్రహ్మణ్యం గారు, 2015: పు. 287)

ఒక భాషనించి మరొక భాషకు ప్రత్యాయాలు పోవటం చాలా అరుదు అనీ; కాని పరభాషా సంపర్కం అత్యధికంగా ఉన్నప్పుడు పరభాషాపదాల్లోని ఒకటి రెండు నిష్పాదక ప్రత్యయాలు స్వీకారక భాషాపదాలకి కూడా వచ్చి చేరే అవకాశముంటుందనీ ఆచార్య సుబ్రహ్మణ్యం గారు(2015) అన్నారు.

పైపేర్కొన్న ఆదానాలు క్రియోల్లాషలో మాత్రమే కాకుండా, మారిషీకంలోని తెలుగు వారి భాషాప్రయోగంలో కూడా కనిపిస్తాయని ముఖా ముఖి పద్ధతి ద్వారా తెలిసింది.

“అసలు మారిషీకంలో కొంత మంది తెలుగువాళ్లు తమిళ సంఘంలో ఉండి తమిళవాళ్లగుడికి వెళ్లేటప్పుడు మేంస్వామివారికి ఆవియో (నైవేద్యం) అర్పించు కుంటామంటారు. తమిళ పదాలు వాడతారు. నైవేద్యం బదులు ఆవియో, పూల మాల బదులు మాల్, సుబ్రహ్మణ్య స్వామి బదులు మురుగా, గుడి బదులు కోవిల్కోడలైన పదాలు వాడతారు.” (అప్పయ్య, 2011: పు. 8)

ఈ విధంగానే చాలా మంది తెలుగు వాళ్లు తమ నిత్య జీవితంలో కూడా అనేక తమిళ పదాలను వాడతారని తెలుస్తుంది. ఇటువంటి పదాల్లో “mundāni, pālkolon” మొదలైనవి ఉన్నాయి. దాదాపు తెలుగు వాళ్లందరూ “కొంగు” బదులుగా “mundāni”; “బిందె” బదులుగా “pālkolon” అనే తమిళ భాషా పదాలను వాడతారు. ఇంతే కాకుండా “మాల” బదులుగా, తమిళ భాషాజన్యమైన “మాలై” అనే పదం నించి పుట్టిన “మాలై” అనే పదం కూడావాడతారని చెప్పవలసినది. అదే విధంగా “నాదస్వరం”



అనే సంగీత వాయిద్యాన్ని సూచించేందుకు కొంత మంది తెలుగు వాళ్లు “mōrlon” అనే తమిళ పదాన్ని వాడటం జరుగుతుంది. ఈ విధమైన పదాలను పరిశీలిస్తే ఇవి సాంస్కృతిక పదాలు అని తెలుస్తుంది. అయితే ఇక్కడి తెలుగు వాళ్లలో కొంతమందికి ఇటువంటి సాంస్కృతిక వస్తువులను సూచించే తెలుగు పదాలు తెలియక పోవటంవల్ల, వీటికి తమిళ పదాలు వాడటం మొదలు పెట్టారు. ఈ సంగతిని పరిశీలించి చూస్తే, ఎక్కువ మంది తమిళవాళ్లు నివసించే ప్రాంతాల్లో గాని, తెలుగువాళ్లూ తమిళవాళ్లూ కలసిమెలసి ఉండే ప్రాంతాల్లో గాని ఇటువంటి పదాలు ఎక్కువగా వాడబడతాయని తెలిసింది. ఈ విధంగా తమిళవాళ్లు వాడే కొన్ని సాంస్కృతిక పదాలు తెలుగు వారి నిత్య జీవితం లో చోటు చేసుకున్నాయని చెప్పవచ్చు. తెలుగుభాషలో ఈ సాంస్కృతిక వస్తువులను సూచించే పదాలున్నా, భాషా జ్ఞానం అంతగా లేకపోవటం వల్ల చాలా మంది తెలుగు వాళ్లు వేరే భాషల నుంచి పదాలను స్వీకరించటం జరిగింది.

వేరేభాషల (సాంస్కృతిక) పదాల ప్రయోగం:

ఇంతేకాకుండా పూర్వం కొంత మంది తెలుగు వాళ్లు ‘మందిరం’ అనే పదం బదులుగా ‘l’égglise’ (చర్చి అనే ఆంగ్ల పదానికి ఫ్రెంచి లేక క్రియోల్ భాషా పదం) అనే పదాన్ని వాడు కొనే వాళ్లు. కాని అప్పటినుంచి జరిగిన మత సంబంధమైన ప్రచారాల ఫలితంగా తెలుగు వారిలో ఈ పద ప్రయోగం దాదాపు మాయమై పోయింది. ‘మందిరం, ఆలయం’ అనే పదాలు కూడా సంస్కృత భాషా పదాలే, చాలా తక్కువ మంది ‘గుడి’ అనే పదం వాడతారు.

ఇదే విధంగా ‘చీర’ను ‘సారి’; ‘పాత్రల’ను ‘బర్తస్’; ‘ఇత్తడిగ్లాసు’ ను ‘గిలాస్’; ‘అన్నం తయారుచేయటానికపయోగపడేపాత్ర’ ను ‘దెక్సి, దెక్సి’, ‘అన్నం లేదా కూరలను వడ్డించటాని కుపయోగపడే గరిటే’ ను ‘కల్పుల్’ మొదలైనవాటిని సూచించటానికి హిందీ, భోజ్ పురీ భాషాపదాలను వాడటం జరుగుతోంది. ఇటువంటి పదాల్లో ‘Mahabiswami (హనుమంతుడు), baitkā (సాయంత్రపుబడి); pandit (పురోహితుడు); unkri musal (traditional grinding-stone – పెద్దసన్నెకట్ల); hawan kund (యజ్ఞకుండం); belna chawki (కొడుపు); roche-kari (grinding stone - సన్నెకట్ల); roti; farātā (పరాఠా); dāl (పప్పు); satini (chutney – చప్పడి); choli (రవికె); churidār (చుడిదారీ) మొదలైనపదాలు కూడాకనిపిస్తాయి(Sambajee, 2011).

ఇంతకు ముందు చెప్పినట్లుగా మారిషస్తీశానికి వలసవచ్చిన మాపూర్వీకులకు తెలుగు భాష మాతృభాష కాని ఇక్కడ ప్రచారంలో ఉన్న “కల్కత్యా” (కల్కతానగరంనుంచి వచ్చిన వారిభాష) భాషా

ప్రభావం వల్ల అది మాతృభాషా స్థానాన్ని క్రమంగా కోల్పోయింది. ఆకాలంలో భారతదేశంనించివచ్చిన ప్రవాసుల్లో చాలా మంది వివిధ ప్రాంతాల్లో నున్న చెరకు పొలాల్లో పని చేసే వాళ్లు. చాలా సార్లు కేవలం తెలుగు భాషరావటంవల్ల ఇతరులతో (తెలుగు భాషరాని వారితో) తమ భావాలను వ్యక్తంచేయటానికి వాళ్లు చాలా ఇబ్బందులుపడేవాళ్లు. తత్ఫలితంగావాళ్లుమెల్లమెల్లగాప్రైంచి, “కల్కత్యా”, భోజ్పురీ మొదలైన భాషలనించి కొన్ని పదాలను నేర్చుకొని వాడటం మొదలు పెట్టే వారని తెలుస్తుంది. ఈవిధంగా తర్వాతి తరాలకు కొంత మందికి తెలుగు బాగా వస్తే, ఇంకా కొంత మందికి తెలుగు భాష అర్థమైనా, వేరే భాషల్లో తమ భావాలను వ్యక్తీకరించే వాళ్లు.

ఉపసంహారం:

సైనికవరించినట్లుమారిషీస్లోనివ్యవహారంలోనున్న అనేక భాషలనుంచి పదాలు ఇక్కడి తెలుగువాళ్లనిత్యజీవితంలోచోటుచేసుకున్నాయని తెలుస్తుంది. భాషలో కొత్త భావనలూ పదాలూ చోటుచేసుకోవటం సహజమే కాని సాధ్యమైనంత వరకు మన భాషలో ఒక భావాన్నిగాని, ఒక వస్తువునుగాని తెలిపే పదముంటే, దాన్నే వాడాలి. “పద భాషాజ్ఞానాన్ని సంపాదించు కాని నీ భాషలోనే నీవు సంభాషించు” అనే భావాన్ని మనం ఎన్నటికీ మరచిపోకూడదు. కాబట్టి ఇక్కడ తెలుగు భాషా సంస్కృతులను పరిరక్షించటానికి కృషి చేస్తున్న సంస్థలూ, తెలుగు భాషోపాధ్యాయులూ, తల్లిదండ్రులూ అందరూ తమ వంతు కర్తవ్యం నిర్వహించాలి. సాధ్యమైనంతవరకు తెలుగు భాషలోనే సంభాషించాలి, తెలుగు పదాలే వాడుకోవాలి. ఇంతేకాకుండా మారిషీస్ దేశంలో తెలుగు భాషా సంస్కృతులను పరిరక్షించటానికి చేయవలసినది ఇంకా చాలా ఉన్నాయి. తల్లిదండ్రులు, విద్యార్థులు, సంస్థలఅధికారులు, పురోహితులు – అందరూ కలసిగా కృషిచేస్తేనే ఈ కార్యంలో విజయాన్నిసాధించగలరని నా అభిప్రాయం.

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WORK-LIFE GRATIFICATION, PROBLEMS AND CHALLENGES FACED BY WORKING WOMEN IN TIRUPUR TEXTILE INDUSTRY

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Abstract

This study reveals that employee gratification is the major motivating factor responsible for Quality of professional and personal life. Gratification is the pleasurable emotional reaction of happiness in response to a fulfilment of a desire or goal. It is also identified as a response stemming from the fulfilment of social needs such as affiliation, socializing, social approval, and mutual recognition. Work life is a HR term in literature and started to come prominence from 2000 onwards quality of work life is a combination of commitment to the organization and its value to help the organizational citizenship. Quality of work life determines the persons who are fully involved in and enthusiastic about the work. Work life aspects of the organization welfare through giving the best out of him. Moreover, the organization output is a factor for knowing the level of employee's performance. This research made an attempt to analysis the Work-Life gratification, Problems and challenges faced by working women in Tirupur garment industry.

Keywords: Gratification, Quality of Work Life, Job Satisfaction, Workplace Stress and Quality Of Life.

Introduction

The garment export industry is one of the most dynamics sectors of the Indian economy. It has made significant projects over the year not only in respect of its contribution to industrial productions, export and generation of employment of employment but also achieving a high degree of sophistication quality up gradation cost reduction and standardizations capable of withstanding



stiff international competition. The garment industry is one of India's largest foreign exchange earners, accounting nearly 16% of the country's total exports. Tirupur is an important trade Centre which is famous for its knitted garments. In index it accounts for 90% of India's cotton knitwear exports. Work life is relatedly a HR term in literature and started to come prominence from 2000 onwards quality of work life is a combination of commitment to the organization and its value to help the organizational citizenship. Quality of work life determines the persons who are fully involved in and enthusiastic about the work. Work life aspects of the organization welfare through giving the best out of him. Moreover, the organization output is a factor for knowing the level of employee's performance. The present study made an attempt to analysis the Work-Life gratification, Problems and challenges faced by working women in Tirupur garment industry.

Meaning of Gratification

Gratification is the pleasurable emotional reaction of happiness in response to a fulfilment of a desire or goal. It is also identified as a response stemming from the fulfilment of social needs such as affiliation, socializing, social approval, and mutual recognition.

- Pleasure, especially when gained from the satisfaction of a desire.
- The definition of gratification is satisfaction or pleasure you feel when you get something you wanted or worked for.
- A gratifying or being gratified.
- Something that gratifies; cause for satisfaction.
- Gratification, satisfaction state being gratified or satisfied.
- Gratification the act or an instance of satisfying.
- The act of gratifying, or pleasing, the mind, the taste, or the appetite; as, the gratification of the palate, of the appetites, of the senses, of the desires, of the heart.
- That which affords pleasure; Satisfaction; enjoyment; fruition: delight.
- A reward; recompense; a gratuity.

Objectives of the Study

The following are the objective of the study,

- To study the demographic profile of the Working women in Textile Industry.
- To study the level of Work-Life Gratification at workplace in textile industry.
- To find out the problems affects in balancing work life and personal life in textile industry.
- To analyze the challenges at workplace in textile industry.
- To give suggestions and recommendations to the Industry.



Importance of Study

Working on a job for a company and making a career can be an extremely time consuming duty for any employee. Employees are busy at their offices throughout the day and something even on weekends. This gives them very little time to interact with their family. Because of high pressure of work, often family members get neglected. Also, stressful jobs cause the health of employees to deteriorate. This is where work life balance come into the picture. Work life balance concept allows an employee to maintain a fine balance in the time he or she gives to work as well as to personal matters. By having a good balance, people can have a quality of work life. This helps to increase productivity at work place as the employee is relaxed about his personal commitments. It also allows the employee to give quality time with family to spend vacations, leisure time, work on his/her health etc. hence work life balance is extremely important for employees and increase their motivation to work for the company.

Scope of the Study

This study is concerned with analyzing the work life gratification, problems and challenges faced by working women in textile industry. This study will to know about professional, personal gratification, problems and challenges faced by working women in textile industry. The result of the study based on the working women in textile industry. The study is focuses of the working women involvement in work towards the efficiency of the organizations. The study will be useful for the working women to understand the mindset of the working women and their motivate them.

Limitation of the Study

- Some of the workers were reluctant to reveal certain information and were not able to express their opinion freely.
- It was very difficult to meet the respondents at the workplace.
- Due to internal rigid nature of respondent's resistance to some questions were observed.

Research Design

In this study DESCRIPTIVE type of research has been adopted. The main purpose of descriptive research is description of the state of affairs is exists at present. The study has used primary data which has been collected directly from the working women of textile industry.

Sampling Design

In this study convenience sampling method has been used to collect the data. The samples are selected according to the convenience of the researcher. The sample size taken for this study is 120 working women from the textile industry.



Data Collection

The primary data are those which are collected from the respondents by using the questionnaire in this study. The questionnaire contains two sections. In the first section the demographic profile of the working women has been analyzed. In the second section the various level of working Satisfaction at workplace.

Statistical Tools

Percentage analysis is used to describe the personal characteristics of working women, chi- square, one-way Anova, correlation test is used for analyzing their relationship between the demographic profile and work-life, problems and challenges faced by working women in textile industry.

Demographic Profile

| S.No | Variables | Classes | Percentage |
|------|---------------------------|-------------------|------------|
| 1. | Age | 29-38 years | 25.0 |
| | | 39-48 years | 55.0 |
| | | 49-58 years | 20.0 |
| 2. | Experience | Less than 1 year | 8.0 |
| | | 3-5 years | 50.0 |
| | | More than 5 years | 42.0 |
| 3. | Marital Status | Married | 97.0 |
| | | Unmarried | 3.0 |
| 4. | Educational Qualification | Illiterate | 25.0 |
| | | Higher secondary | 36.0 |
| | | Degree UG / PG | 39.0 |

Source: Primary data

Factors and Level of Gratification (χ^2 TABLE)

In order to find the relationship between various factors and level of job gratification, chi-square test was used and the result of the test is shown in the underneath table.

| Factor | Calculated χ^2 Value | Table Value | D.F | Remarks |
|-------------|---------------------------|-------------|-----|-------------------------|
| Age | 9.936 | 9.488 | 4 | Significant at 5% level |
| Experience | 19.304 | 9.488 | 4 | Significant at 5% level |
| Designation | 18.094 | 9.488 | 4 | Significant at 5% level |

Source: Primary data

ANOVA: It is a collection of statistical model performed to test the association such as the variation among the spouse occupation and overtime with the following hypothesis.



(Ho):There is no significant relationship between spouse occupation and overtime opinion on level of satisfaction.

ANOVA test table variance of spouse occupation and overtime
ANOVA

| Particulars | Sum of Squares | Df | Mean Square | F | Sig. |
|----------------|----------------|-----|-------------|-------|------|
| Between Groups | 11.266 | 1 | 11.266 | 7.467 | .007 |
| Within Groups | 178.034 | 118 | 1.509 | | |
| Total | 189.300 | 119 | | | |

ANOVA test is to know the influence of each and every independent variable and its impact on dependent variable. From the one way ANOVA and post HOC Tukey multiple comparison it is inferred that the calculated test value is 0.007 is higher than the significant value of .05 at 95%. Hence null hypothesis is accepted and alternative hypothesis is rejected. It is concluded that there is no significant relationship between spouse occupation and overtime.

Correlation: It is a method of statistical evaluation used to study the strength of relationship between two, numerically measured continuous variables.

Correlation table for age and number of holidays

| Correlations | | | |
|--|---------------------|------------------------|-------------------------|
| | Particulars | Age of the respondents | Satisfied with holidays |
| age of the respondents | Pearson Correlation | 1 | .878** |
| | Sig. (2-tailed) | | .000 |
| | N | 120 | 120 |
| satisfied with holidays | Pearson Correlation | .878** | 1 |
| | Sig. (2-tailed) | .000 | |
| | N | 120 | 120 |
| **. Correlation is significant at the 0.01 level (2-tailed). | | | |

It is inferred that the value assigned from Bivariate correlation is sign 2- tailed level is .000 which shows that there is a significant between age of the



respondent and number of holidays the relationship is positive 87.8%. Which mean that as one variable go up or down. Same will be the other one. And there is a positive linear relationship between Age and Number of holidays.

Suggestions

- Training and development should be routine in the company environment. Regular training program will help the working women to improve the technical skills and in turn increase the job satisfaction.
- The management should give equal rights for male and female workers. So it was more comfortable to working women.
- The management need to contact functions for workers especially female workers so it was more relaxation and also easy to merge with company.
- The management should provide transport facilities. It was more convenient to female employees.
- Working women should avoid taking their professional work to their home and try to complete their professional work at the thereby saving time to spend with their family and also ensuring job satisfaction.
- Family members should also be cooperative to achieve work and life balance ability of working women.
- Performance appraisal method can be followed for evaluating the working women. It can be measured by individual performance, team work, sectional productivity, etc. for avoiding the monetary issues company could revise the salary in the regular intervals.
- Giving awards and rewards to the working women for their best performance can do motivation.
- The minimum basic salary per day for all types of workers should be based on 8 hours per day. In Tirupur garments industry work shifts are scheduled on a 12 hour basis, called 1 ½ shifts. Owing to break times, the actual work time during these 12 hours is about 10.5 hours. Workers are usually paid in accordance with their number of shifts, which ignore the facts that 2.5 hours of each day are entitled to 200% pay. there is no use of overtime wage rates and this system leads to workers being underpaid for overtime by about 20%.
- Employers should ensure that the benefits and welfare schemes under the labour laws reach all the working women.
- Death or injury of any working women during tenure of employment should be paid with a compensation amount to workers family by the workers.



Recommendation and Conclusion

- Professional women feel isolated and burdened by the simultaneous demands of their new aspirations on one side and the traditional way of life on the other.
- Women are discriminated against in all walks of life.
- Women are subjugated, dominated and exploited both at work places and home.
- Women are generally unable to give proper and quality time to households, kids and Family.
- Working women generally face workplace sexual harassment, mental pressure, and Safety issues.
- Females are also highly judgmental about other female colleagues and try to put one at any given opportunity.
- Women face problems leaving kids at home and going to office early in the morning.

Child rearing problems are always faced by working women.

- People make particular perception or draw conclusion about characters of working Women.
- The social system cannot accept the new roles of women who end up feeling misunderstood and distressed.

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గంగిరెడ్డు నృత్యరూపకం - ప్రదర్శనా వైవిధ్యం

జె. శ్రీనివాస్ MPA in Theatre Arts

నృత్య రూపకం: డిన్ లే హుస్సే అనే ఆంగ్ల లక్షణ వేత్త నృత్యరూపకం ఇలా నిర్వహించాడు. “సంగీత సహకారంతో నృత్య, మూకాభినయాల ద్వారా ప్రక్రియను ద్వీతకం చేసే దృశ్య కావ్యమే నృత్యరూపకం”

దృశ్య కావ్యం రెండు రకాలు :- (1) శ్రవ్య కావ్యం, (2) దృశ్య కావ్యం

శ్రవ్య కావ్యాలలో ప్రేక్షకుని చెవులు మాత్రమే క్రియాశీలంగా ఉండటం ద్వారా ఎక్కువ సమయం వినడంతో రసానుభూతి ఆ ప్రేక్షకుడికి తక్కువగా ఉంటుంది. అదే దృశ్య కావ్యాలలో కన్ను, చెవి క్రియాశీలంగా ఉండి పూర్తి ఏకాగ్రతతో మమేకం అవ్వడం మూలంగా రసానుభూతి అధికంగా ఉంటుంది. దృశ్య కావ్యానికి ఉదాహరణగా నాటకం ఒకటి చెప్పవచ్చు. నాటకం కన్నా ఉన్నతమైనదిగా నృత్య రూపకంను, దృశ్యకావ్యాన్ని ఉదాహరణగా చెప్పవచ్చు అని నా అభిప్రాయం.

ముందుగా ఈ నృత్యరూపకం యొక్క రచయిత డా. కోట్ల హనుమంత రావు మరియు నృత్య దర్శకురాలు డా. హెచ్.అనితా రావుల గురించి క్లుప్తంగా పరిచయం చేస్తున్నాను.

రచయిత:- గంగిరెడ్డు నృత్యరూపక రచయిత డా. కోట్ల హనుమంతరావు. తెలుగు విశ్వవిద్యాలయ రంగస్థల కళల శాఖలో బి.ఎ, ఎం.ఎ, పి.హెచ్ డి లను పూర్తి చేసిన రచయిత, అదే విశ్వవిద్యాలయంలో అసిస్టెంట్ ప్రొఫెసర్ గా నియమితులయ్యారు. 50 కి పైగా నాటకాలలో అనుభవం, K2, రెక్కల భూతం, పాపం సుబ్బారావు, హ్యూమనింగ్ సిటీ, గబ్బర్ సింగ్, లోకసమస్తా సుఖినోభవంతు, బతుకమ్మ, గంగిరెడ్డు లాంటి నాటకాలను రచించాడు. 20 సంవత్సరాల నుండి నాటకరంగంలో బోధనానుభవం, 50 కి పైగా టీవీ సీరియల్స్ లో నటనానుభవం ఆయన సొంతం. 2001 సంవత్సరం గాను ఆంధ్రప్రదేశ్ ప్రభుత్వం ఉత్తమ దర్శకునిగా నంది అవార్డు, ఫిలిం కౌన్సిల్ వారిచే “ఉత్తమ మోనో యాక్టర్” అవార్డు మైన్, మోనో యాక్టర్, విభాగాలలో అంతర్జాతీయ అవార్డులు తీసుకున్నారు .

నృత్య దర్శకత్వం:- గంగిరెడ్డు నృత్యరూపకంను దర్శకత్వం వహించింది డా. హెచ్. అనిత రావు, బి.ఎ, ఎం.ఎ, ఎం.ఫిల్, పి.హెచ్. డి లను కూచిపూడి నృత్యంలో పూర్తి చేసి, ప్రస్తుతం

ప్రభుత్వ పాఠశాలలో నాట్యగురువుగా ఉన్నారు. తమసోమా జ్యోతిర్గమయ, లోకసమస్తా సుఖినోభవంతు, జయ జయ హే తెలంగాణ, గంగిరెద్దు, బతుకమ్మ, బాబాసాహెబ్ అంబేద్కర్, అంధకార నగరం, ప్రతాపర రుద్రమ వంటి నృత్యరూపకాలకు, నృత్యదర్శకత్వం వహించారు. 2012 సంవత్సరంలో నేషనల్ బెస్ట్ కొరియోగ్రాఫర్ అవార్డు తో పాటు బెస్ట్ ప్రొడక్షన్ అవార్డును తీసుకున్నారు.

గంగిరెద్దు నృత్య రూపకం:- గంగిరెద్దు నృత్యరూపక మాతృకథ పల్లె దుర్గయ్య“గంగిరెద్దు” గేయ రూపంను రచించాడు. ఈ “గంగిరెద్దు” గేయరూప కథను నాటికీకరించి “గంగిరెద్దు” సాంఘిక నృత్యరూపకంను డా. కోట్ల హనుమంత రావు రచించగ, డా. హెచ్.అనితా రావు ఈ నృత్యరూపకానికి దర్శకత్వం వహించారు.

సంక్షిప్త ఇతివృత్తం:- ఒక పేద కాపు దంపతులు నివసిస్తున్న ఊర్లో కరువు రావడంతో తమకున్న కొద్దిపాటి పొలం ఎండిపోయి తినడానికి కూడా కష్టాలు పడతారు. తమకు పిల్లలు లేకపోయినా తమ వద్ద ఉన్న గోమాతను సొంత బిడ్డలాగా చూసుకుంటుండగా, తమకు వచ్చిన కరువుతో ఆ గోమాతను పోషించడానికి ఇబ్బందిపడుతున్న పేద రైతు, ఈ గోమాత తన వద్దనే ఉంటే ఆకలితో చనిపోయే పరిస్థితి వస్తుందని ఆలోచించి, ఆ ఊరి ధనవంతుడైన కరణంకు గోమాతను అమ్మి వేయాలని నిర్ణయించుకుంటాడు.

పేద రైతు బాధను చూసిన కరణం, కొంత డబ్బును పేద రైతు కి ఇచ్చి గోమాతను నీవే పోషించమని ఆవుకు పెయ్య పుడితే తనకు ఇవ్వమని, దూడ పుడితే నీవే ఉంచుకోమని అలాగే ప్రతి రోజు కొంత పాలు పెరుగు తన ఇంటికి తెమ్మనే ఒప్పందం చేసుకుంటారు. ఈ ఒప్పందంతో వచ్చిన డబ్బుతో ఆ పేద రైతు ఆనందంగా గోమాతను పెంచసాగాడు. కాలం గడిచింది గోమాతకు పెయ్య పుట్టింది, ఒప్పందం ప్రకారం కరణంకు పెయ్యను ఇచ్చేయాలి తల్లి నుండి బిడ్డను దూరం చేయడం ఇష్టం లేని కరణం పెయ్య పాలు మరిచే దాకా తల్లి వద్దనే ఉంచమని పాలు మాత్రం తన ఇంటికి పంపమని పేద రైతుని ఆజ్ఞాపించాడు కరణం. దానికి ఆ పేద రైతు అంగీకరిస్తాడు. కాలచక్రం తిరిగింది, మళ్ళీ గోమాత కడుపుతో ఉంది, ఈసారి దూడ పుట్టిన, పెయ్య పుట్టిన పేదరైతు దంపతులకు ఆనందమే అనుకున్నారు. కానీ దేవుడు కరుణించలేదు రెండు తోకలతో మెడ మీద ఐదవ కాలుతో వింత దూడ జన్మిస్తుంది. తనకు

పుట్టిన వింత దూడను చూసిన గోమాత కుమిలికుమిలి ఏడుస్తూ చనిపోతుంది. ఈ వింత దూడను కూడా తమ స్వంత కొడుకులాగానే చూసుకుంటూ తమ వద్దనే ఉంచుకున్నాడు పేదరైతు.

కాలం గడుస్తుంది కరువుతో ఆ పేద దంపతులకు కష్టాలు వస్తాయి. పేద కాపు కు వచ్చిన కష్టాలను గమనించిన వింత దూడ, తను వీరి వద్దనే ఉంటే వీరికి కష్టాలు ఎక్కువవుతాయని, పేద రైతుల నుండి వెళ్ళిపోవాలని నిర్ణయించుకుని ఆ ఊరు నుండి వెళ్ళిపోయింది. అలా వెళ్ళిన ఆ వింత దూడ ఒక గంగిరెద్దుల వాడిని చేరుకుంటుంది. తప్పిపోయి వచ్చిన ఆ వింత దూడను తనతో తీసుకెళ్ళి ఆ దూడకు ఎన్నో విన్యాసాలను చేయడం నేర్పించి, ఆ దూడను ఒక గంగిరెద్దుల మార్పుతాడు. ఆ గంగిరెద్దు ఎక్కడ కాలు పెడితే అక్కడ ప్రజలు సుభిక్షంగా ఉంటారని ప్రజలు విశ్వసిస్తారు. ప్రజలందరూ ఆ గంగిరెద్దును బసవడు అని పిలవడం ప్రారంభించారు. ఈ బసవడి తో అనేక ఊరులను తిరుగుతూ పేద కాపు ఉంటున్న గ్రామానికి చేరుకుంటాడు గంగిరెద్దుల వాడు. ఆ గ్రామాన్ని గుర్తుపట్టిన బసవడు, పేద కాపు రైతు కంట పడతాడేమోనని భయంతో ఉండగా, ఆ పేద కాపు దంపతులు బసవడిని గుర్తించి తమ దూడను తమకు ఇచ్చేయమని గంగిరెద్దుల వాడిని కోరుతారు. గంగిరెద్దుల వాడు బసవడిని కాపు దంపతులకు ఇచ్చేయడానికి సిద్ధపడతాడు. కానీ బసవడు గంగిరెద్దుల వాడి నుండి వెళ్ళడానికి ఇష్టపడడు. తనకు విన్యాసాలను చేయడం నేర్పించి, ఒక గంగిరెద్దుల మార్పు తన జీవితానికి ఒక ప్రయోజనం కల్పించిన గంగిరెద్దుల వాడిని గురువుగా భావించిన బసవడు, కష్టాల్లో వున్న కాపు దంపతులను ఆదుకోవాలని, తమతో తీసుకెళ్ళామని గంగిరెద్దుల వాడిని ఒప్పిస్తాడు బసవడు. గంగిరెద్దుల వాడు ఒప్పుకోవడంతో కథ సమాప్తం అవుతుంది.

గంగిరెద్దు నృత్య రూపకం - ప్రదర్శన వైవిధ్యం:-

ఈ నృత్య రూపకంను మామూలుగా కాపు రైతు ఇతివృత్తం చెప్పుకుంటూ వెళ్ళవచ్చు కానీ రచయిత, నృత్య దర్శకురాలు ఈ నృత్యరూపకంలో సూత్రధారులతో కథను నడిపించడం ద్వారా నృత్యరూపకం ఎక్కడ సాగదీయడం లేకుండా ఆసక్తిగా ఉంటుంది. ఈ నృత్యరూపక ప్రదర్శన వైవిధ్యం లో ముందుగా చెప్పుకోవలసిన అంశం పాత్ర చిత్రీకరణ. ఈ నృత్యరూపకంలో ఆరు ముఖ్యమైన ప్రధాన పాత్రలు ఉన్నాయి. డా. కోట్ల హనుమంతరావు ప్రతి

పాత్రను సజీవంగా చిత్రీకరించి, పాటకుల హృదయాలపై చెరగని ముద్ర వేసేలా పాత్రల్ని మలిచారు. ఏ పాత్రను ఆ పాత్ర తన ప్రత్యేకతను నిలుపుకుంటూ జాగ్రత్తపడటం ఈ నృత్య రూపకం లోని పాత్రలలో కనిపిస్తుంది.

ఈ ఆరు ముఖ్యపాత్రల్లో ముందుగా చెప్పుకోవాల్సిన పాత్రలు రెండు ఒకటి గోమాత రెండు వింత దూడ (బసవడు) పాత్రల సృష్టి రంగస్థలంపై నిజమైన గోమాత, వింత దూడగా ప్రేక్షకులు అనుభూతి చెందుతారు. గోమాత పాత్రకు ప్రారంభ సన్నివేశంలో ఆవు తలతో ఉంచగ తర్వాత సన్నివేశాలలో గోమాత యొక్క ముఖ కదలికలను ప్రేక్షకులకు తెలియజేయడం కోసం చెవులు మాత్రం ఉంచి ఆవు తలను తీసివేయడం జరిగింది. పేద కాపు రైతు కరణం వద్దకు వెళ్లి ఆవును తాకట్టు పెట్టి అప్పు అడిగే సన్నివేశంలో కరణం కు ఆవు నమస్కారం పెట్టడం, పేద కాపు తన కష్టాల గురించి కరణం కు చెబుతున్నప్పుడు, పేద రైతు కష్టం తనకే వచ్చిందని ఆవు బాధపడటం ప్రేక్షకుల మనసుల్లో కరుణరసం నింపుతుంది.

గోమాతకు వింత దూడ పుట్టడంతో, కాపు దంపతులు తమకు అంగవైకల్యంతో శిశువు జన్మిస్తే ఎంత బాధపడతారో, గోమాతకు వింత దూడ పుట్టితే అంత బాధపడ్డారు. ఆ వింత దూడను వదిలించుకోకుండా

తమతోనే ఉంచుకుంటారు. దర్శకురాలు ఈ వింత దూడను నల్లని శరీరంతో రెండు తోకలు మేడపైన ఐదవ కాలితో చూపించడం జరిగింది. తనకు పుట్టిన వింత దూడను చూసిన గోమాత కుమిలికుమిలి ఏడుస్తూ చనిపోతుంది. గోమాత చనిపోతే ఆ పేద కాపు దంపతులు బాధపడుతూ తల్లి లేని ఆ వింత దూడను తమ బిడ్డలాగ చూసుకొనే సన్నివేశంను దర్శకురాలు చిత్రీకరించిన తీరు ప్రేక్షకుల కళ్ళు చెమర్చాయి. కరణంకు పాలు, పెరుగు తరలి వెళ్లడాన్ని దర్శకురాలు ఒక తెల్ల పరదాతో పాలనురుగు తరలి వెళ్లడాన్ని సింబాలిక్ గా చిత్రీకరించారు. నేటి సమాజంలో కన్నవారి ప్రేమ, గురువులపై గురుభక్తి సన్నగిల్లుతుంది. ఈ నృత్య రూపకంలో పేద దంపతులు, గంగిరెద్దుల వాడు కష్టాల్లో ఉన్నప్పుడు బసవడు ప్రేమతో తనకు వచ్చిన విద్యతో వారిని చూసుకోసాగింది.



చైతన్యం గంగిరెద్దు నృత్య రూపకం లో సన్నివేశం
 జరిగింది.

తనకు అనేక విన్యాసాలు నేర్పించి తనని గంగిరెద్దుగా మార్చి తన జీవితం ప్రయోజనం చేకూర్చిన గంగిరెద్దుల వాడిని గురువుగా భావించి అతనిపై గురుభక్తిని చూపించింది వింత దూడ. ఈ గురుభక్తి మాత్ర కథలో లేకపోయినా డా.కోట్లహనుమంతరావు సమాజ కోసం ప్రదర్శన వైవిధ్యతకోసం రాయడం

ఈ నృత్యరూపకానికి సంగీతం అందించింది డి.ఎస్ వి శాస్త్రి. ఈ నృత్యరూపకంలో ప్రధానంగా కరుణ రసం ఉండటం వలన డి.ఎస్.వి శాస్త్రి సంగీతం కథకు అంతర్లీనంగా మారింది. ఈ నృత్య రూపకం లోని సెట్ డిజైన్ గమనిస్తే, రంగస్థలంను మూడు భాగాలుగా విభజించారు.

- (1) కాపు దంపతుల ఇల్లు, (2) గంగిరెద్దుల వాడు ఇల్లు మరియు కరణం ఇల్లు, (3) వీధి కూడలి.

సెట్ మార్పులు లేకుండా నాటకాంతం అలానే ఉన్నాయి, రంగోద్దీపన సన్నివేశానికి అనుగుణంగా ఉంది.

ముగింపు:- గంగిరెద్దు నృత్యరూపక రచయిత డా. కోట్ల హనుమంతరావు, ఈ నృత్యరూపక ప్రధానరసం కరుణరసం అయినా అది సామాజిక కోణంలో సాగుతుంది. రచయిత సమాజంలో ఉన్న అంశాలను సాంఘిక పరంగా చిత్రిస్తూ తన సామాజిక స్పృహను ఈ నృత్య రూపకంలో తెలియజేశారు. కొన్ని కథలు ప్రదర్శన యోగ్యతకు అనుకూలించవు. ఈ నృత్య రూపక కథ కూడా అటువంటి కోవలోకి చెందినవి అని నా అభిప్రాయం. కారణం గంగిరెద్దు ప్రధానపాత్రతో ఉండడంతో పాటు ఆ పాత్రకు సంభాషణలు ఉండటం. కానీ రచయిత, నృత్య దర్శకురాలు ఈ కథను కూడా ప్రదర్శన యోగ్యంగా మరచి అభినందనలు పొందినారు.

నృత్యరూపకం ప్రదర్శన యోగ్యత లేకపోతే ఆ నృత్య రూపకం యొక్క రసానుభూతి ప్రేక్షకులలోకి, రచయిత ఆశించిన మేరకు వెళ్లదు. చదవడానికి అనువుగా ఉన్న దర్శన లక్షణం లేకపోతే ఆ నృత్య రూపకం రాణించదు. దర్శన యోగ్యత, సాహిత్య విలువలు ఉన్న



నృత్య రూపకం ఎప్పుడు సజీవంగా ఉంటుంది. రచయిత స్వతహాగా నాటక దర్శకుడు అవడంచేత ఈ నృత్యరూపకంలో నాటకీయత ఎక్కువగా కనిపిస్తుంది తద్వారా సామాన్య ప్రేక్షకుడికి కూడా రసానుభూతి కలిగేలా రచన శైలి జరిగింది.

ఉపయుక్త గ్రంథ సూచిక:

- | | | |
|--|---|-----------------------|
| 1) గంగిరెద్దు (నృత్య రూపకం) | - | డా. కోట్ల హనుమంతరావు |
| 2) గంగిరెద్దు (గేయ రూపకం) | - | డా. పల్లా దుర్గయ్య |
| 3) నాటక విజ్ఞాన సర్వస్వం (సంపుటం - 8) | - | తెలుగు విశ్వవిద్యాలయం |



GLOBAL PERSPECTIVES OF HIGHER EDUCATION IN THIS ERA OF GLOBALIZATION AND ITS IMPACT ON HUMAN RESOURCE DEVELOPMENT

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Abstract

The challenge of higher education is to make full use of the opportunities that globalization has provided.

Global higher education is more ontologically open than are national systems, with a bewildering range of opportunities for innovations, alliances and markets. To maximize effectiveness in the global environment, on one hand it is essential to retain a strong sense of identity and purpose; on the other hand it is essential to be open to and engaged with others, which has been highlighted in this paper. Higher education is not merely at the apex of the education system, it is also the level which prepares personnel for all the other levels of education and expertise for a great variety of jobs that have to be manned in the social, economic and cultural sectors. In addition to being at the frontier of knowledge, it plays a crucial role in the generation of new knowledge. Higher education is swept up in global marketisation. It trains the executives and technicians of global businesses; the main student growth is in globally mobile degrees in business studies and computing; the sector is shaped by economic policies undergoing partial global convergence, and the first global university market has emerged. Even larger changes are happening on the cultural side. Economic and cultural globalisation has ushered in a new era in higher education. Future developments in the globalisation of higher education are difficult to predict. There are many variables, meta-policy questions and issues. The variables include the potential for pluralisation of power in global higher education; the future mobility of people, information and ideas; language of use and the extent of cultural plurality in global exchange. The entry of the World Trade Organization (WTO) and the inclusion of educational services under the General Agreements on Trade and Tariffs (GATT) have given a new way to the internationalization of education or globalization of higher education. This paper has tried to outline how global phenomena in higher education suddenly focuses on marketisation, competition and management in higher education.

Keywords : Higher Education, Globalization, Competition, Global Marketisation.



Introduction

There is a considerable opinion which is opposed to tying education and development together because it considers that if education and development are linked together, human and material growth will be imagined somewhat like construction enterprises in domains of different nature. This school is also opposed to discussing the trade-offs between investment in material and human capital. In other words, it opposes the view of education as a means to make people adjuncts to economic growth. The other school in this context recognizes educational investment in human capital next to plant capacity raw materials and credit, as a major factor for economic growth.

India now has one of the largest scientific manpower in the world is not a mean, achievement. And this is entirely due to the expansion in higher education undertaken ever since Independence. The higher education sector till 1947 had not been geared quantitatively as well as qualitatively to cater to the human resource requirements of a developing economy; it had been conceived of on the basis of the economic reality which accompanied colonialism. After independence in India, the first major rethinking about the educational structure and content was at the university education stage, through the University Education Commission appointed in 1948. This emphasis on higher education was deliberate. The main reason for this was the acute need for trained manpower for almost every sector of national development. The initial phase was marked by large scale expansion. This emphasis on quantity was understandable; it was meant to meet the manpower requirement of the various sectors of national development. However, this had two consequences. One, there was an alleged drop in quality of higher education. And two, there was some disproportionality in the development of manpower between various sectors. Coupled with this have been the problems facing the Indian economy and the resultant erratic way of its expansion. A third related problem has been the inadequate manpower projection and manpower planning. All these have resulted in a certain amount of dysfunctionality between the output of higher education and the intake of the job market, in other words, unemployment of the educated.

Global Marketisation and Higher Education—An Important Impact of Globalization

Higher education is swept up in global marketisation. It trains the executives and technicians of global businesses; the main student growth is in globally mobile degrees in business studies and computing; the sector is shaped by economic policies undergoing partial global convergence, and the first global university market has emerged. Even larger changes are happening on the cultural side. It is surprising to note how much the debate on global phenomena



in higher education suddenly focuses on marketisation, competition and management in higher education. In nations throughout the world the responses of systems and institutions to globalisation have been conditioned by on-going reforms to national systems, and related reforms in the organisation and management of the institutions themselves, that draw on the techniques of the new public management (NPM).

Globalisation encompasses markets and competition between institutions and between nations, but it is also much more than that. Global higher education is more ontologically open than are national systems, with a bewildering range of opportunities for innovations, alliances and markets. To maximise effectiveness in the global environment, on one hand it is essential to retain a strong sense of identity and purpose; on the other hand it is essential to be open to and engaged with others. One reason why American higher education is so globally successful is its particular combination of decentralisation and centralisation. Its institutions are engaged in a plethora of unregulated exchanges with institutions throughout the world, maximising the scope for American initiative and influence, minimising the capacity of other nations to restrain them by inter-governmental negotiation.

Globalization and New Era of Higher Education

The challenge of higher education is to make full use of the opportunities that globalization has provided. First use of technology must be fully and profitably deployed. In India, Internet connectivity for university students is still inadequate. But the massive increase in cell phones, which are becoming more and more versatile, may be the answer to India's connectivity crisis. Once full connectivity is accomplished, the students can be liberated from the classrooms and allowed to find and create knowledge. The Universities will simply have to devise a means by which it can be established that the knowledge attained is genuine and accurate and that it is relevant to the needs of the countries concerned. The impact of globalization on higher education may be summarized in the following ways:

- Increasing interest of parents to get their children admitted to foreign educational institutions will cost us precious foreign exchange.
- Sometimes there is also the possibility of sub-standard courses being offered to the students, which may lead to cheating of innocent citizens of India.
- It will lead to the creation of three different classes of graduates – those educations in foreign universities, those from costly private domestic institutions, and those from economically weaker sections studying in government funded institutions. This will only lead to social tensions.



- In view of the nature of the globalised higher education, the commoditization of Indian higher education is bound to have an adverse effect on our culture, the ethos of social welfare and even the quality of Indian education system.

One impact of globalization on education is the urgency to develop a skilled work force at all levels to meet the demands of increasing business environment. Instead of its traditional role of providing education as a welfare measure, the state is required to facilitate privatization and deregulation in education, particularly as the quality of education provided by the state institutions has been rather poor. This is by no means undesirable, as privatization of education has helped to increase quantity as well as quality. Indians seeking employment and competing successfully is no recent phenomenon.

Globalization has merely hastened the pace of migration and created better placements worldwide. As the private sector's contribution in higher education in India is gaining in strength, India cannot take recourse to article 1.3 of the GATS that allows exemption for services provided by the government. In order to cope with the western countries, the measures required include the adoption of a credit based semester system with continuous internal evaluation. A cafeteria type option to the students for the course to be offered and facilitates of credit transfer. A majority of conventional universities in India are far behind, at least in non-professional courses. As the UGC, AICTE (All India Council of Technical Education) and other controlling agencies are not in a position to intervene effectively and control the foreign educational institutions, the government of India has set up a committee under the NAAC, under its chairman Ram Takwale, to monitor the applying foreign universities. At present 150 foreign universities (50 from UK, 45 from Australia. 30 from USA and the rest from Canada and other European countries that have been operating in India. The UGC has decided to invite proposals from institutions that are keen on "exporting Indian education" to foreign learners under a "Study India Programme". A recent study shows that one in every 10 students studying in the US was an Indian, while less than 0.6 percent of American Students were receiving educational credit for studying in India.

The government of India has recognized these dangerous phenomena and belatedly started the process of constituting a Committee for the Promotion of Indian Education Abroad under the Ministry of Human Resources Development, department of education. During 2001, there were 54,664 Indian students in the United States alone, with the total number abroad exceeding 10 lakhs. In contrast, there were only 7,791 foreigner students in India, mainly from the developing countries like Bangladesh and countries of South and East Asia.



Globalization and commercialization of education has thus become a reality and, India being a signatory to the WTO as also to the WATS, we have to be very much cautious about the functioning of the foreign educational institutions.

Global perspectives of Higher Education Curriculum on the basis of Globalization

The curriculum of higher education related to globalization:

1. **Global Perspectives:** Global perspectives for higher education curriculum have much to do with the technological and scientific advancements. 'Disciplines and fields vary in terms of how globally homogenous they have become. Such fields as business studies, information technology and biotechnology are almost entirely dominated by the major academic centers. Other fields— such as history, language studies, and many areas in the humanities— are largely nationally based, although foreign influences are felt in methodology and approach to research and interpretation' (Altbach, 2003:227).

2. **Market Orientation:** Two dimensions of market orientation to higher education curriculum are: First, offering courses that are useful and have exchange value at the market and second, the use of market rationale in the planning of higher education curriculum. The first part could be measured quantitatively by the growth of the number of market/job oriented courses and career potential courses. The second part must be analyzed rather qualitatively to understand the market rationale in higher education curriculum planning, such as the dynamics and the underlying factors for such development. The tension between preparing intellectuals (traditional) for nation-states or technocrats (modern) for the labour market has become a growing concern. The utilitarian goal is stronger than the universal pursuit of knowledge. The concept of market orientation and the neo-managerial attitude in higher education could also be understood as market-like elements, such as freedom, efficiency, innovative capability, competition, performance, and productivity. Success is measured both by what is marketable and by what can be put together economically (Goedegebuure, Kaiser, Maassenand Weert, 1994).

3. **Credit-Based Programmes:** It allows flexible timing for the completion of the degree and the introduction of fluid programmes that permits students to select courses from different disciplines in order to make a degree, reflect the corporate and market characteristics (Bhattacharya and Banerjee, 2003).

4. **Modularization:** Modularization can be defined as a strategy for efficient planning and production of complex products and processes. In addition,



it aims to support the management of product variety and process variability by decomposing complex products and processes into smaller and simple parts. The simplified parts are called modules and can be combined to extend a variety of products and services. (Piran, Lacerda, Viero et. al.) Learning content can be structured with the help of modularization.

5. Outcome-based curriculum: Outcome-based education (OBE) is an educational theory that bases each part of an educational system around goals (outcomes). By the end of the educational experience, each student should have achieved the goal. There is no single specified style of teaching or assessment in OBE; instead, classes, opportunities, and assessments should all help students achieve the specified outcomes. The role of the faculty adapts into instructor, trainer, facilitator, and/or mentor based on the outcomes targeted. Students will understand what is expected of them and teachers will know what they need to teach during the course. OBE does not specify a specific method of instruction, leaving instructors free to teach their students using any method. Instructors will also be able to recognize diversity among students by using various teaching and assessment techniques during their class. Students are expected to do their own learning, so that they gain a full understanding of the material. Increased student involvement allows students to feel responsible for their own learning, and they should learn more through this individual learning.

(https://en.wikipedia.org/wiki/Outcome-based_education)

6. Research Led Teaching and Learning: ‘Research-led teaching reflects and makes use of the teacher’s disciplinary research to benefit student learning and outcomes.’ (Trowler, P. & Wareham, T. 2008).

The entry of the World Trade Organization (WTO) and the inclusion of educational services under the General Agreements on Trade and Tariffs (GATT) have given a new way to the internationalization of education or globalization of higher education. The impact of globalization and WTO and GATT on the higher education would be multidimensional. It would be on:

- The higher education policy, programmes and its implementation;
- The very system of higher education;
- The structure, functions and structure-function relations;
- The accreditation and assessment of higher education;
- The role of regulatory bodies;
- The individual institutional policy and programmes; and finally on
- The acts and statutes of universities and state education acts.



Conclusion

Higher education as we have it today is the outcome of a long socio-historical process of evaluation. In most modern societies educational institutions are considered key instruments of social purpose. The relationship between education and other sectors of societies is an intrinsic one. Higher Education is considered necessary are both order and progress. On the one hand, higher education is expected to maintain hallowed traditions: respect for authority obedience to the law, patriotism and the like. On the other hand, higher education is expected to promote political, economic and social development in the changing globalized scenario. Economic and cultural globalisation has ushered in a new era in higher education. Future developments in the globalisation of higher education are difficult to predict. There are many variables, meta-policy questions and issues. The variables include the potential for pluralisation of power in global higher education; the future mobility of people, information and ideas; language of use and the extent of cultural plurality in global exchange.

Apart from the problems of role ascription to education, education cannot of its own achieve the desired societal goals without additional structural supports. One of the major fallacies of the theories of education and development has been their over deterministic nature. An underlying assumption is the belief that formal education can both manipulate and be manipulated in order to attain specified educational goals. Educational goals are only partially determined by educational factors such as teacher quality or curricula. Considerable impact on these presumed outcomes is actually exercised by home background, peer groups and structural features of society itself. Education is hardly the single determining factor in the attainment of educational, much less development goals. Further, issues related to education and development cannot be resolved without taking into account the role of the State. Howsoever one chooses to view the State; it seems inevitable that the State is never neutral, irrespective of the type of economy or level of development. The goals of both education and development in any country are inherently political. The issue that needs to be addressed is what kind of education is appropriate for what kind of development or "under what conditions" and "for what purpose" are the education and development strategies to be implemented.



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RETHINKING THE PENALTY OF HARMFUL TRADITIONAL PRACTICES COMMITTED ON PREGNANT WOMEN AND CHILDREN UNDER THE ETHIOPIAN CRIMINAL CODE

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Abstract

The offences endanger the life, body, and health of a pregnant woman and children through harmful traditional practices (htps) are proscribed under the 2004 Ethiopian Criminal code. Those provisions are designed to serve as a guiding rule to dissociate the society from harmful practices. In view of that, the law should be enacted where the person commits a crime intentionally has more dangerous disposition than the person commits the crime negligently, and his/her punishment also greater than the later. Also, the person commits a grave crime should be punished more penalty than who commits a lesser crime. This article examines the whether the provisions of the code conform to above criminal penalty principle. The article found that the penalty provided for crimes committed against the life, body, and health of pregnant women and children through htps are designed in a manner the person commits the crime intentionally has the chance to be punished less than the person commits the same crime negligently. In effect, those provisions are not only inconsistent with the purpose of criminal law and major sentencing principles, but it also infringes the accused and victim's rights in addition to degenerating public confidence on the justice system. Hence, the Ethiopian Federal Parliament should amend and redesign the provisions with the appropriate penalty.

Keywords: Harmful Traditional Practices, Sentencing Principles, Ethiopian Criminal Code, Pregnant Women and Children.

1. Introduction

Traditional cultural practices reflect values and beliefs held by members of a community for periods often spanning generations. Every social grouping in the world has its own cultural practices and beliefs which guide its members on how they should live or behave. Hence, "Culture is a social heritage which includes all knowledge, beliefs, customs and skills that are available to members of a social group".¹ It is also a source of individual and group identity. Within such

¹ N Wadesango *et. al.*, 'Violation of Women's Rights by Harmful Traditional Practices' (2011) 13 *Anthropologist*. <<http://krepublishers.com/02-Journals/T-Anth/Anth-13-0-000-11-Web/Anth-13-2-000-11-Abst-Pdf/Anth-13-2-121-11-720-Wadesango-N/Anth-13-2-121-11-720-Wadesango-N-Tl.pdf>> accessed on 17 August 2018



social grouping, some of the cultural practices and beliefs are beneficial to all members, while others are harmful to a specific group such as women and children.

Beneficial cultural practices contribute to the development of legal pluralism across different countries particularly in the case of Alternative Dispute Resolutions. Apart from this, some practices are harmful and directly affront the dignity of members of the society when measured against modern acceptable standards of behavior and civility. In effect, different human rights instruments expressly proscribed htps and mandated state parties to eliminate those practices.² Harmful practices differ from place to place based on the belief and customs of the group of society observes such act.³ Despite their harmful nature and violation of international human rights, such traditions persist because they are not questioned and take on an aura of morality in the eyes of those practicing them.

In Ethiopia, Harmful practices that affect certain specific population groups such as women and newly born children are very rampant. It is said that there are around one hundred forty (140) htps affecting mothers and children occurring in almost all ethnic groups of the country.⁴ The Myths/beliefs behind to do such act are intended to prevent/cure different disease, and in some circumstance serves as a tribal marker.⁵ However, in reality, those practices lead to adverse health consequences including death, especially infant and maternal mortality, disability, and transmission of diseases.

2 International and Regional Human Rights Instruments proscribe htps includes Vienna Declaration and Program Action (Para. II, 38), Convention on the Elimination of Discrimination against Women (art.2 (f) and 5(a), CRC (art.24), Protocol to the African Charter on Human and Peoples' Rights on the Rights of Women in Africa (art.2, 4(d), and 5), African Charter on the Rights and Welfare of the Child (art. 21), UN Declaration on the Elimination of Violence Against Women (art. 2(a)), Beijing Declaration and Platform of Action (para. 114(a), 119, 125(a) and Inter-American Convention on the Prevention, Punishment, and Eradication of Violence against Women (art. 6B)). Besides, several Treaty Monitoring Committees' provide Statements on Traditional Values/ Practices. For instance, Committee on the Elimination of Discrimination against Women (General Recommendation No. 14 (preface) and No. 19 (para. 11)), Committee on the Rights of the Child General comment No. 4 (para. 39(9), and No. 7 para. 11(bi), Human Rights Committee (General Comment No. 28, para. 5), and Committee on Economic, Social and Cultural Rights (General Comment No. 14 (para. 21 and 22) deals issues related with htps and mandates state parties to ensure the elimination of harmful practices. <<http://arc-international.net/wp-content/uploads/2011/09/Traditional-Values-International-References.pdf>> accessed on 23 July 2018

3 The commonly known Harmful traditional practices practiced in different parts of the world includes female genital mutilation, child/early marriage, marriage by abduction (forced marriage), Polygamy, payment of bride price/*lobola* (Southern African countries), honour killings, dowry death (some Asian countries), Female infanticide before or after birth (China, India, and Bangladesh), Naka (forcing women to marry several times for the family to get money in India), *Devadasi* (temple prostitution), *Trokosi* (obligates families to render their daughters to the gods in fetish shrines, where they are forced to serve as sexual slaves), nutritional taboos, child delivery related practices, and Female inheritance issues/widowhood, forced feeding of women, and dowry price. (N Wadesango, (n.1) p. 121; Third Report on the Situation Regarding the Elimination of Traditional Practices Affecting the Health of Women and the Girl Child, produced by the Special Rapporteur on Traditional Practices Affecting the Health of Women and the Girl Child [E/CN.4/Sub.2/1999/14]

<<http://daccessdds.un.org/doc/UNDOC/GEN/G99/139/90/PDF/G9913990.pdf?OpenElement>>, accessed on 12 June 2018; ____ 'Measures Against Harmful Traditional Practices', EU-Conference Joint Action of Member States Against Harmful Traditional Practices, 25 January, 2006, p.27-29; B Ras-Work, 'The impact of Harmful Traditional Practices on the Girl Child', United Nations Division for the Advancement of Women (DAW) in collaboration with UNICEF, Expert Group Meeting, Elimination of all forms of discrimination and violence against the girl child, UNICEF Innocenti Research Centre, Florence, Italy, 25-28 September, 2006, p. 2-4.

4 D Assefa et. al., 'Harmful Traditional Practices Module', Awassa College, 2005, <https://www.cartercenter.org/resources/pdfs/health/ephti/library/modules/degree/mod_htp_final.pdf> accessed on 25 June 2018; UNICEF Ethiopia, 'Harmful Traditional Practices', Briefing note, 2015; A National Report on Progress made in the Implementation of the Beijing Platform for Action (Beijing + 10), Ethiopia, Prime Minister Office/Women's Affairs Sub Sector, 2004, p. 9. <[https://www.uneca.org/sites/default/files/Publication Files/15yearreviewofbpfpa.pdf](https://www.uneca.org/sites/default/files/Publication%20Files/15yearreviewofbpfpa.pdf)> accessed on 25 June 2018

5 Dawit, *Id.*, p.12-37



The previous 1957 Ethiopian Penal Code fails to expressly acknowledge the grave injuries and sufferings by reason of htps. However, the 2004 Federal Democratic Republic of Ethiopia (FDRE) Criminal Code comprehensively proscribed several htps which are inimical and prejudicial to human rights. Among those acts, the offence of htps endangers the life, body, and health of a pregnant woman and children are among crimes recognized under the criminal code. They are practiced within different social groups due to deeply entrenched discriminatory views, patriarchal dominations and irrational beliefs and attitudes.⁶ For each offence, the code provides the respective penalties based on the gravity of the crime, degree of individual guilt, and other circumstances of its commission.

This paper intended to examine the rationality and appropriateness of the penalty provided for offences committed against the life, body, and health of a pregnant woman or a child through harmful traditional practices particularly from article (art.) 561-563 of the Criminal Code. In order to do so, the paper organized into four sections. Following this introductory section, section two discusses about the offense of htps committed against pregnant women and children recognized under the FDRE Criminal Code. Section three examines the penalties of htps committed on pregnant women and children and explores the problem of its design. Finally, section four concludes the article.

2. The Offences of Htps Committed Against Pregnant Women and Children under the FDRE Criminal Code

The FDRE constitution provides several guarantees and limitations towards enjoyment and exercise of cultural rights. Accordingly, non-discrimination based on culture, indigenous culture as source of our proud, the right to conclude marriage and resolve family and personal disputes in accordance with customary laws, the rights of nations, nationalities and peoples to develop and to promote their culture, having common culture as one parameter to define the concept of nations, nationalities, and peoples are among the guarantees.⁷ Moreover, the constitution imposes duty on the government to protect and preserve cultural legacies, to support the growth and enrichment of cultures and traditions that are compatible with fundamental rights and democratic norms.⁸

6G Alemu and Y Birmeta, 'Handbook on the Rights of the Child in Ethiopia', Center for Human Rights College of Law and Governance Studies, Addis Ababa University In Collaboration with Save the Children Norway- Ethiopia, p. 145 <<https://resourcecentre.savethechildren.net/sites/default/files/documents/6630.pdf>> accessed on 05 July 2018; N Wadesango, (n.1) p. 121; B. E. Bartelink *et al.*, 'Harmful Traditional Practices in the Context of Faith: a Literature Review', Part of the UK Government-funded Working effectively with faith leaders to challenge harmful traditional practices, Research report, p.31 <<https://jiflfc.com/wp-content/uploads/2017/11/Literature-Review-DFID-.pdf>> accessed on 17 August 2018; CEDAW, Committee on the Elimination of Discrimination against Women, Forty-ninth session, 11-29 July 2011, para. 18. <<http://www2.ohchr.org/english/bodies/cedaw/docs/co/CEDAW-C-ETH-CO-7.pdf>> accessed on 12 August 2018

7 Federal Democratic Republic of Ethiopia (FDRE) Constitution 1995 Preamble para. 2 and 3, art. 34(4), 39(2 and 5)

8 *Id.*, art. 41(9) & 91(1)



Apart from this, the constitution also affords limitations towards customary practices. Because, the defence of cultural diversity is an ethical imperative, inseparable from respect for human dignity. No one may invoke cultural diversity to infringe upon human rights guaranteed by law, nor to limit their scope.⁹ The FDRE constitution stipulates the limitations of compatibility of customary practices with the constitution, the right of women to eliminate and, to be protected, from the influences of harmful customs, and harm arising from pregnancy and childbirth as well as provision of education in a manner free from cultural prejudices.¹⁰ These restrictions ensure the respect and protection of fundamental human rights and freedoms. This emphasizes that, the FDRE Constitution guarantees respect for the cultures of peoples, but it does not buttress up those practices scientifically proven to be harmful.

In view of the government's obligation to eliminate htps, the Criminal Code included several provisions that forbid htps. Those crimes are separately incorporated under the code from art. 561-570. According to the catalogue of offenses in the code, those crimes committed through htps are among crimes committed against the right to life, mental and bodily security and health of the person.¹¹ The provisions serve as a guiding principle to dissociate the society from htps.¹² Among these offences, the crimes committed against pregnant women and children through htps are recognized under art. 561-563¹³. The offence can be committed either by action or omission. Accordingly, massaging the abdomen of a pregnant woman, shaking a woman in a prolonged labor, soiling the umbilical cord of a newly-born child with dung or other similar substances, excising the uvula of a child, taking out milk teeth or feeding it with butter are crimes committed through action, whereas keeping a newly-born child out of the sun or preventing the child from being vaccinated and nutritional taboos are among crimes committed through omission.

Acts of htps listed under art. 561-562 are enacted in an illustrative manner. As a result, if any htps has proven to be harmful by the medical profession they are punishable. In effect, the acts of htps not included under the criminal code, but commonly practiced in different parts of the country are punishable. For instance, harmful practices committed on pregnant women includes, isolation during delivery and after delivery, suturing the vagina after delivery, drastic

9 UNESCO Universal Declaration on Cultural Diversity 2001 Art. 4, Human Rights Council Resolution 10/23 on the Independent Expert in the field of cultural rights, 43rd Meeting, March 2009, para. 4. <https://www.ohchr.org/en/issues/cultural_rights/pages/srculturalrightsindex.aspx HRC/ESOLUTIO/10/23> accessed on 12 June 2018

10 FDRE Constitution, (n. 7), art. 9(1), 35(4), 35(9), 90(2)

11 Crimes Committed against life and Health of persons through Harmful traditional Practices are categorized under chapter three of Book V (Crime against individuals and Family), Title I-(Crimes against Life, Person, and Health). Moreover, other crimes like abduction (art. 587), Bigamy (art. 650), Duels (art. 578) and early marriage (art. 648) found in other parts of the criminal code are also committed through htps.

12 FDRE Criminal Code 2004 Preamble, para. 3; D Girma, *A Handbook on the Criminal Code of Ethiopia* (Printed by Far East P.L.C 2012) p.18.

13 Art. 561(1A) and 562(1B) proscribes htps committed on pregnant women, while Art. 561(1b) and art. 562(1b) governs htps committed on newly born child and art. 561(1C), 561(2), 562(2C) and 562(2), 568- 570 applicable for both pregnant women and children. However, the law neglects the criminality of death or bodily injury on the pregnant child as a result of htps, unlike abortion.



measures to hasten the expulsion of the placenta, giving Kosso (bitter herbal medicine) to pregnant women, and nutritional taboos. Similarly, the commonly practiced htps that affect children include inducing sneezing to force out after birth, and food taboos are punishable under the criminal code.¹⁴ Moreover, art. 568-570 governs the issues related to the crime which is applicable to all htps including crimes endangers the life and body of pregnant women and children. Art. 568 deals with the applicability of concurrent crimes where the victim has contracted a communicable disease as a result of htps.¹⁵ Art. 569 regulate criminal responsibility in case of participation in htps offences and Art. 570 govern the criminal liability in case of incitement against enforcement of provisions prohibiting htps.¹⁶ The later provision is a limitation to freedom of expression as it encourages disobedience of the laws designed to dissociate society from htps.

3. Penalties of Crimes Committed Against Pregnant Women and Children through Htps and its Problems

3.1. Overview of the Penalties of Htps Crimes Committed on Pregnant Women and Children

The FDRE criminal code embarks punishment as one of the mechanisms to achieve the purpose of criminal law to preserve the peace and security of society along with giving due notice and measures.¹⁷ Punishment, among other things, aims at achieving the goals of deterrence and rehabilitation.¹⁸ The Code adopts the determinate sentencing statute which is a model of criminal punishment in which an offender is given a fixed term that may be reduced by good time or earned time.¹⁹ Currently, the Federal Supreme Court issued Sentencing guideline with the view to reduce sentencing disparity, ensure uniformity and correctness of sentencing among offenders of the crime.²⁰

14 D Assefa, (n. 4), p. 1-2

15 Accordingly, art. 568 cross-refer to the applicability of Art. 514 (Spreading of Human Disease), concurrently. Art. 568 stipulates, in case the crime is committed intentionally, a punishment from rigorous imprisonment up to death penalty, depending on circumstances of the commission of the crime and gravity of the offense, while if the crime is committed negligently, the punishment shall be simple imprisonment or fine.

16 Accordingly, the provision states "Any person who publicly or otherwise incites or provokes another to disregard the provisions of this Code prohibiting harmful traditional practices, or organizes a movement to promote such end, or takes part in such a movement, or subscribes to its schemes, is punishable with simple imprisonment for not less than three months, or fine not less than five hundred Birr, or both."

17 FDRE Criminal Code, (n. 12) art. 1; 'FDRE criminal Code Explanatory note' 2007 p. 2; D Girma, (n. 12) p.5.

18 Ibid.

19 In determinate sentencing statute model, the offender after receiving determinate sentence knows how much time they will spend in prison. It has the advantage of certainty by avoiding the tension from the offenders on how much time they will have to be confined in prison, unlike indeterminate statute. In contrast, it also, characterized by sentencing disparity as judges pick and choose the number within the imprisonment range defined by the legislature. (D Girma & M Feleke, 'Sentencing and Execution Teaching Material' Sponsored by the Federal Justice and Legal System Research Institute 2009, p. 31-33; A Lawrence & D Lyons, 'Principles of Effective State Sentencing and Corrections Policy', A Report of the National Conference of State Legislatures, Sentencing and Corrections Work Group, August 2011, p.31 <<http://www.ncsl.org/documents/cj/pew/wgprinciplesreport.pdf>> accessed on 29 July 2018)

20 The FDRE Criminal Code, (n. 12) Art. 88(4); Federal Supreme Court Amended Sentencing Guideline 2014 art. 3



Depending on the gravity of the crime, the criminal code provides principal and secondary kinds of penalties including for crimes endanger the life, body, and health of pregnant women and children.²¹ Accordingly, in the case of art. 561(1), causing death of pregnant women and children as a result of htps, intentionally, will be punishable by fine or simple imprisonment from one year up to three years.²² And if the crime is committed, negligently, art. 561(2) cross-refer to the punishment of negligent homicide.

If the victim injured bodily harm or mental impairment, intentionally, art. 562(1) impose penalty of simple imprisonment up to six months or fine up to one thousand (1000) birr and in case of negligent crime art. 562(2) cross-refer its punishment to art. 559 (negligent bodily injury). Besides, art. 563 stipulate the possibility of the offender may be released by warning in the above cases up on court discretion.²³ Apart from this, art. 567 cross-referred the applicability of the penalty of art. 561 and 562 in case of htps inflicts the life, body, and health of person other than those htps recognized as a crime under the criminal code.

Comparatively, the law intentionally makes the penalties of htps are less severe than other ordinary crimes committed on the life and body of persons. Because, htps are usually committed not with the intent of injury/wrongdoing, rather due to deep belief within the society as it's good. This indicates that, as society became aware about the risk of each act/s they relieve themselves from the practice.²⁴ Hence, the purpose of punishment of htps crime more focused on deterrence and reformation rather than other theories of sentencing such as incapacitation. The calculation of the penalty of htps crime is based on the formula set out for unlabelled crimes under the operational Federal Supreme Court Sentencing guideline No. 2/2014 due to the crime of htps has not been cataloged into labels.²⁵

3.2. The Problem of Penalties of Htps Crime Committed Against Pregnant Women and Children

The legislature in fixing the range of punishment, the judiciary in fixing exact penalty and executive organs in executing imposed penalty should not exercise

21 The FDRE Criminal Code classified punishments into Principal and secondary punishments. Principal punishment consists pecuniary penalties (fine, confiscation and sequestration), compulsory labour, imprisonment (Simple, Rigorous, and life sentence) and Death penalty, whereas secondary penalties include caution, reprimand, apology and deprivation of rights. In case of crimes committed against the life and health of persons the code guarantees to impose the pecuniary penalty of fine, loss of liberty of imprisonment and warning among secondary penalties. (FDRE Criminal Code, (n.120 art. 90-128).

22 The code doesn't specify the minimum and maximum amount of fine. In such a case, if the special part of the criminal code is silent, the court should determine within the minimum and maximum ranges of fine (10-10,000 birr for physical person) provided in general part of the Criminal code (art. 90 (1)).

23 According to art. 563 of the Criminal code, the Court, taking into account the age, education, experience or social status of the criminal may give 'only warning', instead of principal punishments of the code. This provision is an exception to art. 121, which provides secondary punishments shall not be applied except together with and subject to a principal punishment.

24 FDRE Criminal code Explanatory note (n. 17) p. 267

25 Sentencing Guideline, (n. 20) art. 26(2).



their power arbitrarily.²⁶ Rather they are required to consider the principles and policies of sentencing. These include principle of legality, equality, consistency, proportionality, predictability, respect for human dignity, accountability, and transparency.²⁷ At this juncture, this paper tries to examine the penalty of htps committed on the life and bodies of pregnant women and children, particularly from art. 561-563 as follow;

One of the principles of the law is a person should not be benefited from his own fault.²⁸ In the context of criminal law, the punishments should consider the degree of individual guilty, dangerous disposition of criminal, antecedents, motive and purpose, his personal situation as well as the gravity of the crime and the circumstances of its commission.²⁹ In other words, the law should be enacted where the person commits a crime intentionally has more dangerous disposition than the person commits the crime negligently, and his/her punishment also greater than the negligently committed crimes. Also, the person commits a grave crime should be punished more penalty than who commits a lesser crime.³⁰ In contrast, the penalty provided for crimes endanger the life, body, and health of pregnant women and children through htps has been the reverse of the principle.

In view of that, art. 561(1) stipulates the person causes death of pregnant and children through htps, intentionally, will be punished by fine or simple imprisonment up to three years while the person commits the same crime negligently has been punished under art. 543, which imposes more severe penalty than intentional crimes. The sentence provided under the later provision has been simple imprisonment from six months up to rigorous imprisonment of fifteen (15) years. Moreover, the penalty of fine from range from 2000(two thousand) up to 15000 (fifteen thousand) birr cumulatively with imprisonment.³¹ Similarly, according to art. 562(1), a person intentionally causes bodily injury or mental impairment to pregnant women or to a newly-born child as a result of htps will be punished with fine or simple imprisonment not more than six months, whereas the person commits the crime negligently should be punished under art. 559. The circumstances of art. 559(2) demonstrates that, for instance,

26 A Lawrence & D Lyons (n. 19) p. 4; D Girma & M Feleke, (n. 19) p. 24-29.

27 Id, p.15-20; Federal Judicial Professionals Training Center, 'Manual on Sentencing Guideline' 2011, p.5

28 In Latin this is called "Commodum Ex Injuria sua non habere debet"(The wrongdoer) should not derive any benefit from his own wrong) (B A. Garner, *Black's Law Dictionary* (8th Ed., Westgroup-St Paul Publisher, USA, 2004) p. 5270.

29 See art. 88(2) of the Criminal Code; M Hough et. al., 'Public attitudes to principles of Sentencing', Sentencing Advisory Panel Research Report 2009, p. 23 <<https://www.google.com/search?q=Mike+Hough+Public+attitudes+to+principles+of+Sentencing%2C+Sentencing+Advisory+Panel+Research+Report+&ie=utf-8&oe=utf-8&client=firefox-b-ab>> accessed on 17 August 2018.

30 R L Lubitz & T W. Ross, 'Sentencing Guidelines: Reflections on the Future', U.S. Department of Justice Office of Justice Programs National Institute of Justice, Papers From the Executive Sessions on Sentencing and Corrections, No. 10, June 2001, p. 4, <<https://catalogue.nla.gov.au/Record/3847057>> last visited 13 July 2018; D Girma, (n. 12) p. 156.

31 The punishment of art. 543 (negligent homicide); in case of art. 543(1) it ranges from six months up to three years of Simple Imprisonment or with fine 2000-4000 birr. In circumstances of art. 543(2) the criminal liable for a penalty of simple imprisonment from one up to five years and from 3000-6000 birr fine, cumulatively. Moreover, in the aggravated circumstance of art. 543(3) the sentencing range run from five to fifteen years of rigorous imprisonment and fine from 10,000-15,000 birr.



if the crime has a grave injury the offender is punishable by simple imprisonment of not less than six months and fine not less than one thousand birrs.³²

The punishment range of above provisions demonstrates that the person commits crime intentionally has the chance to be punished less than the person commits the same crime negligently. If negligently committed crime is more punishable than intentionally committed crimes, the justice system among other things subject to the following troubles. Firstly, the purpose and goal of criminal law to ensure order, peace, and security of the state and its inhabitants for public good became endangered as the system encourages dangerous disposition of the criminal. This makes the law as an instrument of oppression rather than apparatus of rule of law. In effect, the law fails to achieve the deterrence rationales of sentencing. Moreover, the act makes justice system to lose public confidence and leads to disobedience of the laws.

Secondly, such kind of penalty system violates the right of accused starting from investigation up to judgment and execution of sentencing. This includes, comparatively, the person suspected/ accused by negligent crime subject to more duration of period of limitation, more possibility fail to get bail rights or requested to produce more sufficient surety (during investigation), subject to more imposition of severe penalty (during judgment), and during execution of sentencing subject to more strict confinement in case of rigorous imprisonment, as well as less chance to be released on parole than the person accused for the same intentional crimes.³³ By doing so, the penalty of above provisions contradicts the sentencing principles of consistency, proportionality, predictability, and equality before the law.

Thirdly, making the punishment of negligent crime more severe penalty than intentional one deteriorates the interest of victims particularly women and children. Accordingly, as the provision of the law encourages the offender to be benefited from his/her dangerous disposition it makes the victims more vulnerable to intentional crimes. The act is also against the feminist theory which propagates to consider the interest of women (gender sensitive) in a legislative measure. Similarly, the provision furthermore not only infringes the best interest of child, but also put the right to life, bodily security and health of them at risk.

Besides, the penalty provided in circumstances stipulated under art. 563 has been contrary to principle proportionality of sentencing. The provision stipulates “In respect of the crimes specified under art. 561(death) and 562(bodily injury or mental impairment), the Court.... may give him only a ‘warning’ instead of fine or a penalty entailing loss of liberty”. Here, the law allows death and injury of the victim to be relieved only by warning. In other words, the law treats death

³² The penalty range of art. 559 in case of injuries caused by negligence, in case of art. 559(1) the law impose Simple imprisonment up to six months or fine up to 1000 birr, alternatively, while in circumstances of art. 559(2) the penalty will be Simple Imprisonment of not less than six months and a minimum fine of 1000 birr, cumulatively.

³³ See art. 217, 108, 202 cum 561 and 562 of Criminal code and art. 69 (2a) of 1965 Ethiopian Criminal Procedure Code.



and bodily injury equally irrespective of the difference of level of injury happened on the victim. Moreover, permission of the law to impose warning in the event of death of the victim is irrational and may discourage the societies to dissociate themselves from harmful practices.

In general, the provisions barraged above are inconsistent with the purpose of criminal law and major sentencing principles. Moreover, such provision infringes accused and victim's rights and may deteriorate public confidence on the justice system as a whole. In this regard, House of Peoples Representatives has the responsibility to amend above provisions with the appropriate penalty in case of negligent crimes and art. 563 of the criminal code. In order to do so, House of Federation, the speaker of the house, Federal Supreme Court, Committees of the house and other governmental institutions directly accountable to the house have the power to initiate the draft bill, in addition to the government (the principal body to initiate draft law).³⁴

4. Concluding Remarks

With the view to eradicating harmful practices, the 2004 FDRE Criminal code criminalizes several harmful practices in separate chapter including the crimes committed against the life, body, and health of pregnant women and children through https from art. 561-563. However, the penalties of each provision entitle the wrongdoer to benefit from his own wrong by making the punishment of negligent crimes less severe than the individuals commit the same crime intentionally, one hand and allows the courts to release the offender causes death of victim through https with the warning only upon his discretion. Designing the law in such manner daunt the purpose and goal of criminal law to ensure order, peace, and security of the state and its inhabitants for the public good and jeopardize the victims more vulnerable to intentional crimes instead of dissociating society from harmful practices. Thus, the House of people representative should repeal the existing penalty of art. 561 (2), art. 562 (2) and art. 563 and replace with the fitting penalty.

³⁴ FDRE House of Peoples' Representatives Working Procedure and Members' Code of Conduct (Amendment) 2005 Art. 6.



THE RESEARCH POEMS
बाघण, पाटी अन् लेखणी, दुसकाळ

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(1)

बाघण

बाघण को ढाढस तऊमे बाया
तू नण्दी नितळगार री
हारस काय सरे हायीने दलकी
थारो पान्हो तो आमरत की धार री

मेहल-माडी को आदब्र थारो
तू तालेब्रण तलब्रदार री
बातणमे हेको नायकी को
तू तो न्याव-नेकी को सरदार री

गुरु की बाणी तऊमे सबत-साकी
तू छत्र माथे की थंडीगार री
नण्गर-नायकी को सरमू बाया
तू झांज-मण्जिरा की झण्कार री

काज जग-भण्डारा ती पावन तू
तू सात-सण्गत की अरदास री
केसरीया बाणो त्यागनको बाया



तू नशाण धोळो मयादार री

तू दरोपता तू जसोदा आगळी
तू नरदम कसण की राधा बावळी
तू नरबदा को खंबीर कण्हाटो
तू हारदा ती उठ्यो होयो बोभाटो
तू समण्दर को समट्यो होयो धडाको
तू चाखट के म्हाय को सूमसाम सन्नाटो
तू बेहिसाब सलगणो
थारो बात-बात पे आळजणो
तू बेहिसाब बरसणो
थारो हरदाव समरसणो
तू बेहिसाब तूटकण बदगणो
थारो आण्धारामे ससकणो
तू बेहिसाब गरकण उठणो
थारो बखरकण समटणो
करे हरदम हरघडी बेजार री
तू गरब तू हारब दल को
तू सीक्को चांदी को कलदार री

(2)

पाटी अन् लेखणी

कोजाणे कहाँ खोयो होसी
ज्यो देख्यो थो
घर सपनामें
कतना की दूर चल गा
तूती हम बा



यी शिकबा-लखबामे
कोजाणे कोकर तूने
यी कजळी सी पाटी मे
हमारा भविष्यको सपनो देखकन
थमा दयी हमारा हात मे
एकपाटी अन् लेखणी
अंधारा पेलछेका
आजाळा की बात केकन

खेत बाडी की बाट
झोरा नेखळी को ढाव,
धुंधळा सा मलखमेको
हार्यो थाक्यो थारो गाँव
थारा अस्तित्व सु जुड्या
सबळा ही किनारा
तूने खोळा मे समेटकन
थमा दयी हमारा हात मे
एकपाटी अन् लेखणी
अंधारा पेलछेका
आजाळा की बात केकन

गावडीयनकी दाँवण
गाडी की जूँपण
आन् आवत की लाखडी
कब की तोड़ नाखी तूने
बास्या काळ की घोंगडी
आंगभर ओढकन
थमा दयी हमारा हात मे



एकपाटी अन् लेखणी
अंधारा पेलछेका
आजाळा की बात केकन

राती-पिळी पचरंगी पाघडी
गेरुआ रंग को झगल्यो
आन् रेशम की डोर वाळी पेटी
कोजाणे कोणसा संदूकनमे
दर्यी तूने कब की लखोडकन
अन् थमा दयी हमारा हात मे
एकपाटी अन् लेखणी
अंधारा पेलछेका
आजाळा की बात केकन

पाटी पे का हर अक्षर बा
आब तारा बणगा
थारा हर देख्या सपनानकू
देख किनारा मलगा
काळी सी रात ढळकन
आजाळीसी रात का
जिवन मे आजाळा भरगा
पण कोजाणे कौनसा
मलख मे हाम आयगा
नजर आवूने जहाँ ती तू
नाही थारी कोयी फर्याद
नजर आवुणे जहाँ ती
खोयी होयी धुँधंळीसी
घर-आँगणा की बाट



(4)

दुसकाळ

आमराई को मोहरं झड्यो रे
भोरा आड आड जाबे
तडफड तडफड करे माछळी
ज़ळ नीर नन्जर नही आबे

फूल गळे पाती गळे
भार कळीणको झड्यो जाबे
डळमळ डळमळ होय जीवलो
ज़ळ नीर नन्जर नही आबे..

जाम्हण सूखी शेमळ सूखी
खाखरो भी थाडो सुक्यो जाबे
त्यासी धरणी मलख त्यासो
ज़ळ नीर नन्जर नही आबे

कुवा बावडी झोरा नेखळी
सब सूख्या काळ कसो मन्डराबे
नोहोड नोहोड थाकी गऊआ
ज़ळ नीर नन्जर नही आबे

काळा काळा बादळ निळा
रीत्ता गागर-करुवा ढोबे
नण्गर नायकी नण्गारा सब ढाळो
ज़ळ नीर नन्जर नही आबे



दकखण मे तो दुसकाळ नाणदे
देस रणिलो तलगाणों जाबो
बणका बासी बण ती आबज्या
चालो बण मेही छावण छाबो

खोयो सरावण खोयो चौमासों
सलग ऊठ्यो सारो मराठबाडो
धोळीनकी राखो लाज कसणजी
गाऊ थारो ही पोवाडो



CHANGING SENARIO OF INDIAN BANKS

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Liberalization, Globalization and Privatization in 1991 lead to number of changes in the functioning of financial sector. Indians banks moved from regulated markets to deregulated markets and it facilitated Indian banks to consolidate their operation through mergers and acquisitions. Presently Indian banks are moving towards International banking phase where the banking sector is largely dominated by large banks. Hence Indian banks realized to increase the size of the bank through the process of M&A. In 1991 Narsimham Committee indicated that there should be at least 4 to 5 banks which must be in top 100 banks of the world. At present there is only one SBI in the list of top 100 banks, whereas small countries like France, Brazil, Spain and Italy had 6, 5, 5, 3 and 3 banks respectively. The first top bank of China is bigger than the first five banks of India in all aspects i.e. assetwise, capital wise, deposits wise etc. At present Foreign banks are doing business in Indian markets. If this situation continues the Indian banking business is swallowed by Foreign banks, unless Indian banks grow in size in all aspects. Indian banks cannot compete with foreign banks, hence in order to increase in size M&A is the only the option to the Indian banking industry.

The average population per bank in many towns in India as on 31st March 2018 was 4057 where as in 1968 it was 69000. As per 2011 census 58.7% households are availing banking service. Significant population is still outside the formal fold of banking service.

It is rightly said India is overbanked and the existence of too many banks split the customer account has resulted low profit, high price for customer. Government also recognized the importance of consolidation but the question is how to consolidate the banks, before consolidation one must think of excess employees, excess branches, profitability, unions, compensation etc.

Post consolidation we can look towards common software, common processing, share telecommunications, common datas, common disaster recovery etc. Theoretically speaking merger results in increasing size of the bank in its turn increase the future profits either by reducing cost or by increasing the expected revenue. The large size banks deal with multiple products like insurance, mutual



funds, underwriting of shares etc., expenses will be distributed to various products by means of which cost per product will come down, beyond this there is an advantage of large scale economies and risk also can be distributed to various products. The main advantage is large firms will have better capital market and get better credit rating . Consolidation not only create strong and large banks but also compete internationally. Mergers should always be in the interest of public. It should create confidence among the depositors. A strong banking system is needed for sound economic growth. Due to innovation and improvement in service delivery channels, the trend of global banks draw the attention towards consolidation which provides most financial services as banking, insurance, investment, cost management etc, to customers under one roof.

However Globalization, Liberalization, deregulation, technical advancement, automation etc, had completely changed the financial service industry in the world and posed heavy competition throughout the world. Hence we can say that the merger in the Indian banking industry, so far has been provided to safe guard the weak banks against their failures.

Indians banks experienced a wide range of reforms in the lasr two and half decades and these reforms contributed a great extent in enhancing their competitiveness. The issue of banking restructuring assumes a significance from the view point of making the Indian banking sound and strong, apart in growth and development.

Indians banks for that matter almost all the banks in Asia especially in small merging countries are at a disadvantage on all fronts size, technology, capital base, cost service, availability of highly talented personal to deal international markets, worldwide net working etc. The above factors cannot be achieved unless there is a consolidation in the banking sector. At present our Indian banks in the global context do not really feature high in the list of large banks
 The list of top 25 banks as on 31st March 2018 which had more than one trillion US \$ assets are given below:--

Rank wise

| | China | France | Japan | USA | UK | Germany | Spain | Canada |
|-------|-------|--------|-------|-----|----|---------|-------|--------|
| 1 | 8 | 5 | 6 | 7 | 17 | 18 | 25 | |
| 2 | 11 | 13 | 9 | 19 | | | | |
| 3 | 20 | 14 | 12 | 24 | | | | |
| 4 | 21 | 15 | 16 | | | | | |
| 10 | | | | | | | | |
| 22 | | | | | | | | |
| 23 | | | | | | | | |
| Total | 07 | 04 | 04 | 04 | 03 | 01 | 01 | 01 |



In the top 25 world banks, assets wise small countries like France and Japan had 4 banks each respectively but India had none. Even if we observe top 50 banks of the world assets wise China had 13 banks, USA and UK had 6 and 4 banks, small countries Spain, Switzerland, Italy and Netherlands had 2 banks each but India had none.

If we look towards capitalization of the top 50 banks of the world, USA and China had 10 and 8 banks each respectively, Tiny countries like Spain, Brazil, Italy, Switzerland had 2 banks each but India had none.

If we observe top 100 banks of the world assets wise China and USA had 21 and 14 banks respectively, small countries Brazil South Korea had 6 and 7 banks respectively, tiny countries Switzerland and Belgium had 2 and 4 banks respectively but India had only one bank I.e., SBI which had been ranked 60 after merging with Associate banks.

As per the new guide lines the overall ceiling for Foreign direct investment in public sector bank has also enhanced. In this changed scenario it has become extremely important for Indian banks to remain competitive for surviving. History has proved beyond doubt that the strong banking systems are important for economic growth. It is important to improve the quality of the banking system to bring efficiency in the performance of the banking sector in India. Throughout the world the banking sector has been transferred from a highly regulated markets to deregulated markets. In order to compete with new entrants Indian commercial banks need to possess matching financial muscle. The question is now **to acquire a size. M&A route provides a quick step to solve this problem.**

The main concept of consolidation is not only to have a sound financial position but also to have a large branch with a network throughout the country. Sound financial position leads to larger capital base, increase in profitability, higher capacity to resist unexpected losses, better risk management, better stability etc. The consolidation will also will give discretionary powers at branch level for lending, investing, foreign exchange business, quick decision etc., which in turn leads to increase in the profitability of the bank.

The maximum utilization of available resources may be ensured through consolidation. The consolidation take care of sharpening the knowledge and skills of the specialized category of staff members including I T and other professionals. The present Government is encouraging the consolidation of



banks by means of which it will be possible to have 2 to 3 banks of international standards and 7 to 8 banks of national standards.

On 21 March 2016 the Government of India proposed the merger of 27 Public sector banks into five mega banks of which associate banks of SBI and Bharatia Mahila bank merged with SBI, Dena bank and Vijaya bank merged with Bank of Baroda. Further OBC, Allahabad bank, Corporation bank, Indian bank, Syndicate bank, IOB, UCO bank, IDBI bank, Central bank of India, Andhra bank, Bank of Maharastra, United bank of India etc., will merge with PNB, Union bank of India and Bank of India.

In the present context the word ‘combination’ has assumed a significance not only in India but also throughout the world with globalization and liberalization policies. Previously the client was happy with local products. The internet boom has given the availability of financial products, the customer can access these products whether they are locally available or not. The importance of consolidation is realized for a healthy financial sector. It is needed to become globally competitive, mainly because the customer is becoming a world citizen.

Introduction of technology is the back bone of modern banking. Banks realized the importance of technology though it is too expensive it can be shared through mergers. Sharing of infrastructure including ATM and networking is possible in M&A. This type of cooperation will become the order of the day as banks seek to enlarge their customer base and at the same time realize the cost reduction and greater efficiencies. There is no hesitation in stating that Indian banks have done a remarkable job in dealing with non-performing assets. The management supported the recovery by enabling legal framework which led to a recovery of loans at less cost.

The percentage of customers using online banking is less than one percent in India as compared to developed countries like USA, UK, Germany, Finland and Sudan where it is 6% to 30%. Even in Latin America the figures are much higher than in India. India happens to be the world leader in information technology but its usage in banking sector is less. It is wise to Indian banks to exploit this globally. All this can be possible more effectively by the adoption of M&A in the Indian banking industry.

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१९९०नंतरच्या स्त्रीलिखित कथांमधील सामाजिक वास्तव : एक अन्वयार्थ

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वाङ्मयेतिहासाचे कालखंड निश्चित करण्याचे विविध निकष आहेत. विशिष्ट साहित्यप्रकारावर प्रभाव असणारे लेखक, विशिष्ट वाङ्मयीन प्रवृत्ती, विशिष्ट साहित्यप्रवाह, सामाजिक, सांस्कृतिक परिवर्तनामुळे समाजाला आणि साहित्याला लागलेले वळण या आणि अशा काही निकषांचा येथे निर्देश करता येईल. वर नमूद केलेल्या सामाजिक, सांस्कृतिक, आर्थिक पातळीवरील अनेकस्तरीय परिवर्तनाचा निकष केंद्रवर्ती मानून केल्या जाणाऱ्या साहित्याभ्यासाचा संदर्भ सदर विवेचनास आहे. १९९०नंतरच्या स्त्रीलिखित कथेतील अनुभवविश्वाशी संबंधित ठळक सूत्रे मांडण्याचा प्रयत्न प्रस्तुत लेखात केला जाणार आहे.

१९९०नंतरच्या स्त्रीलिखित मराठी कथेचा अवकाश हा महानगरीय जीवनातील प्रामुख्याने मध्यमवर्गीय, काही वेळा उच्चमध्यमवर्गीय, उच्चजातिगटातील कुटुंबकेंद्री व स्त्रीलक्ष्यी अनुभवविधाने व्यापलेला दिसतो. स्त्रीपुरुषाचे संस्थात्मक नाते, त्यानुषंगाने स्त्रीपुरुषाच्या वाट्याला येणाऱ्या विविध कौटुंबिक भूमिका, या कौटुंबिक भूमिका नियत करण्यातील पुरुषसत्ताक व्यवस्थेची लिंगभेदाधिष्ठित भूमिका, परिणामी स्त्रीच्या वाट्याला येणारे दुय्यम स्थान ही स्त्रीलिखित कथेच्या अनुभवविश्वाची संदर्भचौकट असलेली दिसते. हे अनुभवविश्व साकारताना काही वेळा कथागत अवकाशात स्त्रीप्रश्न थेटपणे मांडला गेलेला दिसतो. उदाहरणार्थ, मूल होऊ न शकणाऱ्या स्त्रीकडे पाहण्याचा समाजाचा दृष्टिकोन (निर्णय - नीरजा, पावसाळ्यातला चंद्र - प्रतिभा कणेकर), नवऱ्याच्या विवाहबाह्य संबंधामुळे स्त्रीच्या वाट्याला येणारी अवहेलना, दुःख(शरीर - मोनिका गर्जेद्रगडकर, दोघी-नीरजा), उच्च शिक्षित विवाहित स्त्रीकडून कुटुंबीयांच्या असलेल्या पारंपरिक अपेक्षा आणि त्यामुळे तिच्या कर्तृत्वाला पडणाऱ्या मर्यादा (निर्णय - नीरजा, समीधा - प्रतिभा कणेकर), पत्नीच्या क्षमता अधिक

असल्यामुळे तिच्यावर लादलेली बंधने किंवा नात्याला दिलेला नकार (जन्म - मोनिका गजेंद्रगडकर, अठरावा उंट - मेघना पेठे), स्त्रीच्या आत्मसन्मानाला ठेच पोहोचेल अशा प्रकारचे प्रियकर किंवा पतीचे वर्तन (प्रिय, चौकट, हर फिक्रको धुंवेमेंsss, पावसात सूर्य शोधणारी मुलगी - नीरजा) तर काही वेळा किमान पातळीवरील सर्वस्त्रीय सुरक्षितता लाभलेल्या कुटुंबातील स्त्रीपुरुष नातेसंबंधातील संवाद-विसंवादाच्या अनेकानेक शक्यता, नातेसंबंधातील दुराव्याच्या दोन्ही बाजूंकडून असू शकणाऱ्या नानाविध तरहा कथांतर्गत अनुभवविश्वाचा भाग होऊन साकारताना दिसतात. (उदाहरणार्थ, एक ननैतिक बघ्या, आस्था आणि गवारीची भाजी, सी-सॉ, छाया-माया-काया - मेघना पेठे, मासा आणि आक्रमकता - नीरजा), आईवडिलांच्या भेदमूलक वर्तनामुळे बहिण-भाऊ व भाऊ-भाऊ यांच्यातील नात्यांत असणारे असूयेचे अनेकानेक ताण आणि या अनुभवांच्या चौकटीतच त्यांच्या एकूण अस्तित्वाला प्राप्त झालेले भलेबुरे संदर्भ *सहोदरा* (मेघना पेठे), *संक्रमण*, *रूट्स* (मोनिका गजेंद्रगडकर) *धाकटा* (वंदा भार्गवे) या कथांमधून व्यक्त झाले आहेत. पुरुषसत्ताकव्यवस्थेने निर्मिलेल्या आणि रुजविलेल्या 'आईपणा'च्या मिथचे पुनर्वाचन करित कथाविश्वाची उभारणी या काळातील काही स्त्रीकथाकारांनी केली आहे. (कोल्ह्याचं लगीन, समुद्री चहूकडे पाणी - मेघना पेठे, संक्रमण - मोनिका गजेंद्रगडकर, ओल हरवलेली माती- नीरजा)

स्त्रीचे देहविशिष्ट अनुभव अर्थात 'स्त्रीविशिष्ट अनुभव' (Female experience) हा स्त्रीलिखित कथासाहित्याचा एक महत्त्वाचा विशेष आहे. विजया राजाध्यक्ष यांच्या *देह मृत्याचे भातुके*, *वैदेही* तर सुनीती आफळे यांची *ओटी* या कथा या संदर्भातील काही प्रातिनिधिक कथा म्हणून नोंदविता येतील. १९९०नंतरच्या स्त्रीकथाकारांनीही आपल्या कथाविश्वातून पाळी येणे, (हळवं वय- प्रतिभा कणेकर, छाया-माया-काया - मेघना पेठे), पाळी जाणे (सत्यकाम जाबाली - प्रतिभा जोशी, ओल हरवलेली माती - नीरजा), गर्भारपण (सत्यकाम जाबाली - प्रतिभा जोशी, उगवतीची संध्याकाळ - प्रतिभा कणेकर, अभिमन्यू - सिसिलिया कावर्हालो) गर्भपात (निर्णय - नीरजा, पावसाळ्यातला चंद्र - प्रतिभा कणेकर), बाळंतपण (उगवतीची संध्याकाळ - प्रतिभा कणेकर) आदी स्त्रीविशिष्ट अनुभव साकार केले आहेत. स्त्रीविशिष्ट अनुभव हा विशिष्ट देहचौकटीच्या माध्यमातून घेता येत असला तरी या अनुभवाची संदर्भचौकट पुरुषसत्ताक व्यवस्थेने प्रसृत केलेल्या मूल्यधारणांशी प्रामुख्याने संबंधित असते. *निर्णय* (नीरजा) कथेतील विनिता या



पात्राचा अपवाद करता, उपरोक्त कथांतील स्त्रीपात्रं या अनुभवाकडे पारंपरिक मूल्यदृष्टीतूनच पाहतांना दिसतात.

संस्थात्मक पातळीवरील पती-पत्नी या नातेसंबंधाच्या बरोबरीने एकूण मानवी नातेसंबंधातील व्यामिश्रता व्यक्त करणारी कथासूत्रे या काळातील स्त्रीलिखित कथेतून साकार झाली आहेत. कलावंताची निर्मितीप्रक्रिया, त्यांच्या व्यक्तिमत्त्वाचे वेगळेपण, कलावंतांची श्रेयस-प्रेयसाची कल्पना, कलांतर्गत राजकारण आणि त्यातून निर्माण होणारी नात्याची, भावनांची गुंतागुंत आदी विषयांना आणि अनुषंगाने वेगळ्या अनुभवविशाला साकार करण्याचे श्रेय *शिल्प, आधार, जन्म* (मोनिका गर्जेद्रगडकर) व *मूर्ती, परकाया प्रवेश, गोष्टीची गोष्ट* (मलिका अमरशेख) या कथांकडे जाते.

मलिका अमरशेख भवतालात घडणार्या सामाजिक, सांस्कृतिक बदलांना कथागत वास्तवात अधोरेखित करण्याऐवजी तर्क, विचार आणि चौकटी यांच्या पलीकडे असणारे मानवी वर्तन, मानव आणि निसर्ग यांचे परस्परांशी असलेले नाते या संदर्भांना कथासूत्राच्या रूपात गुंफतात. माणसाने आपले सामान्य असणे स्वीकारावे आणि आयुष्याकडून प्राप्त होतील ते अनुभव पचवत आपल्यातील माणूसपणाचा शोध घेत राहावे, या सूत्राला केंद्रवर्ती ठेवत मलिका अमरशेख आपल्या कथा गुंफतात. कवयित्री म्हणून बंडखोरीची भूमिका घेणार्या मलिका अमरशेख यांचे कथांतर्गत वाङ्मयीन व्यक्तिमत्त्व वेगळी वाट शोधण्याचा प्रयत्न करताना दिसते.

प्रस्थापित व्यवस्थेत उपलब्ध असलेल्या संस्थात्मक नात्यात स्वतःला बांधून घेतले तरी किंवा त्यातून स्वतःची सोडवणूक करवून घेण्याचा प्रयत्न केला तरी, 'उमजण्याची' अधिक क्षमता असणार्या संवेदनशील माणसाच्या वाट्याला अपरिहार्य एकाकीपण येते. हा एकाकीपणाचा खोल खड्डा भरण्याचे प्रत्येकाचे मार्ग वेगळे असले तरी 'जाणिवेच्या अथांग आकाशात झेप घेवू पाहणारा प्रत्येक हंस हा अंतिमतः अकेला असण्याची' पीडा *समुद्री चहूकडे पाणी, एक दिवस 'स्ट्र'-चा...*, *अठरावा उंट, आस्था आणि गवारीची भाजी* (मेघना पेठे), *स्वप्न, शरीर* (मलिका अमरशेख), *अर्थ, अनोळखी, देणं, रूट्स* (मोनिका गर्जेद्रगडकर) आदी कथांतून व्यक्त झाली आहे.

स्त्रीच्या नैतिक संवेदनेतून साकार झालेले व मराठी कथाविशाला या अर्थाने फारसे परिचित नसलेले बाईचे लैंगिक विश्व कथांतर्गत अवकाशात साकार करण्याचे श्रेय मेघना पेठे यांचे आहे. प्रतिमा जोशी, नीरजा आणि प्रज्ञा दया पवार या स्त्रीकथाकारांनी



आपापल्या संवेदनास्वभावानुसार या मार्गावरून चालण्याचे धाडस केले आहे. माणसाच्या नैसर्गिक कामप्रेरणेला विशिष्ट नात्यात बंदिस्त करण्याचे प्रस्थापित व्यवस्थेतील डावपेच, त्यासाठी व्यवस्थेने उभे केले केलेले नीतिमूल्यांचे खंदक हे मेघना पेठे, नीरजा आणि प्रज्ञा पवार यांच्या काही कथांचे केंद्रवर्ती सूत्र आहे. लैंगिक सुखाबद्दलचे अनुभवपूर्व कुतूहल, प्रत्यक्ष अनुभवानंतरही या सुखातील वैविध्य आणि वैचित्र्याची माणसाला असलेली ओढ, प्रत्यक्ष लैंगिक संबंधातील कल्पित व वास्तव यांतील अंतर, त्यामुळे होणारे अपेक्षाभंग आणि तरीही नर-मादी म्हणून परस्परांच्या देहाविषयी वाटणारे अपार आकर्षण, या अवकाशात स्त्रीकथाकारांची कथा कामप्रेरणेतील गूढतेचा शोध घेताना दिसते. *सत्यकाम जाबाली* (प्रतिमा जोशी), *शरीर* (मोनिका गर्जेद्रगडकर), *आस्था आणि गवारीची भाजी*, *समुद्री चहूकडे पाणी*, *छाया-माया-काया*, *एक दिवस 'स्ट्र'-चा...*, *कोल्हयाचं लगीन* (मेघना पेठे), *ओल हरवलेली माती*, *विटाळ*, *कन्फेशन* (नीरजा), *तिघाडा* (प्रज्ञा दया पवार) आदी कथा या दृष्टीने विशेष लक्षणीय आहेत.

परंपरागत नैतिक मूल्यचौकटीला छेद देत आकाराला आलेल्या भिन्नलिंगी लैंगिक संबंधांच्या बरोबरीने प्रस्थापित लैंगिक धारणांनी अ - नैसर्गिक ठरविलेली 'एल.जी.बी.टी'. म्हणून ओळखली जाणारी स्त्री-पुरुषांची लैंगिक विवक्षितता स्त्रीलिखित कथागत अवकाशात साकार झाली आहे. प्रतिमा जोशी यांच्या *दरी* कथेत 'लेस्बिअन' तर *आधार* (मोनिका गर्जेद्रगडकर) व *एक ननैतिक बघ्या* (मेघना पेठे) या कथांतून 'गे'चा संदर्भ व्यक्त झाला आहे. मोनिका गर्जेद्रगडकर यांच्या *आधार* कथेत वैफल्यग्रस्त कलावंत मामाला मतिमंद भाच्याशी असणार्या समलिंगी संबंधातून मिळणारी सर्जनाची प्रेरणा, या प्रकारच्या नात्यातील शारीर आकर्षण आणि मानसिक आधार असे दोन्ही संदर्भ तपशिलाने झाले आहेत. मलिका अमरशेख यांच्या *शरीर* कथेत ट्रान्सजेन्डर हे विषयसूत्र साकार झाले आहे. स्वतःच्या सेक्शुअल ओरिएंटेशनबाबत संदिग्धता असणार्या स्त्रीवर लिंगबदलासाठी केली जाणारी शस्त्रक्रिया आणि या प्रक्रियेदरम्यान तिची/त्याची शारीर व मानसिक गुंतागुत सूक्ष्मातिसूक्ष्म आंदोलनांसह साकार झाली आहे.

लैंगिकतेबद्दल, त्यातही स्त्रीच्या लैंगिकतेच्या संदर्भात टोकदार असणार्या नीतीअनीतिच्या द्विध्रुवात्मक चौकटी नाकारत धाडसाने बोलणारी स्त्रीकथाकार म्हणून



प्रामुख्याने मेघना पेठेचा उल्लेख केला जातो. प्रस्थापित व्यवस्थेत मानवी मैथुनाकडे पाहण्याचे व्यवस्थेचे हवाबंद कप्पे व स्त्रीच्या लैंगिकतेच्या संदर्भात सांस्कृतिक गुरख्यांनी उभी केलेली योनीशी निगडित शुचितेची तटबंदी मोडीत काढत एखादा स्त्रीकथाकार धीटपणे बोलतो, ही एका दृष्टीने लेखनाच्या पातळीवर केलेली सांस्कृतिक बंडखोरीच आहे. लैंगिकतेचा आशय व्यक्त करताना स्त्रीच्या भाषिक अभिव्यक्तीचे प्रस्थापित व्यवस्थेने मानलेले प्रमाण रूपही काही स्त्रीकथाकारांनी नाकारलेले दिसते. मेघना पेठे, प्रतिमा जोशी, प्रज्ञा दया पवार, एखाद दुसऱ्या कथेच्या संदर्भात नीरजा व मोनिका गजेंद्रगडकर यांच्या कथेतील पात्रे, काही वेळा निवेदकही भाषेचा मोकळाढाकळा वापर करतो. *छाया-माया-काया, एक दिवस 'स्ट्र'-चा..., समुद्री चहूकडे पाणी, तिघाडा, नग्न सत्य, जहन्नम, शरीर, आधार* आदी कथांतील भाषेचा या दृष्टीने विचार करता येईल.

मेघना पेठे प्रतिमा जोशी आणि प्रज्ञा पवार या तिन्ही कथाकारांच्या, लैंगिकतेशी संबंधित कथांतील निवेदक नैतिक दृष्टिकोनातून या अनुभवाकडे पाहत असला, तरी त्यांच्या कथा परस्पराहून वेगळ्या ठरतात. प्रज्ञा पवार *तिघाडा, एक्झिट* यांसारख्या कथा आत्यंतिक व्यक्तिवादी जीवनमूल्यांनी भारलेल्या जीवनशैलीकडे निर्देश करतात. मेघना पेठे यांची कथा एका विशिष्ट वर्गातील अनुभवविश्वाचा चिंचोळा अवकाश कवेत घेत, लैंगिकतेशी निगडित विविध आयाम व्यक्त करते. समाजाच्या परंपरागत धारणा मानसिक पडझडीला मोठ्या प्रमाणात कारणीभूत ठरतात, हा अत्यंत कळीचा मुद्दा संयतपणे हाताळते आणि मानवी जीवनातील विपरीततेची, विकृतीची आणि सर्वव्यापी एकाकीपणाची गंभीर जाण व्यक्त करण्यापर्यंत प्रवास करते.

मध्यमवर्गीय कुटुंबकेंद्री अनुभवविश्वाच्या पलीकडे जात स्त्रीप्रश्नांचा वेध घेण्याचा प्रयत्न प्रतिमा जोशी, आशराबी शिकलगार, मथु सावंत आणि उषाकिरण आत्राम या कथाकारांनी केलेला दिसतो. प्रतिमा जोशींनी देहविक्री करणे अपरिहार्य ठरलेल्या स्त्रीला कथेच्या केंद्रस्थानी आणल्यामुळे त्यांचे कथाविश्व केवळ १९९०नंतरच्याच नव्हे तर, एकूण स्त्रीलिखित मराठी कथेत विवक्षित स्थान निर्माण करणारे ठरले आहे. पुरुषकेंद्री मध्यमवर्गीय मूल्यव्यवस्था आणि जीवनप्रणालीत ज्या स्त्रियांना 'वेश्या' मानले जाते त्या अवमानित स्त्रियांचे जग उभे करण्याचा प्रयत्न अनेक पुरुषकथाकारांनी (अरविंद गोखले, बाबुराव बागुल, प्रवीण पाटकर) केला असला तरी या



जगाचे सातत्याने आणि तपशीलवार चित्रण करणार्या प्रतिमा जोशी या पहिल्याच मराठी स्त्रीकथाकार आहेत. स्त्रीलिखित कथेची सामाजिकता अधोरेखित करताना प्रतिमा जोशी यांचे 'लेखक' म्हणून असलेले हे श्रेय आवर्जून नमूद केले पाहिजे. *दरी, वितळलेली उन्हे* (प्रतिमा जोशी) आणि *समुद्री चहूकडे पाणी* (मेघना पेठे) या कथांचा उल्लेख यासंदर्भात करता येईल.

महानगरीय अवकाश केंद्रस्थानी ठेवून स्त्रीचे प्रश्न हाताळणारी स्त्रीलिखित कथा प्रामुख्याने कुटुंबांतर्गत पुरुषसत्तेशी संबंधित प्रश्नांना वाचा फोडते. वास्तविक पाहता, आधुनिक भांडवली व्यवस्थेने स्त्रीच्या आर्थिक स्वावलंबनासाठी खुला करून दिलेला सामाजिक अवकाश आर्थिक उदारीकरण स्वीकारल्यानंतरच्या काळात अधिक विस्तृत झाला ही वस्तुस्थिती आहे. असे असताना कथांतर्गत स्त्रीपात्रांचे व्यवसाय प्राध्यापक, डॉक्टर यापलीकडे फारसे गेले नाहीत. दुसरे असे की उच्चशिक्षित आणि प्रतिष्ठित व्यवसायांशी संबंधित स्त्रीपात्रे असणार्या कथांच्या अनुभवविश्वाचा परीघही प्रामुख्याने कुटुंबकेंद्रीच राहिला हे वास्तव, स्त्रीलिखित कथेतील सामाजिकता तपासून पाहताना दुर्लक्षून चालणार नाही. घर-नोकरी या दोन स्तरांवर स्वतःला सिद्ध करताना स्त्रीची होणारी कुतरओढ, दमछाक, एक 'स्त्री' म्हणून तिच्या अनुभवाचा भाग होऊ शकणारे व्यवसायांतर्गत पुरुषसत्ताक राजकारण किंवा एक 'व्यक्ती' म्हणूनही तिला करावा लागणारा संघर्ष, महानगरी जीवनावकाश कथेतून साकार करणार्या १९९०नंतरच्या स्त्रीकथाकारांच्या कथेचे केंद्रवर्ती सूत्र म्हणून केवळ अपवादानेच येताना दिसतो.

व्यवसायाने पत्रकार असणार्या आणि सामाजिक कार्यात सक्रिय असणार्या प्रतिमा जोशींची कथा विद्यमान समाजात परिघावर जगणार्या वंचित समाजगटाचे प्रश्न साकार करणारी अपवादात्मक स्त्रीलिखित कथा आहे. त्यांच्या *वितळलेली उन्हे* या कथेत बाबल्या या पात्राच्या निमित्ताने सफाईकामगारांच्या जगण्यातील वंचितता, त्यांच्या शारीर आरोग्याच्या समस्या, त्या संदर्भातील शासकीय यंत्रणेची बेपर्वा वृत्ती अधोरेखित झाली आहे. तर *रस्त्यावर* कथेत कचरा गोळा करण्याचे काम करणार्या मुलांच्या समस्या, अशा मुलांकडे पाहण्याचा समाजाचा दृष्टिकोन, देहविक्रय करणार्या स्त्रियांच्या मुलांना रात्रीच्या वेळी रस्त्यावर राहताना येणारे अनुभव कथेचे केंद्रवर्ती सूत्र म्हणून साकार झाले आहे.



वि-हार (प्रज्ञा दया पवार), धर्म (मोनिका गर्जेद्रगडकर), धानाधिस्पट (प्रतिमा जोशी) या कथांतून आंतरधर्मीय विवाह या विषयसूत्राच्या निमित्ताने धर्म आणि स्त्री, समाज आणि स्त्री, धर्माचं मानवी जीवनातील स्थान, धर्माशी संबंधित सांस्कृतिक व लिंगभेदजन्य राजकारण आदी मुद्द्यांना अधोरेखित करण्याचा प्रयत्न केला आहे. सिसिलिया कार्व्हालो यांनी काठ आणि परीघ या कथासंग्रहांतील कथांमधून ख्रिस्ती धर्मातील श्रद्धा, विविध चालीरीती, रीतिरिवाजांचे अधोरेखन केले आहे. त्यांच्या नागीण, निखारा या कथांमधून व नीरजा यांच्या मित्राची गोष्ट या कथेतून अनुक्रमे नन आणि फादर झालेल्या स्त्रीपुरुषांकडून समाजाच्या असलेल्या अपेक्षा, त्यांचे गुंतागुंतीचे मानसविश्व साकार झाले आहे. सिसिलिया कार्व्हालो यांनी तर आसूडसारख्या कथेमधून कॉन्व्हेंटमधील गैरप्रकार अतिशय धाडसाने उघड केले आहेत, याची आवर्जून नोंद घेतली पाहिजे.

वास्तविक पाहता, ऐंशी नव्वदीच्या दशकात भारतीय समाजजीवनात सांस्कृतिक व आर्थिक पातळीवर मोठ्या प्रमाणावर संक्रमण घडून आले. अशा प्रकारच्या आत्यंतिक गतिमान सामाजिक, सांस्कृतिक वातावरणात कथालेखन करणाऱ्या स्त्रीकथाकारांची कथा भवतालातील या गतिमान वास्तवाला कितपत प्रतिसाद देते याचा शोध घेतला असता, ओल हरवलेली माती (नीरजा), धर्म (मोनिका गर्जेद्रगडकर) रस्त्यावर, सत्यकाम जाबाली, जहन्नम, वितळलेली उन्हे (प्रतिमा जोशी) या अपवादात्मक कथा वगळता स्त्रीकथाकारांच्या कथेत पार्श्वभूमी म्हणूनही हे संदर्भ आलेले दिसत नाही. उपरोक्त विवेचनाच्या पार्श्वभूमीवर कुटुंबकेंद्री अनुभवविश्वाची कथागत वास्तवातील पुनरावृत्ती आणि सामाजिक अवकाशाच्या संदर्भातील कथेची कुंठितावस्था स्त्रीकथाकारांनी जाणीवपूर्वक दूर करणे गरजेचे आहे, असे म्हणता येईल.

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INDIA-CHINA COOPERATION IN AFGHANISTAN: THE WUHAN SPIRIT

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Abstract

The Chinese and Indian leaders had held the first informal summit at Wuhan in China to ease the tensions in bilateral ties between the two Asian giants. Prior to the meeting India and China were involved in a standoff at Doklam in 2018 which lasted for over 70 days. With the standoff having come to an end through diplomatic means, the two countries wanted to reset their relations which were marked by the informal meeting at Wuhan. The meeting attempted to identify possible areas where India and China could work together. Afghanistan was recognized as one such area where both countries could have common interests. As a result, India and China had announced in a joint statement to cooperate in Afghanistan. This paper aims to determine the interests of India and China in Afghanistan individually which would provide more clarity of the real potential of such cooperation.

Keywords: India, China, Afghanistan, Wuhan, Informal Summit, Pakistan

Introduction

The Indian Prime Minister Narendra Modi & the Chinese President Xi Jinping held a bilateral summit in Wuhan, China on 27-28 April 2018. One of the key outcomes of the summit was the proposal of India-China joint projects in Afghanistan.ⁱ

Both India and China's ties with Afghanistan is unique. The relationship that India shares with Afghanistan is culturally and economically deep-rooted dating back to nearly two thousand years. Historic ties between China and Afghanistan was limited to trade as the ancient Silk Route from China to Eurasia passed through the region.

In present days, India has enjoyed a special friendship with Afghanistan since the fall of the Taliban regime in 2001. India is the largest non-NATO aid supporter of the Afghan state.ⁱⁱ China, on the other hand, has been reluctant to engage in



Afghan affairs to the extent India has. This was due to the unease over the presence of the U.S troops across its borders and also because of the Uighur separatist movement in its Xinjiang province. China, however, has shown more interest in Afghanistan since 2014 when a significant number of NATO troops pulled out from the region.ⁱⁱⁱ

In this backdrop, India and China need to identify areas of common interests in Afghanistan to enable cooperation. Both have their own national-interests driving their bilateral ties with Afghanistan. The convergence of such national interests will determine the depth of mutual understanding that can possibly be achieved between the two Asian giants in Afghanistan.

Indian Interests

With five diplomatic establishments, India has a sizable footprint in Afghanistan.^{iv} It has been the largest aid contributor to the war-torn nation in the region. This aid includes infrastructure projects such as the construction of highways, dams, the Afghan Parliament building, electrification of Kabul and training of the Afghan security forces.^v

Afghanistan's northern neighbourhood is critical for India's strategic depth in the region. India has its only air force base outside of its territory in Farkhor, Tajikistan. This airbase served India to support the Northern Alliance during the civil war in Afghanistan in the 1990s and build close links with actors in the region.^{vi} This highlights the geographic significance that Afghanistan holds to India.

For India, Afghanistan presents as a strategic leverage to check Pakistan's influence in the region and to monitor the domestic affairs in Pakistan. One such key factor is the growing separatism in Pakistan's Balochistan province which is of India's security interest. Keeping Pakistan busy with internal affairs is anational security strategy adopted by India.^{vii}

The Indian engagement in Afghanistan is largely viewed as the reason for the Afghan Taliban to target Indian projects and diplomatic establishments across the country. Such attacks are allegedly backed by Pakistan's military and the ISI to threaten the growing Indian presence in Afghanistan which is a cause of uneasiness and paranoia for Islamabad. This holds importance for India and China to deepen cooperation in the Afghan region.



China's Interests

China's interests in Afghanistan are twofold: to keep track of Uighur separatists in the region and to achieve the Belt and Road Initiative (BRI) goals in Central Asia and Pakistan.^{viii} The BRI which was initiated by Xi Jinping will define the future of China's position in the world power structure. The BRI holds geostrategic and economic significance for China as it is the bandwagon on which the Chinese aim to expand their sphere of influence and market share across continents.^{ix}

One critical component of the BRI is the contentious China-Pakistan Economic Corridor (CPEC) which runs across Pakistan occupied Kashmir (PoK). The CPEC has been a sore point in Sino-Indian relations since its inception and remains to be the primary reason for India to not acknowledge the BRI.^x

In a trilateral meeting of foreign ministers of China, Afghanistan and Pakistan in December 2017, China expressed its interest to extend CPEC into Afghanistan.^{xi} Any such decision by Afghanistan is expected to be strongly objected by India. Earlier in October 2017, the Afghan President Ashraf Ghani had stated that his country will not join the CPEC until Pakistan opens land access to India across Wagah and Attari for trade. President Ghani further added that this will remain as the primary condition for any negotiation with Pakistan for them to gain access to Central Asia via Afghanistan.^{xii}

Common Interest

In order for China to meet its BRI objectives, security is imperative for its projects and workers in the region. Afghanistan hence becomes critical to control the spread of Islamic militancy both within and outside Chinese territory. This would only be possible with a more stable Afghanistan which is a shared interest for both India and China.

Another potential area of common interest for India and China in Afghanistan is the abundant deposits of natural resources. India and China are two of the biggest bidders in Afghanistan's mining sector. India won the bid for the largest iron ore mine in Asia located in Hajigak pass and China had won the bid for a large copper mine in Mes Aynak.^{xiii} Both projects have not been operational due to security concerns, lack of mining policy, poor connectivity and corruption. It is in India's and China's interest to develop Afghanistan's infrastructure and governance to overcome these hurdles.



Pros and Cons

From the Indian perspective, cooperation with China in Afghanistan presents both advantages as well as disadvantages. Weighing these to evaluate possible gains will require strategic foresight on the part of Indian policymakers. The pros include sharing of financial assistance on projects that the two countries agree to work together. With two stakeholders, the risks are shared and there is a decreased exposure to Indian firms and investments.

China enjoys a limited influence over some of the insurgent groups in the region. This is because of the positive relation it has with the Pakistan army and ISI. It has a well-connected net work with Af-Pak deep state actors to keep track of Uighur separatists in South and Central Asia. These connections can be used to securitize Chinese investments and projects in Afghanistan which India can possibly draw leverage from it to protect its joint projects with China.

It is only possible to evaluate the advantages that India stands to gain once the framework of cooperation with China in Afghanistan is defined. The nature and principles of each joint project have to be mutually accepted in order to observe positive outcomes.

The drawbacks for India can be inferred from the individual and shared interests. It is clear that the BRI and CPEC are central to China's global ambitions. With nearly \$60 billion already pumped into the CPEC, the Chinese intention to extend it into Afghanistan will take precedence over its willingness to cooperate with India in the landlocked nation. Linking Afghanistan to CPEC will provide Pakistan greater strategic depth and access to the Central Asian region. Such a prospect is, at present, against the Indian interests and its security calculation. Hence the prospects of Sino-Indian cooperation in Afghanistan in critical sectors such as the development of infrastructure and connectivity seem to be farfetched.

The Afghan state and its peoples' need must also be factored by both India and China while formulating project blueprints. The support of the local population is an absolute necessity and a non-negotiable for India and China to succeed individually as well as together. This aspect while dealing with the Afghans has historically proven to be the failure of the British, the Soviets and the Americans. This also differentiates the people's perception of a foreign actor as an invader or as a friend.

India currently enjoys a large presence and a positive public opinion in Afghanistan when compared to China. This does not imply that China has a



negative feedback, but its lack of support towards Afghan state-building initiatives since 2001 has proven to be a lost opportunity to gain public support. Sharing the space that India presently has within the Afghan society with China may stagnate its furtherance or worse shift unfavourably. At present, the Afghan peoples' attitude towards China and India-China together is an unknown quantity which the Indians might not want to test.

Conclusion

Since the Wuhan Summit, India and China have conducted a joint training programme for 10 Afghan diplomats at the Indian Foreign Service Institute and in Beijing in October.^{xiv} The Chinese Ambassador to India, Luo Zhaohui stated that the two countries can expand the scope of cooperation in the war-torn nation in areas including agriculture, medical services, poverty reduction and hybrid rice cultivation.^{xv}

Cooperation on capacity building is a step forward for both India and China. This could be further widened to training more Afghan officials from diverse portfolios, strengthening the security forces and developing critical infrastructure to address issues such as healthcare, education and sanitation. Achieving a mutually beneficial partnership in these areas also depends on the nature of projects and the conditions upon which they are initiated.

Despite the potential, the real success lies in the ability of the two countries to convert small initiatives into bigger and more ambitious projects that will have a greater bearing on Afghanistan's future. This includes counter-terrorism and counter-insurgency initiatives, joint connectivity projects and playing a significant role in achieving a peace deal.

Hence, the critical question that India must address is whether or not China shares a common view with that of India's towards the Taliban and a common approach towards the national reconciliation process of Afghanistan. The China-Pakistan axis and China's interest to extend the CPEC across the region could also play spoilsport by influencing India to adopt a more cautious path in this direction.

As regional powers, both China and India have a responsibility towards achieving peace in Afghanistan. The Wuhan joint statement between China and India on cooperation in Afghanistan was a breath of fresh air after the Doklam standoff. A successful partnership hinges on the two nations not letting their disagreements on several issues spill over into this arena and by working together in the spirit of bringing peace to a nation that has been in war for nearly four



decades. This demands compartmentalizing and incubating the Afghan agreement, and some deft handling of diplomacy.

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A NEW ERA OF AMERICAN IMPERIALISM IN WEST ASIA

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Abstract :

West Asia is currently undergoing a significant population movement, the region's third in the last century. The displacement is influenced by religion and ethnicity. Nevertheless, ideology plays a role as well. Regardless of what caused the upheaval, it is an expensive affair. Lives are lost, borders are being rewritten, generations will be sowed with the grim reaper's plough, and history will repeat itself in cycles of vengeance.

Keywords : American Imperialism, West Asia, UNO, Population Movement

Introduction

Many other nations in West Asia are undoubtedly afflicted by political unrest, severe economic distress, bloodshed, uncertainty, and dread. Unfortunately, the UN, EU, and US efforts to stop or resolve many of these crises, whether in Yemen, Lebanon, Syria, or a variety of other nations, have generally failed.

The absence of American leadership and the rush by other nations, particularly Russia and China, and to a smaller extent Turkey and Iran, to fill the void left by the United States. As a result, there is a worldwide transition in which nationalism, extremism, and racism are on the rise, hundreds of thousands of refugees are fleeing their homes, and starvation and economic uncertainty are widespread, all of which lead to instability and bloodshed.

Unfortunately, these trends, combined with a global leadership crisis, may make it even more difficult for a new generation of leaders to rise to the challenge of resolving many of these issues in a humanitarian, passionate, and equitable manner in order to maintain their long-term viability.

The US has a unique chance to expand its bilateral security cooperation with Israel and Arab allies so that they can protect themselves and share the weight of regional stability. Better defence relations between US regional partners, particularly Israel and Sunni governments, are a more critical need. Washington can assist in the development of these connections by facilitating increased



intelligence sharing and collaboration on cyber security and ballistic missile problems between these nations. A regional security framework, such as a new West Asian Strategic Partnership, might eventually decrease, but not eliminate, the necessity for US participation in the region.

Beyond the military, US involvement in the region might foster greater cooperation among its allies by assisting them in overcoming transnational barriers to prosperity.

First, strengthening interaction between Israel, Egypt, Lebanon, Cyprus, and Greece on enormous energy finds in the eastern Mediterranean region will require American diplomatic leadership, which would provide these nations with critical new cash streams for domestic economic stability, as well as new (non-Russian) energy sources for Europe.

Second, the US should contribute to addressing the very real and growing issue of water scarcity. In this region, Israel, Jordan, and the Palestinian Authority actively collaborate, but it could be only the beginning. Israel is a world leader in water-use technologies, and American companies might use it as a base to expand their solutions and connect their water infrastructure to their neighbours. Third, the railway plan "Tracks for Regional Peace" would connect Israel, Palestine, Jordan, and the Gulf states. Continued US funding could aid in the realisation of this audacious strategy. If it succeeds, it will deepen economic interdependence among US partners in the area, aid in the pivoting of important trade lines away from Iran, and keep vital infrastructure out of China's control. In the field of digital infrastructure, there are many more opportunities. West Asia is a relatively undeveloped but valuable region with a population of over 400 million people. The US may provide financial involvement of the private sector investment and collaboration between global corporations, Israel's high-tech industry, Palestinian businesses, and others to establish a digital ecosystem that spans borders and connects America's regional friends.

In the West Asia, there are chances for stability, security, and development, but they need American commitment. They would enable the US to lessen its own costly obligations to the region if they were implemented. The best chance of grasping and capitalising on these opportunities is to use a triangle strategy.

To take advantage of these prospects, the region's political trajectory must be changed from one of bad governance and civil conflict to one of a prosperous and peaceful system of sovereign states. It suffices to say that West Asia's states and peoples have the most invested in what occurs there. Maintaining people safe



from terrorism, preserving the US economy, boosting friends and allies, enabling American worldwide military operations, avoiding the proliferation of weapons of mass destruction, and averting destabilising humanitarian disasters are all key interests of the US.

Conclusion

A solo "American approach" will not be enough to advance American objectives. What ails the West Asia cannot be fixed by outsiders. They also won't be able to avoid the global implications by using a mix of defence, disengagement, and containment. The current West Asia problem is uncontrollable. Isolationism is a risky illusion to believe in.

Given the regions deplorable status but there are a few bright places or at least ones that aren't as gloomy. A new breed of Arabs and Muslims appears to be hell-bent on breaking away from the old norms, demanding not only individual freedom but also dignity.

And it's for this reason the USA needs to reconsider what they are doing out there. Modern schools and hard facts are what West Asia needs most from America now, and it's time they figured that out. Oil is constantly inciting the US to intervene or support dictators or get cozy with the Sheikhs.

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