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Editorial.....

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

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

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

Dr.K.Victor Babu
Editor-in-Chief

SOCIAL SCIENCES, HUMANITIES, COMMERCE & MANAGEMENT, ENGINEERING &
TECHNOLOGY, MEDICINE, SCIENCES, ART & DEVELOPMENT STUDIES, LAW

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रघुवंशमहाकाव्ये कृषिविज्ञानम्

डा. जे.बलिचक्रवर्ती,

सहायकाचार्यः, साहित्यविभागः,
राष्ट्रीयसंस्कृतविश्वविद्यालयः, तिरुपति:

उपोद्घातः

लेकस्थितिहेतवे प्रजापतिना आहारः परिकल्पितः। किन्तु प्राणिनां आहारोत्पत्तिः कुतः कथं वा भवतीति प्रथमं केन ज्ञातमित्यपि अभ्यूहितुं न शक्यते। प्रथमतया वेजेष्वेव आहारप्रशंसा दृश्यते। परमात्मनः एव क्रमात् अन्नोत्पत्तिः अत्रात् प्राणिनां धारणं च भवतीति वेदेषु प्रतिपादितम्। “आत्मनः आकाशः सम्भूतः, आकाशात् वायुः, वायोरग्निः, अग्नेः आपः, अद्भ्यः पृथ्वी, पृथिव्या ओषधयः, ओषधिभ्यो अन्नं, अत्रात् पुरुषः¹” इत्युपनिषत्सु अन्नोत्पत्तिः दृश्यते। अन्नहीनाः प्राणिनः नष्टाः भवन्तीति हेतोः अन्नशब्दस्य द्विधा विग्रहः निरूपितः वेदेष्वेव। “अद्यते अत्ति च भूतानि तस्मादन्नं प्रचक्षते²” इति। एवं विध अन्नोत्पत्तिः लौकिकवाङ्मयेऽपि विस्तारेण वर्णिता।

वाल्मीकिरामायणे बहुधा कृषेः प्रशंसा दृश्यते। लौकिकवाङ्मये विशेषतः काव्यवाङ्मयस्य वाल्मीकिव्यासयोः अनन्तरं कालिदासः एव आद्यः। कालिदासस्य रघुवंशमहाकाव्ये कृषिविषयकाः बहवो विषयाः वर्णिताः।

इन्द्रः मेघानां अधिष्ठाता यज्ञैः प्रतिः सः पृथिवीं वर्षेण आर्द्रीकरोति। तेन पृथिवी सस्यानुकूला भवतीति काव्यादावेव प्रथमसर्गे स्पष्टमुपवर्णितम्।

1 . तैत्तरीयोपनिषत् – ब्रह्मवल्ली – प्रथमानुवाके – 1 मन्त्रे – पृ.सं.57

2 . तैत्तरीयोपनिषत् – ब्रह्मवल्ली – प्रथमानुवाके – 2 मन्त्रे – पृ.सं.59



दिलीपवर्णने दिलीपः लोकस्थितिकारणात् दण्ड्यान् दण्ड्यमान इति वर्णितम् ।
यदि राजा धार्मिक तदैव सस्यादि फलति यदि राजा अधार्मिकः कृषिः न भवतीति
पुराणेतिहासेषु स्पष्टम् । राज्ञा ध्रियमाणे एव दण्डे कृषिः फलानि दण्डभयादेव सर्वं जगत्
चलतीति स्पष्टमुपवर्णितम् । इन्द्रः दण्डधरोभूता अग्निं चोदयति अग्निः वरुणं इत्यादि क्रमेण
राजापि दण्डधारी कृषिहेतवे कृषिफलदायको भवतीति महाभारते स्पष्टम् । ब्रह्मणः पुत्रः
व्यवसायः सः तेजश्चोदयति तेजसा ओषधेयः फलन्ति रसः रसगुणाश्च आनुपूर्व्यात् तेजसः
भवन्तीति स्पष्टम् । यथा-

आनुपूर्व्या च दण्डोऽसौ प्रजा जागर्ति पालयन् ।
इन्द्रो जागर्ति भगवानिन्द्रादग्निर्विभावसुः ॥
अग्नेर्जागर्ति वरुणो वरुणाच्च प्रजापतिः ।
प्रजापतेस्ततो धर्मो जागर्ति विनयात्मकः ॥
धर्माच्च ब्रह्मणः पुत्रो व्यवसायः सनातनः ।
व्यवसायात्ततस्तेजो जागर्ति परिपालयन् ॥
ओषध्यस्तेजसस्तस्मादोषधिभ्यश्च पर्वताः ।
पर्वतेभ्यश्च जागर्ति रसो रसगुणात्तथा ॥³

एवं राज्ञः शक्तिमत्वादेव क्षेत्राणि सस्यवन्ति । सस्यं च वीर्ययुक्तम् भवतीति
कालिदासेन वर्णितम् । दण्डः अपि परोक्षया वृत्या कृषेः उपकारकः । न केवलं सस्य
समृद्धिः सस्येषु शक्तिमत्वमपि राज्ञः शासनात् भवति । दिलीपः प्रतिवत्सरं इन्द्रोत्सवं कुर्वन्
इन्द्रं प्रीणयित्वा प्रजाभ्यः इन्द्रेण वृष्टिं दापयतीति मल्लिनाथः स्पष्टं व्याख्यातवान् ।

राजा त्वर्थान्समाहृत्य कुर्यादिन्द्रमहोत्सवम् ।
प्रीणितो मेघवाहस्तु महतीं वृष्टिमावहेत् ॥⁴

3 . महाभारतम् - शान्तिपर्वणि - 122/ 42 to 45 श्लोकाः - पृ.सं. 647

4 . रघुवंशम् - 1/26 श्लोके मल्लिनाथव्याख्यायां



कालिदासोक्त सस्योत्पत्तिक्रमः

कृषिकारणस्य ज्ञाता कालिदासः सम्पत्तये कृषिः कथं करणीया अनुसरणीयाश्च कर्मणः क्रमः कीदृशः इति सर्वं जानाति। प्रथमं भुवः कर्षणं, ततः वर्षेण भुवः सेचनं, काले बीजारोपः समुदायतया प्ररूढानां अङ्कुराणां वृद्धेः आनुकूल्य तथा नियतदूरे पुनः स्थापनं, पशुपक्षिभ्यः रक्षणार्थं गोपनं इति सर्वं कालिदासकाव्येषु दृश्यते। विशेषतः रघुवंशे कर्मणामधिक्यं दृश्यते। कुमारसम्भवकाव्ये वर्षाभ्यः प्राक् भुवः कर्षणं कार्यमिति स्पष्टमुपवर्णितम्।

न वेद्मि म प्रार्थितदुर्लभः कदा सखीभिरस्रोत्तरमीक्षितामिमाम्।

तपःकृशामभ्युपपत्स्यते सखीं वृषेव सीतां तदवग्रहक्षताम् ॥⁵

ग्रीष्मान्ते भूमिं कृष्ट्वा वर्षागमनं कृषीवलः प्रतिपालयति ज्येष्ठमासे पौर्णमास्यां भउवः कर्षणारम्भः अद्यापि दृष्ट एव। यदि आषाढे सुवृष्टिः भवति तदा बीजानि वपति। स एव योग्यः बीजावापकालः महते फलाय कल्पते इति अभिज्ञानशाकुन्तले वर्णितम्।

संरोपितेऽप्यात्मनि धर्मपत्नी त्यक्ता मया नाम कुलप्रतिष्ठा।

कल्पिष्यमाणा महते फलाय वसुन्धरा काल इवोसबीज ॥⁶

एवं उत्तानि बीजानि एका गुच्छताया प्ररूढानि भवन्ति तथा त्यक्ते अङ्कुरगुच्छे सस्यसमृद्धिः न फलति। ततः गुच्छानि पृथक् कृत्य पुनः प्रत्यङ्कुरं नियतं दूरं पालयन्तः पृथक् आरोपयन्ति। एवं गुच्छानां उत्पादनेन पुनः प्रतिरोपणेन च पृथक् अभिवृद्धाः अङ्कुराः सस्यसमृद्धये कल्पन्ते इति रघुवंशे वर्णितम्। एषा क्रिया “నారుపోయుట” इति आन्ध्रभाषायां व्यवहियते।

आपादपज्ञप्रणताः कलमा इव ते रघुम्।

फलैः संवर्धयामासुरुत्वातप्रतिरोपिताः ॥⁷

5 . कुमारसम्भवम् – 5/61 श्लोकः

6 . अभिज्ञानशाकुन्तलम् – 6/24 श्लोकः

7 . रघुवंशम् – 4/37 श्लोकः



उत्खातप्रतिरोपणानन्तरं शालयः प्ररूढाः क्षीरिणः भवन्ति जायमानेषु बूजेषु पक्षिणः
सस्यं भक्षयन्ति अतः सस्यरक्षणविषये स्त्रियः नियुक्ताः भवन्ति। पक्षिणां दिवा आगमने
निर्गमने च नियतः कालो भवति तदैव शिलक्षेपादिभिः शालिगोप्यः तान् वारयन्तीति
रघुवंशे चतुर्थसर्गे एव वर्णितम्।

इक्षुच्छायानिषादिन्यस्तस्य गोमुर्गुणोदयम्।

आकुमारकथोद्धातं शालिगोप्यो जगुर्यशः ॥⁸

एवं शालिधान्यस्य लाभेन सार्थं कृषेः इतरेषां फलानां सुगन्धद्रव्याणां आरण्यकानां
धान्यविशेषाणां वर्णनं च रघुवंशकाव्ये दृश्यते।

फलसम्पत्तिम् उन्नेतुं पुष्पविकासमनुसृत्य कृषीवलाः निश्चेतुं प्रभवन्ति। मधुमासे
चूते पुष्पसंमृद्धिः भवति ग्रीष्मे फलसंमृद्धिः च। पुष्पोद्भवकाले पुष्पेभ्यः कीटक् फलं
भवति फलवृद्धिः कीटशी इति चिन्ता भवति। फलोद्गमे पुष्पोद्गमः विस्मियते। तथैव रघोः
शासने दिलीपशासनस्य प्रजाः न सस्मरुः इति कविः वर्णयति।

मन्दोत्कण्ठाः कृतास्तेन गुणाधिकतया गुरौ।

फलेन सहकारस्य पुष्पोद्गम इव प्रजाः ॥⁹

अपि च आरण्यकानां सस्यादीन् यवादि विशेषान् अपि कालिदासो जानाति।
कदाचित् वन्ध्याः पशवः ग्राम्यान् केदारान् ध्वस्तान् कुर्वन्ति क्वचिद् ग्राम्याः तृणचराः वनं
गताः आरण्यकान् केदारान् ध्वस्तान् कुर्वन्ति। उभयविधां बाधामपि राजा एव निवारयति।
आरण्यकानां जन्तूनां उपप्लवे मृगयाचारिणः ग्रामान् रक्षन्ति। तथैव जानपदेभ्यः
पशुभ्यः आरण्यकान् अपि रक्षन्ति।

पञ्चमसर्गे जनपदागतैः गोमहिषादिभिः आरण्यकानि धान्यानि नष्टानि न भवन्ति
किमिति कौत्सं रघुः पृष्टवान्। अनेन सर्वथा सस्यरक्षा राजभिः एव करणीया इति स्पष्टम्
उपवर्णितवान्।

8 . रघुवंशम् - 4/20 श्लोकः

9 . रघुवंशम् - 4/9 श्लोकः



नीवारपाकादि कडङ्गरीयैरामृश्यते जानपदैर्न कच्चित् ।

कालोपपन्नातिथिकल्पभागं वन्यं शरीरस्थितिसाधनं वः ॥¹⁰

अपि च आरण्यकाः तैः नीवारैः दोवतापूजनं जन्तुपोषणमपि कुर्वन्ति इत्यपि कालिदासेन वर्णितम् ।

आकीर्णमृषिपत्नीनामुटजद्वाररोधिभिः ।

अपत्यैरिव नीवारभागधेयोचितैर्मृगैः ॥¹¹

वसिष्ठाश्रमे अकृष्टपच्या नीवाराः मुनिभिः सम्पादिताः जन्तुपोषणायपि उपकारिणः । आश्रमवासिनः तत् तत् ऋतुकालानुकूलं फलपुष्पादिकं वर्धयित्वा तैरेव वृत्तिं कुर्वन्तीति चतुर्दशसर्गे वर्णितम् ।

पुष्पं फलं चार्तवमाहरन्त्यो बीजं च बालेयमकृष्टरोहि ।

विनोदयिष्यन्ति नवाभिषङ्गामुदारवाचो मुनिकन्यकास्त्वाम् ॥

पयोघटैराश्रम बालवृक्षान् सम्बर्हयन्तीखवला नुरूपं ।

असंशयं प्राक्तनयोपपत्तेः स्तनन्धय प्रो तिमवास्यसि त्वम् ॥¹²

न केवलं धान्यादीनां ये च वाणिज्योपयोगिनः इक्षुप्रभृतिभ्यः तेषामपि कृषिप्रकारं कालिदासो जानाति । इक्षुक्षेत्रेषु इक्षूणां खण्डनानन्तरं शल्यानि तथैव भूमौ तिष्ठन्ति तेषु तिष्ठत्सु भूमिः कृष्यानुकूला भवति । अतः पुनः भूमेः कर्षणेन शल्यशेषान् उत्खाय शुष्कान् क्षेत्रेष्वेत कृषीवलः दग्धान् कुर्वन्ति । तच्च भस्म उर्वर (२०५२) रूपेण भूमेः सारवर्धकं भवतीति प्रसिद्धम् । तथा भस्मीकरणमपि कालिदासो वर्णितवान् ।

शापोऽप्यदृष्टतनयाननपद्मशोभे सानुग्रहो भगवता मयि पातितोऽयं ।

कृष्यां दहन्नपि खलु क्षितिं इन्धनेद्धो बीजप्ररोहजननीं ज्वलनः करोति ॥¹³

10 . रघुवंशम् – 5/9 श्लोकः

11 . रघुवंशम् – 1/50 श्लोकः

12 . रघुवंशम् – 14/77, 78 श्लोकाः

13 . रघुवंशम् – 9/80 श्लोकः



अपि च कृषिकर्मणः सहकृत्वर्थः इतराः तत्सम्बन्धिन्यः वृत्तयः अपि कालिदासेन उदाहृताः । यथा-क्षीरसम्बन्धिन्यां पदार्थानां उत्पत्तिः । घोषः, आभारग्रामः ते यादवाः इति प्रसिद्धाः विशेषकुलजाः तेषां वृत्तिः पशुपोषणमेव । पशुभिः लभ्यान् क्षीरं, दधि, नवनीतं, घृतादीन् विक्रीय ते जीवन्ति इदानीं क्षीरोत्पत्तिः अपि कृषिरूपेण गण्यते । तथा हि रघुवंशे प्रथमसर्गे -

हैयङ्गवीनमादाय घोषवृद्धानुपस्थितान् ।

नामधेयानि पृच्छन्तो वन्यानां मार्गशाखिनाम् ॥¹⁴

पूर्वस्मिन् दिने गोभ्यः दुग्धं यत्क्षीरं तस्मात् लब्धं घृतं “हैयङ्गवीनं” । ह्यो गो दोहस्य हैयङ्गदेशः सद्यो घृतमिति यावत् । हैयङ्गवीनं संज्ञायां (5-2-23) इति हैयङ्गवीनं शब्दो निपातितः । एवं ताम्बूली दलान्नपि कालिदासः वर्णितवान् ।

ताम्बूलीनां दलैस्तत्र रचितापानभूमयः ।

नारिकेलासवं योधाः शात्रवं च पपुर्यशः ॥¹⁵

अनेनैव नारिकेलानामपि समृद्धिः अपि वर्णिता ।

उपसंहारः –

भारतदेशः कृषिप्रधानः वेदेष्वेव कृषिविज्ञानं भूयसा वर्णितम् । लोकिकवाङ्मये आधिक्यः कालिदासः स्वकाव्यवाङ्मये तदानीन्तनीं भारतदेश कृषिं विशेषतया वर्णितवान् । अद्यावधि ते एव सम्प्रदायाः कृषिकर्मणि अनुसृताः दृश्यन्ते । सीरादिस्थाने आधुनिकयन्त्राणां प्रवेशोपि कृषीवलेषु जानपद संस्कृतिः न नष्टा । तामेव भारतीय संस्कृतिं कर्षकसंस्कृतिं च रक्षन्तः कृषीवलाः यथाशक्तिदेश अभ्युदयाय मतेयुरिति आशास्यते ।

14 . रघुवंशम् – 1/45 श्लोकः

15 . रघुवंशम् – 4/42 श्लोकः



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ANANDA KENTISH COOMARASWAMY -AN AESTHETIC EXPLORATION

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“Industry without art is brutality”- Ananda Coomaraswamy

ABSTRACT

In everyday life every individual devote some time to aesthetic enjoyments. Generally, people listen to music while driving or doing some works, paste different posters and stickers on wall or laptop, enjoy the first bite of our favorite meal, feel the first rain of monsoon, watch same view of sun set and exercise are never without bore etc. So these are the example of some good feeling that people get by doing various kind of activities which make their spirits lifted up. This is called aesthetic appreciation; appreciating the pleasure from sensory emotions and sensory experiences. One major question that aestheticians deal with is what is art? It is quite difficult to understand art in one sentence but an initial step to understand it is to know the objects which make someone to admire aesthetically. Generally, objects of aesthetic appreciation fall into art objects, it can be either man-made or object of nature but it has to prompt some valuable aesthetic emotions or individual.

If we look our contemporary Indian Philosopher, thinkers and art historian of 19th/20th century philosopher explored art in a larger context and interpreted all the spheres of life. We can see their focus on modern intellectual tradition though they have a rooted tune with classical Indians society, civilization issues not through theories but through visions. They tried to shape their thoughts and focuses according to the demand and challenges of time. So, they more intended towards theories. We can see this position very evidently in the works of Aurobindo, Tagore, Gandhi, Ananda Coomaraswamy.

Key Words: Art, Artist, Vision, Matter and spirit, Vocation, Psychophysical ego, Utility.

COOMARASWAMY’S AESTHETIC EXPLORATION

One of the most important conditions for civilization is Art and culture. Art is the key to civilization: Without it, a society’s base would be meaningless. Art not only forces a group of people to aesthetic and sensual activities, but also provides real sense to the life. What it all about, Art? In this sense, we are all philosophers, because we all do, from time to time, wonder what it’s all about, Art? And the fourth branch of philosophy talks about aesthetics: it often incorporates with some elements of judgments. Another condition for civilization is culture: Many aspects could be included here, such as diversity and language unit, and pursuit of knowledge heading of value theory. Of course, Aesthetics specially concerns itself with a set of principles underlying the work of a particular artist or artistic movement. In the words of Coomaraswamy, India’s



constant effort has been to find a basis of art. Aesthetic is people's reaction to the external stimuli. Aesthetic deals with emotional and sensual activities of human and sometimes cognitive too. Traditionally aesthetic engagement is more technically epistemological perspective: In its more technical epistemological perspective, it discover at the same time study of subjectivity and sensory-emotional values. Its vitality springs, not from any particular theory, but from the uninterrupted flow of generations of men across the centuries. Art, which can change human being's vision, nature, beliefs and attitude towards life. But the question is what its value is and what art can really serve the purpose? It has been seen that conversion of different human imaginations and ideas into a visualized form with diverse creation skills is art.

After all, Art acts as a means to some special kind of knowledge which gives us understanding about various expression, purpose, creativity, emotion, beauty, meaning and intention of an art work. With all these variables, Coomaraswamy tends to come up with different set of answers to the fundamental question, what is art? Indeed, it seems that Coomaraswamy without saying something differently from philosopher who has come before, given a new understanding of art. Art is to see something as unfolding, arranging various elements and giving them relationships. So, it is a potential something which emerges in a new dimension.

A notable work of art in the field of philosophy viewed that, art work is a source of intellectual enjoyment and some others considered art works having content, which receiver can experience by sensing those, such as by observing, hearing, reading and testing. In 20th century, the most prominent philosopher in the field of aesthetics Ananda Kentish Coomaraswamy, the great art historian of the twentieth century explored outstandingly the and value and standard of Indian art and culture in all spheres of life such as philosophy, education, art and religion. Coomaraswamy not only awakened and fortified the understanding of India's art and culture, but brought the glories of the Indian art to light. Coomaraswamy revealed the glory of India's art and culture. Coomaraswamy was one of the greatest interpreters of Indian art and culture who gave Indian art and scriptures a suitable place in the world cultural history.

According to Coomaraswamy, the cause that makes an artist to produce an art work is a need or indigence. He believed that man is a fundamental union of matter and spirit (body and soul). So art importantly serve the needs of the whole man either physically or spiritually. It is not possible to separate the functional and significant aspects of work of art, as the functional value of an art work always carries a spiritual significance. He believed in a utilitarian concept of art. It has to have some good use by the receivers. It is important to relate art with other functional aspects of society as it is impossible to separate the beauty of art from innermost consonance of society. This receptiveness has given a new progressive outlook to Indian Art and culture. The evolution of Art from ancient age to modern times is being traced in order to reveal the uniqueness of art.

A thing which is properly made is an art and there can be no good use without art for him. The artist produce things for its use, its utility, for the betterment of life without the intention of running after pleasure. But then, when an action or a thing is done or



produced properly, it naturally corresponds pleasure. For him, a proper work of art is that which fulfils the function for the reason it was made, no matter whether it is a table, a blackboard or a missile. If a table or a missile fulfils its purpose for which it is made, then it must be a good work of art. Here we can see a clashing picture of aesthetic and ethical. In another sense, Art and artist are not different. We cannot separate heat from fire, heat is also fire, yet heat is not fire. This is the position of relative truth of art. As soon as we experienced art, we understand the sense of artist. Yet we cannot say that art is all about artist. Coomaraswamy says 'art is not an act but a kind of knowledge or power by which things can be well made, whether for good or evil use: the art by which utilities are produced cannot be judged morally, because it is not a kind of willing but a kind of knowing'. Thus the distinction between aesthetic and ethical is not to be conflicted. Just because aesthetic has no relation with ethics, it does not mean that an artist can produce or make anything for utility. Because an artist is also a social being and he has a responsibility towards his fellow being as well as the society and his devotion for the vocation which he pursues makes him responsible for the production of his artwork. Aesthetics is a branch of philosophy which cannot be easily defined. There is no single character or work which can be regarded as the essence of aesthetics. It is always a combination of many stands of varying importance and vitality.

One of the most attractive concepts of Coomaraswamy about art is that, It's important to know what the work of art really wants to depict rather than how, according to Coomaraswamy. The very intention behind every artist is to give his work a suitable presentation with respect to an end to which the work is directed. All men are artists in their own field. Every man has his own vocation and devotion towards a vocation leads a person to find his perfection. Now the question is that what is the purpose of art? You may drive your bike, but if you do not know where to go, what is the point? Therefore, work of art is not just a production of utility but also a quality educational insight a man can have.

Yes, Need is the main cause of any art work. Causes can be intrinsic as well as extrinsic. The form and matter of any art work are the intrinsic causes. Again extrinsic cause may be divided into efficient cause and final cause. While the artist is the efficient cause and need is the final cause as it cannot be the inner cause of any art work. He considered beauty as a formal cause because it is the form which is the basis of a beautiful thing. Therefore, we have to observe a kind of unity or wholeness in everything to feel the beauty of it. It is the form of a flower pot made out of clay constitute the beauty of that pot, it is the shape and size of the rose, the harmony of different parts of the body that makes it beautiful. Thus, beauty resides in the whole and not in parts. According to Coomaraswamy an art that is purely aesthetic is sentimental and material.

Ananda Coomaraswamy began his metaphysical query from the fundamental issue in aesthetics, According to Coomaraswamy, an artist has a psychophysical ego (lower self) and an eternal or active self (atman or higher self). The psychophysical ego gives us temporary feelings and the aim of should not express these feelings of an artist of psychophysical ego, rather an art work should act as a support to contemplation, which



is only possible by the active self. Contemplation means reflective thinking of the intellectual forms of things or the capacity to raise our level from lower to higher form observation to vision. Therefore, if an artist could be able to give perfection in his artwork, it will serve as an aid to a contemplative life.

Coomaraswamy reflected special significance on Indian art and culture which is absolutely authentic and original. Coomaraswamy stands for universalism; but he clarifies that it is not the uniformity of uniforms. He wants all to recognize and accept difference in different belief systems and ways of life. To him, there ought to be differences but not oppositions. Coomaraswamy rigorously criticized the profit making motto of the west. He was against industrialization not because of producing modern things but for their materialistic attitude. Man should not be purchasable, if it becomes so, then man will not be man but a product. West considers art as something that can be done in leisure hours. They differentiate between work and art. Coomaraswamy believed that man should be placed first; work is made for him not man for his work. He highly appreciates India in this respect as Indians always gave importance on production for use, not production for profit. So that they have been able to live a qualitative life rather than quantitative, excluding all the calculations of profit and advantages. He did not believe in art for art's sake. Art should have some utility. Irrespective of selfish or profit minded attitude every person should have love towards their work, towards their life and society, which can make people produce great art and identify a race, a culture. What a people or society think or value reflects on their works and that is what makes or represents a culture.

Coomaraswamy claims that it is the work of the painters, musicians, poets, sculptors, writers that construct a nation and that nation is the world where our real works, beliefs and greatness belongs which is never compensable. He argues that neither a single race nor a single language makes a nation; the two essential features of a nation are geographically oneness and culture. He says, Indian art has given "tender humanism and profound nature sympathy. Coomaraswamy says, the artist is not a special kind of man, but every man is special kind of artist.

In the conclusion we can state that a thing or activity which is produced or done by a person with all his devotion and concentration is art. It becomes worship when people do the work of his choice which gives him immense joy, that work which he longs for will only give him peace and happiness in life. Therefore, without being materialistic every person has the right to choose his or her own work of will and when they do so, they will not only work just for work's sake but will build originals, they will not only produce but create. Because "Artist is not a special kind of man but every man is a special kind of artist." Coomaraswamy, the great art historian throws light on Indian art and culture to understand artistic sensibility. He preferred on the concept of art in purpose of understanding or knowing about an work of art. To know an art first, we have to know the intention or the content of the artist, and then only the product or the result of that intention (art) will be understandable. We must say that Coomaraswamy has done splendid work to make audience understand about art and culture. This



understanding is a process from senses to sensibility. Everybody can sense but to understand any work of art we need sensibility. And this sensibility will give us the intellectual knowledge of things, shows us the intention of an artist and lead us to realize the identity of the artist and an artwork. Therefore, knowing art means educating ourselves and becoming sensible and understandable about each and everything in our life and every aspects of the society in a deeper way. Thus, Coomaraswamy says, “The thing made is a work of art made by art, but not itself art. The art remains in the artist and is the knowledge by which things are made”.

Coomaraswamy never confined art in a narrow concept. He reflects the insights which art can provide into human condition. It relates to science morality, religion and even strengthens our spiritual insight.

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**EDUCATION – A TOOL TO DEVELOP PERSONALITY WITH SPECIAL
REFERENCE TO DIFFERENTLY ABLED**

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ABSTRACT

Education can only separate the man from animal. The human beings are having wisdom on the other hand the animals have lacked the same. Through the wisdom man can develop thinking awareness co-operation, collaboration, sympathy, passion and love. But some of the vulnerable sections like differently abled need some special attention from the society to their education. No efforts have been taken by the pre industrial society. The rulers did nothing to improve the differently abled by providing education. The normal society neglects the differently abled who are having special talents. Lack of technology and awareness is the main cause for neglecting the children like differently abled. The British government has initiated early efforts to provide education. These efforts are only prelude for the development of learning process.

The constitution guarantees fundamental rights including right to education. The differently abled can invoke their rights by approaching the courts if their right is denied. To provide equal opportunities in education several conferences are held both at national and international level. One of such International convention was held at Biwako the city of Goa. This is land mark conference which provides guidelines to the stake holders who have initiated measures for the spread of education for the differently abled. The Parliament and State legislatures have passed several legislations who provide education to the differently abled. Inclusive education and integrated education are some of the schemes initiated by the State governments to bring the handicapped into the normal arena. All these issues are highlighted in the full text paper submitted for publication.

Education is needed to all the people including differently abled. Only the thing is the method of learning is different. Special apparatus can be use to impart education to the differently abled children. On the basis of the above remarks following objectives are kept in mind to complete present research paper.

OBJECTIVES OF THE STUDY:

The researcher has conducted the study on the basis of specific objectives mentioned here.

1. To focus on the importance of education.
 2. To bring out the equal opportunities to provide education to the differently abled.
 3. To discuss the National convention convened for the purpose of providing education to the differently abled.
 4. To discuss the UN standard rules to provide education which is accessible to the differently abled.
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On the basis of these objectives present paper has been prepared.

METHODOLOGY:

The researcher has adopted Doctrinaire method to conduct a study on the present topic. Several books have been consulted who have firsthand knowledge on the topic. Several UN resolutions have been consulted to understand the importance of education to be provided to the differently abled. Several experts have been consulted to know their experience in the field of education for the differently abled. Teachers are consulted who have taken up teaching to teach the differently abled. All these efforts have enabled the researcher to produce a quality paper on this subject.

HYPOTHESIS:

Education is an important vehicle to make the persons wise. Differently abled persons have equal opportunity to get education along with their compatriots. The British government has also recognized the importance of education to all the children including differently abled. During the last decades of 20th century and first two decades of 21st century several changes have been occurred in the field of education intended for differently abled. On the basis of these tentative conclusions present paper has been prepared.

SIGNIFICANCE OF THE STUDY:

The differently abled should be provided education through different methods. The society has concentrated to manufacture different tools to provide education to the differently abled. World level conferences held recently have recommended special measures to be adopted to provide education for differently abled. The legislatures have passed several legislations to provide education to the differently abled children considering the role played by them in the construction of new society.

THEME OF THE PAPER:

Right to education guaranteed under the Constitution of India extends in its ambit to all persons, but carries a greater significance for those who are physically or mentally 'challenged'. They must, therefore, be the beneficiaries of every action carried out by the state in response to its responsibilities under the relevant constitutional mandate. The basic purpose of the state obligation to provide educational facilities is to make every life meaningful and every person capable of living with human dignity. In this context, the most significant state and social activity is education. Without education, no person can understand either the world around him or his place in it. Under their urge for survival on the globe, human beings have always, through observation and experimentation, tried to know their limitations as well as the ways to cope up with them. They have developed natural sciences and other branches of learning to make education a continuing activity of empowerment. Seen in this perspective, education is an activity of acquisition, inter-linking and transmission of knowledge and understanding which is indispensable for all, especially the differently abled population of the world. It is an elevating process - broadening the outlook of mind and making one self-reliant or independent through information and training. It sharpens the inner



faculties of man, his thinking, feelings and sentiments. It lends him maturity and prepares him to share responsibilities. The fact is that education can make the life of the 'challenged' persons useful and turn them into an important human resource for the humanity as a whole.

On the social front, education can place the differently abled population in a respectable position. According to Durkheim, education is the action exercised by the older generations upon those who are not yet ready for social life. Its object is to awaken and develop in the child those physical, intellectual and moral statures which are required of him both by his society as a whole and by the milieu for which he is specially destined. This concept of education requires both the normal and the differently abled persons to be prepared for future. In other words, it may be pointed out that education should enable every person to improve his efficiency and the working of society to create better conditions of life.

Education is imparted in different forms, depending upon the nature of each society. In simple societies, it is provided by the family and the society as a whole through participation. In societies which are advanced, formal instructions in education are imparted and in more developed societies, education needs specialization. In advanced systems, the focus is on all groups of people, including the differently abled, so that no person is deprived of his right to education.

In ancient India, formal education was provided to children by religious superiors introducing them to the learning of alphabets at the age of 5 years and above. Each community has its own student initiation ceremony. The system of education was based upon constant personal contact between teacher and taught, bound by a religious bond, living under a common roof. On the initiation ceremony, the student was deemed to have entered into a new life whereby he was recreated by his teacher and had to undergo physical as well as spiritual courses of discipline. This system of education by religious superiors was, however, extended only to a small minority of population and was chiefly concerned with the transmission of religious dogmas. To be more specific it may be observed that throughout the centuries a small section of people, who were the repositories of learning and the directors of traditional life, continued to brood upon and to elaborate the sacred texts and to transmit their study in religious institutions to succeeding generations. Technical skills were taught through family and the occupational groups in non-formal ways. The trend continued upto the British rule. Imparting of education to the differently abled people and training them was not a part of the education process, either formal or informal.

The turning point came in 1829, though not with respect to the differently abled people, when Lord William Bentinck wrote a letter to the Committee of Public Instruction communicating the wish and policy of the British Government, saying that he had 'no hesitation in stating to your committee and in authorizing you to announce to all concerned in the superintendence of your native seminaries that it is the wish and admitted policy of the British Government to render its own language gradually and eventually the language of public business throughout the country' Lord Macaulay, chairman of the Education Committee set in his thought saying, 'we must at present do our best to form a class who may be interpreters between us and the millions whom we govern, a class of persons Indian in blood and colour but English in tastes, in



opinions, morals and intellect'. In 1835, accordingly, it was decided that the Britishers should promote in India European literature and science with English as the medium of instruction. It was further decided that the education funds should be used for English education alone. The purpose obviously was not empowerment of different sections of people but creating a literal service class to help the government.

Many Indian reformers including Raja Ram Mohan Roy supported the British Policy of 1835. It also received support from the new commercial middle class. The given policy, however useful for them, could hardly be considered a measure to elevate the physically or mentally differently abled sections of the population of the country to a respectable citizenry. Thus, it had been a general trend that the 'challenged' population could not take an advantage of the general education policy and is even today not covered fully by this privilege. In the country, even today, there is a large number of physically differently abled as well as mentally retarded children who are getting ignored because of lack of educational facilities though there exists a constitutional directive. The matter was taken up by the Kothari Commission in 1964 on the ground of equalization of education with a hope that 15 per cent of physically differently abled and 5 per cent of the mentally retarded children would be educated up to 1986. But that proved a sweet day-dream. The National Education Policy of 1986 as modified in 1992 also provided for measures like integration of the differently abled children with their general partners to prepare them for normal growth and ability but the realists are still tight-lipped about the results.

The question that emerges for consideration is does education merely aim at preparing only one group of children and to ignore others especially the differently abled who need special attention and appropriate training. If such is the case, then what meaning should be given to the terms 'equality' and 'social justice' used in the constitution of the country. The fact is that if the differently abled children's right to education is ignored, the human dignity under the constitutional doctrines will be mere lip service. Unfortunately this is the situation in India. A large section of the population is denied of education and training. There is a need to evaluate the existing educational system and develop schemes supported by law for the benefit of physically and mentally challenged students.

Education is a fundamental right and it should be made available to all the persons living everywhere. It has not been mentioned specifically in Part III of Constitution of India. But the Supreme Court of India provided right to education which is implicitly declared in the right to life i.e. Article 21. The Minister for Human Resources has introduced a bill in the Parliament and got added Article 21A to Article 21 which guarantees right to life. On the basis of Article 21A a new enactment called "The Right of Children to free and Compulsory Education Act, 2009". State has to make sincere endeavour to achieve the task of providing education to all persons. The efforts towards achieving literacy are not only made because it is enumerated as fundamental right, but also as education is an answer to all the evils faced by the society.

Education is the key to solve the most complicated problems as mentioned by the former President of India Dr. A.P.J. Abdul Kalam. It is required for facilitating the progress of India.



Education has resulted in dip in growth of population. Education has maintained healthy sex ratio. Particularly literate female are bringing most needed change to Indian population. Another advantage of education is the person will have better living standard and will have a better earning capacity. Looking into all advantages it is desirable that state shall put more time, energy and resources to make all the fractions in Indian society as literate society. Government is a representative of all persons in a society. It should work for welfare of all unintentionally one fraction of society, which is an "invisible minority" i.e. differently abled persons. All the available evidence suggests that less than 10% of children and youth with disability have an access to any form of education at the same time the rate of enrollment of non-differently abled person is at 70% in primary education in Asian and Pacific region. The physically differently abled group is the one in need of education. At the first instance the children are faced with physical challenges and then stripping them from the opportunity of education will lead to further exclusion from opportunities for development particularly diminishing their access to vocational training, employment, income generation and business development. Failure to provide education prevents the achievement of economic and social independence and increases vulnerability to poverty and which has a potential to become self perpetuating and inter generational cycle.

A study has been undertaken to look into efforts put in by the government of state of Goa in achieving the self imposed and Constitution imposed duty of providing education for all. The study is limited to international commitments undertaken by Union of India and legislations passed by Parliament in light of its implantation in State of Goa.

The study will first analyze the Biwako Millennium frame work for action towards an inclusive, barrier free and rights based on society for persons with disabilities in Asia and Pacific called as Biwako Convention and United Nations standard rules on the equalization of opportunities for persons with disabilities and the central legislation on the differently abled persons is the Persons with Disabilities (equal opportunities Protection of rights and full participation) Act of 1995. The study is done to understand the duties imposed on state to provide education for differently abled persons. And the result of analysis will be put into the practical test to see how far it has been achieved.

This rule was framed as a result of continuous attempts made by the international community required orientation in the law framers mind, to include and address the needs of differently abled persons. As law was improving and developing, the U.N. General Assembly came up with the idea of introducing standard rules which all the states should try to achieve, and more importantly it provides the much needed direction to follow. These rules carry the same advantage and the same footing as of universal declaration and human rights in the legal field. No state is bound by these rules. They are only directory in nature. Violation or non observation will not lead to initiating any legal proceedings. But it has the capacity of converting itself into an international custom. This document gives the next stage of development to pass more strict and binding conventions which will bring more enforceability to the existing rights of differently abled persons.



The purpose of these rules is to ensure girls and boys with disabilities as members of the same society and may exercise the same rights and obligations as the others. The matters addressed by the UN Standard rules are (i) General Education authorities are responsible for the education of persons with disabilities in integrated settings. (ii) education for persons with disabilities should form an integral part of national education planning curriculum development and school organization which are approved by some of the states in India like Haryana and Goa. (iii) So United Nations standard rules demand inclusion of dimensions of rights of differently abled persons in all their policies (iv) education in mainstream schools pre supposes the provision of interpreter and other appropriate support services. Adequate accessibility and support services, designed to meet the needs of persons with disabilities should be provided. (v) integrated education and community based programmes should work complementing with each other to provide most effective education. (vi) in situations where the general schools do not adequately meet needs of the differently abled persons due to acute disability the authorities which provide education in the special schools must work with the aim to prepare the students for the education in general school system. In the same way the special classes should be carried on to provide the much needed books and information to the differently abled students.

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POST COVID-19 SCHOOL EDUCATION SYSTEM: PERCEPTION OF TEACHERS

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Abstract

COVID 19 has been one of the largest global health crisis. It affected people all over the world irrespective of nationality, age, income or gender. Major socially available services were interrupted due to the lockdown which was extended from few weeks to few months in different countries. Economies were severely affected, offices and institutions were shut and people were forced to remain indoors. Education sector was one of the worst hit domain. Schools were closed and it interrupted the conventional teaching. The educational community did lot of efforts to maintain the continuity of learning during this period. Digital platforms were launched. Schools quickly tried to replace face to face teaching with on line learning so that education of children should not suffer. Teachers also had to adopt new pedagogies and means to teach the students on digital platforms. A major fraction of teachers were not even trained for it. This method of online education is still developing and teachers are still adapting to it. The future of education system seemed to be uncertain. Viewing this aspect, this study of Perception of teachers regarding School education system in the Post COVID period was undertaken. The aim was to study the perception of teachers regarding the future of school education system in the post COVID period. A sample of 146 teachers was taken randomly from different schools of tricity of Chandigarh. Scale of Perception of teachers regarding School education system in the Post COVID period was constructed and validated by the investigators. The data was collected through Google forms. After the analysis of the data, it was found that,

1. In the curricular aspect of the Post COVID Education system, the majority teachers (45.08%) perceived online mode of teaching, only 32.40% disagreed and perceived off line mode, whereas, 22.46% were uncertain about the future of education system.
2. The perception of teachers for co-curricular aspects showed a clear shift towards online mode. 46.37% as compared to 28.25% teachers agreed with the shift towards online mode. 25.32% were still uncertain regarding this aspect.
3. There was almost equally divided opinion regarding Tests and examination aspect. 41.10% teachers perceived the shift of examination system towards online mode, only 39.52% perceived that traditional mode will continue and 19.32% were uncertain about what would happen in future.
4. 85.72% teachers perceived a very cautious approach by school administration during post COVID times. This is because they felt that COVID is about to stay and precautions are necessary for the health of students, teachers and all other employees of the school.



Key Words: Perception of Teachers, COVID-19, Curricular Aspects, Co-Curricular Aspects, Tests and Examination, School Administration system.

Introduction

The global health crisis triggered by the COVID - 19 virus brought the world to sudden halt. It is considered to be the biggest crisis since World War II. Governments all across the globe implemented lockdown measures in order to contain the virus. This necessary measure disrupted nearly all aspects of human life. Businesses closed down, schools were shut, jobs were lost and more, the education sector has been one of the worst hit sectors. “More than 1.5 billion students and youth across the planet are or have been affected by school and university closures due to the COVID-19 pandemic” (UNESCO).

As the education of school children came to a complete halt, governments, school managements and teachers in different countries started responding and reaching out to the students by different means. Online or digital platforms for teaching learning were the first and the only solution in sight. Hunter, Hunter, Trupuniua& Leach (2020) highlighted that during COVID 19, teachers and schools explored and implemented multiple ways of engaging in productive mathematics interaction through online means. While focusing on mathematics, teachers and school leaders gained deep insights related to their students funds of knowledge and saw opportunities for learning both for students, parents and teachers themselves. Meaningful Mathematics learning and relationship building was strengthened when teachers incorporate cultural contexts of their students into their lessons.

Sharma (2020) in her article in the newspaper, ‘The Print’ wrote that the govt. launched a PM-e-Vidya platform, a dedicated channel, for classes 1 to 12 to promote e-learning. Sintema (2020) also reported that “as an immediate response to the situation Zambian govt. also launched a Television education channel dedicated to airing educational content in the form of lessons in various subject areas”.

As the government launched digital platform, the teachers also responded quickly and reinvented their teaching methodology and tried to connect with students through online mode. They started conducting classes’ through digital platforms such as Zoom, Google meet, WebEx etc. Even Whatsapp and Instagram were used to reach out to the students or deliver study material. But it was not very easy for the teachers. There were many challenges on the way of shifting from physical teaching to on line mode.

To begin with, most of the teachers in India didn’t receive any formal training before they began their journey with online teaching. Availability of smart phones, computers, poor connectivity and internet issues were among other major challenges. This was especially challenging in rural areas where access to electronic devices is difficult not only for students but also for teachers.

As school shifted to home, balancing personal and work life posed serious threat to teachers’ physical and mental health. Marimuthu& Vasudevan (2020) found that an employee working from home had to endure various issues such as IT technical issues, sharing work space with family and having distractions while maintaining mental well being. Verma & Priyamvada (2020) also reported that teachers were more



stressed due to increase in workload, connectivity issues, and unavailability of separate room.

This method of online education is still developing and teachers are still adapting to it. They have devised virtual alternatives to many aspects of learning, but not everything. Although the teaching, learning, testing and evaluation aspect of education can be done virtually, other aspects like sports, theatre, annual functions, and extra-curricular activities cannot be done easily in an online form.

The whole of the education system is passing through a transition. It is very likely that the pandemic could play a major role in reshaping the education system of the country in a post COVID 19 era. There is a possibility that the offline and online aspects of learning might be used in cohesion to educate the students even when the pandemic has subsided. Schools may allow students to join classes online if they aren't able to attend the classes in school. Laptops and mobile phones might be allowed on school premises. E- Books may replace textbooks and self learning modules may be encouraged for all students.

Considering these huge range of possibilities of change in the education system in a post pandemic scenario, the investigators felt the need to understand the perception of one of the major stakeholders in education, that is, the teachers, about various aspects of school education in a post COVID19 world.

Review of Related Literature

Arora & Srinivasan (2020) stated that lack of personal touch and interaction remained an issue in virtual classroom.

Lall& Singh (2020) in their study found out that“74% of the students liked studying through online classes as 49% of them felt that, the study time becomes flexible. 34% of them believed that lack of co-curricular activity was the most common issue during online classes. Most of the students were found satisfied with the content and procedure of online teaching. About 30% of the students reported that they prefer their lecture being delivered through a PPT with an audio recording”.

Andrew et.al. (2020) found that more number of high income parents of students reported that their schools provide online classes and access to online video conferencing as compared to low income parents. Moreover, better off students have access to more resources for home learning.

Verma &Priyamvada (2020) in their study found that “55 % teachers found online teaching more convenient, easier and time saving but 56% strictly against using online teaching over face to face. They found face to face more efficient and better. 61% believed that in the near future online teaching will certainly change interactions among teachers and students outside the classroom. 61% were more stressed due to the increase in workload, connectivity issues and unavailability of separate room. 45% believed that students benefited more from online as opposed to traditional teaching. 50% of the teachers felt that they were not able to keep the students engaged throughout the lecture may be because of lack of eye contact with the students”.



Moralista&Oducado (2020) in their study indicated that the majority of faculty had intermediate computer competency and had no training in online teaching. Only few of them had stable internet connection. Faculty considered that online education would result in more academic dishonesty, would be impersonal and lack feeling compared to face-to-face classes, and would be difficult to manage in terms of technology. Additionally, faculty were undecided if they were in favor of online education or not. The faculty significantly differed whether they were in favor of online education based on age, sex, college, educational attainment, years in teaching, academic rank, level taught and employment status. Faculty of Higher Education Institutions must be provided with continued support and training as they adapt into the new normal in the higher education landscape and as they embrace the instructional challenges brought by the Coronavirus disease 19 pandemic.

Objectives

- To study the perception of teachers regarding the post-COVID-19 school education system.

Delimitation of the Study

The study was delimited to only private school teachers teaching in various schools of Chandigarh tricity.

Sample of the Study

The population of the study was all the teachers teaching in various schools of tricity, that is, Chandigarh, Panchkula and Mohali. The sample of 146 teachers was taken randomly from different schools of tricity.

Tools used for the Study

The investigators prepared the following scale for secondary school level students:

- Perception of Teachers Scale regarding the Post-COVID-19 School Education System.

Design of the Study

Descriptive survey method was used to undertake the study.

Procedure and Data Collection

The study was conducted to study the perception of teachers regarding the post COVID-19 education system. The investigators constructed a Perception scale for teachers regarding the Post COVID-19 Education System. Then editing by language and technical experts was done. Before the final draft, the investigators did individual and small group testing to include the suggestions of the teachers. Thereafter, the data was collected through on-line mode by using Google Forms. The sample of 146 teachers from tricity, that is, Chandigarh, Panchkula and Mohali, were approached online. The data was collected, tabulated and analysed to arrive at the results.

Statistical Tools Used

Descriptive statistics were used to analyse the data.

Analysis of Data

Descriptive Statistics

The raw data was subjected to descriptive statistics for the purpose of analysis.

Table 1: Perception of Teachers regarding Curricular Aspects of Post COVID School Education System

Components	SNo.	Items	Disagree	Uncertain	Agree
Curricular Aspects	1.	Post COVID - 19 the focus of teachers will shift from teaching to learning completely	17.80%	30.80%	51.30%
	2.	Post pandemic the school attendance will not be made compulsory as students can join classes online	47.20%	16.40%	36.30%
	3.	Laptops and mobile phones will be allowed in school	50%	21.20%	28.7%
	4.	E-books and videos will replace the textbooks	42.50%	23.30%	34.30%
	5.	Online classes will continue even after the school reopens	30.90%	26.70%	42.50%
	6.	Self-learning module provides more flexibility for the students to learn at their own pace	6.20%	16.40%	77.40%
			Average	32.40%	22.46%

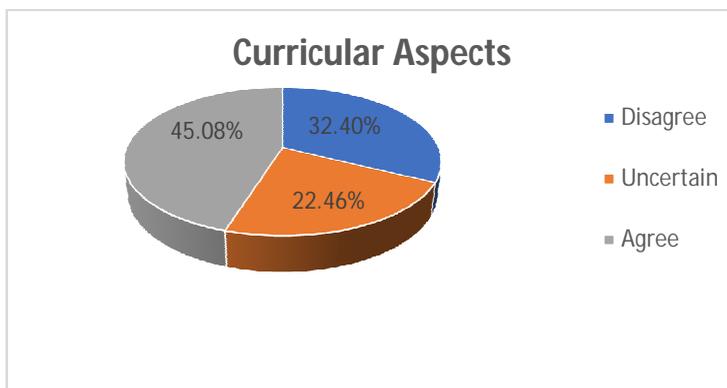


Figure 1: Perception of Teachers regarding Curricular Aspects of Post COVID School Education System

Table I shows perception of teachers regarding curricular aspects in the school education system during the post covid period. There is a shift towards on-line mode as 42.5% teachers perceived that on-line classes will continue even after schools reopen as compared to 30.90% teachers who felt the other way round. Though 26.7% are still uncertain about the future. 50% of the teachers were not in favour of laptops and mobiles being allowed in the schools and 21.20% being uncertain about the trend, only 28.7% were in favour of this. But if the average of curricular aspect is seen, the majority teachers (45.08%) favoured online mode and only 32.40% disagreed and perceived off line mode. A large majority of teachers perceived shifting the focus from teaching to learning (51.3%) and flexibility through self-learning modules (77.40%). Majority of the

teachers (47.20%) were not in favour of the view that Post pandemic the school attendance will not be made compulsory as students can join classes online and only 36.3% were in favour of this.

Table 2: Perception of Teachers regarding Co-Curricular Aspects of Post COVID School Education System

Components	SNo.	Items	Disagree	Uncertain	Agree
Co-Curricular Aspects	1.	Co-curricular activities such as debating, discussions, performances, literary competitions, etc. will be shifted completely to online-medium.	31.50%	19.20%	49.30%
	2.	Activities like annual functions will take a back-seat	27.40%	26.0%	46.50%
	3.	Virtual tours will replace excursions and school picnics	31.50%	21.90%	46.60%
	4.	Individual sports will be preferred to team games by students	22.60%	34.20%	43.10%
		Average	28.25%	25.32%	46.37%

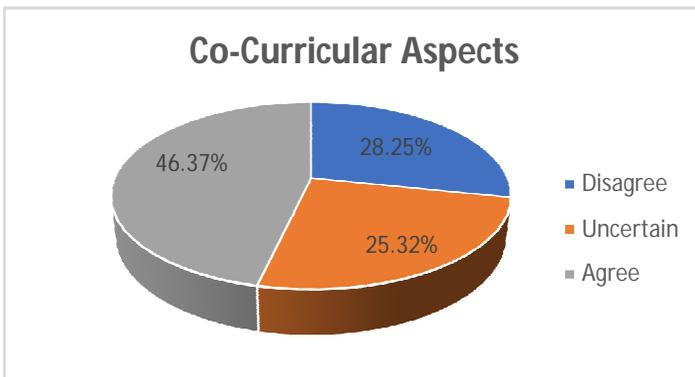


Figure 2: Perception of Teachers regarding Co-Curricular Aspects of Post COVID School Education System

Table 2 shows the perception of teachers regarding co-curricular aspect of school education system. There is a clear shift in the perception towards on-line mode for conducting co-curricular activities such as debates, discussions & performances etc. as 49.3% were in favour of this, only 31.5% still perceived that the traditional mode would be resumed to conduct such activities and 19.2% were not certain about what would happen during the post covid period. Even 46.5% teachers perceived that Annual functions may not be organised as they used to be during pre-covid period. 27.4% perceived that the functions will resume. Only 26% were uncertain about the idea. Moreover, 46.60% teachers perceived that virtual tours would take over traditional excursions and picnics as compared to 31.5% who perceived otherwise. In the area of sports, 43.1% teachers perceived that individual sports would be favoured over team sports to minimize the exposure to covid. 34.2% were uncertain and only 22.6% disagreed with this idea. The co-curricular aspect as a whole showed a clear shift of

perception of teachers towards online mode. 46.37% as compared to 28.25% teachers agreed with the shift towards online mode. 25.32% were still uncertain regarding this aspect.

Table 3: Perception of Teachers regarding Tests & Examination Aspects of Post COVID School Education System

Components	SNo.	Items	Disagree	Uncertain	Agree
Tests & Examination	1.	Online tests will replace offline exams as these are more easy to conduct and evaluate	43.80%	17.80%	38.30%
	2.	Open-book tests are an effective way of evaluating the students as there are no issues of cheating	41.10%	20.50%	38.40%
	3.	There will be more stress on objective type exams	17.80%	18.50%	63.70%
	4.	Online exams are easier to supervise	55.40%	20.50%	24.00%
		Average	39.52%	19.32%	41.10%

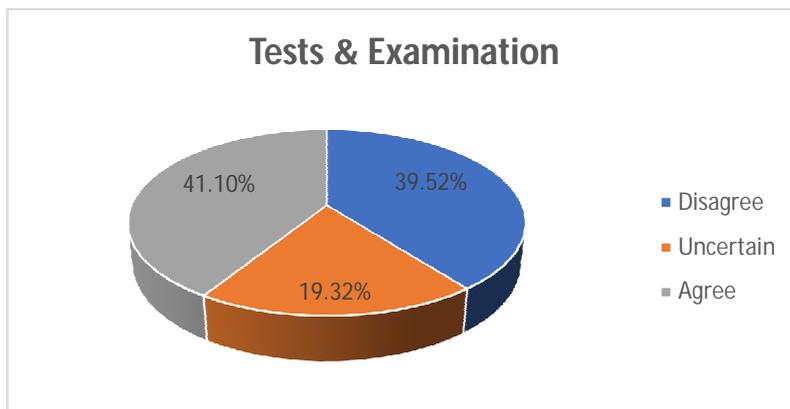


Figure 3: Perception of Teachers regarding Tests & Examination Aspects of Post COVID School Education System

Table 3 examines the perception of teachers regarding the possible changes in examination system. There was almost equally divided opinion regarding this aspect. Whereas, 41.10% teachers perceived the shift of examination system towards online mode and only 39.52% perceived that traditional mode will continue. Elaborating further, 38.3% teachers perceived that online tests were easy to conduct and evaluate as compared to 43.8% teachers, which were in favour of off-line mode. Only 24.0% teachers perceived that it was easy to supervise online examination, whereas, a larger majority of 55.40% perceived it to be difficult. There was a clear shift of perception (63.7%) in favour of the objective type exams then 17.8% who felt that traditional subjective type may continue. 38.4% perceived that open book tests are a better way of

evaluating the students since there is no issues of cheating but 41% felt against it. 20.5% are uncertain about the effectiveness of these tests.

Table 4: Perception of Teachers regarding School Administration System of Post COVID School Education System

Components	SNo.	Items	Disagree	Uncertain	Agree
School Administration System	1.	Students and school administration will be more cautious of sanitation	0.70%	2.70%	96.60%
	2.	School timings (school hours) will be reduced	13.10%	25.30%	61.60%
	3.	The teacher-student ratio will decrease in classes to uphold social distancing guidelines	6.80%	11.00%	82.20%
	4.	Parent teacher meetings will be conducted online as parents can attend it from their workplace as well	3.40%	11.00%	85.60%
	5.	Digital working knowledge will be compulsory for all teachers	2.80%	1.40%	95.90%
	6.	Protective gears like masks and gloves will be made compulsory for teachers and students	1.40%	6.20%	92.40%
		Average	4.70%	9.60%	85.72%

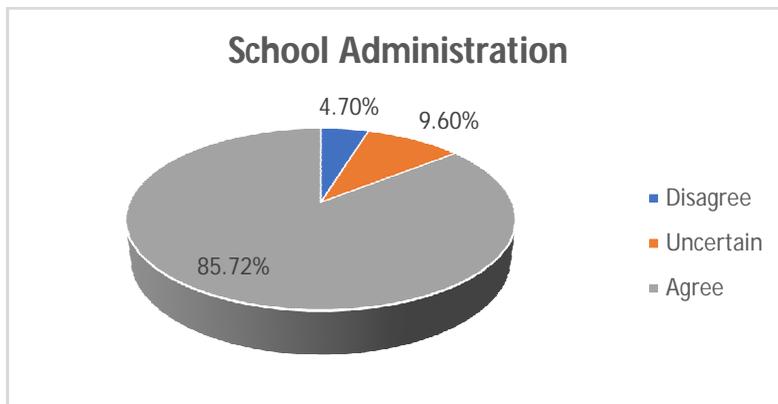


Figure 4: Perception of Teachers regarding School Administration System of Post COVID School Education System

As social distancing and sanitation practices are the only defences against COVID-19, so it will affect the overall administration of schools. 92.4% teachers perceived that even in future, the protective gears like masks and gloves would be made compulsory for teachers and students.

96.6% perceived that schools would be more cautious of sanitation to prevent spread of COVID. To contain it further school timing would be reduced (61.6% agree but 25.3% were uncertain about it) and teachers student ratio would decrease in the classes. 82.2% agree but 6.8% felt against it.



Since during lockdown teaching continued in the online mode so 95.9% teachers perceived that digital working knowledge would be essential in response to future readiness. Due to flexibility of time and place 85.6% perceived that Parent Teachers Meeting would be conducted online only.

Discussion

The analysis of perception of teachers regarding different aspect of schooling/ school system can be discussed on the basis of following

1. Online centric system provide flexibility in terms of time and place (Lall& Singh, 2020). It also saves time spent in commuting for both students as well as teachers (Verma & Priyamvada, 2020). It may be the reason that during Post COVID, the trends of the results in curricular aspect are showing the shift towards online mode. Even, there is a perceptible shift towards on-line form in co-curricular aspects and examination. These results may also represent that teachers are adapting to the digital technologies and the initial hesitation of using it is gone.
2. Despite of its advantages like flexibility and ease, there are certain drawbacks of online system. Sedentary life style leading to health and psychological issues may be the reasons of teachers perceiving the return of physical teaching and the traditional mode of conducting co- curricular activities (32.4% seem in favour of offline mode of teaching, 28.25% disagree that co-curricular will be shifted to online mode). A major percentage of teachers (39.52%) perceived that traditional mode of examination was better and would continue during Post COVID also.
3. According to the medical fraternity COVID- 19 will continue to pose threat to the world in immediate future also. So there is uncertainty about how things will unfold in the future. This caution and uncertainty reflected in the responses of teachers regarding the Post COVID scenario in school system. 22.46% are uncertain whether school will adopt online or offline mode of teaching. 25.32% cannot perceive clearly whether co-curricular activities will continue as traditional way or shift to online mode. 19.32% are uncertain about the system Post COVID.
4. The protective and sanitation practices adopted during the past few months are slowly changing into permanent habits or as new normal. So, teachers perceived that these practices would be majorly adopted by the schools also in Post COVID era. During COVID online/ digital teaching has emerged as a strong alternative to face to face/ physical teaching. Initial hesitation in adapting to the technology by the teachers is slowly melting away. This may be the essential reason that working knowledge of the digital platform will be essential for the teachers.

Conclusion

The results show that perception of teachers is supporting a blended system with a right proportion of on line and off line mode in the post Covid era. Though there is increased acceptance and adaptation of digital teaching among the teachers but a major percentage of teachers is still favouring conventional schooling in different aspects. So the policy makers should try to include effective digital interventions along with the conventional teaching practices without compromising the goals of education.



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RIGHT TO EDUCATION: AN INSIDER PERSPECTIVE

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Abstract

The Right to Education Act (2009) was considered to be a path breaking law to ensure the inclusion of the children of the marginalised sections in schools. Various researches have pointed out the role education can play in bringing about social and economic justice in society by providing equality of opportunity to various segments of the society. But this significant law has been rendered ineffective without a proper understanding of the various operational difficulties and without taking all the stakeholders in confidence. The government school system as earlier is still found wanting in the delivery of quality education. Shortage of teachers, poor infrastructure and the indifferent attitude of the government has led to a loss of credibility of the government school system in the country. The private schools which are supposed to provide 25 percent seats to weaker sections are also by and large not ready to cooperate and pose various challenges to the legal provisions. The children from poor background find it difficult to cope with the system of English medium schools catering to the needs of the well off sections of society. The only viable solution in a poor country like India is to improve the government schools system and teachers and school managements must be held accountable for the poor learning outcomes. Governments must enhance allocations for the education sector to improve infrastructure gaps and to improve the number and quality of teachers. For this the government can take the help and cooperation of the civil society. Many retired teachers, administrators and professionals from other fields would like to join the fight against illiteracy and poor quality education.

Introduction

Of all the constitutional amendments and innovative and ground breaking laws framed in recent years for the betterment of society, the enactment of the Right to Education is the most important milestone which alone has the capacity to bring about big positive changes in the socio-economic and political affairs of the country. Education is the most important factor affecting earning capabilities and is an important determinant of the living standards of the people. It is a tool for the betterment of civil institutions, the protection of civil liberties and a path to an informed and questioning citizenry (Ceil, 2013). The Right to Education (RTE, 2009) enacted by the Indian Parliament dwells on the modalities for making education free and compulsory for children between the age of 6 to 14 years under Article 21A of the Indian Constitution. After its coming into force in April 2010, the Right to Education has become a fundamental right of children. But six years since its enactment there have not been very many positive outcomes on this



front. The intentions of the law are beyond question, the only thing lacking is a detailed road map to make it operational and meaningful for underprivileged children.

School education, whether in government schools where most of the underprivileged children study or in private schools where reservation has been made mandatory for children from the weaker sections of society, is far from satisfactory. The Annual Survey of Education Reports year after year point out the dismal standards of education in the various states of the country. Reading, writing and arithmetic skills of children are far below their age and grade level in rural areas in government schools and quite bad in poor quality private schools as well. Something is seriously missing in the whole chain between enrolment, attendance, completion and learning outcomes of the children. The governance and implementation part of the Act leaves much to be desired in the government school system. The poor quality depicted in low pass percentage in government schools and low learning levels have been reported in different national and international researches.

In private schools, where they have to admit 25 percent students from the weaker sections, the school administrations are not ready to comply with this fundamental right of the children. There are great many apprehensions on the part of the school administrations regarding admitting students from the backward strata of society and its ramifications for other students.

Objectives and Methodology: The objective of the paper is to look at the historical background of the Right to Education in the Indian and International context and look at the status of educational outcomes after the implementation of the Right. The study is based on the firsthand experience of teaching such students who were out of the regular school system and some of whom have taken admission in the private schools under the RTE Act in the city of Faridabad and these secondary data provided by various national and international reports published on the status of education in Indian schools. The results of the paper should be quite useful for the policy makers at the local, regional and national level to bring about changes in the RTE governance system so as to shift the focus to real outcomes. Section I outlines the main provisions enshrined in the RTE Act. Section II deals with the implementation part of the various provisions of the RTE Act in different regions of India after six years of its implementation. And Section III concludes the discussion by giving some suggestions and policy recommendations to make the right to education really meaningful.

SECTION I

The foundation of a just, egalitarian and progressive society is based on the premise of making basic human rights available to all. After the right to life the next most important right which is imperative for leading a dignified, fulfilled and complete life is the right to get quality education. As shared by Teltumbde (EPW, 2012), in a very important verdict the Supreme Court said that Article 45 in Part IV (Directive Principles on State Policy) of the Constitution must be read in 'harmonious construction' with Article 21 in Part III (Right to Life) meaning thereby that the right to life is meaningless without the right to get knowledge.

The Constitution of India in 1950 laid out in the Directive Principles of State Policy that the state shall provide the wherewithal to provide compulsory education to all the



children till the age of 14 in the next ten years. But that noble intention articulated in the Constitution is still a mere dream for millions of children of the marginalised and underprivileged sections of our society.

Time and again the government was reminded of its duty and finally in 2002 with the 86th amendment to the Constitution the government introduced another article, Article 21A, which stated “that state shall provide free and compulsory education to all the children of age 6 to 14 years in such a manner as the state may, by law, determine (Teltumbde, 2012). Thus the initial constitutional responsibility of providing **education to all children** till the age of 14 was abdicated by this amendment. But the saving grace was that for first time in Independent India’s history a vital fundamental right had been added to the constitution. An enabling legislation was required to make the right effective and accordingly the RTE Act came into force on 1 April, 2010.

Main Provisions of the Right to Education Act 2009 (Source: <http://mhrd.gov.in/rte>)

- Right of children to free and compulsory education till completion of elementary education in a neighbourhood school.
- It clarifies that ‘compulsory education’ means obligation of the appropriate government to provide free elementary education and ensure compulsory admission, attendance and completion of elementary education to every child in the six to fourteen age group. ‘Free’ means that no child shall be liable to pay any kind of fee or charges or expenses which may prevent him or her from pursuing and completing elementary education.
- It makes provisions for a non-admitted child to be admitted to an age appropriate class.
- It specifies the duties and responsibilities of appropriate Governments, the local authority and the parents in providing free and compulsory education, and the sharing of the financial and other responsibilities between the Central and State Governments.
- It lays down the norms and standards relating inter alia to Pupil Teacher Ratios (PTRs), buildings and infrastructure, school-working days and teacher-working hours.
- It provides for rational deployment of teachers by ensuring that the specified pupil teacher ratio is maintained for each school, rather than just as an average for the State or District or Block, thus ensuring that there is no urban-rural imbalance in teacher postings. It also provides for prohibition of deployment of teachers for non-educational work, other than decennial census, elections to local authority, state legislatures and parliament, and disaster relief.
- It provides for appointment of appropriately trained teachers, i.e. teachers with the requisite entry and academic qualifications.
- It prohibits (a) physical punishment and mental harassment; (b) screening procedures for admission of children; (c) capitation fee; (d) private tuition by teachers and (e) running of schools without recognition,
- It provides for development of curriculum in consonance with the values enshrined in the Constitution which would ensure the all-round development of the child, building on the child’s knowledge, potentiality and talent and making the child free of fear, trauma and anxiety through a system of child friendly and child centered learning.



The Right to Education Act along with making elementary education free and compulsory has laid down norms and conditions for improving the quality of infrastructure and teachers. The Act has introduced the concept of neighbourhood schools which means that school has to be available to children within a distance 1 km from their homes.

Unrecognised schools will not to be allowed to function. The Act also says that the minimum qualification of teachers to be attained by them within five years of the implementation of the Act. Salary allowances and terms and conditions of teachers' appointments are to be laid down by the appropriate government. Vacancy in schools cannot exceed 10% and teachers cannot be deputed on other duties. Also continuous and comprehensive evaluation of students will be done.

Section II

The right to education has no doubt created lot of enthusiasm among all the stake holders but the implementation part has been tardy and lackadaisical. The information provided by various reports points toward increase in the number of enrolments in primary classes but other than that the outcomes are not positive. Let us first discuss the role of private schools. As reported in EPW(2015), in the state of Karnataka where private education is rampant and capitation fee is charged by private institutions the private schools are not willing to follow the diktats of the law and refuse admission to students of weaker sections on various pretexts.

Uttar Pradesh, one of the states having the highest number of illiterates, has been reported to have filled only 3.26 percent of the 25 percent seats reserved for students in private schools in the Act (Indian Institute of Management, Ahmedabad, Central Square Foundation, Accountability Initiative and Vidhi Centre for Legal Policy 2015). The report has drawn attention to the various orders by the state government which have thwarted the filling up of 25 percent seats in private schools. The unaided private schools are not at all willing to cooperate in admitting children from disadvantaged and economically weaker section category.

The insistence of the school administration on birth certificates, below poverty line certificates and other documents establishing bona fide of the place of residence at the time of admission are used as an alibi to deny admission to the children of underprivileged sections.

Getting these certificates requires access to or links to some high ups or well- connected people in the system. Those who are marginalised lack agency and access to these resources.

In the local District Education Department of Faridabad the author herself has seen that no information was provided to parents even on repeated visits and requests. The only answer given was that intimation had to come from Chandigarh and till the month of July/ August no clear picture emerged in the current session i.e.,2016-17. And some tests were given to students and a lucky draw system was to be used for selection of children but in all this rigmorle the meritorious children whom we wanted to admit to a good private school could not be admitted.

As an insider having association with the children of economically weaker sections what the author herself has noticed that the task of bringing weaker section children to private



schools is a great challenge and when the schools have inhibitions the challenge becomes all the more daunting. In an empirical paper published in EPW (Mehendale et al, 2015) about two major cities of Delhi and Bengaluru , the authors have found various lacunas in the implementation of the RTE in its true spirit. Tasks such as awareness building about the legal provisions,ensuring compliance of private schools, school recordvalidation, and grievance redress take a back seat due to lackof adequate human resources in the education department. The current mode of dissemination of information to parents through web sitesand print media is not accessible to illiterate parents.

The children of poor families are not in a position to feel normal and welcomed in the schools. Wherever and whenever they are able to get admission without paying fee, the other expenses on uniforms, books and stationery etc are to be borne by their parents. Parents who make six to eight thousand per month cannot spend regularly on such items for continuing the education of their children. Children living in slums face so many difficulties in their daily lives. Lack of decent homes with proper sanitation water supply and electricity is the norm at the places where they stay. Because of lack of adequate water supply and sanitation facility at home, these students come to school without taking bath and wearing unclean clothes. During rainy days the narrow lanes of slums make it difficult for these children to come to school.Their attendance, their interaction with other students, their doing home work and assignments pose a lot of hardship for such students. In an article by Sarin and Gupta, one of the principals has been quoted as saying that 'neither we connect with them and nor they are able to connect with us' (EPW,2014). Schools, teachers and administration with the exception of a few people who are sensitive to the needs of such students don't take extra pains to help these children cope with the burden. Parents can't understand what the teachers require and teachers can't appreciate the issues and difficulties of poor parents. The small and innocent children find themselves in a fix as to how to fulfil the expectations of their parents and teachers. A few schools which have given admission consider their duty to be complete once they give admission. In a study of the implementation of RTE Act (EPW,2014),it was found by Sarin and Gupta that on an average overhead expenses to poor parents for keeping their children in private schools come out to be in the range of Rs.12000 to Rs.15,000 per annum and that too after missing all the activities like expensive trips and excursions for which schools take their students out and all sports and art craft classes for which extra supplies are needed.

The administration of the school prepares neither teachers nor other students and their parents on the philosophy of promoting inclusion in the schools. In primary classes somehow children are able to pull along but in senior classes those students flounder because of lack of support in subjects like Maths, Science and English. In private schools with the introduction of the Continuous Comprehensive Evaluation work teachers find it difficult to finish their syllabi in time and teaching work is compromised due to the alleged overburden.A majority of the children of well off sections take personal tuitionsoutside the school which children of poor parents can't afford. The author has personally seen children dropping out of private schools after class 7 and 8 because of lack of attention to their problems by the school and no help at home.



Getting admission in private schools is considered to be a passport for upward mobility for the parents and children but that does not come easy. So the reservation of 25 percent of seats for the weaker section is wrought with so many difficulties for which the policy makers have not thought of finding any way out.

Regarding the government schools which cater to 200 million children in elementary education and constitute 74 percent of the elementary schools in India (NUEPA, 2014), the situation is not at all very encouraging.

In a study EPW(2015) of slum dwellers in the Lucknow district, the author found that none of the respondent from poor families was aware of the right to education. And in government schools two or three classes were held simultaneously in one room and toilets meant for children were used by teachers. Teachers came to school as per their convenience and only 20 percent of teachers taught regularly. In primary schools the teacherstudent ratio was found to be 67:1 which was way above the recommendation ratio of 30:1. Almost 60 percent of schools did not follow the student teacher ratio and 45percent schools did not have a boundary wall.Before and after the RTE Act the government has consistently failed in discharging its responsibility of providing good quality edycation to the poorest.

As shared by Duncan and Murnane 2011 (cited by Sarin and Gupta2014), more than any other institution schools are charged with making equality of opportunity a reality. There is no doubt that government has launched various schemes to make elementary education universal but various scams and discrepancies keep on rearing their head. Poor regulation and tardy implementation of provisions related to Sarva Shiksha Abhiyan, the Mid Day Meal Scheme and the Right to Education are rampant in the various states of the country.

Despite all the policies and the huge expenditure incurred on bringing all the children of school going age to school, millions of them are still out of school. And moreover the approach has been fragmented and piecemeal and instead of quality and standards of government school system improving, the situation shows a reverse trend. To fill the gap private unregulated schools are emerging on the scene in a big way. As per a report about the state of Karnataka, from 2006-07 to 2012-13 there was a significant decrease of 12.5 lakh in enrolments in government elementary schools coinciding with an increased enrolment in private schools (Mehandale et.al, 2015).

The efforts of the government in establishing different hierarchies of schools like Sarvodayas, Navodyas and Kendriys Vidalyas have further accentuated the various forms of exclusion. In these special schools meant for meritorious students, the expenditure per child is way above that in an ordinary school. In government schools the average per child expenditure was Rs. 4,269(2011-12) whereas in Sarvodaya Vidyalayas it was in the range of Rs. 8,000 to 10,000 and in Kendriya Vidyalayas Rs. 13,000 – three times the amount spent in regular government schools (Mehandale et.al 2015). Teltumbde (2012) has lamented that RTE has in fact legitimised the existence and progress of private schools in education. Instead of providing common education to the children of the country there were international Schools where the fee ranges from 5 to 7 lakhs to village schools with children having no roof over their head. He criticised the government’s policy of discrimination in providing education and diverting from its basic constitutional responsibility of providing equality and social justice to citizens.



The abdication of the responsibility of providing quality education to all the children by the state and shifting it onto the private sector has also added to the woes of the marginalised and excluded sections of the society.

And on top of that, in the budget of 2015-16 allocation for school education has been reduced to 42,219.5 crore from 43,517 crore in the budget of the previous year, a cut of 10 percent, that too when both lack of proper infrastructure and shortage of teaching staff are the constant challenges facing state governments.

Any right is meaningless unless the spirit of the right is recognised and the right to education is a very sensitive and meaningful right as it involves the children of the country and the future progress of the country and its people is inextricably linked to the meaningful delivery of this right. Elementary education is today seen as a process by which multiple disadvantages of most people can be ameliorated. Issues like malnutrition, child labour and gender equity can be tackled by improving elementary education.

The issue at hand is not bringing in more schemes and more legislation but that of proper and good governance. Lack of infrastructure and teachers might be one of the crucial failures of the government but what of the proper use of the infrastructure which is already there and what about the ability and willingness of the teachers, who are employed in state run schools to deliver?

Also are private schools made to comply with the directive of 25 percent reservation and are the poorest of the poor able to get admission in elite private schools under the RTE Act? And is the teaching learning environment in class rooms such that it tries to bring the marginalised children into the mainstream? The emphasis of the present government on good governance to improve results and outcomes of the various schemes and policies goaded us to delve deep into the issue of the right to education.

Section III

After going through various studies and reports and from the personal experience of the researcher one thing is certain that right to education is not moving in the right direction. The standards of education in government schools are not at all improving. Lack of committed teachers, poor infrastructure, and poor results and poor learning outcomes have led to a significant fall in the reputation of government schools and poor parents don't want their children should go to government schools. In government schools there is shortage of teachers and those who are engaged are many on contractual and temporary basis. Their motivation is very low due to an uncertain future and low salaries. The poor and the marginalised who study in government schools are not getting quality education. As a result, poor people prefer admitting their children to private schools even when they have to pay out of their meagre incomes.

All kinds of private school have come up in slums and in villages which are also providing a dubious kind of education. Aided private schools are also not forthcoming in doing their bit for providing free education to the weaker section students. And the poor illiterate parents working in the unorganised sector doing menial jobs unable to send children to good quality private schools.

The children from poor background have done well in the private schools with the support of some family or individual who provide extra financial as well as non



financial help. From personal experience the author has found that weaker section students do well in sports and art craft and music and dance classes. With a little encouragement and help in studies they can do better in that respect also. A rikshaw puller has got admitted three of his daughters in a leading private school and one of them has played nationals in Hand ball. Children of maids and security guards are toppers in their classes. They are well behaved children and are eager to make their mark in life. Their generation is very high on expectations as they have realised the importance of education. It is now the duty of the government not to let them down. The government school system must improve. Neither the board exams of class VIII resulted in learning for students nor the no failure till 8th policy worked for them.

Right from appointment of teachers to designing of syllabi to testing of students and fixing of responsibility of teachers, several crucial aspects need to be taken care of. In fact, the overhauling the whole system is required. The help of civil society organisations and professionals who have a strong social inclination can be taken to develop the system. Rewards and punishments must be devised to differentiate performers from non performers. In a nutshell India cannot take its legitimate position in the galaxy of nations with a large pool of illiterates and literate illiterates and sooner something is done about it, the better it would be for the individual and collective destiny of the nation.

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HUMAN RIGHTS OF WOMEN AND CHILDREN

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“WOMAN” the word itself expresses its capacity to engulf and wrap men, children and in turn the entire universe, indicating the very energy of Universe i.e. Nothing but Shakti.

In the Vedic era Women enjoyed a special status equal to that of Goddess. They enjoyed equal rights in education, religious matters, politics, and economics as well. In this period, women from higher sections of society were given equal rights in the field of religion, and they attained distinction in the realm of theological studies and philosophy. Distinguished women such as Gargi and Maitrayeeare well-known names of this period who excelled as scholars in their own right.

With the upcoming of Muslim dynasty, India in medieval period witnessed enhanced dependency of women on men on account of Islamic customs and invasion. The Islamic custom of Purdah (veiling of women) forced the public world to be separated from the private world, with women confined to the latter. Following its subjugation by the Muslims, and fearing adverse effects on women, a large part of the Hindu India accepted the practice of veiling. Through this privatization, Indian women were forced to focus their attention on safety rather than on development. This practice pushed the society towards inhuman “traditions” such as child marriage, the dowry system, purdah and sati (the immolation of the widow on the dead husband’s pyre).

The challenge of Islamic aggression also made Hindu India defensive and introverted causing a desperate return to orthodox Hindu beliefs and practices and further constraining the status of Indian women. Thus, during the medieval period, Indian women lost their earlier status and were at the lowest ebb.

In the modern period, the status of Indian women can be divided into two distinct periods, the British rule, i.e., Pre-Independent India and the Post-Independent India. It was mainly during the 19th century that the reform movement undertaken by enlightened thinkers and leaders of Indian society like Raja Rammohan Roy, Iswar Chandra Vidyasagar, and Jyothirao Pule, who understood the importance of women’s participation that the status of Indian women started changing for the better. Though initially all the leaders were men, women gradually came into the scene and played their role not only in changing history but also the society as a whole, through their efforts in different areas of work such as education, politics and freedom movement. Mrs. Annie Besant, Dr. Sarojini Naidu, Kamladevi Chattopadhyay, Mrs. Nellie Sengupta, Durgabai Deshmukh and many others gave a change and betterment. Indian women actively participated in the freedom movement to highlight the importance of the elevation of the status of the Indian women which also had different thrusts. The founding of the Indian



National Congress in 1885 and Mahatma Gandhi's non-violent movement not only led to the political emancipation but also was a step in the direction for social reconstruction. Women took equal initiative and participated in all types of struggle for national freedom.

In 1947, India could secure independence . In 1949 a Constitution was drafted which gave equal rights and status o all Indian citizens. Independent India has seen various and programmes for the uplift of women of all communities. Indian women have played an important role from the very beginning of Independence in different walks of life. Women have taken bold steps in all nation building activities, which started with education and have now blossomed into women's involvement in every activity of India. They have participated in all activities such as education, politics, media, art and culture, services sector, and technology.

Coming to the point of human rights of Women and Children, two different aspects to deal as a single topic, it to say that, the human rights of women and the children , and girl child in particular are an inalienable, integral and indivisible part of human rights. The full and equal participation of women in political, civil, economic social and cultural life, at the national, regional and international levels, and the eradication of all forms of discrimination on grounds of sex are priority objectives of the international community.

Rights-based approaches are aimed toward enforcing accountability in the development process by identifying claim-holders and corresponding duty-bearers. These approaches examine the positive obligations imposed upon duty bearers and the entitlements of claim-holders. Such approaches also seek development of strong laws, policies, institutions and administrative practices and call for the adoption of benchmarks for measuring progress and accountability. Rights-based approaches require a high degree of participation from all peoples, including women and children. Human rights and sustainable human development are interdependent and mutually reinforcing. For example, human rights are enhanced when gender equity or poverty reduction programmes empower people to claim their rights. The links between human rights and development are clearly present in the people centered, rights-based approach to development, poverty eradication, human rights mainstreaming, good governance and globalization. In 2003, the United Nations endorsed a "Common Understanding of a Human Rights Based Approach to Development Cooperation." This agreement lays out the requirements that underlie the application of a human rights-based approach to development programming.

Core principles that inform human rights are:

Universality and Inalienability: Everyone, everywhere is entitled to certain rights and no one can take away these rights or renounce them. • **Indivisibility:** The promotion of one right may not justify the violation of another right.



Inter-dependence and Inter-relatedness: The promotion of specific human rights must be part of a comprehensive effort to realize human rights in a holistic way. At the operational level, the core principles that follow from a rights-based approach have been identified as:

Equality and Non-Discrimination: All human beings are equally entitled to their rights, whether political, social, etc., regardless of gender, race, religion, etc.

Participation and Inclusion: Particular attention must be paid to the empowerment of vulnerable groups so that they can claim their own rights.

Accountability and the Rule of Law: Rights can only be upheld if there are mechanisms to enforce the duty-bearers' obligation to meet the claims of right-holders. A human rights-based approach to programming takes these principles as a guide in the design, development, implementation and assessment of programmes.

CEDAW(convention on the elimination of all forms of discrimination against women) and the CRC (Committee on the rights of child)should be viewed as complementary and reinforcing. When read together, the Conventions protect the rights of girls and women throughout their life cycles. The CRC provides that the rights protected apply equally to boys and girls and grants certain protections to women, such as pre- and post-natal care, education on the advantages of breastfeeding, and family planning education and services. The CEDAW is not age-specific. Both conventions provide protections for children and women inside the private sphere and prioritize the best interests of the child. Additionally, both conventions prohibit discrimination on the basis of sex and implicitly call for affirmative action policies or temporary special measures, such as preferential access to girls in education, in order to achieve substantive equality.

Some practical advantages of the rights-based approach are that it can help ensure that development programming is more:

Sustainable: the holistic approach addresses the root causes of development failure and makes a point of applying mutually supporting principles at all stages of the development process. This approach seeks to create a sense of ownership.

Legitimate: the rights-based approach anchors development in the international treaties from which the UN derives its mandate given by the international community.

Equitable: the rights-based approach pays special attention to the most vulnerable groups and puts emphasis on the need for disaggregated data to identify those excluded, including minorities.

Effective: by involving the community and using participatory approaches it can help reduce resistance to change and create a sense of ownership. International treaties also provide clear and identifiable standards and targets, which can improve programme monitoring and evaluation.



Human rights are no longer associated exclusively with negative obligations of non violation and protection. They encompass positive obligations of fulfillment and require allocation of resources for realizing both civil and political as well as economic, social and cultural rights

Traditional programming tends to perceive women merely as limited to their role as mothers and as conduits to improving the situation of children rather than as a distinct group whose rights must be respected, protected and fulfilled. However a more dynamic approach to programming for women and children advances the notion of women's equality in the private and public spheres. This is why CEDAW standards must guide all programming for children and be combined with gender sensitive situation analysis. Research on economic growth and education reveals that the failure to invest in women's education can lower the gross national product. Research shows that countries in which the ratio of female-to male-enrolment in primary or secondary education is less than .75 can expect levels of GNP that are roughly 25 percent lower than countries in which there is less gender disparity in education. The link between gender inequality and the productivity of the next generation is shown by World Bank reports demonstrating increases in women's well-being result in future productivity. For example, the probability of children being enrolled in school increases with their mothers' educational level, and extra income for mothers (compared to extra income to fathers) impact positively on household nutrition, health and education of children.

A human rights based approach to programming will create a context for integrating both women's rights and children's rights agendas into all development work.

A human rights-based approach, built around the constituent values of the Millennium Declaration such as freedom, equality, solidarity and tolerance, would address these concerns to a great extent. It would not only look into the results-based strategies based upon aggregates around the small number of quantifiable and time-bound numerical targets, and the specific human rights content issues related to these (and each of the MDGs could be regarded to fulfil a particular civil, economic, or social rights), but it would also look more profoundly at issues around how to reach the targets and who will be affected. It would, in other words, ensure an equally important focus on quantitative and qualitative elements of human development. Rights-based strategies for MDG realisation recognize people as key actors for their own development, rather than passive recipients of commodities and services, treating poverty reduction as a matter of entitlement (and correspondingly, obligation) rather than discretion or charity. Human rights empower people to make claims against those with a duty to respond, strengthening accountability for development outcomes. Rights-based strategies for MDG realization seek to identify the immediate, underlying and basic causes of development problems. As such, they reveal structural constraints impeding human development, a factor too often overlooked in the past. Human rights sharpen strategies for realizing the MDGs by addressing the discrimination, powerlessness and weaknesses in systems of accountability that often lie at the root of poverty and other development



problems. It is particularly the principle of non-discrimination in reaching the MDGs-based on ethnicity, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status- that cannot be overstated. Discrimination is a form of social exclusion, and often a cause of poverty. In extreme cases, discrimination and exclusion may lead to conflict. Systemic discrimination moreover reduces the ability of individuals to benefit from and contribute to human development. In Amartya Sen's words: "no concept of poverty can be satisfactory if it does not take note of the disadvantages that arise from being excluded from shared opportunities enjoyed by others". This assumption leads us to ask the following questions from a human rights-based perspective when focusing on for example MDG 1 on halving world, national, regional and local poverty: Ö Which half are we talking about when reducing poverty? Ö Who constitutes the other half and why are they not benefiting? Ö What will be the consequence of this exclusion for sustainable human development in the country? It will thus be clear that quantitative and qualitative data are crucial, and that data must be disaggregated as far as possible. As a minimum, data should focus on people in their individual and group capacities grounded in the non-discrimination clauses of human rights law. After all, aggregates are often misleading (for example provincial ones) and the poor as a category simply do not exist (but poor people do).

Conclusion: This article intends to emphasize the need to understand the national and international human rights framework in broader terms, particularly in respect to how women's rights and children's rights are necessarily linked. A critical feature of the CEDAW and CRC conventions is that they promote the rights of girls and women throughout the life cycle, from protection at birth, through childhood, motherhood and beyond. It also intends to recognize a right perspective which pays attention to inequality and discrimination which are the underlying causes of children's and women's disadvantaged positions.

Mainstreaming human rights into developmental work ensures that The existing policies are to be disaggregated by sex and ethnicity and it should be envisaged that welfare measures of women and children are visible in budgets to the "maximum extent of available resources" as required by the CRC. Further, this paper uses gender analysis as a means of identifying violations and obstacles to the realization of rights that might otherwise remain unacknowledged. Gender analysis then becomes an effective tool to map conditions that result in gender discrimination.

Finally it is to say that, all-round development is only possible when there is proper appropriation of the word Humanity irrespective of Gender. As it is said, "*Gender equality is a necessary condition for sound human development.*"



**THE IMPORTANCE OF THE RIGHT TO INFORMATION FOR THE
DEVELOPMENT OF DEMOCRACY IN MODERN INDIA**

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Abstract

Democracy is defined as the basic democratic system of government run by the people for the people. Indian democracy is considered to be the ideal democracy in the world. Citizens are directly and indirectly involved in the affairs of our country and it is the responsibility of all citizens to see how it works. It is necessary to get information about the affairs of the country and the state. Without information, transparency in the affairs of the country, the state and the administration cannot be examined and the opinion of the elected representatives cannot be examined and therefore the transparency in the affairs of the people and the administration. The right to information is the foundation of a prosperous democracy only if the people have the right to information to bring credibility and openness and to uphold the values of democracy.

The right to information should have been violated in the pre-independence period as India was ruled by a foreign country so their rule should not be hammered and the British-style work done by them, trade decisions could be disastrous if the locals know. But no direct law on non-disclosure Dr. Suresh Joshi, the first Commissioner of the State of Maharashtra, has stated in a leading RTI magazine that the 'Official Secrets Act' was enacted in 1923.

Keywords: Central Right to Information Act, Maharashtra Right to Information Act, Importance of Right to Information

Introduction

The concept of the right to information is an invaluable gift from Sweden to the world. The Right to Information Act was enacted by Sweden in 1766. Transparency International, a Berlin-based organization, is one of the main reasons why corruption is so rampant in Sweden. Sweden is ranked in the top five in the world in terms of which countries in the world are governed transparently.

The presidents and prime ministers of many countries around the world have co-sponsored international conferences to ensure the legal recognition of the right to information. Sweden, Finland, Norway, Denmark, USA, Netherlands, Australia, Canada, Austria, Germany, France, England, The provisions of the Right to Information Act have been incorporated into the Constitution by various means. The right to



information is recognized in 19 sections. The declaration has been fully ratified by the member states of the United Nations.

Formulation of Right to Information Act in various countries

Serial number	Country	The means of law achievement	The year the law was passed
1	Sweden		1766
2	Finland		1951
3	Denmark		1970
4	Norway		1970
5	Austria		1973
6	United States		1946
7	Canada		1977
8	Columbia		1985
9	France		1978
10	The Netherlands		1978
11	Australia		1972
12	New Zealand		1982
13	Britain		2000
14	Japan		April 2001
15	South Africa		March 2001
16	Spain		1992
17	Albania	Article 23 of the Constitution	1987
18	Austria		1987
19	Belgium		1993
20	Belize		1994



21	Bosnia		2000
22	Sarpaska Republic		May 2001
23	Bulgaria	Included in the Constitution	1991
24	Sijis Republic		May 1999
25	Denmark		1985
26	Estonia		2002
27	Greece	Article 10 (3) of the Constitution	1999
28	Hungary	Article 61 (1) of the Constitution	1992
29	Iceland		1996
30	Ireland		1998
31	Israel		1999
32	Italy		1990
33	South Korea		1998
34	Latvia		1998
35	Lithuania	Article 25 (4) of the Constitution	-
36	Mexico		2003
37	Moldova		2000
38	Philippines		1973
39	Poland		2002
40	Portugal		1993
41	Romania		2001
42	Slovakia		January 1, 2001
43	Thailand		1997



44	Trinidad		1997
45	Tobago		1997
46	Ukraine		1992
47	Scotland		May 2002
48	Uzbekistan		April 24, 1997
49	Zimbabwe		Feb-2002
50	Pakistan		2002

Serial number, country, medium of law availability, year of passing the law or act

In this way, the right to information has been provided to the people of our country by various countries through one way or another.

The usefulness of the right to information

The right to information obtained in a democracy enhances the transparency of government. According to him, government information and documents should be made public. RTI supports transparent governance against privacy. It also guarantees increased public participation in the formulation and implementation of policies.

In a democratic government, the media not only propagates the policies of the government but also does many other things. They investigate the reversal of government functions, provide information to the people, and become a tool for the exchange of political ideas. Apart from this, they become a means of conveying public sentiment to the government and putting public pressure. It is an important tool to make the corrupt, incompetent and arbitrary system of government honest, competent and accountable. The right to information is an important condition for governing and controlling the government run by the people. This law has been discussed in our country since its passage. The legislature, the judiciary and the media are the main topics of discussion. The Indian Constitution gives the right to speak and express but not information. The judiciary, which makes laws in the interest of democracy, and organized bodies like the legislature must have the right to information. But the common citizen is deprived of this right, what about them? Do ordinary people in a country with a huge population like India need to be given the same right to information? Scholars who support the idea that the common man should have this right are in favor of limiting it to the legislature, the judiciary and the media. The average citizen is far from their thinking. Reasons to keep the information secret are cited as reasons such as the country's integrity, unrest and the growing influence of foreign powers. Just as there are good arguments for keeping information secret, there are also good arguments for supporting information. From the point of view of good governance, the right to information is the best option, especially for those who are benefiting from various schemes of the government but their share is less. However, it



depends more on the manner in which this right is exercised. This right is different and unique from other laws. Because it is the result of many years of struggle between civil society and the media. The law was drafted with the cooperation of civil society, not the government. The law further emphasizes that the role of the people is important in conveying the will of the people to the political system and the judiciary and in making it a part of the law-making process.

Central Right to Information Act- 2005

The development that took place through the conflicting history of the right to information came to a close in the form of this law. "True sovereignty will be achieved only when all the people have the power to oppose the abuse of power, not by handing over power to a handful of people." There are three most important events in the history of democracy: 1. Indian Independence Act 2. Indian Constitution 3. Right to Information Act 2005 The Right to Information Act is very important for the transparency of office administration and the success of good governance. The Act is gaining popularity as a law that brings the people and the government closer together. The important provisions of the Right to Information Act, 2005 are being interpreted and analyzed by the Central and State Information Commissions. It was clarified The Second Schedule and Annexure A to B have been added as part of the Act. This Act is applicable to the Central Government and the State Governments all over India except the State of Jammu and Kashmir.

Article 191 (a) of the Constitution of India gives citizens some of the most important rights regarding freedom. Without which a democratic system cannot succeed, the right to freedom of thought and expression includes the right to information.

Maharashtra Right to Information Act -2000

The Right to Information Bill in Maharashtra in the form of a private member's bill was introduced by Assembly Member Mangal Prabhat Lodha on February 20, 1997. 19 August 2000 Maharashtra Act No. 238 Maharashtra Right to Information Act 2000 published in the Government Gazette of Maharashtra. In short, the people of Maharashtra got the right to information through this. The Government of Maharashtra then published the "Right to Information Act 2002" approved by the Maharashtra Legislative Assembly Part-4 in the Extraordinary Gazette on 11 August 2002. The people of Maharashtra got the right to information. There is no provision in this regard. The rules under this Act were implemented in the entire State with retrospective effect from 23rd September 2002. On 12th October 2005, the Right to Information Act 2005 was repealed by the Central Government in all of India except Jammu and Kashmir. After the enactment of this Act, the Government of Maharashtra set up the State Information Commission to realize the concept of "Transparent Governance". Suresh Joshi was appointed.



The importance of the right to information in a democracy

1. For the creation of good governance

Good governance means "clean governance". Good governance means a system of governance in which there is no room for fear, exploitation, and corruption. In short, good governance will be free from administrative corruption. At the same time there will be transparency in the administration and there will be a sense of accountability to the people. In addition to the spirit of self-governance in the administration, there will be good relations between the officers and employees. David Osborne and Ted Gabbler called for good governance. As an alternative

In addition to democracy, transparency and accountability in good governance, it can be said that good governance is about individuals and their work while representing the people; they serve their basic needs as well as their welfare and solve their problems.

For the establishment of good governance, the government and the administration must provide the right to information to the people. Good governance cannot be established without the presence of well-informed citizens. With the establishment of good governance, e-governance-based administration will create closer ties between citizens and the government.

2. To eradicate corruption

Senator Percy has said that "corruption is doing more effectively than anything else to undermine democratic governance in the world." The Indian democratic system is rife with corruption. It is safe to say that India is deeply rooted in corruption in all spheres, social, economic and political. Therefore, eradication of corruption has become a burning issue facing the country. For the bright future of Indian democracy, this issue needs to be resolved at the war level. This means that it is imperative to resolve this issue at the war level. "Abuse of power while in public office for personal gain is corruption." When it is used for personal gain by deviating from the moral standards of the society, it is considered as corruption. If the scope of work of the state and the number of the working class is limited, then the rate of corruption is less because the administration can be properly controlled.

3. To protect freedom of expression

According to former President of Russia Mikhail Gorbachev, "Every citizen of any country is entitled to the right to receive fully authorized and legal information related to social life." In pursuance of this, the Government of India has made available to the entire Indian people (excluding Jammu and Kashmir) on 12 October 2005, in accordance with Article 19 of the United Nations Declaration of Human Rights, the right of a person to access information without regard to any boundaries. All citizens have the right to information for the purpose of benefiting the provisions of Articles 14, 19 and 21 of the Constitution of India. This is explained in Article 14 of the Indian



Constitution. That the State in the territory of India shall not deny any person equality in law or equal protection of the law. Although two such terms are used, the basic idea of both is the same. The law will be applied to any person irrespective of birth, caste, religion, race, creed and sect, social status, wealth, personal opinion. No distinction will be made between religion, race, caste, gender, poor-rich before the law. All will be treated equally before the law and will not be deprived of the equal protection of any law. Of course, the right to information will be available to the citizens without any discrimination. Freedom of expression and public information officers cannot provide information to any person by discriminating on the basis of religion, race, caste, gender, rich or poor.

4. To create awareness about rights

The right to information has made citizens aware of their rights. Citizens are not aware that they are being treated unfairly unless they know their rights. Freedom of the media has made it possible for citizens to become aware of the right to information. The role of the right to information is of paramount importance. Good governance can be created through the right to information. The role of the media in the context of the right to information is unique. The media works to keep the masses constantly awake. The role of print media, especially social media, is especially important because it creates awareness among the masses through Face book, What's App, YouTube, Twitter, newspapers, weeklies, magazines. Much of the credit for the popularity of the Right to Information (RTI) today and the small amount of awareness in the society goes to the media. The media has created its own independent identity in the masses. Moreover, the public is more interested in the media that provides information about the rights of the people. But the right to information has been covered by all kinds of media.

Recommendations

Article 4 of the RTI Act is not being implemented even after ten years. There are 17 different issues in this section and it is mandatory for every concerned department to provide its information on the internet. However, it is still not implemented. If it does, it will further curb corruption, and more importantly, whatever misuse of the law, But will stop completely.

Due to this law, the government has a lot of control over the people working in the administration and those who are associated with it and do their best. This class is trying to escape from this control. RTI defenders and activists should work faithfully to thwart all these loopholes. Also, law practitioners and lovers working in this country, believing that democracy can be maintained only through the rule of law, should work hard to ensure that this law is observed and enforced till the very last element. So that justice, equality of opportunity will be the basis of this democracy. In order to inculcate in the common man a sense of duty and intimacy towards the government, administration and the nation, the people should be strengthened by raising awareness about the right to information which will enable democratic governance. The law came



forward as a friend who cares for the people. But this law needs to be amended according to the changing circumstances. Because of the way people have used this law in the last 11 years, people look at this law as a government tool provided by the government for recovery of installments. The law seeks to divert officers from various government and administrative offices from their work to other unnecessary work.

Conclusion

Today, countries around the world are going through a period of globalization, privatization, liberalization and communication revolution and information technology revolution. The right to information is also recognized by the United Nations. Through this, the need and importance of freedom of information has become clear globally. Today, along with the media, the common man has also been able to find a place in the constitutional general and specific laws of various countries through the Right to Information Act. Due to globalization, the Right to Information Act has also been adopted in the form of international law. In short, no one can deny the usefulness and importance of the right to information.

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DEVELOPMENT OF RAILWAYS IN MADRAS PRESIDENCY: HISTORICAL PERSPECTIVE

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Abstract

The National movement in India especially in south India has significance history, the goals of transportation and communication in India or madras presidency had been filled the colonial interest which were free trade and commerce of Britain. They achieved it and successfully moved the wealth of the nation. The communication system of India helped to build national movement and encouraged scientific temper in Indian mass people. The long procedure of the madras presidency railways needs to study for understanding of social and cultural achievements and impact on society in connection with communication system.

Key words: Transportation, Communication, National Movement and Social and Cultural Benefits.

Transportation is an important infrastructure in a country's development process. The development of the country depends on the availability of a reasonable system of transportation facilities. Without proper means of transport and communication it may not be possible for any government to manage a large country like India. Indian railway has played an important role in economic development and integration of the national country from its origin.¹ The life lines of the India railways has been foundation of modern civilization. Our nation's growth history begins with the construction of railways. The gene goes back to the past. Creativity was a turning point in human history and historians relate to the Indus Valley Civilization. The first force of power is a man assisted by an animal and the way they were as civilized.² India was renowned for its knowledge of road engineering very early. But in the case of the Railway, it was a test in England and other parts of Europe that brought Indian Railways. India is held not only by the wiring chains of our culture and our constitution, but also by the iron ropes that circulate day and night indiscriminately.³

Railways had been one of the most important factors in a nation in bringing about economic development, social upliftment and political consolidation. Without railways, it is not very much possible to discover the potentials of this vast land and to realize the essential unity of India. Railway facilities greatly influence the course and volume of economic activity. Development schemes and their successful

¹ K.Ramanathan , *Indian Transportation towards the New Millennium*, Concept Publishing Company, New Delhi, 2004.p.1

² M.A . Rao, *Indian Railways* , National Book Trust of India, New Delhi, 1 988, p.1

³ P. Pandurange Rao, *Changes in Indian Shipping System* , Government of India, New Delhi, 1985, p.85



implementation largely depend upon the extent of such facilities. A historical study of the origin and evolution of Indian railways and railway policies reveals that the introduction of railways in India was dictated not so much by economic considerations but by strategic reasons and administrative exigencies. Railways are the focal point of national economy and their development should keep economic expansion in order to effectively meet the increasing transport requirements. Effective transport arrangements are also essential for the defence of the country. The forms of transport available during the primitive and railway period were mainly human and animal transport on land and boats and other country craft in water. The difficulties of communications had been a predominant factor in determining political, economic and social development of the country. The distances and natural obstacles to be overcome in passing from one region to another were formidable even within a restricted area if internal communication.

The first proposal for Indian Railways began in Bombay in 1843. The Railway Association was formed in January 1845. The same year was the first step in mobilizing a company called Great Indian Railways. take London. John Chapman, promoter of the Great Indian Island Railways learned the records of the Indian House at Westminster in August 1845 John Chapman came to Bombay to inspect the site. Lord Hardinge, the Governor-General of India, has advised the Board of Directors to give a certain amount of money to private investors without waiting for proof that the Railways will produce a reasonable profit. In May 1845, the Court of Directors sent a proposal to Governor General for which the policy of the building was laid down in detail. This Despatch has made the first official recognition of railway prospects in India by Company Officers.⁴ The Indians, however, in the beginning opposed the proposition of expensive labour. The economic historian Romesh Chandra Dutt condemned the construction of the railway, the 'loss cost'. Sir John Lawrence, Governor-General (1864-69) argued the importance of irrigation. Some of the other physical features have presented problems because India was not as easy a country as Russia and not as small as England.

History of Early Indian Railways

As Indian History has represented it was on 16th April 1853, the Great Indian Peninsula Railway presented the development of India's first train from Bombay to Thane. It was developed on the 5.6" expansive check which stays as the standard measure even today. Later on, contemplations of the economy in the expense of development, especially to serve territories subject to intermittent starvations, a portion of the new branch and feeder lines were based on a measure of 3'3-3/8", called meter check. Afterward, different short feeder lines and the slope railroads on the 2' 6" and 2'' feet limited check were included. A couple of the lines were likewise based on unique measures of 4'0" and 3'6", however were later on changed over to one of the abovementioned measures.

⁴ G.S. Khosla, *History of Indian Railways*, Government of India, New Delhi, 1988, p.21



Evolution of Indian Railways

The whole major and various minor Railway frameworks of India were initially begun by privately owned businesses with capital completely bought in by investors of Britain. A couple of the lines were controlled by the Indian States. English agents had discovered railways in their own nation a productive method for speculation thus. excitedly anticipated making comparable benefits in India. The whole Railway framework after Freedom had been controlled, managed and financed by the Legislature of India. The gross yearly income of the Central government for 1951-52 was Rs. 497.67 crores. The gross income of the Indian Railways for that year was Rs. 294 crores, being almost three-fifths of the all over income of the Government of India⁵. The first thought of railways in quite a while was considered in 1831-32 in the Presidency of Madras when it was proposed before the Parliamentary Select Committee that with regards to the despicable condition of correspondence and business, proposed a line of 150 miles along the dike of the waterway Cauvery from Cauverypatnam to Caroor, at an expense of Rs. 8,000 just per mile. The plan of level equal rails was on a bit of an improved street and obviously the vehicles were to be drawn by animals.⁶ In 1836 Captain A.P. Cotton, Civil Designer, Madras, upheld in his moment the attractive quality of railways in India, associating Madras with Bombay.⁷ Rowland Macdonald Stephenson the advertiser of East India Railroad Company made an official proposition to the Government of Bengal in July 1844 and the Messer's White and Borrett Company's⁸ proposition was made in the interest of the Great India Railway Company on eighth November 1844, and a few other organizations' recommendations followed them for the co-activity of the Court of Directors in the presentation of Railways in India.⁹

East India Company

Even the promoters of British Railways companies insisted on bail because they were not confident in returning to the capital of a foreign land.⁴⁰ The Court of Directors of East India Company feared the geography and climate of India. Despite the difficulties expected of the workers, the Government of India has decided to introduce the Railway network with a clear objective to build their political relationship, military superiority and commercial superiority. The Court of Directors has finally decided to put the Railway lines on encouraging early opposition to promoters and investors. Advocating Railways for India, London Times in 1847, however, wrote: 'Trains will end famine, they will check for illnesses, offer new perspectives and opportunities for civilization. Vincent Hardinge, Chief Executive of India, stressed that

⁵ Indian Railways- One Hundred Years- 1853- 1953, Ministry of Railways, Railway Board, Government of India, New Delhi, 1953, p.16.

⁶ Report from the Select Committee on the affairs of the East India Company 1831-32, Vol. III, pp. 671-75.

⁷ Captain A. Cottons Minute 4th May 1836 to Inspector-General of Civil Estimates

⁸ Bombay Railway Collections 1844-45, Parliamentary. Papers, Proceedings of the meeting at the house of Sir Erskine Perry, 13th July, 1844.

⁹ R. R. Bhandari, Indian Railways Glorious 150 Years, Publication Division, Ministry of Information & Broadcasting, Government of India, New Delhi, 2006, p.5



the trains will increase Britain's wealth and improve the economy.¹⁰ The first proposal for the construction of the Railways was made by Robert Macdonald Stephenson to the East India Company building the Railways. He became the Agent and Managing Director of East India Railway which was founded in 1845. It was one of the first railway companies in India. The other was the Greater Indian Peninsula Highway Company incorporated into Britain. In 1845 the Directorate of Stephenson moved to Calcutta to explore the line from Calcutta to Delhi to Mirzapur. The survey was completed in 1846. A contract was signed in 1859 between the East India Railway Company and the East India Company for a 161-kilometer railway line, which is estimated to cost \$ 1,000,000 between Raj Mahal from Delhi and Calcutta through Mirzapur.

Madras Railway Company

The first abortive project on the Railway was delivered to a line in Madras in early 1831-32. In 1836 AP Cotton, the civil engineer of Madras presented a severe report on the railway line from Madras to Bombay through Bangalore and Poona. After this the Madras Railway Company was founded in London on 8th July 1845 with the general object of the railway construction of the Madras Presidency.⁵³ But being unable to obtain any consent from the Directorate of Court, he was dissolved. But in 1849 after the Eastern India Railway Company and the Indian Peninsula Railway succeeded in obtaining a 5% guarantee, the Madras Railway plan from Madras to Walajah Road (Arcot) was revived.⁵⁴ Railway Madras Company has obtained the approval of the Court of Directors but the Board of Control does not approve the procedure.

The Madras government, the well-known medical community in Madras has made a huge effort to build the State Railways in Madras They held a meeting^{on} May 29 · 1849 and resolved to continue the revival of the Madras Railway Company. The promoters of the Madras Railway have again applied for support due to the political importance and commercial needs of the Railroads in the Madras Presidency.⁵⁵ dated 20th February 1850, promoters proposed to form a public interest project. Two years later, the Control Authority, East India Company and the Madras Government approved the Madras Railway proposal and guarantee a 4% return to the capital. The Madras Railway Company was registered on the 26th July 1852.¹¹ The Rail train in South India began begin work on the South-West line on 9th June, 1853. line from Madras to Arcot, 63 miles, was opened to the public on 1st July 1856.¹² The spread of the Great Rebellion of 1857 accelerated the process of construction. During the uprisings the Railway played a major role in the military movement although the uprising erupted in an area far from the Railway network. Spring 1857 has buuxda showed the importance of rail. If construction had progressed, the death march on

¹⁰ S. Ambirajan, Classical Political Economy and British Politics in India, Government of India, 1988, P.250

¹¹ James C.Melvell, *the Madras Railway* , Section III, 1936, Madras, p.23

¹² Ibid



Meerut would have been stopped. In later days, officials realized the importance of the Railway.

Famine and its Impact on Railway Development

The drought in South India further reinforced the idea of building a railway line. Sir George Andrew Clarke The Chief Engineer emphasized the importance of Railways to the Madras Legislative Assembly in 1877 by saying "The train has proved to be the saviour of southern India ". On the Madras Railway alone, 800,000 tonnes of corn were transported indoors and distributed to drought-affected areas of Mysore. Sir John Strache also underlined the need for Railways to eradicate famine. Mr. Thornhill, the first member of the Revenue Commission, reported in 1878 that the railway system had effectively facilitated the supply of grain in these sections and was facing a serious problem. Famine is prone to areas like Bellari and Cuddapah in Telugu state and North Arcot and Coimbatore in Tamil region received cereal only through Rail. The 1880 drought committee has recommended to increase the 20,000 miles to save the human head from Selection of the 1884 measures the flow speed of the train to save looga problems. However, it should be noted that financial objectives are higher than all other factors.¹³ There was no x- ray relationship between the United States and Britain. The England wanted to use Indian cotton to compete with America in trade. ⁶¹ The London Times and The Economist report highlights the many resources in India. So the British businessman wanted to invest in India. From the point of view of the economy in the 19th century the importance of Railways has been proven. The United Kingdom built the largest railways in India and acquired the same territory. The government followed rules and regulations to pay compensation to the occupied lands. In order to boost capital investment and attract business, East India has provided free land along its lines. Guaranteed companies acquired free land under the contract of the company entered into by the Secretary of State of India in 1849. The land purchased was split into two parts. One was a permanent land that was used to permanently require construction and the other was a temporary land that was abandoned when the work was completed. Once government land is registered, the district collector will be transferred to the Railway as a district guard. If the land temporarily requires have difficulty making other arrangements.

Land Acquisition Act

Under the Land Acquisition Act of 1870, the government seized a large amount of private land owned by private landowners. During the construction they were prioritizing military needs. Repairs and construction of roads were under the control of military engineers and the physical streets were closed to important commercial and military establishments. A change in this policy was made by Lord Dalhousie. During its time, the Military Committee was supported by the Department of Public Works (PWD). Controlling and monitoring the railways, Lord Dalhousie established a public

¹³ *Drought Campaigns in South India*, Vol. II, Madras, 1879, p.264



works secretariat. Quickly this rule was handled and the work of the Railway was under the control of the Consulting Engineers, the Deputy Engineer Advisors and the Representatives. Taken together, the construction process was underway by leaders of interest groups.

The victory of the Dalhousie

Lord Dalhousie is considered to be one of the greatest generals in India and his role in the construction of Great Britain. Lord Dalhousie was born in 1812 and came to India as the regiment when he was 35 years old. He was famous for the Doctrine of Lapse, supplementing the dependent regime in which the ruler died with the natural inheritance behind him. His role in transportation and communication has been good. The appointment of Lord Dalhousie to the Chief of India in 1848 was a turning point in the development of traffic in India. Can be called the designer of the Indian Rail system.¹⁴ In 1850, Major General b gave green signs to Simms, Railway Engineer to proceed to Madras or Bombay to obtain a workshop on the proposals for the construction of Railways in India. Lord Dalhousie was able to formulate a sound judgment on railroad affairs 23. According to Lee Warner the Marquis of Lord Dalhousie has seen the country without a single railway. He left about three hundred miles each to travel by car and not a building.¹⁵ The great power of Lord Dalhousie, careful inquiry and the genuine interest of the Railway Company, hastened the work.

A historic piece written in July 1850 on the Mount Chini, in the Himalayas highlights the success of the experimental lines. The minute celebrated on 20th April 1853, is one of the largest letters in the history of Indian Railway. Lord Dalhousie recommended the construction of rail lines under a number of different heads that would give priority to defence. He pointed out how both Britain and India would benefit from increasing trade and anticipating the economic and social development the Railways will bring to the country. The famous racist act of the Governor has raised doubts about the Secretary of State and the Court's manager regarding the suitability of the Indian Railway.¹⁶

Purchase of fuel wood on the Madras Railroad from 1873-77 as listed in the Table

Year	Quality Purchased in tons
1873	44693
1874	55107
1875	57466
1876	77731
1877	119924

Sources: GO No. 373, PWD (Railways) 26th April 1878.

¹⁴ A.Sreedhara Menon., Modern India Since 1907 and the History of the Freedom Movement, Thiruvananthapuram, 1989, p.227.

¹⁵ K.E.Varghese., Development and Importance of Transport in India 1834-1882, N V Publications, New Delhi, p.25

¹⁶ S.S.M. Desai., Indian Economic History, The Himalaya Publishing House, Bombay, 1980, p.130.



Railways in madras and its growth

Railway system in India at the beginning of 1853 connected local stations to each other and to the train world. These links have had a huge impact on the Indian economy. From Indian trade cotton time, fragrance, perfume, jewellery, pearls southern has graced the Greeco-Roman world. The rapidity of movement of such products was the direct result connecting railway networks with built-in. As a consequence, culturally the transportation system was gradually displaced. The introduction of the railways was a disaster consequence as well.¹⁷ The building was funded by the Indian economy, summarized the national forest resources and facilitated export everything from Britain that struck a blow to the Indigenous people interest in the domestic market. The British industry has been flooded the colonial market. United Kingdom for trade and as a result of starvation of the raw material Price was one of the major causes of the downturn Train lines. India has introduced a new stadium to invest extra money raised by the colonial trade.¹⁸ But the British view was that the railways would end the drought and poverty of the country. J.S Mill, the Court of Directors of the complicated way the note extension system in these words. The great probability of a rising land prices in Howrah was a reason to implement it develop early. The railways attracted as much attention as possible to treat India poverty. But from a national perspective on railways digging for the country's resources. The railways were built by foreign capital and machinery monitored by foreign officials. The Indians were forced to return large sums of money in style interest and profit, payment of imported goods, service they charge Europeans and spend on their foundations circumcised in England.¹⁹ Colonel Chesney used to be a railroad accountant for six years she has witnessed the value, diligence of work bail system. He says, "The train started in India 1848 when the first staff of engineers was sent to me and need hardly say that these days Engineers from England did not learn their economic strategy to make the first consider. William N. Massey, Minister of Finance Lawrence and Mayo also had the same vision. A witness to the Parliamentary Committee of 1873, Lawrence repeatedly emphasized the elimination in accordance with the bail system.²⁰ Sasilekha, a reporter from Madras, criticized her 337 crores for deadly railway construction wasted on railways. Swadesamitran suggested a variety pharmaceutical method to strengthen the Indian economy but not the way in the construction of railways. She proposed a reduction in land tax increasing irrigation jobs, reviving indigenous industries stopping large sums of money being brought to Britain and giving more political priorities for the people, and the Cotton Excess costs in the following words' What will happen one of the place at the end of twenty years if we get one million-year-old to build railways and complete 100 miles.²¹ Whatever free, there may be, education or improving the cleaning or watering of human objects in India loved them so much, the British government always seemed that you have spent a lot of money on the train. It has given Britain a

¹⁷ Bipan Chandra., *The Rise and Growth of Indian Culture*, pp . 182-83

¹⁸ Daniel Thorner, *British and Indian Railways Development*, Philadelphia, 1950, p.94

¹⁹ S. Ambirajan, *Classical Political Economy and British Politics in India*, p. 250.

²⁰ Romesh Dutt, *Economic History of India, Vol. I*, Delhi, 1990, p. 269

²¹ AT cotton, *Indian Public Works*, Madras, 1885, p. 95



company they captured her valuable army and so could the money found G. Subramaniya Aiyer in front of his evidence the Royal Commission built Britain to learn the truth the situation in India on May 21, 1897 proved to be useful railways have been exaggerated as a precarious economic situation India has made little progress. The first objection was the leak a resource by a heavy loan for construction railways and annual payments of heavy interest which was, according to him, bleeding India tired. " When trains entered India they dealt with it Destroying the indigenous industry that helped Villages to nourish and sustain their lives. Any machine made an article imported from Europe to Indian villages with the help of the railways they nailed the local cart industry. Subramania Aiyer requested moderate development which does not require large sums of money to borrow foreign money markets year to year. The country entered the stage of economic change that was an integral part India's economic life under external forces.²²

The Destruction System was another tool used the object of satisfying the interests of the producers. Ports was given a treatment that was specially preferred as a result the foundations of industry struggling to concentrate. The country of tears has been neglected and industrial progress has been stopped. The purpose of registering a railroad business the presidency of Madras was divided into twenty-five interior posts of these sixteen represent the inner structures of these sixteen represented by sea ports includes bond and Karaikal, Nagapatinam, Maulipatnam, Nagapatnam and Tuticorin stood in coastal areas. Chengalpattu, Tiruchirapalli, Madurai, Tirunelveli in Ramanathapuram, the base of the Nilgri Mountains was the distribution used railway-rail trade 1910.²³ The concern of the Madras Chamber was to increase traffic at the Madras train station, the lines were intended to be used in a practical way. The main reason for trying the train building was to carry raw materials manufactured by India. Therefore, within a short period of time, the fields pre-recession economy for domestic purposes has begun to planting cash crops to earn money from foreign traders. led to a change in the agrarian division of the Tamil Society.

The English produced winter production and tied it up with a long hair book in the Anaimalai and Nilgri regions. Coffee and tea plantation were in the hands of the Europeans. Defined the working system has been introduced to help planners in Europe to Make a lot of profit. Agriculture business has become a whole. In India it was funded, made run by a British community. The European and Eurasian Europeans occupy a privileged position railway, interiors, waiting rooms and indoor corporate services. India is discriminated against the railroad authorities. All the more lucrative positions were arranged for Europeans and Eurasia. In addition of these, some companies have put special requirements inside Advertising required only by European and Eurasian people can be used. Examples of patient therapy were delivered to Indians corporate executives have done a great deal of disaster over the years Railways in

²² PA Wadia and GN Joshi, *Thealth of India*, London, 1924, p. 160.

²³ *Review and Return of Railway Trades at the Madras Presidency of the officer Year 1910-1911*, Madras, 1912



India. Wage discrimination has been clearly distinguished Indian and European Service in their Company pay. The wages of the Egyptian monarch are equal to that Deke the Europe. Meeting of train companies it was decided that Indians should not be allowed to post such texts taken over Rs. 30 as a monthly wage. The events were unusual early exploitation. Absorbing Trade Organization was in the infancy stage. So, the railroad workers had to work more than 12 hours of work per day. Employees are beginning to believe in the power of the Lord after the First World War. The strike began to take place inside South Indian Railway. Three thousand workers in Perambur the workshop was killed in 1898 which was controlled by the army. The Britain has hired men to train. The South Indian Union was formed from Nagapatinam on 1st June 1918.²⁴ Post-train strike became a common occurrence workshop against discrimination in service status. Newspapers in India have come to light Train workers' attitude towards railways The Kerala Patrika lines invite the attention of the railway Indian authorities to dive over in employment in service. She also stressed that train officials did not show up any discrimination when making an appointment.²⁵

Vrittanta Chitamani argued that the railway management thought it was the comfort of the third grade Passengers do not have to attend as pulled over poor classes, but the railway receipts came from 3rd class passengers. She added that the maximum income earned from a passenger class and entered into a major no problem as all passenger parts are washed together as sheep. The paper concludes with his observation that the majority of passengers are dressed as maize sacks air-conditioned vehicle. Swadesamitran reports, The treatment added the third floor of the South Indian Railway Authority was mourn. The company's huge revenue is often earned from third-class passenger travel. They just get it no problem. But who pay the same price as patriots, the company has given each training a unique one cracks which are almost as comfortable for the sea as the first grade the room. Sometimes bus trips It seems better to travel on these trains.²⁶

The Andraprakashika 9th November 1904 issued Story of Hyderbad man travelled by train with his family at Tiruchirapalli but finding one of his children disappeared with him and his family had settled down. When the child was missing, it his father entered the room. But before his family can find him inside, the train started, while the whole family was left behind back without help. He called the station manager and safeguard but in vain. Then he used the danger sign was kept in the second room but no attention was given to. The letter asked 'What would such a sign if it could not produce the desired effect. Electrical Engineer and Alert replied an irresponsible way that this man created the right use of drag Did passengers for the third grade Passengers were generally limited in size and difficult adequacy of accommodation. In summer and rain even in the day shelter is not

²⁴ SK Nambiar, Thennentyya Railway Thozbilalar Iyyakathin Magathana Varala-- (Tamil) Madras, 1997, p. 15

²⁵ Kerala Patrika, Calicut, RNNP, dated July 27th 1901

²⁶ Swadeshnitran, Madras, RNNIP, dated 5 February 1908



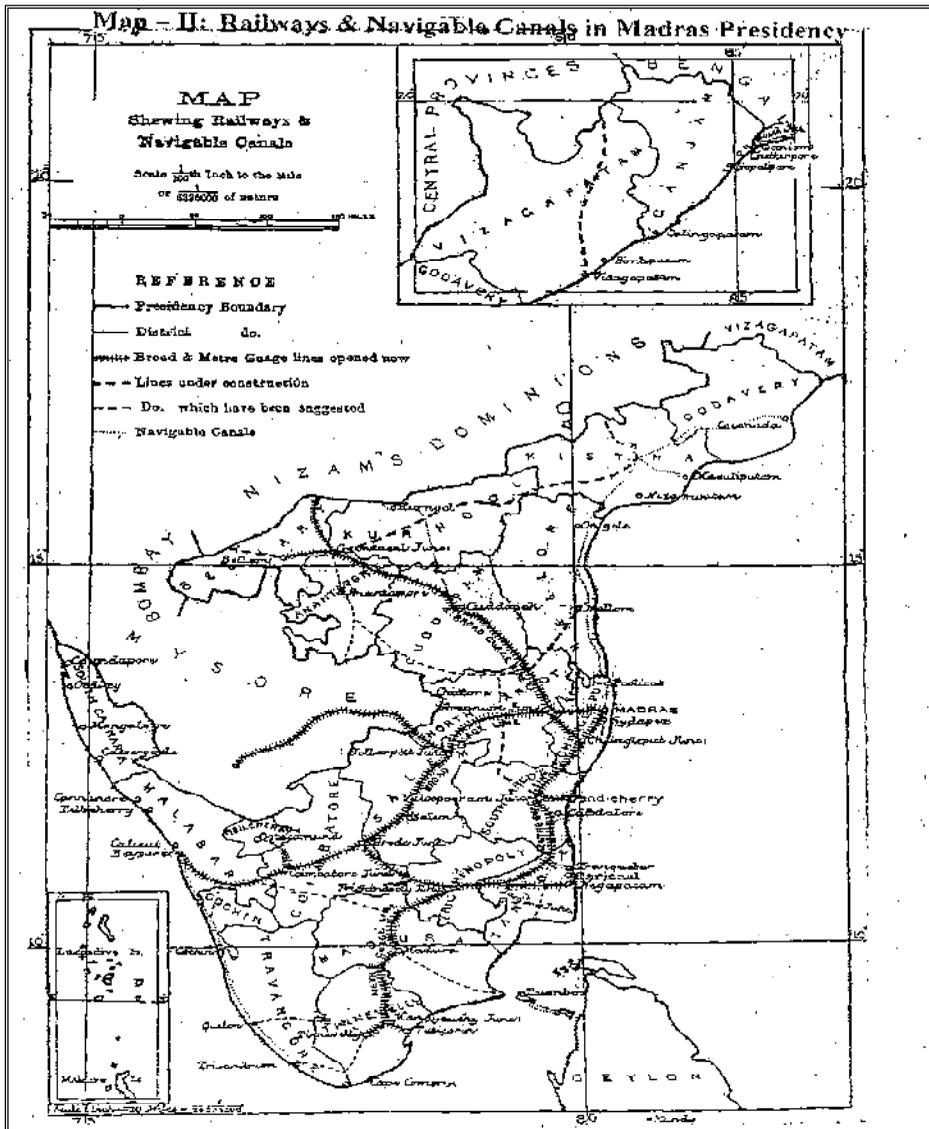
available. The Zamindar of Singampatti writes to Tiruchirapalli Agency proposed and requested the payment of five retirement rooms at Tiruchirapalli and Madurai stations. He wrote his own man train travel experience. He also insisted on electricity and facilities for the enjoyment of the traveller's enjoyment. The South Indian Railway also responded to an officer communication from the immigration supervisor to the chief executive that they would provide vital facilities in the near future the enjoyment of public gatherings.²⁷

Conclusion

The impact of railway development in India has increased in the region specializing in business scope, entrepreneurship creation and employment opportunities, public mobilization incentives, and labour mobility and a significant impact on wages and wages. The introduction of the railway system brought together some people different types, subdivisions and classes given adequate opportunities good communication, understanding and a good lifestyle.

The disadvantages of a strict system in India have greatly diminished decreases with closer contact with people of different tensions and Railways and Railways doctrines. Community life in villages and Cities began to change due to the movement of ideas and axes and increasing contact with people in different parts of the country, and railways have been a key factor in lifestyle changes and the cultural perspective of the people, as well as the development of the supernatural behaviour. Railways have played an important role in economic growth India. They accelerated growth in agricultural exports and industrial goods. The direct economic impacts of railways were evaluating the value of cereals. Increase in domestic export trade the production of raw agricultural products increased with increasing production crops. Further encouragement was given to domestic trade. Railways they also helped grow jute, cotton, coal and Other industries have since been needed by people of different parts of India it was met by rapid traffic. Train fees were very low products easily moved one place up to limiting the burden of the people. They played an important role economic development of the country. through appropriate procedures and time the movement of raw materials and industrial goods from further areas reducing the area has made it easier to reach people in different regions of the country.

²⁷ Letter from Raja of Singampatti TNS Tirthapathi and the representative of South Indian Railway, Tiruchirapalli, dated 3.11.1928



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Source: Saraswathy Rao, *The Railways Board, A Study in Administration*, S.Chand Publication, New Delhi, 1978.



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A STUDY ON PROBLEMS FACED BY CUSTOMERS WHILE AVAILING FINANCIAL INCLUSION SERVICES IN SELECTED PUBLIC SECTOR BANKS WITH SPECIAL REFERENCE TO SIVAGANGAI DISTRICT

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Abstract:

Financial inclusion is delivery of banking services at an affordable cost to the vast sections of underprivileged and low income groups. Commercial banks play a major role in the economic development of a country like India. The level of financial education is low in developing countries. This will result that a sizeable section of the population, particularly the vulnerable groups, deprived and weaker sections and low income groups will remain excluded from the financial system and are not availing even the most basic facilities and services provided by the financial sector. This research is an attempt to understand the current status of financial inclusion in Sivagangai District of Tamil Nadu. The study focuses on four main domains of financial inclusion, viz: Awareness about financial products, banking habits of people, level of satisfaction of bank customers and the trend of financial inclusion in Sivagangai District. The researcher has chosen only selected Public sector banks in sivagangai District. The tools used for the analysis is Percentage Analysis, ANOVA and Factor Analysis. The sampling technique used for the analysis is Multi stage sampling method. This paper mainly focuses on Problems Faced by Customers While Availing Financial Inclusion Services in Selected Public Sector Banks.

Keywords:Financial Inclusion, Low Income Group People, Banking Services.

1.1 Introduction:

Financial inclusion is delivery of banking services at an affordable cost to the vast sections of underprivileged and low income groups. By financial inclusion we mean the provision of affordable financial services, viz., access to payments and remittance facilities, savings, loans and insurance services by the formal financial system to those who tend to be excluded. It is important to recognize that in the policy framework for development of the formal financial system in India, the need for financial inclusion and covering more and more of the excluded population by the formal financial system has always been consciously emphasized. FI is concerned with providing financial and banking services on lower costs to low section and slum people of society. "FI is the process of ensuring access to financial services and timely and adequate credit where needed by vulnerable groups such as weaker sections and low income groups at an affordable cost." FI is an important aspect in social development. Bankers offer financial products to induce the customers to avail themselves of the financial services.



FI plays a vital role in the economic development because it focuses on weaker section of people who use the financial products easily.

1.2 Review of Literature:

Roshny Unnikrishnan (2012)¹analyzed in his “ Enabling FI at the bottom of the economic pyramid”, the importance of FI in economic empowerment. This study identified the variables in enabling FI, analyzed the barriers to effective FI and the prerogative steps to be taken to overcome the barriers and enable inclusive growth. The study concluded by identifying the variables that empower the masses financially and stating the importance of social inclusion in relation to FI and also by reinforcing the importance of self sustenance at the bottom of the economic pyramid.

Ram Cnaan, Moodithaya and Femida Handy (2012)²FI/ FE has recently been emphasized as an important policy option aimed at alleviating poverty, minimizing social exclusion and enhancing economic growth. In this article, we review the growing interest in FE and FI, define them and demonstrate their existence in developing and developed countries. Our empirical focus is on whether FI has been successfully implemented in four sites in rural South India where banks claimed that FI is completed. Although many rural people in South India are financially included, the concept of FI is more complex than usually portrayed. The findings show that social and personal deprivation contribute to FE and should be viewed as key barriers to FI. We also suggest that FI is not a monolithic phenomenon and should be studied in a multilayered fashion, ranging from having a bank account to making full use of modern financial instruments.

Mohd. Azmatullah Mobeen (2013)³speaks of sustainable inclusive growth, where every segment of the economy grow almost in the same proportion, stresses the legitimate needs of sharing information, co-ordination and participation in economic development processes by each segment of the population particularly disadvantaged and marginalized groups. Bringing vast segments of disadvantaged and marginalized population groups of the society together into legitimate economic activities through FI is considered not only as a catalyst for sustainable inclusive growth by the policy makers but also as a commercial proposition by the banking sector.

1.3 Statement of the Problem:

Indian economy has been witnessing an average growth rate of around 8% in the past decade, making it the second fastest growing economy in the world. The strong economic growth gifted the government higher revenues, which was redirected to social sector spending to lift the living standards of the poor in India. The period also witnessed initiatives like National Rural Employment Guarantee Act (NREGA), which promised guaranteed work for the rural poor. The Major problem of the study is the lack of awareness about the loans and deposits products that suit rural farmers etc. Though there are many initiatives from the Government which offers attractive rate of interest to farmers like **Kisan Credit Card (KCC)**, Agriculture crop loans, farm equipment financing etc., most of the respondents are not aware of the same. Therefore, this study is attempted to fulfill this gap.



1.4 Objective of the study:

The main objective of the study is to analyze the Problems Faced by Customers While Availing Financial Inclusion Services in Selected Public Sector Banks.

1.5 Research Methodology:

Research methodology is the scientific approach to validate the research design. It is the process by which the researcher produces authentic research findings. The methodology part

Provides details about the research design for the study, the nature and source of data collected for the study and details about the research instrument used.

1.5.1 Sources of data:

The primary data were collected using structured interview schedule method and questionnaire. Face to face, self administered, interview schedule was used as a data collection tool to collect the data from Customers and Secondary data were collected from Reserve bank of India Websites.

1.5.2 Population of the study:

Table 1.1

List of sample bank branches drawn from sample respondents

Taluk Name	Bank Name	Bank Branches
Devakottai taluk	Indian Overseas Bank	11
	Indian Bank	10
	SBI	6
Total		27

Source: State Level Bankers Committee, Tamil Nadu.

The present study was carried out with the objective to find out whether the customers faced different problems while availing banking services in Financial Inclusion in public sector banks. The researcher reviewed the related literature on Financial Inclusion to identify the research gap .Both primary and secondary data have been used in the study. The primary data were collected from the bank customers at Sivagangai District .TheSivagangai District is divided into 8 taluks. In Eight taluks, there are 19 nationalized banks which are working with 209 bank branches. The study was conducted Devakottai taluk. The researcher selected those taluks which have more number of bank branches and also more number of villagers around Devakottai Taluk. Five customers were selected randomly from each bank for the collection of data.

1.5.3 Sample Size:

The sample size for the study is 135.

1.5.4 Sampling Technique:

Multi - stage random sampling method is used to draw required samples for the study.

1.5.5 Tools used for the analysis

The tools used for the analysis is percentage analysis and Factor analysis.

1.6 Data Analysis & Interpretation:

Financial Inclusion focuses its attention on the people who are excluded under the umbrella of financial activities. Financial Inclusion is a process to bring the weaker and vulnerable sections of society within the scope of the organized financial system. It



creates conditions for access to timely and adequate credit and other financial services for vulnerable groups, such as weaker sections and low income groups at affordable cost.

Table – 1.2
Demographic Profile of the Respondents

Gender	Response	Percentage
Male	60	44.4
Female	75	55.5
Total	135	100
Age		
Below 20 years	18	13.3
20 to 30 years	27	20
30 to 40 years	75	55.5
Above 40 Years	15	11.1
Total	135	100
Occupation		
Salaried	45	33.3
Business man	14	10.3
Farmers	71	52.5
Others	5	3.7
Total	135	100
Residence		
Urban	27	20
Semi-Urban	34	25
Rural	74	55
Total	135	100
Duration of the Account		
Up to 1 year	11	13
1-2 year	48	36
2-3 year	12	9
Above 3 year	64	47
Total	135	100

Source: Primary data

INTERPRETATION:

1.1 Gender of the Respondents:

Gender has always been a distinguishing study variable in social sciences and behavioural studies. Gender has been named into male and female. Today the FI schemes are designed based on the gender. The respondents are asked to indicate their gender in the interview schedule. Table 1.2 depicts the information regarding the gender



of the respondents. Table 1.2 shows the gender wise classification of the sample respondents. 44.4 per cent of the respondents are male and 55.5 per cent are females. It is noted from the table that majority of the respondents are males.

1.2 Age of the Respondents:

The age of an individual plays a vital role in the FI. Age is the entry point to include the people for availing the respective FI schemes. The standardized age group of the people to operate the FI in their own name is 18 years because all the FI are introduced through the Financial Institutions. Table 1.2 shows that 13.3 percent of the respondents are in the age group of below 20, 20 percent comes under the age group of 20-30, 55.5 percent fall under the age group of 30-40, 11 percent are in the age group of Above 40. It is clear from the table that majority (55.5%) of the respondents come under the age group of 30-40.

1.3 Occupation of the Respondents:

After the introduction of financial inclusion in villages and remote areas, individuals enrolled themselves for various financial services with commercial banks and their occupational status improved. It enabled the members to promote their income generating activities such as dairy farming, making handicraft products, herbal products and the like. In turn, the standard of living of the members also improved. Table 1.2 reveals the distribution of members according to their occupational status. As per Table 1.2 it is clear that 33.3% are salaried people, 10% were Business man, 52% were farmers and 5% were other category. Therefore, Majority of the respondents were farmers.

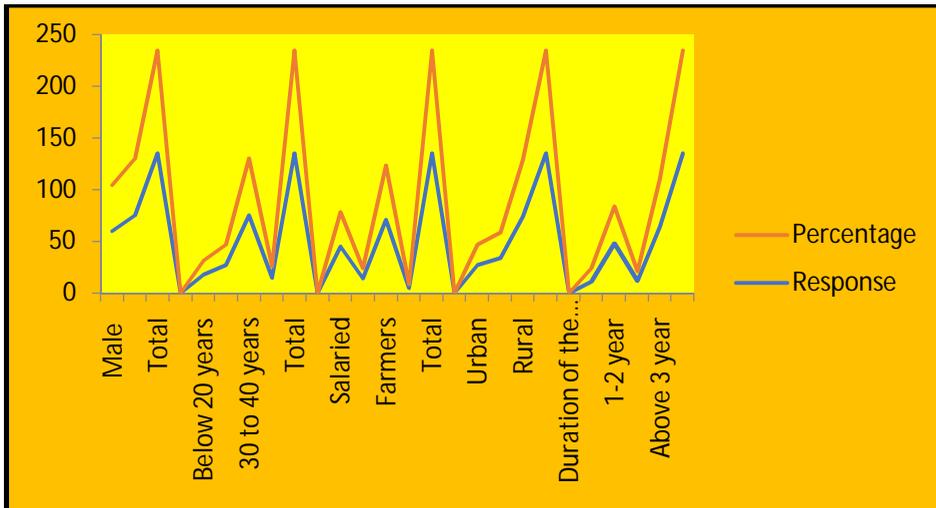
1.4 Residence of the Respondents:

Residence is most important factor for the agricultural purpose. People all over the world have been divided into three distinct groups such as Rural, Urban and Semi urban. Thus the question relating to the area of living of the customers are gathered and given in the above table. 55% of the customers were lived in rural areas, 25% of the people were lived in Semi-Urban areas and 20% of the people lived in Urban areas. Therefore, Majority of the people lived in Rural areas.

1.5 Duration of the Account:

A good banking service starts from understanding the customer's expectation on product and services. The customer develops his usage of accounts based on the experience he has with the bank during his transactions. The components of FI are added year by year. So due to necessity, people become customers of the bank by opening accounts. Table 1.2 portrays the duration of using the services of the banks by the sample respondents. Out of 135 sample respondents, 13 per cent are using the account for a period of up to one year, 36 per cent are using the services for a period of one to two years and 9 per cent are using the account two – three years and 47 per cent of the respondents are using it for a period of above 3 years respectively. The FI concept was introduced recently for which majority of them became customers of the banks just in two years.

Figure 1.1
Demographic Profile of the Respondents



1.6.2 Problems faced by customers' while availing financial Inclusion services in selected Public sector banks - Factor Analysis:

Factor Analysis:

Factor analysis is a technique that is used to reduce a large number of variables into fewer numbers of factors. Factor analysis extracts maximum common variance from all variables and puts them into a common score. Factor analysis is employed in any research study on social science and management not only for factor reduction but also for identifying the important variables. In this study the factor analysis is employed to group the problems faced by customers while availing financial inclusion services in selected public sector banks. It is a multivariate statistical technique used to compress and simplify the set of large parameters into a small number of parameters called factors. This analysis is carried out for each variable using an extraction method of principal component analysis with varimax Kaiser Normalization rotation method.

Problems faced by Public while Availing financial Inclusion services in selected Public sector banks - KMO and Bartlett's Test:

The use of KMO and Bartlett's test of sphericity is primarily essential to measure sample adequacy of using factor analysis. The small value of KMO statistics indicate that the correlation between pair of variables cannot be explained by other variables and the factor analysis may not be appropriate. The KMO measure of sampling adequacy was calculated by using the correlation test, to check whether the variables in the sample



are adequate to correlate. The general rule of thumb is that a KMO value should be greater than the 0.5 for a satisfactory analysis to proceed.

Table 1.3:KMO and Bartlett's Test:

KMO and Bartlett's Test		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.831
Bartlett's Test of Sphericity	Approx. Chi-Square	532.641
	Df	.24
	Sig.	.000

SOURCE: Primary data

High value of KMO (0.831 > .05) of indicates that a factor analysis is useful for the present data. The significant value for Bartlett’s test of Sphericity is 0.000 and is less than .05 which indicates that there exist significant relationships among the variables. The resultant value of KMO test and Bartlett’s test indicate that the present data is useful for factor analysis.

Table 1.4

Problems faced by Public while Availing financial Inclusion services in selected Public sector banks -Reliability Statistics

Cronbach's Alpha	N of Items	No of variables
.831	135	10

The reliability of scales used in this study was calculated by cronbach’s coefficient alpha and normally it ranges between 0 and 1. All constructs obtained an acceptable level of a co-efficient alpha above. 7, indicating the scales used in this study was reliable.

Table 1.5

Problems faced by Public while Availing financial Inclusion services in selected Public sector banks -Total Variance Explained

Component	Total Variance Explained								
	Initial Eigen values			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	4.561	53.758	53.758	3.763	53.758	24.284	2.421	41.241	51.154
2	2.089	15.516	69.274	1.086	15.516	36.857	2.148	28.024	72.134
3	.871	12.386	81.659	2.045	43.641	51.274	4.328	71.341	38.348
4	.789	9.841	91.501	3.046	27.416	81.786	2.782	76.045	12.481
5	.632	4.620	96.121	4.143	36.818	37.341	1.582	56.234	54.786
6	.451	2.264	98.384	5.163	24.726	42.861	3.245	42.045	64.142
7	.841	1.616	100.000						
8	.336	3.172							
9	.321	4.961							
10	.211	7.135							

Extraction Method: Principal Component Analysis.

SOURCE: Primary data



In the above table explained the rule of thumb is applied to choose the number of factors for which 'Eigen values' with greater than unity is taken by using Principal Component Analysis method. The Component matrix so formed is further rotated orthogonally using Varimax rotation algorithm which is the standard rotation method (Kaiser, 1958). All the statements are loaded on the two factors.

Table:1.6
Problems faced by Public while Availing financial Inclusion services in selected Public sector banks - Rotated Component Matrix

Table with 5 columns: Variables Name, Component 1, Component 2, Component 3. Rows include V1-V9 with corresponding loadings.

Source: Primary Data

From the above table the rotated component matrix can be segregated into fifteen factors and it can be grouped into five factors. The factors were named as "Lack of Monitoring", "Lack of Knowledge", "High Formalities"

1. Lack of Monitoring:

First factor consist of three variables namely No Follow up from bank (.858), Inadequate Information provided by the bank (.836), slow process of Issuing KCCS (.741) and all these factors are considered as "Lack of Monitoring".

2. Lack of Knowledge:

The second factor consists of three variables Lack of Knowledge of Business Correspondent (0.911), Unavailability of business Facilitators (.842), Shortage of Business Correspondent (.643) and all these factors are termed as "Lack of Knowledge".



3. High Formalities :

The third factor consists of two variables Lot of Formalities to Issue credit card (.874), Delay in No frill Account opening (.641), Insufficient No Frill applications (.732) and all these factors are termed as “**High Formalities**”. Among these three factors Lot of Formalities to Issue credit card is the important problems faced by the public while availing financial Inclusion services in selected Public sector banks.

Therefore, from the above table it can be grouped into 3 variables. The most important problems faced by public while availing financial Inclusion services in selected Public sector banks. The Major problems faced by customers are No Follow up from bank, Lack of Knowledge of Business Correspondent, Lot of Formalities to Issue credit card.

1.7 Findings of the study:

Findings from Percentage Analysis:

- ❖ It is observed that the gender wise classification of the sample respondents. 44.4 per cent of the respondents are male and 55.5 per cent are females. It is noted from the table that majority of the respondents are males.
- ❖ It is noted that 13.3 percent of the respondents are in the age group of below 20, 20 percent comes under the age group of 20-30, 55.5 percent fall under the age group of 30-40, 11 percent are in the age group of Above 40. It is clear from the table that majority (55.5%) of the respondents come under the age group of 30-40.
- ❖ It is clear that 33.3% are salaried people, 10% were Business man, 52% were farmers and 5% were other category. Therefore, Majority of the respondents were farmers.
- ❖ It is examined that 55% of the customers were lived in rural areas, 25% of the people were lived in Semi-Urban areas and 20% of the people lived in Urban areas. Therefore, Majority of the people lived in Rural areas.
- ❖ It is observed that 13 per cent are using the account for a period of up to one year, 36 per cent are using the services for a period of one to two years and 9 per cent are using the account two – three years and 47 per cent of the respondents are using it for a period of above 3 years respectively. The FI concept was introduced recently for which majority of them became customers of the banks just in two years.

Findings from Factor Analysis:

- ❖ It is noted that the rotated component matrix can be segregated into fifteen factors and it can be grouped into five factors. The factors were named as “**Lack of Monitoring**”, “**Lack of Knowledge**”, “**High Formalities**”. The most important problems faced by public while availing financial Inclusion services in selected Public sector banks. The Major problems faced by customers are No Follow up from bank, Lack of Knowledge of Business Correspondent, Lot of Formalities to Issue credit card.

1.8 Suggestions:

- The banker may monitoring and follow up the customers when they operate the account.
 - The banker may reduce the rules and regulations because most of the customers were backward people.
-



1.9 Conclusion:

FI is an important step towards inclusive growth. It helps in the overall economic development of the disadvantaged poor. It is also considered a business opportunity for the formal financial institutions. It would help them in penetrating into unbanked areas and thereby attaining profit. Besides the bankers and the developmental authorities have played a major role in developing the supportive infrastructure, both physical and social. Therefore, the researcher concluded that the most important problems faced by public while availing financial Inclusion services in selected Public sector banks. The Major problems faced by customers are No Follow up from bank, Lack of Knowledge of Business Correspondent, Lot of Formalities to Issue credit card.

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PSEUDO POLITICAL EMANCIPATION: A CASE STUDY OF ELECTED WOMEN REPRESENTATIVES IN THE BURDWAN MUNICIPALITY

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Abstract

Emancipation from all sorts of societal evils like- socio-cultural discrimination, ostracism, economic and political inequalities is weighty for sustainable development. Simultaneously equal active participation of both men and women are momentous for a developed society. Government in India is taking a lot of policies for the development of vulnerable sections including women, such as- reservation of seats etc. Improvement in education, financial independency, active participation in decision making process etc. will go in dustbin if internal capabilities of women remain concealed. Objective of this paper is to understand the actual power of women with special reference to politics at local level and parallelly this study also focuses on how pseudo empowerment of women create obstacles in the smooth functioning of local governments? For this purpose we have chosen Burdwan Municipality as our universe of study. This article tries to find out some probable prospects to the queries like –Are constitutional safeguards for empowering women pseudo? Did they guided by someone else during the time of decision making? A descriptive, analytical and also a questionnaire based interview method has been used to get elicit information regarding above mentioned matter and keeping an eye on emancipation from these societal curse.

Key words: Sustainable, Inequalities, Empowerment, Emancipation, Independency

1. Introduction:

In a post-modern developed nation one can easily say that men and women are identical i.e. there is no inequalities between men and women. It would be audacious to say that man and women are equal in rural India and the scenario is slightly different in urban areas, because, women in India still living in a juncture between two different value systems of traditional and modern. Backward condition of female in a country like India is still suffering from a structural defect. The result is lack of unity and underdevelopment. Development is only possible while there is equality and equity among people irrespective of gender, caste, class, complexion etc. With time, the situation is improving and people are becoming more concerned. Reservation and special opportunities have been provided to women for their empowerment. Empowerment is the social and mental state where one gets authority and autonomy along with self-confidence. Empowerment gives emancipation from the curse of inequalities, discriminations and drawbacks. Respect, recognition and honour can be given towards all women by empowering them. A person is empowered only when he/she can access



all opportunities available to them without any refrainment and discrimination. A feeling of empowerment arises only when she takes decision according to their own or appreciates her decision by others. Women empowerment must be happened in every sphere of the society i.e. political, social, economic, cultural etc.

Accept or not in a patriarchal society, women don't have the right to make their own decision. Eventually, they hardly get proper chance of power sharing. In a patriarchal family male member will decide who will go outside home after 9.00 p.m.? What dress will wear female member of the family? Who will spend money? Or even what will be today's menu will be decided by the male family member? For the progress of women, Indian constitution contained the principal of Gender Equality, Fundamental Rights and Fundamental Duties etc. Developmental policies, plans and programmes have been taken by both central and state governments aiming at women's welfare and advancement, not only in the political field but also in other arena. It will be foolish to think that such initiatives will change women's position or they will be empowered immediately. Though, a huge number of socially marginalized category women got a chance to come and join politics actively, silently it leads to the problem of Pseudo Emancipation. Numbers of measures have been taken for political emancipation of women, but satisfying results have not come out yet. Some of the women candidates get elected through reservation policy but they became into proxy representatives. On behalf of them, their male family members take all decisions. Elected women candidates act as a face of male members who enjoy all political powers. In such patriarchal society women are always remain as 2nd class citizens and male members dominate them. So, apart from the constitutional safeguards women needs to develop their own capabilities to come forward, take decision and become the equal of men in society. Sustainability of a society can come only in this way. Thus, with the light of thirteen elected women representatives of Burdwan Municipality, this study tries to disclose the factors that are responsible for backwardness and under development of women in

2. Review of Literature:

There are lots of works done on political empowerment of women or women empowerment by so many scholars. A few of them have been reviewed here. Esther Duflo, a remarkable genius and Nobel Prize winner who in her essay 'Women's Empowerment and Economic Development' lucidly showed an intimate relation between women's empowerment and economic development. Actually it is a most comprehensive and authoritative work in which she categorically narrated the differentiation between men and women in developing countries. She said that only economic development cannot ensure significant change in women's life, overall improvement and equity between men and women is a must. At the same she also argued that development alone can play a major role in driving down inequality between men and women and in the other word empowering women may benefit development. So, to her it is a nexus between men and women. This work gave us a deep insight to the contribution of women in the developmental wheel of any nation.

Deborah J. Smith in his doctoral thesis 'Finding Power: Gender and Women's Political Participation in Rural Rajasthan, India' lucidly explained power politics between women's group associated with NGO and the Panchayat Raj Institutions (Village Council) which was published in 2005. Actually he did his PhD research on five villages and one town namely Bikaner in the district of Rajasthan on political participation of women. An ethnographic study



has been done on which he emphasized upon the importance of disaggregating women not only the lines of caste, class, religion and but also according to generation and familial position in a changing society. He also strongly viewed that empowering women to participate in politics is not enough to increase their status and quality of life if disempowering processes and structures within institutions are not also challenged and overcome.

The Intentional Centre for Research on Women (ICRW), part of the UN Women's Programme, conducted a remarkable study on 'Promoting Women's Political Leadership and Governance in India and South Asia', where they did a field study on the issues of domestic violence, most pervasive and daily manifestation of gender inequality. Actually, it is the most comprehensive and authoritative work done on the history of women in India. They pointed out that though women get a chance to join politics in India, the competition is not at the same level with men, because they had to face a number of obstacles like illiteracy, poor training, and high burden of household. Apart from these, a negative attitude towards women about their inefficiency is also highlighted.

M. Ameen Nisha and D. Vezhaventhan, who in their article 'Political Empowerment and Participation of Women in India' elaborately narrated the importance of women's participation in politics and challenges what they faced in this field. Analysis of e-statistical data on the participation of women in politics and comparison with other countries has been done.

Dr. Rajeshwari M. Shettar in her study 'A Study on Issues and Challenges of Women Empowerment in India' lucidly analyzed the status of women empowerment in India and highlighted the issues and challenges of women empowerment of the 21st century. According to her empowerment is the only way of guarding them against all kinds of exploitation and violence. She also viewed that empowerment of women is essentially a process of upliftment in the fields of socio-culture, economy and politics. At the same time she also argued for the gender equality which is most important for the well being of the whole society.

Dr. T. Rama. Devi in her article 'Gender Equality: Women Empowerment' tried to project the necessity of equality between men and women in the society. Gender equality and women empowerment is the key to the development of society as a whole. Empowered women can bring valuable changes in a whole community and improve the prospects for the next generation. Problem of gender inequality will be disappeared only when the attitude towards acceptance will change.

3. Research Gap:

Most of the scholars and researchers have discussed about women empowerment and necessity of women's representation in politics to develop a new dimension and some of the notable academicians had done it very successfully according to their own way. But there is hardly any study in the field of pseudo political empowerment of women. So, here we just tried to explore why pseudo empowerment of women in the fields of politics needs to be removed with the lights of local self government in West Bengal.

4. Universe of the study:

We have chosen Burdwan Municipality as our study area to understand whether there is any pseudo political empowerment or real one among the elected female representatives in the field of politics. Through a vast and detailed conversation with thirteen elected female councilors of Ward no- 1, 2, 5, 8, 9, 12, 16, 17, 20, 25, 28, 31, and 34, we just tried to get an understanding of



how active they are in politics and in power handling and what kind of changes have been taken places in their day to day livelihood?

5. Research Problems:

In this study political pseudo empowerment of women is the research problem in the process of emancipation and for this purpose this study tries to find out some rational answers to these questions such as:

- i) Are women becoming truly empowered in reality?
- ii) Why are women as marginalized sections in the society being excluded from different fields?
- iii) Are women representative at different levels in administration capable enough for doing their job alone?
- iv) Is political empowerment of men sufficient alone for the development of whole society?

6. Objective of the Study:

Objective of this paper is to understand the actual power of women in the fields of politics at local level and at the same time this study also focuses on how pseudo empowerment of women create obstacles in the proper and smooth functioning of local governmental bodies at grass root level?

7. Hypotheses:

This study propose that pseudo empowerment of women in the local self government in West Bengal leads to the malfunctioning of administration which may be harmful to the developmental activities at local level.

8. Methodology:

In this study a descriptive and analytical methods have been used to get illicit information about the above mentioned matter and also a questionnaire based interview method has been used. This study has been done mainly on the basis of primary as well as on the basis of some secondary data which were collected from 13 councilors of Burdwan Municipality sources.

9. Political Emancipation of Women in India at a glance:

From the ancient time to till date women remained deprived and considered as one of the vulnerable sections in India. Men and women are the two sides of the same coin. For the development of a society both men and women have same contributions and equal importance, because empowerment gives a candidate independence by which she can act according to her own authority. As a largest democracy in the world, India is still remains far away to achieve quantitative and qualitative representation of women in the political decision making process. In 2019 there were only 3 women ministers out of 24 ministers in the central cabinet. Female representation in parliament is also not satisfactory compared to the global average. During 1st general election in 1952 representation of women in the Lok Sabha was 4.4% which was increased up to 14.6% in 2019 and in the Rajya Sabha it has increased little from 6.9% to 10.4% in 2020. There are 78 elected women Member of Parliament out of total 716 women candidates



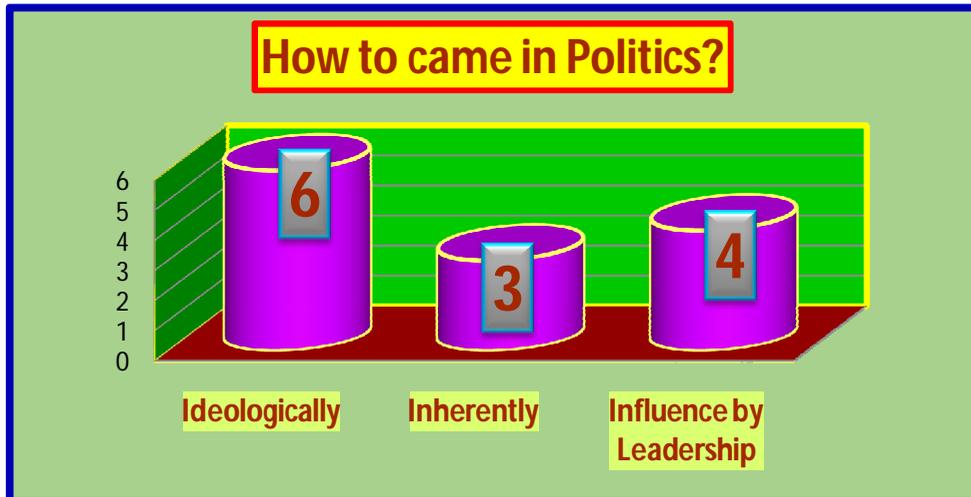
who fought for 17th general election and the success rate is 10.89%. In case of total male candidates 7,207 who fought for 17th general election of which 465 candidates were elected as Member of Parliament and the success rate is 6.41%. So, compare to the male candidates, the success rate of female candidates are so much higher. India's global position is 88th according to "Women in Political Map 2017", published by Inter-Parliamentary Union (IUP) and UN Women. If we see last general election, then it would be very clear that winning percentage of female candidates is much higher than male candidates in leading political parties in India. In case of BJP, 40 out of 301 are female winners (13.28%), in case of TMC, 9 out of 22 are female winners (40.90%), in case of INC, 6 out of total 51 were female winners, in case of BJD, 5 out of 12 were female MPs (41.66%) which are the highest in numbers and 4 out of 22 elected MPs (18.18%) from the YSRCP are mention worthy. Situation is changing at upper level political institutions such as- in the Lok Sabha and in the Rajya Sabha, but the pictures at local level are not satisfactory and most worthless.

There are lots of legal safeguards for empowerment of women in the arena of politics. Article 14 deals with the equality before law for everyone. No one is above the law. Article 15(i) is also gives the provision of no discrimination against any person on basis of race, gender, caste, place of birth or any of them. According to article 243 D (3) one third (including SC, ST women candidates) of total seats should be reserved for women in Panchayat Election. National Commission for Women (1992) was made to monitor matters regarding constitutional and legal provisions made for women. At the same time National Policy for Empowerment of Women (2001) was made for women's development, advancement and empowerment. In spite of making amendments, acts, many other legal provisions, self confidence of women is also very much essential for enjoying the portfolio. Otherwise all efforts will go in vain. We are thinking that women are getting reservation facilities by laws to develop themselves and coming ahead by improving their position. But the harsh reality is that the government policies have been always used by the male members whether they win the election or not at local level. We all know that such activities violate the general interest of reservation and misuses of the government initiatives. But until and unless women fight for their right and actual position, all efforts of the government to empower women turn into a story of fairy tale.

10.How did they come into politics?

Political Development is the outcome of two different branches which are closely associated with each other. First one is Politics and 2nd one is Administration. Elected members are the spinal cord of the part of politics whether it is male or female. As a part of this study, female elected members are also equally important for the proper functioning of the whole administration. Otherwise it will be paralyzed. When they have been asked how did they come into politics? Everybody gave their own opinion spontaneously. 6 elected female members which means 46.15% of the total 13 elected female councilor of the Burdwan Municipality came into politics by ideologically, 4 elected members which means 30.76% of the total 13 elected female councilor came into politics by influence of the leadership and 3 elected members which means 23.07% of the total 13 elected female councilor came into politics by inherently. As their families were already in politics and family involvement was there from the very beginning in their political career.

Figure: 1
Elected representatives came into politics by following these ideologies

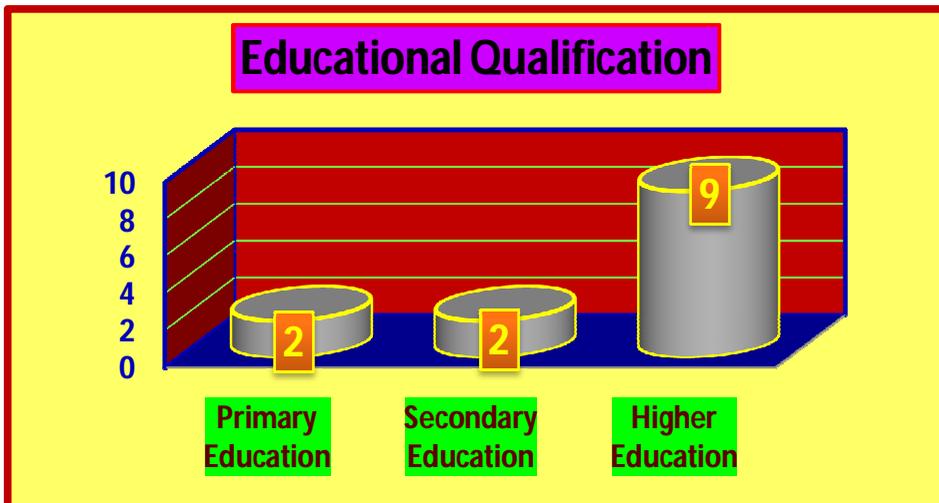


11. Educational Qualification:

Education is the most essential and effective equipment to enable empowerment among women. It helps women to understand their rights, duties and position in the society. Education makes women mentally empowered to make decisions not only in the field of politics but also in many other fields' like- administration, economy, cultures and household etc. According to the information provided the councilors, this column chart shows that the majority of them are highly educated. 69.23% of the total 13 elected female members of Burdwan Municipality are highly educated which means either they have completed their Graduation or Post-Graduation in different fields and 4 elected (2 from Primary and 2 from Secondary) female members have completed their education. Eventually, in some cases we did not get proper information. While they have been asked their opinion on some issues, like- women empowerment, women and child development programmes, infrastructure of hospital or health centre of their area, NGOs etc., the reply of some of them was not satisfied and incorrect. We can say either they are not well informed or passionate about their job or intentionally ignored. So, here lies the importance of education.

Figure: 2

Educational Qualifications of elected representatives

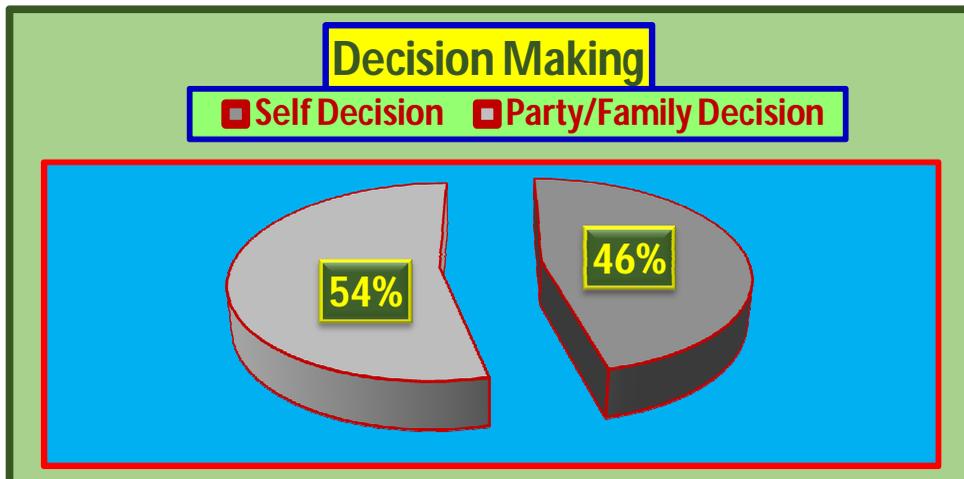


12. Decision making power:

In a verbal interview nearly 46.15% i.e. 6 elected female members out of total 13 female councilors of the Burdwan Municipality told that they can't take any decision according to their own. Either their family members or their party members (male) handle everything on behalf of them. Pseudo character is more explicit in the case of Ward no 5 and 16. If anyone wants to meet with their elected councilor then, he or she has to take permission either from the Councilor's husband or son. If they permit only then one can talk to the councilor. 53.84% i.e. 7 elected Councilors out of total 13 female councilors told that they can take decisions according to their own and no one interfere in her daily activities. But one thing they cleared that whatever they do it is within the party jurisdictions. Generally they don't cross the boundary of party guidelines. It goes without saying that councilors are politically powerful but in some cases it is totally wrong which has shown in case of Ward no 5 and 16. Quite a half of the female councilors are just a face or a proxy representative. They hardly have any scope to make decisions on their own. Councilors just do signature when it's necessary, in reality most of them are not politically empowered.

Figure: 3

Role of the elected representatives in decision making process

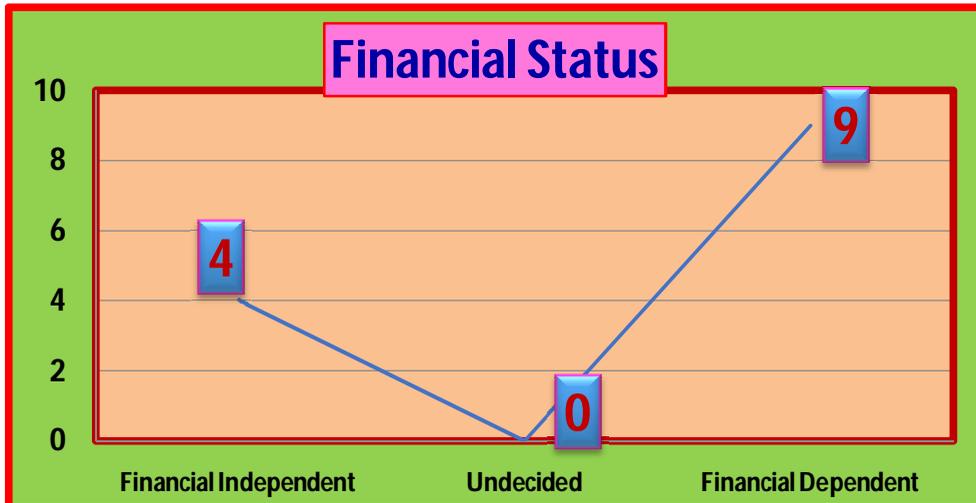


13. Financial Conditions:

Only political empowerment can't improve women's position in society. Financial empowerment is a very important aspect in women's overall emancipation from the curse of poverty, inequality and backwardness. It not only provides materialistic resources but also makes women skillful in a particular job. Eventually they need not depend on men for their own expense. The very moment women start earning they create an authoritarian position in family as well as in society. Economic stability is solely responsible for the prosperity of women in society. Majority of councilors are not economically independent, very few of them are employed. This 2D line chart shows the actual financial status of the elected councilors of the Burdwan Municipality. 69.23% elected female members out of total 13 are financially dependent on her family members, either on her husband or on her son and 30.76% elected female members are financially sound and self dependent which is good sign. But compare to the male members, female councilors are financially weak which can push back the developmental wheel of the whole society. So, irrespective of sex, caste, race and religion, financial improvement of all sections of the society is very much essential.

Figure: 4

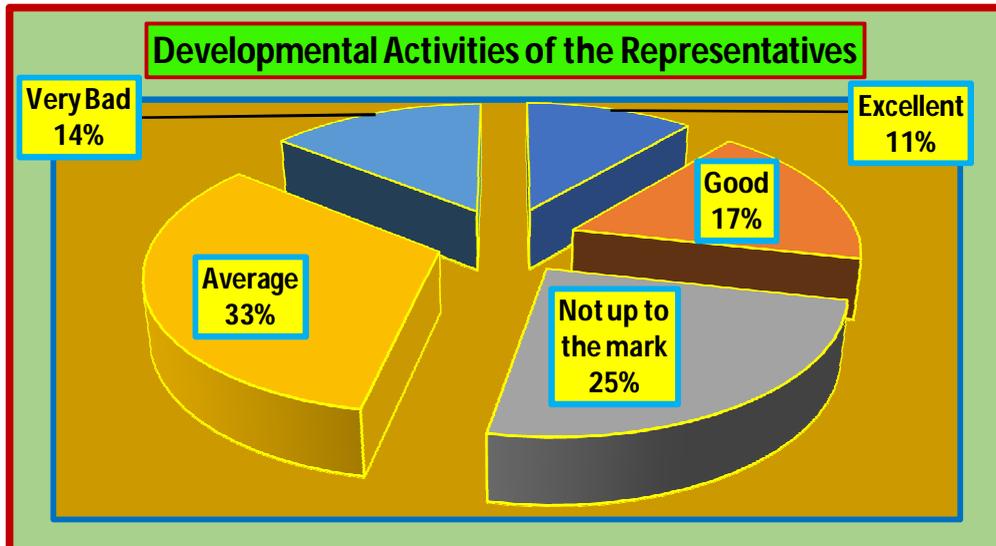
Financial Conditions of the elected Representatives



14. Are your Representatives functioning properly?

We have conducted interview of randomly selected 20 people each from these thirteen Wards (Total: 13X20 = 260) of Burdwan Municipality by personal contact within the age group of 18 to 70. Respondents were both male and female. Objective of this interview was to understand what functions have been done by the respective elected female representatives in their own wards? How did they perform their administrative duties apart from their household activities? Here we have used five point Likert scale particularly to this question to measure the actual developmental activities done by these elected members. Result shows 32.69 % i.e. 85 respondents replied average, 14.23 % i.e. 37 respondents said very bad, 11.15 % i.e. 29 respondents replied excellent, 17.30 % i.e. 45 argued for good and 24.61 % i.e. 64 replied not up to the mark. In this figure it has shown that some of the members are not doing well in their respective areas and some others are doing their job efficiently. Causes may be pseudo empowerment, interference of the male family members, misuse of power and ostracism.

Figure: 5
Developmental activities of the women representatives



15. Conclusion:

Women from all social categories should be enabled with quality leadership for the participation in local self government whether it is Municipality or Gram Panchayat, because from the ancient period to till today, they have been excluded or being excluded from this reality. Most of the 13 female councilors of Burdwan Municipality are not politically well empowered. Although, the government took a lot of measures to empower women which remains only on the papers as document and not established in reality. Only taking some initiatives will not help out to emancipate women. There should have some machinery to monitor these policies whether these are fulfilling their purpose or not. The study proposes some of the measures to overcome the challenges outlined. These are as follows-

16. Training and Skill Management Education:

One important segment of this article is educational qualification of the elected female members at local level. It has been found that low level of education is creating many problems in day to day activities of female elected members. So, Skill-Based Training and Capacity Building educational programmes with special modules for female members can be introduced which will enhance their level of confidence at the work place. These programmes may consist of rules, regulations and functioning of the Municipalities; planning, decision making and implementation by the elected members; and to some extent the knowledge of Information



Communication Technology which can bring transparency in the functioning of the local government bodies.

17. Keep a check on:

Not only for elected female members but also for the effective participation in the developmental activities of whole community, monitoring is very much essential. A neutral Committee or Machinery at all Municipalities must have to be there. The functions of this Committee should be look in to the malfunctioning, corruption and poor activities of the elected members as well as the illegal activities of the Municipality. At the same time Social audit should be made compulsory for all Municipalities. Main objective of this audit is to find out whether these elected members have taken any measures for social inclusion of marginalized section or not? Generally, this downtrodden section of the society needs additional financial supports. So, to protect the misuse of power by these elected members Social audit is necessary.

18. Honorarium:

Someone says that money is honey. An effective and realistic incentive policy for elected members at local level should have to be there. Many of these thirteen female members of the Burdwan Municipality argued for more monetary incentives whether it is sitting fee or transport fee which is less. Another crude reality in West Bengal as well as India is that the most of the elected female members at local self governmental bodies are not financially independent. Either they depend on their husband or on their children. Therefore, for the better participation and responsibility, incentives need to be increased.

So, through this study it has seen that there are some pockets of pseudo political activities in many wards of the Burdwan Municipality in which male family members of the elected female representatives are playing actual role, taking decisions and implementing policies which are unfortunate for emancipation. Emancipation of women from these curses like- discrimination, inequalities, pseudo empowerment and ostracism as we have already mentioned above is only possible by equipping them with formal or informal education, raising awareness, giving proper capacity building training, making them literate and responsible. Otherwise they will be remained in the other side of the society. If we do this study in broader areas, we can get more distinct and satisfactory results.

Notes:

1. Growth rate of political participation of women in the general election in this section based on the records of parliamentary affairs from 1952 to 2019.
2. Quantitative growth may not be considered as the actual improvements in the process of political emancipation.
3. Governmental policies and programmes either from central or state systematically extending its legal aids towards the vulnerable section of the society, but auxiliary obstacles towards actual implementation need to be removed.

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DECIPHERING IDENTITY CRISIS IN RABINDRANATH MAHARAJ'S THE PICTURE OF NOBODY

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Abstract

This paper is taking the aspect of identity in the novella *The Picture of Nobody* (2010) written by Trinidad born Canadian writer Rabindranath Maharaj. A Muslim family from Uganda has been migrated to one of the small towns, Ajax in Canada after being migrated to many places in Canada prior to settling to this place. In the beginning, the family, especially the protagonist, Tommy, a boy of seventeen years, finds Ajax a perfect place to get settled and gel in. But one terrorist attack in Toronto which has nothing to do with them affected their lives in Ajax. Being immigrants and that too of different color posed some challenges to this family. Maharaj tries to portray the challenges faced by immigrants in this multicultural, and arms-opened country, Canada, and tells us the settling of the unsettled people, who try to make it their homeland, in this foreign land.

Keywords: Crisis, Identity, Immigration, Muslim, The Picture of Nobody

Introduction

Rabindranath Maharaj is a novelist and short-story writer, was born at George village in Trinidad and Tobago in 1955. Maharaj completed a BA (English and History, 1979), MA (English, 1989) and Diploma of Education (1991) at the University of the West Indies in Saint Augustine, Trinidad and Tobago. He worked as a high school teacher and columnist for the *Sunday Guardian* before moving to Canada in 1992. He chose Canada partly due to his exposure to Canadian literature, and settled in Fredericton, where he completed a second MA, in creative writing, at the University of New Brunswick (1993). The stories he wrote during this time became his first book, published in 1995 as *The Interloper*. The collection was short-listed for the Commonwealth Writer's Prize for Best New Book. Soon after completing his MA in creative writing, Maharaj moved to Ajax, Ontario, where he once again taught high school. While many of his novels and short fiction collections fall within the genre of the immigrant story, critics have also noted his particular use of humour to portray both the hope and uncertainty of the experience of immigration.

Unlike most Caribbean writers whose work captures either the Caribbean or the immigrant experience, Maharaj presents that unknown territory in between with an objective, sympathetic eye that manages to see this temporary position of displacement as a necessary place for all immigrants to pass through on their journey to another life. He is neither critical nor sentimental about this fascinating, secretive area.



Maharaj understands there is an unspoken bond among those who find themselves crossing borders and those who fall on the periphery of society. His novels and short stories allow readers to come to terms with their own loneliness and confusion in a safe place within their own minds. For some time Maharaj has been quietly garnering accolades for his novels and short story collections. This paper is also focused on the struggle for identity by an immigrant family in the foreign land like Canada taking *The Picture of Nobody* (2010) into consideration.

Identity: An Overview

Identity is the perception of one's self. This perception comes from consciousness, a form of intelligence that enables skills such as foresight, recognition of the self as separate from others and empathy towards others. (Strada 2003: 144) Identity allows individuals to identify where and with whom they fit socially. Identity encourages questions like Who Am I? What am I? Who are you? What are you? These questions emerge from social interactions. According to symbolic interactionist Charles Cooley, people's sense of self develops from their interactions with others through the "looking-glass". The looking-glass self contains three elements: (a) we imagine how we appear to those around us; (b) we interpret others' reactions of ourselves; (c) we develop a self-concept about ourselves based on how others react to us. (Cooley 1962) From Cooley's view of the self we can say that the perception of the self does not have to be accurate. If we misjudge how others think of us, those misjudgements become parts of our self-concept. The self also develops in childhood but continues into adulthood, which means the perception of one's self is neither static nor completed; it is an ongoing process until old age. (Henslin 2002: 62)

But why do some individuals feel an intense sense of identity while others simply do not care? Ashley Doane (1997) claims that there are four reasons why people feel a heightened or reduced sense of ethnic identity: size; power; appearance; and discrimination. If your group is small in numbers, looks different from the majority population, and holds little power, then there is a heightened sense of identity and an increasing search for a feeling of "we-ness." By contrast, if your group is the majority, looks like the majority, and controls the levers of power, then there is a reduced sense of identity. It is important, however, not to confuse a majority or a minority with a dominant group. Regardless of size, the dominant group has the greatest power, privileges, and status in society. Social identity facilitates bonds of cooperation and makes us feel accepted. Paradoxically, identity also unleashes violent aggression when displaced or marginalized. Ralph Premdas writes that [e]thnic group identity is relational and conflictual. It is often marked by an intensity of emotion that is at once community-building and annihilating. It bears its own collective internal logic, compelled by its own peculiar formative needs, and once it picks up momentum, it rarely can be denied. To some it is a marauding monster while to others it embodies the finest creative spirit of a community." (1993:3).

About *The Picture of Nobody*

The novella, *The Picture of Nobody* (2010), is about an Ismaili Muslim family who has been immigrated to Ajax recently. Prior to shifting to Ajax, they had been lived in



Nappanee, and Fredericton in Canada. Originally, they are from Uganda, a county in the African continent.

“I wondered if she was considering all the places she had lived. First, Uganda, in Africa, where she had grown up and then met and married Dad. Then, Australia. She and Dad had moved there after the cruel ruler of Uganda and his army has destroyed the homes and businesses of all their friends. Then, Fredericton, a town in New Brunswick, close to the east coast of Canada. Both Allison and I were born there. Then, after seven years, Nappanee, in Ontario, where Dad got a job at a mill. And finally, here, Ajax, a bit east of Toronto.” (PN 51)

Parents

The couple has been struggling for getting settled at one definite place but due to racial, religious, and ethnic issues, they have been failed to achieve this important factor in their lives. They keep on shifting from one continent to another. “Mom felt that Canada was the perfect place in the world.” (PN 53) Finally, when they reach to Canada, they think this is the definite destination for them. “This is what I suddenly knew: Dad’s nomad story was just a cover. He moved so much because he was scared of being chased away once more. He would rather choose to move than be forced to move.” (PN 75)

Allison

Allison is the younger sister of Tommy. She is smart, sensible, and easily adjustable to the newer places than Tommy. “...Each move brought us closer to Toronto. That city would surely come next. She seemed thrilled by the idea of moving here.” (PN 86) She is an average student, but her parents do not demand her to be excellent in studies. Also, she was bestowed with presents of her choices unlike her brother. I couldn’t help thinking that our parents treated her better than they treated me, too. She got birthday and Christmas presents of fancy dresses and pink shoes and spiteful-looking dolls. All I got were science books, telescopes, and chemistry sets. (PN 130)

Tommy

Tommy is the central character of this text. He is a seventeen-year-old schoolboy who is studious, sincere, geek, introvert. His parents consider him too shy to be in the society, but his father always take his side when in any argument with his sister, Allison. His mother loves him very much and treats him as a young child only. His equation with sister is not harmonious. They are poles apart in every aspect. “Now, I should say straight off that Allison and I had never been close. We look ed different, too. I was dark, chubby, like Dad, while Allison got Mom’s big eyes and light brown colour. But Mom seemed satisfied with everything around her. Allison behaved like a bratty kid.” (PN 130)

After a few months spent in Ajax, he decides to work at a coffee shop which is owned by a Chinese, Mr. Chum. He is not very welcoming for Tommy but hires him to sweep the shop. Here, a young white man with “caterpillar beard” who is like a brat addresses Tommy as a “Terry” which was the short form terrorist. It is because of Tommy’s color and religion. That frustrates Tommy and he decides to take revenge from that person. He schemes to take rid of this bullying and finally, gets it. He is of the mindset that the people in Canada are even not welcoming and do discrimination because of being non-



white and gradually, disliking Ajax too and wants to run away from there. But, as soon as he gets rid of that bully, it dawns to him that each society is filled with a mix of people of different mindsets. On one hand, he confronts that bully, but, on the other hand, he meets Mr. Chum, a young woman with her three-year-old daughter, Lavinia, etc. He feels that one must spend some time in a society to get assimilated into it and gradually, one becomes the integral part, but a minority still does not want to accept them as their own. For them, they are always be the ‘other.’

Conclusion

“His great-grand father had moved from India to Uganda, he and Mom moved to Australia, and now they had moved to Canada. His favourite saying – when he was not quoting Shakespeare – was, “Everything is temporary.”” (PN 59)

The family as mentioned above kept on moving to one place to other in very short intervals of time in search of peace of mind and contentment, but they always defer from them resulting in the quest of identity. As when one stays at one place for a longer period of time even among the people who are not of the same caste, class, creed, race, and/or ethnicity, one starts gaining some assimilation with them, that leads gradually development of a new identity for those immigrants who were new to that alien place. This is very common with the diaspora across the world. But assimilation and dissimilation are very terms due to the culture factors that govern consciously and unconsciously human minds. “Just two weeks after my family moved to Ajax, I saw my parents glued to the television.” (PN 39) The same is the case with the family in this novella. Hence, due to unfit amalgamation at all the mentioned in the text, they consider their identity is shifting and temporary.

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GOOD EXERCISING AND AMICABLE GYM ENVIRONMENT HELPS IN DEVELOPMENT OF GENERAL WELL BEING

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Abstract

Exercising and physical fitness are interrelated terms, at times appear different on the basis of certain key factors. Exercise falls under a much broader term, which is physical fitness, and is planned and executed depending on the need. If the environment inside the gym is ideal for exercising and personal development, individuals visiting the gym will have the reason to exercise and tone their muscles. Healthy exercising environment and well equipped gym gives out good results.

However, the reality is slightly opposite and far away from the usual way of thinking. Youth who are regular gym visitors are always fascinated by the machines and equipment available out there. In fact, they are more serious about self-styling their body; instead of lowering and maintaining the body mass. The research paper is based on random selection of data from hi technology equipment, amount of exercising levels conducted by the gym goers and the level of physical fitness that they have achieved, which according to them is considered optimal.

Furthermore, the research paper collected the data on the basis of snowballing method by looking into the standardized physical fitness and exercising data.

The purpose of research paper is to ensure whether the gym goers from the young generation have really benefited in their purpose of visiting the gym. The research also delved into exercising needs of youth from different categories and what changes have these ultimately brought in the life of such youth.

Is the youth of today practicing the regular and standardized exercises at the gyms, or they have very good idea about innovating while exercising them. Ultimately, what matters is the result, and this research paper would try reaching to such results.

Keywords: Aerobic Exercising, Exercise, Gymnasium, Gym Exercises, Body Development, Muscular Power

Introduction

Physical fitness is the most popular areas of research and well talked about and also an interesting field of study as it connects mind, body and the soul together. When we describe fitness, we mean a level where a homeostasis is accorded between the biological system operating within us and our living environment. Maintaining an optimal homeostasis means that you should be exercising regularly in well maintained and clean environments and the gyms should be well equipped. During the times of World War II and subsequent diversification of industrial revolutions, the concept of fitness was actively propagated in the western world. An individual is deemed if he or she possesses superb aerobic and anaerobic equilibrium. The maintenance of strength and endurance is important while judging an individual on his or her abilities to perform

optimal functions within due course of time. However, in those troubled times, there were not many gyms, and those which existed had little or absolutely no facilities at all. The gym and fitness centers of today are providing state of the art programs to ensure not just the fitness, but also keep the mental well-being strong by means of yoga and other forms of concentration building exercises. Under this program, several specific skills are tested, some of which include social structure, mental well-being, bone structure, pulmonary-vascular health and the emotional health. All of these put together constitute fitness and regarded as the holistic function of nothing else except adaptability of human body.



Jonathan Meyers, from the esteemed Palo Alto Veterans Affairs Health System, California regular exercising helps in forceful contraction of involuntary cardiac muscles by release of chemicals myokines. This forceful contract results in transformation of the autonomic nervous system and optimizing the brain activities.

Robert Recker, experienced endocrinologist from National Osteoporosis Foundation in Washington, D.C., opines that regular exercising helps in building as well as maintaining the bone mass and therefore lessens the chances of individuals to go through osteoporosis.

The research paper is based on case studies conducted after analysing gym practices and ensuring a detailed case study based on several parameters.

II –Literature Review

The 1990s saw booming of state of the art fitness franchises as the result of globalization, more and more people were drawn to fitness and new age life styling. The term “Workouts” was prevalent in 1980s, whereas “Aerobics” became quite common in 1990s. Comes the 21st Century, new terms have evolved giving rise to “Lifestyle and Fitness,” where blended styles and methods are used. 1990s have seen a major



transformation from classic weight training and bodybuilding type of gyms into the multidimensional fitness gyms incorporated with advanced training methodologies.

In many cultures and subcultures, Japanese for example, there is very little or absolutely no influence of gym habits and physical exercising (Spielvogel, 2003). With the coming up of fitness innovation and revolution, fitness centers quickly developed into all-time lifestyle and luxury styling (Spielvogel, 2003).

The purpose of gym and the activity has shifted from being a passion of a few sub-cultural societies to the means of great leisure with the mixture of pop styled culture (Sassatelli, 2010, p. 17). Leisure activities in gyms and fitness centers ultimately gave rise to commercialization and life styling, although, there were institutions like YMCA that offered young people to exercise without a fee (Miller & Fielding, 1995). The importance and the purpose of gyms vary from places to places and between the nations. Gyms with luxurious facilities are the places of upper-class men and women (Sassatelli, 2010; Smith Maguire, 2008). People are motivated to go to gyms with the purpose to work out and if they save on the gym deals, the motivation levels increase (Crossley, 2006; Dworkin, 2003; Dworkin&Wachs, 2009; Laverty & Wright, 2010; Stern, 2008; Stewart, Smith, & Moroney, 2013). Gyms for many people seem to be the escape route to beat the mundane everyday prosaic life and add energy to their lifestyle, Crossley (2006). Individuals who regularly visit the gyms exhibit higher levels of morality and this also shows that the individual has the desire for being a superb citizen Laverty and Wright (2010). The purpose to go to gym is to develop the physique and develop the muscles, Dworkin, 2003.

Gyms have been the semblance of masculinity and male domination, and females have very less role to play, Dworkin (2003). Women's contribution in gyms has enhanced considerably well, and women are competing in body building competitions and going for the weight training. The objectives of men and women going to gym are different, Haravon Collins, 2002; Salvatore & Marecek, 2010). Body is the reflection of what we are inside and the body enhancement techniques are meant for giving the fit appearance and appealing, Featherstone (2010).

Indulging in the regular physical activity will help in increasing the life span of the individuals and this would yield a positive impact on overall health and well-being, (Blair, 2009; Trost, Blair, & Khan, 2014). The recommended exercising pattern for the adults is at least 150 Minutes of workouts of moderate intensity, and 75 minutes of full time vigorous intensity each week, WHO. More than a third of grownups and around 80% of adolescents across the globe fail to accommodate the suggested heights of their routine physical activities (Hallal et al., 2012).

The easy, healthy and the right way to maintain the body is to do natural exercising. It is only the sure shot way of building the muscle mass (R. E. Sallis, 2009,p.4). Regular exercising regimen is more important than showing the aggressive exercising patterns and then achieving nothing in return for it, (Google).



III. Objectives

The objective of this research is based on case studies, and this would ultimately lead

- To ensures the critical factors responsible in upgrading the quality of gyms and add to the customer satisfaction in multiple ways;
- To delves into the types of upgrades done in gym and the fitness centres;
- To look into the amount of time spent in the gyms as the result of technological advancements;
- And to look into the reasons for becoming the style statements in the new world.

Research Methodology

The research methodology used in preparing the paper is based on the observation, personal random interviews and the secondary data analysis, which also involves the archival study. The interviews were conducted in the selected gyms and fitness centers of the individuals who were either part time or full time members. The interviews along with participant observation were randomized on tentative basis. There were no selective interest groups or focus groups were used for preparing the outcome of the research and reaching the conclusion.

Qualities of Hi Tech Gym

The hi-tech and state of the art gym and fitness centres are objective and full of multiple features and luxury. These gym and fitness centres are thronged by individuals who intend to prepare and work out, yet in addition to loosen up, mingle, and revive. Such gym and fitness centres serve as one of the potent means for a sheltered, practical, and agreeable exercise condition, and makes a wonderful and charming air for entertainment and socialization.

There are several factors that make luxurious gyms overtly extraordinary exercise centres, especially with the nature of the hardware, the security and solace of the exercise centre conditions providing accessibility to present day luxuries, the tasteful intrigue of the office, the best possible support of the premises, the fitness and agreeable mentality of the staff individuals.

The luxurious gyms are spacious, superbly organized and have capacity to organize people who at one place and immediately. These people are capable of taking control of several exercising equipment at one point of time, while engaging themselves with one another.

The gyms and fitness centers of today have creative and seemingly sophisticated artistry and this is what really sparks the enthusiasm of the people to visit these places. The creative par excellence come from the fact that there are several types and varyingly multi-colored themes and appealing color motifs blended together and make the difference.



The ultra-modern gyms of today are packed with creative lighting patterns combined as the result of fluorescent lights of high intensity, diffused pattern of natural lights, and there are also the means to provide sufficient amount of climatic control features. It is for this reason that the users are thrown open to ways and medium to exercise any time of the day and add quality and value to their lives. The gyms have become spacious



grounds providing enough of comfy culture and space between the exercising equipment. There are no crowds and moreover, the breathing space is also quite a lot. These modern gyms give us the reason for not only exercising, but develop a positive and ahealthy thinking. The idea is that individuals, and these include the girls and the boys, visiting the gyms and fitness centers have freedom of using the gear while the other patrons who are working out inside the gym are not affected by any means. The gyms and fitness centers are equipped with Urethane Floor Systems, Vinyl Gym Flooring and Rubber Gym Flooring facilities, and with this type of flooring around people who are working out have the natural advantage of adding superb elasticity, tensile strength and above all amazing wear and tear strength.

With the requirement for a games surface to meet such a significant number of various necessities, engineered flooring is turning out to be increasingly more famous in exercise centers the nation over. Manufactured floors give a favorable and practical option in contrast to wood flooring items – they are sturdy, protected, high-performing, flexible, stun permeable, simple to introduce and keep up, and offer a lot of flexibility. Engineered flooring is particularly advantageous in regions like weight rooms and running tracks that require great padding and vitality return, yet observe a ton of mileage.

The Best Gyms of Delhi and their Facilities Butterfly Gym & Fitness Academy, Patel Nagar

Introduction:

About the Patel Nagar - Patel Nagar is among the most happening places in Central Delhi. It is the centre of the commercial activity and also has traditional landscape.



About Butterfly Gym & Fitness Academy - The gym and fitness academy was established in the year 2017, and is located at the exotic urban areas of Central Delhi as well as providing great excitement to everyone. The environment is congenial and truly relaxing in nature.

Facilities Offered - The gym is offering state of the art facilities like Gym, Bootcamp, Bollywood, Zumba, Circuit Training, Stepper Aerobics, Power Yoga, Kick Boxing, Rhythmic Yoga, Meditation Yoga, and Killer Abs. The training is provided by experienced professionals and this calls for its credibility and value for money. Butterfly Gym & Fitness Academy offers a great space and an amazing culture of life to the subscribers. All fitness programs have been custom designed meeting the specific needs of individuals.

Location - Butterfly Gym & Fitness Academy is situated near to Butterfly House & Hotel Siddhartha and this is the reason why several of the first-time visitors can easily find it.

Mode of Payments: Subscribers can easily pay their monthly, half yearly or annual subscription through different modes like Cash, Master Card, Visa Card, Cheques, Debit Cards, Credit Card, UPI, Paytm, BHIM, PhonePe.

Time of Operation: Butterfly Gym & Fitness Academy is operational for individuals from 6.00 AM to 10.00 PM.

Ratings - The average ratings are settled at 4.2 out of 5. These ratings are based on the reviews written by male and female visitors who regular customers of this gym and fitness centre.

Growth Rate and Customer Satisfaction – The customers visiting this gym and fitness centre belong to surrounding areas of Patel Nagar.

Athlesis beyond Fitness Vasant Vihar

About Vasant Vihar: It is the posh area of New Delhi and falls under the South West Delhi District, which is the part of National Capital Territory of Delhi. The area around Vasant Vihar is quite high profile and inhabited by high profile residents, including the former prime minister of India.

About Athlesis Beyond Fitness: Athlesisbeyond Fitness came into existence in 2018, and it is one of the best gyms available and operational in the posh hubs of New Delhi. This innovative gym and fitness center is powered with latest technology and new age fitness tools, which helps in keeping the body fit and going.

Facilities Offered: The workouts at Athlesis beyond Fitness comprise Gym, Yoga, Abt, Freestyle Training, Crush Combust, Functional Training, Cardio Kick Boxing, Zumba, High Intensity Workout and the Core Blast.

Location: Athlesis Beyond Fitness is open 24 hours, and is located on the most posh centers of New Delhi. It is also easily accessible from the Vasant Vihar Metro Station.

Mode of Payments: Payments against the gym and fitness service can be easily made through different modes like Cash, Master Card, Visa Card, Cheques, Debit Cards, Credit Card, UPI, Paytm, BHIM, PhonePe.

Time of Operation: The gym and fitness center is operational all through the seven days, starting from:



Monday: 5:00 AM - 2:00 AM

Tuesday: 5:00 AM - 2:00 AM

Wednesday: 5:00 AM - 2:00 AM

Thursday: 5:00 AM - 2:00 AM

Friday: 5:00 AM - 2:00 AM

Saturday: 5:00 AM - 2:00 AM

Sunday: 7:00 AM - 7:00 PM

Ratings – The gym and fitness center is settled at 4.5 out of 5. These ratings are based on the reviews written by male and female customers.

Growth Rate and Customer Satisfaction: Athlesisybeyond Fitness services the customers in and around the Vasant Vihar area. The rate of satisfaction is high and many of them are the repeat customers who have continued to put their belief and trust in the gym.

Battlefield Gym, Dwarka

About Dwarka:Dwarka is Delhi’s largest sub city neighborhood strategically located on the western edge of the capital New Delhi. It is bordered by the great Najafgarh drain river also home to red-roofed ISKCON Dwarka Temple as well as the expansive Dada Dev temple compound.

About Battlefield Fitness Club: Battlefield Fitness Club emerged on Delhi’s firmament in 2016, and is regarded as the leading fitness and gym centers of Delhi.

Facilities Offered: The workouts at *Battlefield Gym, Dwarka* comprise *Gym, Bhangra, Zumba, Yoga, Functional Training and the ABT.*

Location: Battlefield Fitness Club is located in Dwarka Sector 12, within the vicinity of BalBharti Public School. It is also near to the Dwarka Metro Station.

Mode of Payments: Payments are drawn in Cash, Debit Cards, Cheques, Credit Card etc. Besides, the gym membership plans that include 1-Day, Monthly, Quarterly, Half yearly and Annually.

Time of Operation: The gym and fitness center is operational all through the seven days, starting from:

Monday:	11:00	AM	-	8:00	PM
Tuesday:	11:00	AM	-	8:00	PM
Wednesday:	11:00	AM	-	8:00	PM
Thursday:	11:00	AM	-	8:00	PM
Friday:	11:00	AM	-	8:00	PM
Saturday:	11:00	AM	-	8:00	PM

Sunday: 11:00 AM - 8:00 PM

Ratings – The gym and fitness center is settled at 5 out of 5. These ratings have been on the basis of the reviews written by male and female customers.

Growth Rate and Customer Satisfaction: Battlefield Gym offers supreme quality customer satisfaction and there is also amazing sense of courteousness available. It provides Great Spirit of friendliness and enjoyment.

Rhino's Gym, Paschim Vihar

About Paschim Vihar: Located in the West Delhi, it is a well-known and affluent residential locality that came up in the late 70’s. This residential area has apartment



complexes, housing societies, which are constructed by the private builders and the Delhi Development Authority (DDA).

About Rhino's Gym: The Gym is a recent development established in the year 2018 with an objective to get the best training and moreover, enjoy betterment of life. The gym is provided with state of the art equipment. The Gym is one of its kind and a great benefit for its customers.

Facilities Offered: The workouts consist of *Gym, Bhangra, Zumba, Yoga, Functional Training and the ABT.*

Location: Battlefield Fitness Club is located in Paschim Vihar and quite accessible to the people of Paschim Vihar locality.

Mode of Payments: Payments are drawn in Cash, Debit Cards, Cheques, Credit Card etc.

Time of Operation: The **Rhino's Gym** is operational for the four days, starting from:

Monday:		Closed
Tuesday:	24	Hours
Wednesday:	24	Hours
Thursday:	24	Hours
Friday:	24	Hours
Saturday:		Closed
Sunday:	Closed	

Ratings – The gym is settled at 4.8 out of 5. These ratings are based on the reviews written by the customers.

Growth Rate and Customer Satisfaction: The gym is best places in West Delhi where customers get value for the money and perfect body toning. The trainers have rich experience and it is for this reason that the gym has a high customer satisfaction.

Tabular Data Analysis

Parameters	Rhino's Gym	Battlefield Fitness Club	Athletis beyond Fitness	Butterfly Gym and Fitness Academy
Location	Paschim Vihar, West Delhi	Dwarka	Vasant Vihar	Patel Nagar
Work Outs	Weekends Closed	Weekends Open	Weekends Open	Weekends Open
Affordability Level	Affordable	Moderately Expensive	Expensive	Moderately Expensive
Working Hours				
Satisfaction Rate	Medium	100% Satisfaction	100% Satisfaction	High
Safety Levels and Professionalism	Moderate Safety with Limited Availability of Professional Coach	Safe for Male and Female Adults with Availability of Professional Coach	Safe for Male and Female Adults with Availability of Professional Coach	Safe for Male and Female Adults with Availability of Professional Coach



Analysis and Discussion

The hi-tech and innovative gyms of today come with positive advantages and negative disadvantages. Starting with the positive impacts, these new age gyms have been designed to bring comfort and value in the lives of the individuals.

The gym and fitness centres enhance community engagement as well as self-development. Such gyms and fitness centres add to innovation, personality development and maintaining the flexible regimen. The design and style of hi-tech gyms have led to expansion of work boundaries, liberty and customization in the work outs. Such gyms bring in place the motivation, effectiveness as well as satisfaction in the stressful lives of the individuals. The state of the art gyms and fitness centres provide the environment where healthy thinking prospers among the members.

However, with advantages come the known challenges in these Hi Tech gyms. The new age gyms are expensive and aim more at giving the style statement. The individuals who are the members of these hi-tech gyms do not value commitment towards giving their body a shape. The purpose of visiting the gyms is to show-off their body instead of exercising to remain perfect and ordered. In such gyms very often, there is an erratic exercising behavior, which may very likely harm the body. Above all, the personal development is achieved only on the limited levels.

The gyms and fitness centres of today are paradise or heaven on the Earth provided with just every kind of facility that you may not even think or have known. But it is also important to understand that even the most luxurious and state of the art gym and fitness centres happen to be crowded and at times have dirt coming from particulate matter and suspended particles.

Suggestions

The research study suggests that while the gyms in Delhi, NCR are quite updated and equipped, these are not elaborate enough in carrying out the customer satisfaction rate. Many of the gyms have low to extremely poor conditions, and even some of these do not have proper coaching facilities, which are necessary for the individuals for taking the exercises.

Among the very first suggestions to follow in this regard is to add high levels of awareness among the individuals in the manner that the gym owners follow a protocol of services, which are essential for keeping the barely minimum practice in effect and keep the rate of satisfaction to the key points.

The gyms operating in Delhi do not go for regular upgrades as required on the parameters followed on the international levels. In absence of such updates and upgrading power, the gyms fall much below than the expected and there are problems of fitness that come around. The gym owners are interested more in earning, instead of utilizing or allocating the funds for the physical fitness activities. Here, the gym owners see the entire process as a business to earn good and quick money. It becomes very important therefore to educate the gym owners regularly on the outcome of healthy gym practices and side-line the business motives.

It is true and clearly perceptible that gyms have become the style statements as more and more people visit the gyms and are attracted by the look and feel and style of



equipment. Most the gym goers are enticed by the internal environments of the gym, the decorations as much as they are attracted towards opposite genders.

The suggestion here is that gyms should not be seen as the centers for extolling the exorbitant lifestyle and rich class attitude, rather these should essentially be designed to bring valuable and noticeable changes in living patterns.

Conclusion

The aim of this study was to ensure that the people visiting in gym are given the best services and the safe environment. This would have major impact on lowering the stress levels and gain the momentum as well as energies. It was reasonably concluded that gyms in the new worlds are not only aiming at providing the exercises, but also give advantage to individuals in terms of improving their mental health and distressing themselves.

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The research work delves into the case study methodology as well as secondary research for driving home the critical idea that modern styled gyms and fitness centers help in achieving optimal physical fitness and plays critical role in maintaining the general well-being.

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DRUG ADDICTION AMONGST LABOUR CLASS AND ITS IMPACT ON THEIR FAMILY: A STUDY OF SOUTH LUCKNOW

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Abstract

Drug addiction is a widespread problem that makes individual drug users the major victims. It also affects all of us, wherever we live and whatever we do. Thousands of jobs, homes and families are lost every year due to drugs and alcohol addictions. Substance use is a controversial issue where different people have different opinions. It varies from individual to individual, from society to the way of life, and from legal to illegal.

This study explores the phenomenon of drug addiction among labour class in south Lucknow city. The study has been conducted to know the impact of drug addiction on family. It is based on survey and interview method. This study will help to know the present scenario of drug addiction and suggest the way to eliminate this dangerous situation.

Keywords: Drug addiction, Employment, Family, labour class

Introduction

Developing country, India is surrounded by thousands of problems. Drug is the acute problem among them. Substance abuse directly affects the economic and social aspects of a country. The labour class people are mostly addicted to drugs due to various reasons. If this problem cannot be removed, our society will be dropped to the edge of destruction.

When people start taking drugs, they do not plan to become addicted. They like how the drug makes them feel. They believe they will control the proportion and the way often they take the drug. However, drugs change the brain. Drug users begin to need the drug just to feel normal. That is addiction, and it can quickly take over somebody's life.

How drug addiction begins?

There are many factors that lead people to drug addiction.

- 1. Curiosity:** Frequent references to drugs by public media create an eagerness to have a personal experience of drugs.
- 2. Friend's pressure:** Repeated appreciation of the drug experience by friends forces others to begin the use of drugs.
- 3. Family History:** Children in the family can take drugs after seeing their elders.
- 4. Frustration:** Some people start taking drugs to get relief from frustration.
- 5. Pain relief:** Long term use of painkillers with the advice of physician can lead to addiction.

Drugs are prescribed by physicians for the treatment of diseases, or to enhance physical and mental performance. Repeated use of certain drugs on continuous basis can make the body dependent. These drugs are called psychotropic. They act on the brain and



change the capacity of behavior, perception and consciousness. Therefore, they are also called mood-altering drugs. Some people start taking drugs without medical advice due to this they become drugs dependent.

Methodology:

This study is based on primary data or survey method. An instruction manual explaining the key terms in the questionnaire have been developed. Snowball and convenience sampling have been applied to identify respondents for interview. The study included only those who were interested. Verbal consent has been taken before the interview. Respondents were randomly selected from six locations. All those people who were available on these locations belonged to the category of labour class. Out of 78 labour class people contracted 65 extended their co-operation for the present study. A semi-structured proforma was constructed for this study. The questionnaire included certain demographic variables, as sex, age, number of years of education completed, religion, domicile (rural/urban), whether staying alone or with family and pattern of using drugs. The respondents were assured of the confidentiality and anonymity of the responses.

Result:

Table-1
Socio-demographic Variables of Labour class

	No. of People	Percentage
Age in years (65)		
Below 20 years	7	10.8
20-29	28	43.1
30-39	17	26.2
40-49	12	18.5
50+	1	1.5
Education		
Illiterate	11	16.9
Primary	29	44.6
Junior	14	21.5
Secondary	7	10.8
Higher Secondary	4	6.2
Nature of work		
Regular	54	83.1
Part Time	11	16.9
Time of Working		
Day time only	46	70.8



Night time only	6	9.2
Both day and night time	13	20.0
<u>Residence in past six month</u>		
Rural	27	41.5
Urban	38	58.5
<u>Marital Status</u>		
Single	17	26.2
Married	48	73.8
<u>Residence During Growing period</u>		
Rural	51	78.5
Urban	14	21.5
<u>Domicile</u>		
Uttar Pradesh	56	86.2
Other States	9	13.8
<u>Nature of stay</u>		
Staying with family	46	70.8
Staying alone	19	29.2

Table 1 shows various socio-demographic variables of labour class. Nearly half of them (53.8%) were below the age group of 30 years and about 62% people were below junior in education. Only 11 respondents worked on part time basis, where 54 labourers worked full time and I found that they did not only worked 8 hours but also 12 to 15 hours (over-time). Despite it, they were not able to fulfill their basic needs. During the growing period a large number of them lives in rural area, while in the last six months large number of them had lived in urban area. The number of migrants was less than those who had Uttar Pradesh domicile. Migration was predominantly from Bihar.

Details of drug use are presented in table 2.

Table-2

Frequency of drug addiction among labour class

Name of drug	Ever used		Non-users		Recent use		Current use		Light-use		Moderate use		Heavy use	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%
Tobacco	63	97	2	3.1	57	87.7	58	89.23	8	12.3	18	27.69	32	49
Alcohol	51	78	14	22	41	63.1	39	60	7	10.8	18	27.69	14	22
Pain killers	19	29	46	71	11	16.9	9	13.85	2	3.08	2	3.07	5	7.7
Cannabis	11	17	54	83	6	9.23	11	16.92	3	4.62	3	4.61	5	7.7
Opium	2	3.1	63	97	1	1.54	1	1.53	0	0	1	1.53	0	0

The analysis of data shows that tobacco (97%) and alcohol (78%) in that order followed by painkillers (29%), cannabis (17%) and opium (3.1%) were the substances most commonly used sometimes or the other by labourers. Recent use (in the last six months) was also reported in the same order. Current use in the past one month was reported in this order: Tobacco (89.23%) alcohol (60%) painkillers (13.85%) cannabis (16.92%) and opium (1.53%).

The frequency of addiction of the 58 (89.23%) tobacco current users was further categorized: 8 (12.3%) were light users, 18(27.69%) were moderate-users and 32 (49%) were heavy users. Out of 39 labourers who used alcohol 7(10.8) were light users,14 (22%) were heavy users and 18(27.69%) were moderate users. There were 2(3.08%) light and moderate users of painkiller and 5 (7.7%) heavy users. The moderate and light users of cannabis were 3(4.6%) and 5(7.7%) were heavy users. None of the labourers was consuming opium daily and only 1(1.53%) was moderate user.

Table-3

Reasons for taking drugs

Reasons	No. of labourers	percentage
To get rid from frustration	34	52.31
To keep awake and alert	38	58.46
To get pleasure	7	10.77
Out of curiosity	21	32.31
To get relief from pain	27	41.54
For the sake of company	15	23.08
Due to Family History	8	12.31

Table 3 shows reasons for taking drugs. Majority (41-58%) were taking to remain awake, get rid from frustration and to get relief from pain. 32.3 % were using drugs out of curiosity. Few took for the sake of company, due to family history and to get pleasure.



Discussion:

Findings from this study highlighted important issues discussed below:

In this study I have presented out findings with regard to the prevalence and pattern of drug addiction in labour class of south Lucknow city. The results showed that tobacco was clearly number one drug ever used by labourers (97%). Tobacco users were heavy users while alcohol users were more moderate-users. Many studies have not included tobacco amongst the drugs surveyed; who surveyed tobacco use in his study reported a high percentage of regular users of tobacco as compared to alcohol or other drugs.

After tobacco alcohol was the next drug ever used by labour class people. It is not in accordance with the findings of other studies related to drug addiction where alcohol was the most commonly misused drug. Indirect excise data strongly suggest a rapid increase in alcohol consumption figures were in fact due to heavy drinking by a very small minority of population.

After alcohol painkiller has been third most commonly misused drugs in the present study. Greater consumption of cannabis is possibly a reflection on the social sanction that cannabis used enjoys among this population. It may also reflect on free availability of this drug in Lucknow city, since the plants of *Cannabis Indica* grow quite widely here.

In this study there is only one person who has been moderate-user of opium and he was Bihar domicile. There was not a single heavy-user. In past months there were no daily users of any drug except for one labourer who used cannabis and opium daily. Low reporting of opium used in my sample is difficult to explain. It may be because of strong check of illicit trafficking of the opium in the city. Could this low reporting of opium may reflect a change in the trend of its used in the past few years is difficult to conclude from this study.

In the present study most of the labourers were taking drugs to keep themselves awake/alert, to get rid from frustration, to get relief from pain, out of curiosity and for sake of company. Only few took it due to family history and to get pleasure.

Economic and Living Condition:

Because of poor economic condition these people migrate to urban areas for better livelihood option. But in the city too their economic and living conditions remain poor. Since these migrants are uneducated and unskilled, they do not find good job and live in compromising environment to save money.

Living Condition:

Most of the people, who come from other region or place, normally live in resettlement colonies are slums in the city to save some extra money. They share the one room with 5-7 of their friends or relatives for the purpose of saving expenditure in rent. They have to compromise in their living conditions because of this.

Saving Institution:

Very few of them (labourers) have their bank account knowledge. During the in - depth study, it was seem that many of them are in the habit of giving loan to their friends etc, at a very high rate of interest. Since these people working in a low profile job, they have very little negotiation power. It makes them vulnerable to much harassment be it from side of police, local authority or the residence of the area where they work.



Education of the children:

During the study I observed that most of the children of labour class (drug addict family) take their education in government school. While the children who go to private school are small in number and those schools are only nominal private school. I was surprised that still of high percentage of children is unable to get education.

Conclusions:

This study investigated drug addiction among laborers and its impact on family through the following variables: extent, pattern victim of domestic violence, causative factors and response of law enforcement. Based on the social learning theory as the main theoretical framework the study has been conducted through a multi disciplinary multi-method approach.

There are large in numbers labourers in unorganized sector. They are facing so many problem in this sector like – little awareness of work place, living areas close to work areas, extended work hours, exploitation, no concept of occupational safety, lack of implementation of Health & Safety legislation and no concept of Trade/ Labour Union. Here are some key labour issues—

Key Labour Issues:

1. Lack of employment
2. Seasonality of work.
3. Working Environment.
4. Caste and class difference.
5. Poor skill and technology.
6. Lack of Political Support.
7. Migration.
8. Unequal distribution of money.
9. Low wage rate.
10. Lack of security.
11. Social security and measures.

Social and cultural consequences/impact of drug addiction:

Drug addiction has a harmful effect on the society. Within the family it is often the women, in the role of wife or mother who is most affected by a person's substance use, and has to bear a significant part of the family burden. Such impact becomes even more obvious, where women are already disadvantaged. This aspect of the burden of substance use has received scant attention, changing roles, increased stress and alternation in lifestyle bring with them newer problems.



It is very unfortunate that many people destroy their lives for drug. Children should be given moral education. The atmosphere in school and colleges should be cordial. All the law enforcing agencies must be alert. Since family play a vital role, in subject support and treatment, this study may help in better understanding the problem and devising better prevention, coping and treatment strategies.

Several reports are emerging from different parts of the country about the drug addiction among various population groups. At present there is considerable need and scope to standardize the methodologies employed in such studies. There is a greater need for more prevalence studies on non-medical use, addiction and dependence of drugs in various populations using rigorous methodology to give a composite picture of the problem. Presently we need comprehensive information about the prevalence and nature of drug addiction in labour class in India.

References:

1. This study is based on primary data
2. Indian Journal of Science and Technology.
3. Times of India news paper.



**SUBVERTING THE NORMATIVE MATRICES OF GENDER:
REFORMULATING A POSTCOLONIAL UNDERSTANDING OF THE
DISCOURSE**

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Abstract

Despite the fact that notion of gender persistently remains an incoherent area of exploration a wide array of academic investigations venturing to redefine the normative premises of sexuality and gender can be witnessed. The overwhelming silence around female sexuality and the antiquated notions of the hegemonic discourse of gender gets subverted in the various writings of the postcolonial writers. These writers seem to repudiate the societal agendas and restrictions and formulate a transformative social and political identity that erases the discourse of conventional norms of sexual relations. They even tend to explore the liberation outside the binary realm of gender equations. The research endeavour attempts to represent the multiplicity that remains within the gender structure and that defies the patriarchal tropes. Such an examination is carried through an analytical exploration of the plural and alternative identities that exists within sexuality through an inquisitive study of the writings of Alice Walker, Toni Morrison and Audre Lorde. With a vivid intention to overthrow the predominant workings of power structure, the research work acknowledges the alternative possibilities of sexual identities that shift the paradigm of gender dynamics. Along with an exploration of the intrinsic queerness within gender, the paper strives to reassert a revolutionary transgression of the static gender roles that destabilizes the patriarchal ideology and distorts the heteronormative psyche. The multilayered possibilities alter the discursive domain and emancipate the notions of gender and sexuality from the confinement of the conformist order. As the masculine and the feminine gender-specific aspects gets reformulated outside the heterosexual status quo, it is through the in-depth analysis of Walker's *The Color Purple* (1982), Morrison's *Beloved* (1987) and Lorde's *Sister Outsider* (1984) that an alteration of gender repression, race, identity, eroticism and power is achieved. Moreover, the patriarchal models get nullified with the realization of the cross-cultural models that gets actuated through Judith Butler's controversial theorem of the "lesbian phallus" (91) in *Bodies that Matter: On the Discursive Limits of Sex* (1993).

Keywords: Subversion Of Hegemonic Discourse, Alternative Possibilities Of Sexual Identities, Shifting The Paradigm Of Gender Dynamics, Deconstruction Of Patriarchal Ideology, Interrogation Of Heterosexual Imperative

Introduction

While the heterosexual imperative gets interrogated through the sabotage of the superstructure, the newfangled gender identities transpire which reverberates the



transgressive order that exists in the cultural spaces of the Santeria, Haiti, even the Vodou societies. Through the destabilization of the notion of marginalization as the predominant conventional role of masculinity gets stigmatized and threatened, the solidarity within the “sexual component” (Chauncey 66) gets reshaped. The gender mores floats away from the established heterosexual unions. The social fabric gets torn to virtual shreds through an imposed model that resists the social order and redefines the definitive grounds of masculinity and femininity. Furthermore, by means of the disruption of mainstream propaganda that re-examines the alternative structures of alienation and devises a hypersexualized identity, the patriarchal ideology gets deconstructed and the notion of “*réparage en soi*” as propounded by Hélène Cixous in “Le Rire de la Méduse” (1975) gets generated. This dispenses a sense of entirety and reparation and thus affirms the transformed sexual identity that resonate the heterosexualized notion of lesbian identity in the Cuban context. Such a promulgation of a disruptive model of resistance disavows the hegemonic schema of the male eros.

The reduction of the inner worlds as well as the very categorization of the physical self of the female maps their social identity. It inscribes their gender nomenclature within the existential realm of a space that is far more discursive than the depiction of “the second sex”. The constrained appellation of the designation of women opposite to men brings them to a horizon of subversive reality whereby the postcolonial reality invokes the necessity of “The Lesbian Phallus”. It alternatively constitutes their morphology as too disruptive to remain situated within the hegemonic discourse. The destabilization of the patriarchal model which elicits the alternative “erotogenic pleasure” (Butler, *Bodies That Matter* 91) liberates the structure of the heterosexual model. Moreover, it deconstructs the power relations which indeed render the affirmation of “the Other” as outlined by Audre Lorde in *Uses of the Erotic: The Erotic as Power* (1984). As the creative energy gets empowered with the assertive female vitality, the sexual eroticism between the female devalues the male power and actualizes the female denial to serve the hierarchical communal ethics.

The validation of such a model of resistance by the postcolonial writers repudiates the mainstream forces and defines the cross-cultural identity that debunks the heterosexual myth. It configures the regenerative power mechanism that unlocks the newfangled discourse and perpetuates the systematic lesbian ideologies which in fact reasserts the female eros. Moreover, it recoups the violent existential struggles. Such subversion of sexual and racial dynamics the potentially revolutionary theorem of paradigmatic gender shift gets manifested through the alternative constructs of ideology. This certainly ruptures in the gender roles which get proposed through Bulter’s alternative constructs. This can be vividly examined through her analysis of psychoanalytic promulgations of Lacan and Freud. With the exposition of such fore grounded lesbian sexuality the identity struggle gets potentially exposed as paradigmatic manifestation of shift in constructs of ideologies. This subverts the relative association of gender and implants the magnified and distorted cultural dissociation that contaminates the stereotypical corroboration. It also infantilizes the sexual and racial loathing within the gender-constructs.



Through the very depiction of the rape trauma, racial fear and distorted cultural memory of the African women, Morrison unravels the gender madness that investigates the pain and discomfort of the body. She disposes the erotogenicity through the reflection of the inner conflict and denial of self-discovery which nonetheless evokes the distorted societal effect. It features the non-normative order of sexuality that embraces a vacillation between identity and culture and proliferate a framework of unrecognized gender identity. Such psychic projection of contested materialization of the body and delineation of imaginary constructs of identity substantially contests the social categorization. It expresses an identity that estranges the self and divides the bodily projection through elaboration of the ambiguity contained within the body. By means of the differentiation of power and gender categories as well as the unstable symbols of sexuality, the conglomerated gender identity of the body gets refuted. The privileged symbolic order of the political and social constructs of gender gets redefined with an implicitly transgressed morphology and the non-conforming sexual identities. This furthermore repudiates the imaginary symbolism of the phallus and dispenses a neutralized morphology of masculinity that displaces the predominant aura of masculinity. It reclaims the signification of phallus through the subversion of heterosexual privilege and gender-specific constructions that re-positions the symbolic order of power. This disintegrates the male autonomous superiority through the breach in the heterosexual constructions and disruption of the characteristic status quo through the stable categorization of the lesbian phallus.

The preconceived heteronormative structures get dismantled and the alternative ideological constructs gets impinged through the paradoxical unraveling of the gender identity in Walker's novels. The locus of heterosexual consciousness gets disavowed by lesbian sexuality and an alternative phenomenon of masculinity and femininity gets reproduced. It is within the very denial of culture that the isolation and unwillingness towards sexual recognition becomes perceptible. By camouflaging the symbolic hierarchical power of the penis with the female sexuality reverberating the essence of masculinity, the socially constructed heterosexual identities and signifiers of desire becomes psychologically deconstructed. It is not only the self-denial to exist as "the other sex" that destroys the phallogentric gender ideology but also the destabilization of sexual materiality and rebuttal of Eurocentric cultural identity that transforms the traditional constructs of patriarchy. It recreates an alternative space of transmuted existential reality that vehemently delimits the masculine conceptual models and claims an alternate form of individual autonomy. This distorts the established ideologies of gender and sexuality and recognizes a dismantled structure of mores. Such envisioned nexus of gender-specific ideologies silences the predominant notions of sexuality and transforms the established conception of marginalization by severing the tethered symbolic order from the discursive domain. It recreates a subversive structure of the power within the body that becomes liberated from the socially imposed characteristic aspects of gender and also renders a dilution of the norms that generates a bifurcation betwixt masculinity and femininity.



With the realization of such alternate discourses generating out of the writings of Audre Lorde, a subversive potentiality gets insisted. With the tremendous shift within the status quo, the socially deployed gender identities become reconstructed and promulgate a derivative essence of the entrenched symbolic pattern. It is assuredly the psychic and sustained violence within the Afro-American political and social context that evokes the savage aftermath of imperialism and restricts and threatens the personal identity of the Black community to the very extent that oppresses and destructs them. Through such postcolonial constructions we can vividly perceive the subversion of the hegemonic tarnishing of the psychological ideologies and social, cultural reality of the Black. It pushes the spiritual conditioning through the manifested struggles and emanates a developmental totality that functionalizes the redefined values and ideals. With the intensification of resistance against slavery and the destabilization of the deep-rooted traditional ideologies by the struggling voices and furious indictments against slavery, there transpired the violent literary discourse. This redefined the individual identity and reframed the marginal existence by propelling them from the periphery to a dynamic dimension that not only empowered the Black but also reconstructed their spatial entirety through the symbolic articulation in autobiographical narratives. Through the revaluation and rediscovery of the gender counterparts the urgency of liberation of the female selfhood and integrity got demonstrated. As well as the unshackling of the male from the servile ideologies of sexuality, persistent within the racist politics of a sexist society and the conscious psyche of the socially conditioned individuals got vividly portrayed.

As the racial assertion and literary voicing by the black females such as Ann Petry and Zora Neale Hurston attained a parallel position in the realm of poetic freedom, the isolation of the Black experience from the mainstream cosmos became extremely visible. This indeed got denied and reframed by them with their rejection of the distorted reality and falsified experiences that recreate the subversive socio-political structures. They attempt to redefine the geo-political spaces that shift the definition of the self from the traditionally imagined social boundaries to optimistic explorations of the social necessities of the Black. It was certainly an integrated stream of literary creativity promulgating the reframed discourse of gender, race and sexuality that elicited through the distinguished portrayal of thoughts, reality and gender-relationships in the works of Alice Walker, Maya Angelou, Toni Morrison, Audre Lorde and Toni Cade Bambara. We can significantly trace the process of repossession, redefinition and a subversive strategy of artistic self-expression in *I Know Why the Caged Birds Sing* and *The Black Woman: An Anthology* which voices the Black literary movement. Moreover, these transgress the traditional wretchedness by re-specifying psychic destructiveness emerging out of the societal pressures and reclaiming the self by disintegrating the silence. With such a vociferous depiction of individuality, the repudiation towards the normative discourse becomes apparent and the urgency of reformation of a new understanding of gender identities transpires.

As such a process of evolution of the social and political milieu transforms the gender distinctions and restructures the societal portrayal of the individual identity. The factors



of suppression and the mechanism of disintegration acquires a new paradigm through *Sula* and *The Color Purple* which elevates the self and reframes the dynamics of psychological portrayal of self-assertion. The peripheral elements of sexual objectification gets vehemently explored through the controlling racial constructs of gender which delimits the notion of the gaze and classifies the operation of 'the other' through as attempt of abject selfhood as propagated by Julia Kristeva. The theoretical premises of penetration, disintegration and transgression of the conflicting notions of the psyche and the body get enunciated through the negation of the ethnocentric struggle in the postcolonial domain. The symbolic dilemma of deprivation and pain attains an affirmative status in *Sula* and *The Bluest Eye* which corroborates the chronicling of the Black self and the inscribed postcolonial reality encompassing their existentiality.

Conclusion

The articulation of the subverted communal expectations attain a proper vociferation through the postcolonial narratives which articulates the revolutionary identification of the self and a transgressed gender identity that denounces the social structure of patriarchy. It develops a thwarted crucial impact on the representation of the race by denying the societal tool of subjectivity and questing towards the attainment of an alternative mechanism. This certainly liberates the self from the predominant psychoanalytic discourses of marginalized projections and culminates in the denigration of racial discrimination and rejection of transmission of objecthood in a racist society. It is eventually through the negation of the preordained standards and unjustified deterioration of self-assertion that the newfangled identities are carved which pushes the socio-political conditions of race and religion to the periphery. There also occurs a development of psychological construct of the self that highlights the notion of consciousness and identity and liberates the individual from the heteronormative index of gender-specific aspects. It ultimately contributes towards the subversion of the gender identities and the recreation of a redefined self. Such an analysis can be distinctly comprehended through the subversive sexual orientations in *The Color Purple* which manifests the choice of sexual freedom and the absolute opposition of the heterosexuality. This is depicted through the negation of the gender continuum and the established binary oppositions through the homosexual breakthrough of Celie and Shug Avery. Such reflection of the multiple simultaneous connections between sexual orientations move against the traditional conventions and challenges the binary gender stereotype by evincing a fluid, variable code of sexuality that operates outside the hegemonic discourse and attains a subversive gender identity.

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REVIEW OF NUTRITION IN MALIGNANT PAIN – A PATHOPHYSIOLOGICAL APPROACH

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Abstract:

The detection of malignancies is on the increase and with variable treatment modalities, they survive for more time. but the intriguing factor which breaks the quality of life is the pain associated with it. One quarter of all malignant patients suffer from intolerable pain. Numerous methods including pharmacological and non-pharmacological ways have been described to counter the agony. Nociceptive, neuropathic and psychogenic types of pain have been described in patients with cancer. Many nutrients have antinociceptive activity with anti tumour potential in a few. A proper balanced diet with adequate nutrients to combat pain can be more satisfying for the patients in pain. Fish oil with omega 3 acids, sitaphal, turmeric, chilli powder, milk with special ingredients to tackle pain have been described. A few of them exhibit anti neuropathic analgesic action also. Microbiota, essential amino acids are emerging new diet formula for malignant pain. No major side effects have been reported with intake of such analgesic and nutritious diet. We suggest that administration of nutritious analgesics should be a part of the management of malignant patients with pain. This is the first scientific attempt to bring different types of malignant pain and target them with specific nutritional supplements.

Key words: Pain, Cancer, Nociceptive, Neuropathic, Diet, Nutrition

Introduction:

Cancer Pain (CP) is a multidimensional experience of pain which involves multiple neurophysiological changes. It is associated with significant cognitive, social, emotional and cultural responses. Moderate to severe pain is still being experienced by 40 to 50% of cancer patients: and an intolerable pain by 25 to 30% of such patients. The taxonomy of pain describes variable types of pain and all these varieties have been established with malignancies. The simple classification of pain are (1) Nociceptive which means that there is a noxious stimulus: this can be further divided into either somatic or visceral (a tumour invading the skin, muscles metastases to bone (somatic) or an organ (visceral)) (2) Non nociceptive (absence of a noxious stimulus): may be peripheral, central or psychogenic. Innumerable pathophysiological changes develop in such patients and a many are not still decodable by the medical fraternity. The pain in malignancies are due to multiple causes. Multiple drug institution and selective nerve



blocks have been described by the scientific community in terms of three step ladder. The world health organization has clearly demarcated patients suffering from malignant pain and suggested therapeutic measures. Many analgesics especially opioids used routinely have many side effects like nausea, vomiting respiratory depression etc. The simple analgesics like non-steroidal anti-inflammatory drugs are neither kidney nor stomach friendly. As there are different faces of cancer pain, the polypharmacy and their side effects are considered risky. It becomes a Hobson's choice to suffer from pain or the side effects of drugs. Hence, to look at the natural source to counter such intriguing problem of aching agony becomes mandatory. There are different types of nutrients and eatables which can counteract each of the mechanisms underlying pain in malignancies^{1,2}. We will try to delineate each component of pain and explain how a nutrient can modulate such component.

Pathophysiology of malignant pain:

Pain associated with different malignancies have differing etiologies. In a majority of cases (70% approx.) cancer pain is due to a direct involvement of the soft tissue, viscera, bone by the tumour cells and or due to a secondary structural change in the body (e.g., muscle spasm). In a few instances (25%) it may be due to the treatment³. This includes chemotherapy, radiotherapy, and/or surgery. Such pain is usually coexistent with associated psychospiritual distress. Peripheral and central sensitization phenomena have been also attributed to the genesis of malignant pain.

Peripheral pain mechanisms:

The initial growth of the tumour tissue and the surrounding destruction result in recruitment and infiltration of numerous inflammatory and immune cells such as mast cells, macrophages, and T-lymphocytes. This is basically a peripheral inflammation which subsides with drugs/nutrients with anti-inflammatory action. The role of nerve growth factor in peripheral sensitization have been described by stimulation of TRPV1 (Transient Receptor Potential Vanilloid 1) receptor⁴.

Central mechanisms:

Wide dynamic Range neurons exhibited an increase in spontaneous activity, and also an enhanced response to thermal and mechanical, stimuli applied to their receptive field. Although the mechanisms which promote central sensitization following tumour development are not known, it is possible that mitogen-activated protein kinases⁴ may be involved. This ultimately results in hyperalgesia, allodynia and finally anaesthesia dolorosa.

Projections from the spinal cord initially run up to the thalamus and then to the cortex, providing information on the quality and the site of the stimulus. There is another pathway which supplies the limbic brain⁵ and is the reason behind the affective components of pain.

Role of nutrients and diet:

Emerging studies highlights a place for diet and nutrition as regulators in chronic pain⁶ through the management of inflammation/ oxidative stress. There are a lot of nutrients



and dietary changes which can target the different pathophysiological changes and cause analgesia in such patients.

Fish oils: Omega 3 acids:

The use of fish oil (in the form of cod liver oil), an omega-3 EFA, for the treatment of muscular, skeletal, and discogenic diseases, can be traced back to the late 18th century. Some examples of food high in omega-3 fatty acids include fish varieties like salmon, halibut and sardines. The other sources are walnut, flaxseed oil, and canola oil⁷. Maroon et al⁸ have proved the anti-inflammatory action of omega 3 fatty acids and found to be useful in arthritis and discogenic pain. Tumour cells causing inflammation and pain as a part of nociceptive stimulus causing cancer pain can be effectively antagonized by omega 3 acids. Goldberg et al⁹ have stressed the significance of alleviation of nociception with fish oils. They have used fish oil supplements in inflammatory arthritis and found them useful. An EPA-enriched supplement was reported to improve the tolerability of chemotherapy in patients with advanced colorectal cancer. Hence, combination of chemotherapy and omega-3 supplementation appears an effective combo strategy to better the clinical outcome of cancer patients. Neuropathic pain is a segment of malignant pain syndromes and a lot of studies have proved that fish oil supplements have diminished the neurogenic inflammation associated with such pain. Even though neuropathic component is being addressed by fish oils, the part seems to be relatively minor. Another study⁹ has proved that these acids have a potential antidepressant effect. As cancer patients are prone for depressive illness such nutrient supplementation may help in addition to its antidepressant effects. The exact dosage, duration of intake of these nutrients has not been established. The cancer preventing action of omega 3 acids has been talked about but not established in trials. On the negative side of this nutrient, large doses of omega-3s > 6 gm/day has resulted in a fishy after-taste, and gastrointestinal disturbances and prolongation of prothrombin time¹⁰⁻¹⁴. As fish oil and walnuts are easily available in most parts of the world in affordable price, the intake of such nutrients can be easily recommended.

Sitaphal:

Sitaphal or the custard apple is a fruit from the tree named *annona squamosa* which belongs to the family *Annonaceae* of the order *Magnoliales*. Even though leaves and bark extracts have been associated with antitumour activities, they can't be consumed as diet. The fruit by itself contains various chemicals including glycoside, alkaloid, steroid, terpenoid, flavonoid saponin and phenolic compounds. Other extracted chemicals include palmitone, organic acids and purines. Kaur et al in their studies have proved the extracts of sitaphal have demonstrable anti-nociceptive and anti-inflammatory activities to alleviate the suffering of cancer. One class of special chemicals which sets custard apple apart from other fruit species is the presence of acetogenins which has got anticancer activities and analgesic properties. Sitaphal kheer, cream, firni recipes¹⁵⁻¹⁷ have been described.



Milk:

Milk is the rich source of vitamin B12 and a few other nutrients. Even though milk has some analgesic effects and opioid sparing behavior, it has only been proved in rats. Milk is a rich source of tryptophan which induces regular sleep and decreases depressive symptoms which may be useful in cancer patients¹⁸. It is proven now that Vitamin B12 deficiency known for neurologic dysfunction and chronic pain. Mauro and colleagues, in their trial found that vitamin B12 injections¹⁹ in non-deficient patients with pain resulted in decreased pain scores and analgesic use. There are a few studies which conclude that increased levels of B12 has been associated with higher cancer risk. Hence fish, milk and milk products as dietary supplements for cancer patients seems to be better option than therapeutic dosage in non-B12-deficient malignant patients. The researchers in a different study have tested the effect of nicotinamide riboside an ingredient of milk in female rats treated with paclitaxel have found analgesic effects²⁰. Kynurenic acid from tryptophan is an NMDA antagonist and can be considered for modifying the transition to chronic pain from acute pain. Other than milk, potato is also a strong source of Kynurenic acid²¹. Supplementation of milk along with drugs has also been shown to decrease the neuropathic pain associated with chemotherapy. The most important advantage with milk is easiness to consume even with malignancies in the digestive system

Turmeric and ginger are related tubers have been studied for their anti-inflammatory properties. Terry and colleagues in their review concluded that ginger was a powerful anti-inflammatory and an effective analgesic²². Ginger functions as an anti-inflammatory by disrupting the cyclooxygenase 2 (COX-2) pathway at different targets. Being a natural product, curcumin of turmeric is non-toxic and inhibits multiple pathways involved in carcinogenesis and tumor formation. While the compound curcumin has shown some anti-tumor effects, the lack of significant systemic toxicity and multiple anticancer benefits may make it suitable as an adjuvant therapy for resistant head and neck cancers. The anti-inflammatory, antioxidant of Curcuma may be beneficial in the brain aging process but still studies are lacking about the beneficial effect of antiapoptotic in malignancies²³. A few studies in breast cancer cell line have shown the beneficial effect of curcumin on tumor growth²⁴. An average Indian diet may provide around 2,000–2,500 mg of turmeric (60–100 mg of curcumin) per day. Some recipes include, turmeric tea and turmeric milk²⁵. Even though there are many herbal remedies for tackling neuropathic pain²⁶, they don't form the paraphernalia of nutrition. Still ginger is essentially a nutrient consumed daily in the food has been proved to have properties to diminish the neuropathic component of pain syndromes.

Capsaicin or chilli pepper:

Capsaicin is a natural vanilloid identified from various chili peppers. Even though both topical and oral preparations have found to be useful in neuropathic pain conditions, the usage is limited by its side effects of pungency and irritation. Hence alkaloid derivatives through its action on TRPV1 receptors can modulate pain due to different etiologies²⁷.



Still it's not extensively studied in chemotherapy induced neuropathic pain. Oral capsaicin has been used successfully in patients with cancer induced oral mucositis²⁸. Otherwise capsaicin ointment is used to tackle neuropathic pain.

Essential amino acids and diet:

The combination of chronic pain and opioid intake can cause deranged glucose metabolism in malignant patients. They have a desire to take primarily sugars and starches, with less protein or fat intake. The receptors to which pain-modulating neurotransmitters (eg. endorphin, serotonin, and GABA) attach are actually protein moieties²⁹. The quantity of protein intake of patients with pain to provide enough amino acid substrate for producing pain-controlling compounds is yet not deciphered. A few examples of diet and essential amino acids are detailed below. Lysine in meat, eggs, soy, black beans, quinoa, and pumpkin seeds, histidine in Meat, fish, poultry, nuts, seeds, whole grains and threonine in wheat germ³⁰ are a few.

Miscellaneous:

Spinach, onions, shallots, potatoes, black and green olives, globe artichoke heads, broccoli, asparagus, carrots are the rich source of polyphenols. These chemicals can have antioxidant, anti-inflammatory, antimicrobial, immunomodulatory, anticancer, vasodilating, and prebiotic-like properties³⁰. Vaello et al³¹ have described the anti-nociceptive effects (both somatic and visceral) of polyphenols. The same study has also revealed that polyphenols can effectively reduce neuropathic pain. Hence as the pain of malignancies is multifactorial, such combined polyphenol supplement in diet can help them in tackling such complex pain syndromes. Innumerable chemicals derived from food sources like Dehydrocorybulbine, β -Caryophyllene, Resveratrol, Palmitoylethanolamide, Zerumbone, vitamin D, Quercetin and berberine have been shown to decrease neuropathic pain³². Still anticancer potential has not been proven in these chemicals. The microbiome diet is a whole-food diet that focuses on consuming mostly fruit, vegetables, lean protein and a large amount of prebiotic and probiotic foods. Modulation of gut microbiota by diet and pharmabiotic intervention³³ offers a promising approach to the management of chronic pain. Gut microbiota modulation³⁴ is found to be very useful to alleviate the misery of chronic pain syndromes and particularly its associated depression. Different types of nutrients with combined actions on pain and cancer cells is pictured below. (fig.1)

Conclusion

Strong evidences have come to support addition of nutritious diet to combat cancer pain. Simple addition of fruits and vegetables with a special eye on fish oils, milk and turmeric may be helpful in refractory cases. We suggest that administration of nutritious analgesics should be a part of the management of malignant patients with pain. Deciphering the taxonomy of cancer pain and targeting the specific derangement by nutritious supplements is to be explored.



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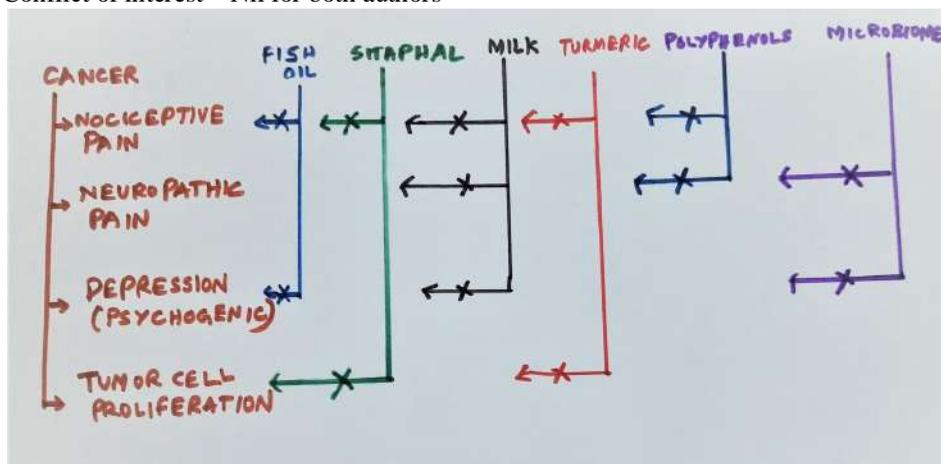


Figure 1 showing the nutrients and their possible actions

✕ = means counters



PREETI SHENOY'S *THE SECRET WISH LIST*: A STUDY OF WOMAN'S STRUGGLE

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Abstract

Preeti Shenoy, at present, is not a new name in the postmodern popular fiction writing in Indian English Literature. She is the bestselling and the most widely read Indian writer in the present time. She stands unique in her approach, style, character portrayal, uplifting woman's rights and duties in their life. She is more concerned with the predicaments of women. Preeti Shenoy has concentrated on this issue of contemporary women. She depicts her women protagonists as no more timid doormat at home, but proficient ones to pull down the supremacy of man changing the traditional age old scenario. Be it a college going girl or a homemaker or a career-inclined woman or a single mother, the characters in her novel is an illustration of the 'New Woman'. Her women are not at all conservative, subjugated, subordinate women who accept life the way it comes to them. Rather, they are the creator of their own life, the way they want it to be. Thus, the female protagonists of Preeti Shenoy's, the new women in a sense, are capable to unshackle themselves from social barriers and restrictions. They are new women who seek self-fulfilment through self-expression. This article aims to explore how Diksha the chief protagonist of Preeti Shenoy's *The Secret Wishlist* struggles to emancipate herself and emerges as a 'new woman'.

Keywords: New Woman, Self- Fulfilment, Self Expression

Preeti Shenoy's *The Secret Wish list*: A Study of Woman's Struggle

Preeti Shenoy is a contemporary Indian English writer, widely applauded, not only in India but also in the world of fiction mainly concentrating on the modern and present-day issues and has added a new dimension to the contemporary Indian English fiction. She is an eminent author and an artist based in Bangalore, India. She was born on 21st December 1971. She was enumerated among the Forbes list of the 100 most influential Celebrities of India in 2013 edition. India Today has labeled her 'the only woman in the highest-selling league', alluding to the enormous popularity of her books. Daily News Analysis (DNA) names her as a 'keenly observant mind' and the Times of India regards her writing as 'Excellent story telling skills'. She is the bestselling and the most widely read Indian writer in the present time. Her books *Life Is What You Make It*, *Tea for Two and a Piece of Cake*, *The Secret Wish List*, *The One You Cannot Have*, *It Happens for a Reason*, *Why We Love the Way We Do*, all stayed on the bestselling list.

She has attained remarkable and considerable place due to her new and innovatory thematic concerns and touches on her works with feminine sensibility. Her works are impressively intertwined with modernism and urgent concerns of modern India. She has written about modern contemporary women, their struggles and dilemmas against the context of contemporary India. Almost all the novels written by Preeti



Shenoy have a keen feminist intent and the woman concerns lies at the heart of all her works. She digs deep into the insight of female psyche. The intricacies of man-woman relationships especially in the context of marriage, the agony of troubled adolescence, sexual discrimination, self-examination and refusal of the dependency syndrome and the effort to shatter traditional moulds in which women are confined are some of the common traits that give her novels a feminist bent.

The Secret Wish list (2012) is Preeti Shenoy's fourth published work. It is a touchy account of a woman's soul searching and attempts at self-discovery in order to attain true happiness. The story is about Diksha. She is at her tender age of sixteen and lives the life of a typical cheerful teenager. She is very enthusiastic, full of life. Like any other girl of her age she spends hours and hours of time studying, discussing the latest crushes and gossiping with her friends. In her school-going days she starts liking Ankit, her elder brother's friend. Ankit also likes her. Diksha's parents are very traditional and conservative and Diksha knows that they will not accept her affair with Ankit. Their daughter selecting a life companion for herself is totally unthinkable for them. Soon their clandestine affair is revealed and it irks her parents. They lose their trust in Diksha. In their view, pre-marital love is a social vice and it is harmful for the younger generation. They believe it as a sin. From then on, all her freedom has been lost. They emotionally blackmail her to get married. At the age of nineteen Diksha is married to Sandeep in Bangalore. Here Diksha's parents marry off their nineteen-years-old daughter without providing higher education and better opportunities. Her likes and dislikes are overlooked. She is pushed into a force marriage.

In the case of Diksha and Sandeep, the well-organized and chosen match is in fact a misalliance. In the Indian tradition, marriage is a sacrament, a holy union of man and woman. It involves a commencement into a new life by a man and a woman. However, marital life is not a bed of roses or an enchanting honeycomb for Diksha. Rather, she is quite unhappy because of the indifferent and cold nature of her husband. He is a conventional, conservative guy, eight years older than Diksha. He has a certain mental picture of a wife and therefore he sees his wife only as a homemaker, a possession, and his private property. His responsibility towards Diksha is nothing beyond giving her monetary support, a luxurious house and four square meals a day. He is neither understanding nor accommodating and completely nonchalant to Diksha's emotional desires. Sandeep never tries to understand and share her feelings. Diksha receives neither love nor affection from him. As a typical male chauvinist Sandeep is only concerned with his own well being and not at all pays any attention to what Diksha wants. He cannot even think that she may have any needs.

Diksha's entire day, rather, her existence supposes to revolve around both of Sandeep and Abhay their son. Right from preparing the morning tea, to breakfast, lunch and dinner to serving every urge and need of them, Diksha seems to not have a personal life at all. As time flies, she is getting closer to the truth that she is trapped into a loveless marriage. She realizes that she is only a namesake wife. With the passing of a monotonous marriage, Diksha realizes that the emptiness of her life has begun to gnaw at her, eating her up from the inside for not having achieved anything in life yet, except



marrying a 'suitable boy' of her parents' choice and producing and raising a baby. Diksha begins to miss something in her life. She has everything, yet she has nothing. She wants something more from her life. Vibha, her cousin had struck the chord in Diksha while she was on an official visit to Bangalore and stayed in her house for a week. By observing Diksha's dull and monotonous routine life Vibha rebuked her by saying, "Diksha, which century are you living in, girl? Look at what you have turned into. You have totally metamorphosed into a maidservant and cook" (9). Diksha tries to brush aside her criticism, but deep down she senses that Vibha's remarks have found their mark in her. Diksha realizes that Vibha is right. Over the years, slowly but surely she has been turned into a maidservant and cook and nothing more than that. Her husband does take her for granted. She truly realizes the fact that she is wasting her life and is not living her own individual life. She begins to realize that other than being a wife and a mother, she is truly nothing. She feels an urge to do something with her life.

When Vibha's husband Mohan dies accidentally due to cardiac arrest at young age, Diksha wants to come to vibha's place as she knows that Vibha needs her. Diksha spends five days with vibha. When Diksha reveals her frustration, dissatisfaction and discontentment about her life, Vibha suggests her to change her life. She advises her that she must really live her life and she should do what makes her happy. Vibha's words begin to affect Diksha. She says, "What do I really want? For so many years really, I have suppressed my desires. I have not even allowed myself the luxury of dreaming. Now Vibha's prodding is making me contemplate" (76). Vibha gives her a piece of paper and tells her to write down what she wants from her life on it. In this way Vibha pushes Diksha to ascertain her wishes and summons her to fulfil them. Vibha's counsel soon forces her to take some life changing decisions when she becomes aware of the fact that she too has every right to live life according to her own desires. With her new found awareness Diksha decides to try and take some control over her life and draws up a wish list- a list of all her unfulfilled desires which she truly wants to fulfil. Along with that secret wish list, there stands up an aspiring woman who shows her courage to do what she wants as opposed to what her parents or her husband wants for her. And here Diksha emerges as a new assertive woman who is now trying to improve and change her own subservient life. She is now ready to live life on her own terms.

Diksha begins to concentrate on her wish list. She starts ticking off every single item from her wish list, beginning with learning Salsa dance. She hides this from Sandeep as she is not sure how he will react if she announces her sudden interest in salsa. This is the first time she is doing something in secret. She is very thrilled as it turns out to be her first tiny window to the world outside. For her it is the psychological independence she is yearning for. From then on Diksha begins to seek changes in her manners, her dressing, her habits and her attitudes, looking for freedom. But later when Sandeep comes to know about Diksha's dance class, he becomes violent. Diksha loves salsa, and she really does want to learn that. She is really talented in salsa. It is something she yearns for, something she wants to pursue as a career. Diksha continues learning her salsa. This can be considered as her first revolt against the marginalization lay upon her. As Jean Maurice de Montremy in his book *A Writer is not a Professor*



observes, “Where a free woman has no place to make a choice of her own, Out of this struggle to be free is born a new a person who makes choices, take decisions and becomes aware herself as a person, regarding the complexities of the life of a free woman and the ironic nature of the freedom they enjoy” (42). Here Preeti Shenoy represents Diksha as a woman who has a right to make choices, take decisions and become aware of herself as a person. She begins her life’s journey and strives to dedicate herself in the pursuit of her identity, in the pursuit of individuality, in the pursuit of emancipation and in the pursuit of embodiment.

Diksha’s life takes a u-turn when she gets in touch with her school friend Tanu through social media. It is through her Diksha comes to know about her lost love Ankit who still loves her and has been desperate to get in touch with her. Ankit is now a business tycoon. The more days pass, the more she finds out her longing for Ankit The negligence of Sandeep leads Diksha to a fascination towards Ankit. Being a married woman, it is a great sin to have affection for another man in accordance with the Indian culture and tradition. But, Diksha can’t hide her affection for Ankit. Time brings Diksha face to face once again with her former lover Ankit. After fifteen years of monotonous and dull married life, along with sorrow and grief, she finally finds her love in Ankit. She feels like a new person in his presence. Diksha utters, “The caution and timidity which I usually cover myself with seems to have fallen off like a cloak, and underneath is this bold new woman who knows what she wants” (174). She has broken the cocoon in which the women was kept repressing their emotions and feelings. Carried away by Ankit’s touching words “I have lost you once... I don’t want to lose you again” (175), she walks into his arms and into adultery and thereby she breaks the first cardinal rule of marriage. Diksha here challenges the principles of feminine modesty and demolishes the myth of female sexual passivity. She forgets that she is a married woman and is not all ashamed by her deeds as she boldly admits, “I am amazed at how easily I have slipped and committed adultery and gone from being a good housewife into a cheating adulterous spouse. I don’t even feel guilty. I wonder where my conscience has vanished” (177).

Diksha, who was constantly ignored, unloved, humiliated and hurt, now feels that there is someone who shows concern for her, sees some good in her, stirs her greatly. She has been sandwiched between an insensitive, uncaring, unresponsive, dominated husband and a caring, sympathetic and sensitive lover. Diksha is amazed to know that she is sole reason Ankit is actually contemplating moving base to Bangalore. She feels proud that he has still held on to a love that he felt when he was seventeen. Ankit’s love for her is so true, strong and pure and it is untouched by time. Ankit brings a new meaning of existence for Diksha. All she knows that she feels so totally complete when Ankit is with her. She realizes that she just needs him. Life has just become worth living for her. It is, in fact second life for her. This affair with Ankit gives a new force to Diksha to live a life. She slowly realizes that she cannot bear to live with Sandeep anymore.

Diksha longs for marital bliss, care, concern and affection which she is deprived by Sandeep. He simply runs after material prosperity at the cost of marital bliss. As a family they have never bonded or connected. All these incidents saddens Diksha’s mind and she feels that Sandeep was far away from her imaginations of her



married life. As a result of her marginalization, to assert her individuality and identity, she turns rebellious. She has lived her life according to the dictates of her parents, husband and society. Now she wants to lead a life of her own interest. She wants freedom and nothing seems important before that. She opens up her mind without any hesitation:

I have an announcement to make. I no longer wish to continue in this marriage. I know I have tried for fifteen whole years. I have done everything that a good wife and a mother is expected to do... In return, I have been constantly reminded by Sandeep that it is who earns, and therefore everything is justified... I want to make something out of my life. I have found my calling in salsa. It is something I yearn for, something I am good at and something I want to pursue as a career. And guess what? I am going to go ahead with it. Diksha is successful in lashing the old beliefs that the world is a man's and a woman is supposed to be kept within the walls of a house. She does not want to be a toy in the hands of a man any more. She is on her way to cross the margins to secure a substantial position in the society. She marches ahead shattering the barriers. She had thrown away the mask of hypocrisy and has given more priority to her self- being. She no longer wants to remain trapped in a loveless incompatible marriage. She clearly tells Sandeep, "I make no excuses for my behaviour, but I do want to end this marriage now. It is nothing but a farce. I want to make my own life... I really don't want to have anything to do with you anymore" (252).

Finally, Diksha declares that she wants to spend the rest of her life with Ankit. She walks out of her marriage and move in with Ankit. She has also got a gold certification as a salsa instructor. Gaurav and Diksha open their dance academy. They have started their classes and business has taken off really well. Diksha finally becomes financially independent woman. Diksha's parents have accepted her decisions and choices in life.

Diksha gives importance to herself. She becomes conscious that she is an individual with her own likes and dislikes. Emotionally and psychologically though she suffers at the hands of her husband, she stands up and faces boldly the critical situations in her life. She shreds off her timidity and with her revolutionary thinking and self-awareness she breaks down the social and cultural bonds to achieve self-fulfillment. She achieves economic independence too. She amends the image of a submissive being to that of a woman who is not the man's shadow but his equal partner, a master of her own will. This reformation of the suppressed sufferer to a self with an intense sense of dignity bestows her with individuality, intelligence, confidence and assertiveness. She is metamorphosed from an ordinary woman to a 'New Woman'. She is surely a ray of hope, an inspiration who shows that a woman with her own set of values can live a meaningful life with a new identity, without being a broken image. Diksha represents the radical image of the 'New Woman' who believes in self actualization and in living a life of independence, self-respect and dignity.

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DEMOGRAPHIC DIVIDEND IN INDIA

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Abstract:

Demographic dividend refers to a period when fertility rates fall due to significant reductions in child and infant mortality rates thereby reducing the proportion of non-productive dependent population. This fall is often accompanied by an extension of average life expectancy that increases the proportion of the population that is in the working age-group. As more and more members of a family enter into the workforce and start earning, the expenditure of the household on the dependent population decreases as a proportion of the total income which increases savings. The increase in consumption and changes in tastes and preferences increases investment and the need for innovation and technology improvement. However, India has been facing difficulty in the realization of demographic dividend. This project discusses challenges faced in India with an emphasis on Education and Skill Development. It looks into schemes carried out and organizations involved in improving the level of adeptness and skill development of individuals and the extent to which they have been successful.

Key-words: GDP, Skilled Labor, National Skill Development Corporation

Introduction:

It was essential that the growth of population be exceeded by the growth of food. However, he underestimated the ability of the people to adapt to environmental constraints and the role of innovation and technology. Two major revolutions in food production- the agricultural revolution in China carried throughout the Qing dynasty and animal husbandry and the enclosure movements in Europe provided incentives to develop own land, invest in new techniques of production changing the face of population dynamics. Malthus's gloomy predictions of the "cycle of misery" were countered by Ester Boserup, who promoted the role of technological change in her ideas of "agricultural intensification" and "invention push agricultural change". [2]

She proposed a link between the development and adoption of new techniques of production and modern technologies with population growth, the latter having a stimulating effect on the former. The shortage of food experienced due to population accumulation led to the need for improving technologies and the consequent development of fertilizers, irrigation, tractors and ploughs. Julian Simon stated that population is the solution to resource scarcities and environmental problems since people and markets innovate. While these arguments revolved around the agricultural sector, with industrialization and fast paced development of the service sector in India.[3][5]



1. Materials and methods

2.1 ORGANIZATIONS INVOLVED IN DEVELOPEMENT:

National Skill Development Corporation (NSDC) is a part of-its-kind Public Private Partnership in India set up to facilitate the development and upgrading of the skills in the growing Indian workforce through skill training programs. The vast grown majority of the unorganized sector does not possess the means to afford development workshops and training camps. NSDC supports skill development efforts by funding skill training and development programs and engages in vast research to discover skill gaps in the Indian workforce and developing predominant norms.[7]

1.2 National Skill Development Agency:

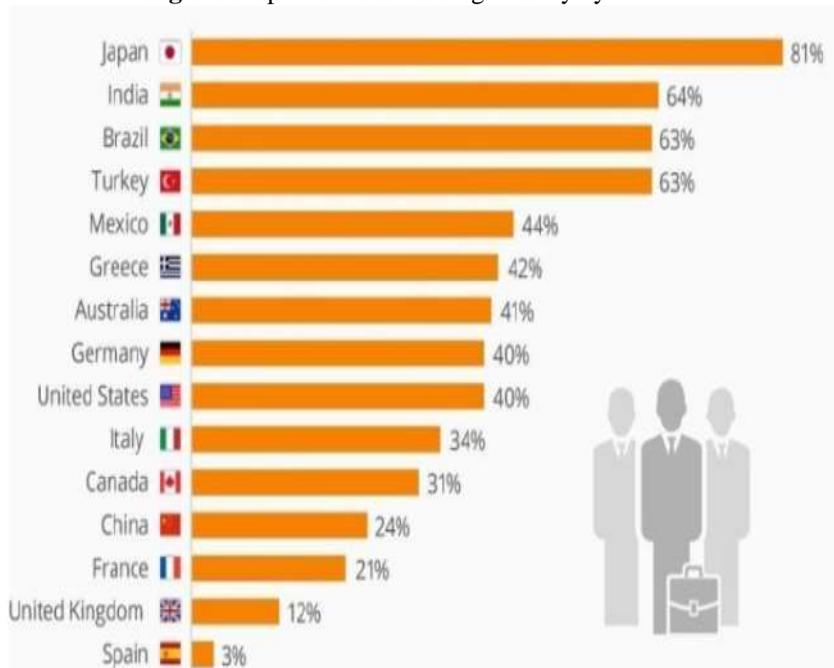
Currently, skill development efforts are spread across approximately 22 separate ministries, 34 State Governments and Union Territories and the private sector. The Office of the Advisor to the Prime Minister on PM's National Council on Skill Development has been set up with the mandate of 5 key steps:

- (i) Develop a strategy for skill development at the national and state level.
- (ii) Map the gaps in the area of skill development and develop strategies to address the deficit.
- (iii) Identify new areas for employability and promote skill development in such sectors.
- (iv) Promote greater use of Information Communications Technology.
- (v) Develop and implement an action plan for skill development to maximize job generation within the country and create human resources for global needs.

Under the National Skill Certification and Money Reward Scheme encouragement is given for skill development for youth by providing monetary rewards for successful completion of approved training programs. Specifically, the Scheme. Encourages standardization in the certification process and creating a registry of skills by aligning the training and certification to the needs of the country. As a reward INR 10000 will be given to the eligible candidate as a part of this program. This Scheme shall be implemented through Public-Private and Public-Public partnerships related with NSDC “The monetary reward and finance for this agency will be wholly funded by the Ministry of Finance, Government of India, and will be affected through direct bank transfer to the beneficiaries accounts.”[12]

2.3 WHAT MADE THE INDIAN GOVERNMENT TO ESTABLISH THE NSDA AND RELATED SCHEMES?

Fig 1: Manpower talent shortage survey by oecd



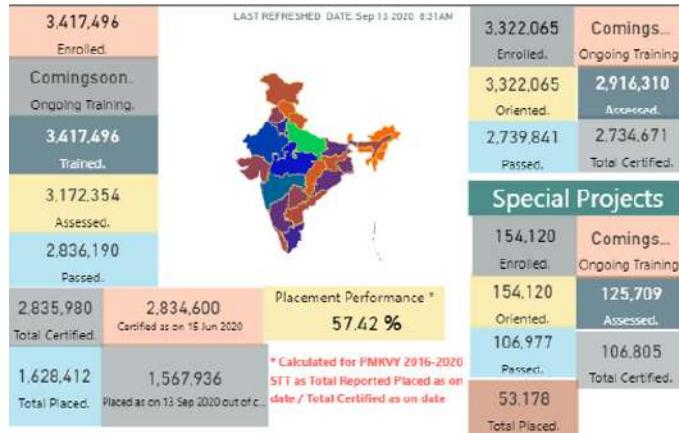
National Skill Development Corporation (NSDC) is a non-profitable public limited company incorporated on July 31, 2008 under section 25 of the Companies Act, 1956. NSDC was set up by Ministry of Finance under Public Private Partnership model. The Government of India through Ministry of Skill Development & Entrepreneurship holds 48% of the share capital of NSDC, while the private sector has the balance 52% of the share capital.

NSDC aims to promote skill development by catalysing creation of large, quality and for non-profitable vocational institutions. Further, the organisation provides funding to build measurable and profitable vocational training initiative. Its mandate is also to give support system which focuses on quality assurance, information regarding systems and train the trainer academies either directly or via partnerships. NSDC acts as a semi catalyst in skill development by providing funding to the enterprises, companies and organizations that provide skill training. It also develops appropriate models to enhance, encourage and coordinate with private sector initiatives. The differentiated focus on 22 sectors under NSDC's purview and its understanding of their viability will make every sector attractive to private investment.[15]

PMKVY(Pradhan MantriKaushalVikasYojna)

Statistics on no. of people benefited by this scheme on various workspaces

Fig 2: Pradhan MantriKushalVikasYojana



Udaan:

Fig 3: skillinida udaan

Achievements								
Progress	2011-12	2012-13	2013-14	2014-15	2015-16	2016-17	2017-18	Total Till Date
JOINED	100	637	3,293	4,373	10,279	13,221	9,406	41,309
COMPLETED	100	199	1,613	3,004	6,701	10,620	8,190	30,427
JOB OFFERED	21	163	1,335	2,458	4,016	6,701	3,480	18,174
EMPLOYED	21	124	968	1,981	3,398	3,288	3,115	12,895

Statistics on no. of people joined, completed, job offered and employed (upto-2018)

Fig 4: skillinida udaan

Parameter	Value
Target allocated	32,36,110
Number of States/UTs Covered*	31
Sectors Covered*	31
Job Roles Covered*	180
Number of PIAs*	88
Candidates Enrolled	5,16,928
Candidates Trained	5,30,063
Candidates Assessed	4,63,075
Candidates Certified	4,35,300

Skill development programs for ex-service men

Fig 5: placements skillinida.org



Recognition of Prior learning

Statistics on how much development was been progressed by RPL

Fig 6: Prior learning by Skill india, No of projects delivered and placed in by RPL

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Fig 7: Rpl by Skill India

Project	No. of TCs	Allocated	Certified	Placed
PMKVY*	214	94867	29721	11,348
Fee Based	113	-	-	11,392
CSR	31	3790	1698	1890
MDoNER CB Scheme	21	8672	3097	1810
Total	379	1,07,329	34,516	26,440

Currently, skill development efforts are spread across approximately 22 separate ministries, All State Governments and Union Territories and the private sector. The Office of the Advisor to the Prime Minister on PM’s National Council on Skill Development has been set up with the mandate to: Develop a strategy for skill development at the national and state level. Map the gaps in the area of skill development and develop strategies to address the deficit. Identify new areas for employability and promote skill development in all sectors. Promote greater use of Information Technology. Develop and implement an action plan for skill development to maximize job opportunities within the country and create human resources for global needs.

Fig 8: Geographical coverage in india

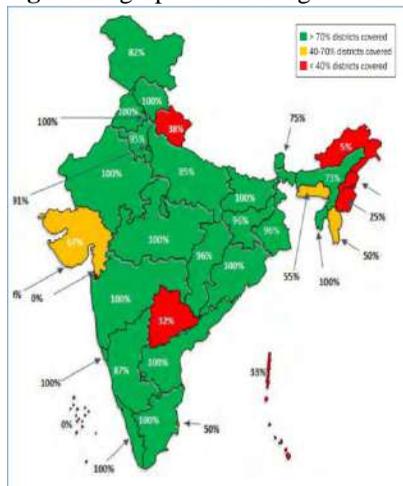
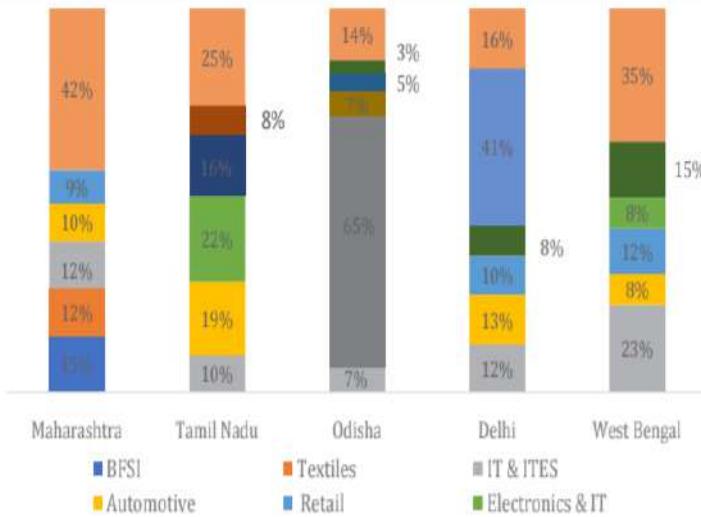


Fig 9&10: Training and placements by skill India for Top States

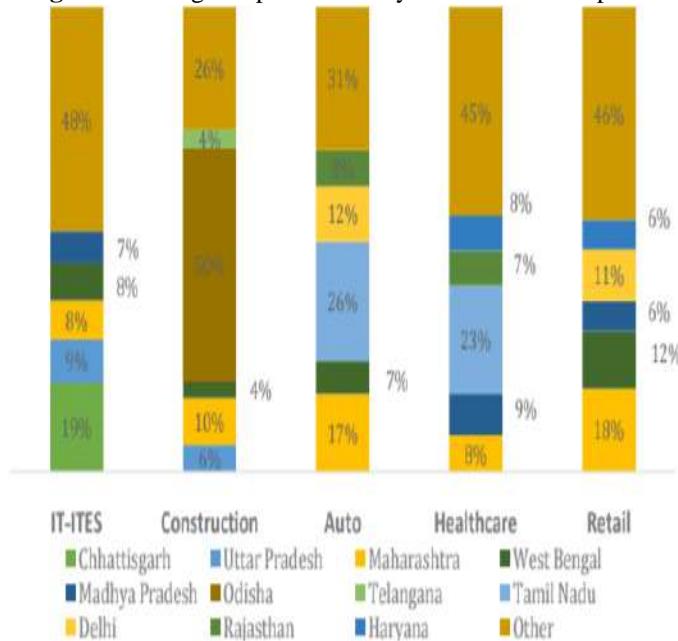
Top 5 sectors - Trainings Completed			Top 5 sectors - Placements		
S.No.	Sector Name	%age of Trainings	S.No.	Sector Name	%age of Trainings
1.	IT-ITES	20%	1.	Construction	17%
2.	Construction	10%	2.	Auto	09%
3.	Auto	08%	3.	Telecom	09%
4.	Healthcare	07%	4.	Healthcare	08%
5.	Retail	07%	5.	BFSI	07%

Fig 11: Training and placements by skill India for Top States



Top 5 states that contributed 47% of total trained candidates

Fig 12: Training and placements by skill India for Top States



Top 5 states that contributed 52% of total trained candidates

Fig 13: Report on Number of people who have acquired training by nsdc

	FY 2016-17	FY 2017-18	Total
Total Allocated	8,47,373	22,25,471	30,72,844
Total Enrolled	3,96,433	18,91,514	22,87,947
Total Trained	50,778	16,24,697	16,75,475
Total Certified	10,248	11,85,914	11,96,162
Total Placed	281	4,52,828	4,53,109

	FY 2016-17	FY 2017-18	Total
Total Allocated	7,08,907	32,33,395	39,42,902
Total Enrolled	2,00,781	5,16,928	7,17,709
Total Oriented	1,73,031	5,30,063	7,03,094
Total Certified	74,856	4,35,300	5,10,156

Short term Training and special projects progress are growing instinctively

2. Results And Discussion:

- I. Increase in the employment
- II. Raise confidence among the young Generation
- III. Improve productivity and knowledge
- IV. Enable youth to get White-collar jobs
- V. Development of skills From school level
- VI. Balanced growth in each and every sectors
- VII. Equal importance to all jobs
- VIII. Compulsory soft skill training for each and every job aspirant
- IX. To touch base with rural and remote India,

These are the benefits observed during the research.

On a Generalised note Skill India is one of the best initiatives the Government has taken. Providing vocational and soft skills training to younger generation of India that has the highest demographic dividend is indeed a noble and judicious undertaking activity. If this programme succeeds then India will definitely have 43.02 crore trained workforce by 2023. Focusing on programs for a skilled India, AkshayaPatra is a part which works in partnership with the Government of India to enhance the skills of the workforce involved in the Half-day meal programme. This type of organizations also conducts



massive training for number of cook-cum-helpers of Mid-Day Meals Programme, across India in association with Ministry of Human Resource Development.

Conclusion:

Government should decrease the privatization and keep the share percentage like other countries Example USA and UK, which offers a minimal percentage to corporate and keep control on Every sector, if so the rate of imports will be reduced and exports will be increased which in order results in profit for the country. The GDP will automatically increase as the cost of the goods will come down, people will be more Interested to buy the goods which will result in GDP gain and the rate of debts will be decreased. The government has launched the rural skill development scheme but it hasn't been working accordingly due to lack of awareness and local bodies support. These skills have to encouraged and skill development programs have to be started which will enhance the growth of skilled Labor, starting from agriculture to the education Skill development courses should happen at its best. Since skill development subjects have been introduced in the curriculum for the students, government should take a forward step by providing them employment in their necessary fields so that it boosts others morale and interest towards these types of skills. For Example: If son/daughter learns about recent advancement and practices in agriculture, they might teach their parents and implement them, which will happen with the support of government and local bodies.

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I ljlk& vkt xteh.k l ektla ea vuđ ņpr tkfr ds 0; fä; ka rFkk mPp tkfr; la dse/; l kelftd njh de gls jgh gA vuđ ņpr tkfr ds ijfojk la us vkt vius ijEijxkr 0; ol k; ka l s fdukj dj ds uohu 0; ol k; ka ds viuk fy; k gS rFkk os yxs mPp tkfr; ka ds 0; ogkj ifreku] thou i) fr; kj fopkj/kj kv] jhfr&fjokt la rFkk /kkfeđ vuđBkula ds viuk jgs gš gA xteh.k {ks- dh vuđ ņpr tkfr dh efgyk, a vc vk/kqudrk dh vj c++ jgh gš tgk; muea ijEijxkr fo'okl 0; klr gš ogha muea vk/kqudrk fopkj/kkj dh Hkh cgrk; rk nškus ds fey jgh gA xteh.k {ks- dh vuđ ņpr tkfr dh efgykvla dh fLFkr ea ixfr'khy ijforu dh cr dh tk; s rks budh fLFkr ea ijforu gvk gš vj ijforu fujrj gš jgs gA bl idkj xteh.k vuđ ņpr tkfr dh efgykvla ds l EiwkZ i] {kka ij ijforu ds nškk tk l drk gA vkt vuđ ņpr tkfr dh efgykvla ds f'kfr gkus l smudsfy, jst xkj ,oa 0; ol k; ds vol j miyC/k gš jgs gA foKku ,oa iks] kšx dh ; q ds ij.kkelo: i xteka ea cnysr l kelftd ifreku rFkk tkfrx l rj.k dh izyrk de gkus l svuđ ņpr tkfr dh efgykvla ds l Eekutud l kelftd Lrj ikr gš jgk gA xteh.k {ks- dh vuđ ņpr tkfr dh efgykvla ea l kelftd ijforu ds dkdj ea f'k(k) vk/kqudj.k] uxjhdj.k] ljdkj uhr] l mškfud iz kl] l kelftd fo/kku] tu&l pjk ,oa; krk; kr ds l k/ku ds fodkl ds }kkj vuđ ņpr tkfr dh efgykvla ea l kelftd] jktuņrd] 0; ol kf; dj vkfFkd] /kkfeđ ,oa l k.Nfrd thou ea ijforu gq gA

ilrlouk& thou xfr'khy gA bl ea fujrj ijforu gš jgs gA fo'o ea , d k dkdj l ekt ugha gš tks ijforu l s vNrk gA ijforu iR; d l ekt dh , d vko'; d fo'kskrk gA ; gh dkj.k gš fd l h Hkh l ekt dk tks Lo: i vkt l s dN le; igys Fkk] oš vc ugha jgk gA ; gh cr xteh.k {ks- dh vuđ ņpr tkfr dh efgykvla ea l kelftd ijforu ds l nHz ea l R; gA i kš ;ksk vVy us viuh ikrd 'pšutax bšM; u l kl kbVh' ea xteh.k Lo: i ea ijforu ds l Ecluk ea dgk gš fd 'Hkkjr ea ijEij o vk/kqudrk l kFk&l kFk py jgh gA yxs 0; ol k; ka ,oa jst xkj ka ds fy, xkpla l s 'kgjka ea vkdj jgs yxs gA ft l l s muds ijfojk 0; ol Fkk ea Hkh ijforu vk; k gA* pjd l ekt l kelftd l Ecluk] l kFkv] i fLFkr; kj Hkfedkva ,oa ifreku vkfn dk , d l kfgd ;ks gA ijforu dh bl ife; k ea 0; fä l kelftd ijforu dk iefk vfkaj.k gA iR; d l kelftd 0; ol Fkk fd l h u fd l h : i ea ijforu dh dviuk djrh gA i kš ,e, u- Jhfuokl us viuh ikrd 'l k'k; y pat bu eknuz bšM; k' ea crk; k gš fd 'Hkkjr ea l kelftd ijforu ds l k.Nfrdj.k] i'pehdj.k vj ykšdj.k dh ife; keyd l äR; ka ds vk/kj ij fo'y'kr fd; k gA* l k.Nfrdj.k dh vo/kk.kk Hkkjr; l ekt ea l k.Nfr ea ijforu dk fo'y'sk.k djrh gA oržku Hkkjr; l ekt ds ijfi; ea vkt xkpla ea tkfrx- HknHko ds vk/kj ij vk/kfjr tkfrx- Lrjhdj.k ea ijforu nškus ds fey jgk gA xteh.k vuđ ņpr tkfr dh efgykvla dse/; f'k(k) dsek/; e l s rkdžrk dk l ekoš gš jgk gA xteh.k {ks- dh vuđ ņpr tkfr dh efgyk, a ijEijxkr- eW; ka l s fdukj dj jgh gA budh l kelftd fLFkr ea l kFk gvk gA l kFk gh f'k(k) vk/kqudj.k] uxjhdj.k ,oa; krk; kr rFkk l pjk l k/ku ds dkdjka ds dkj.k xteh.k {ks- dh vuđ ņpr tkfr dh efgykvla dh fLFkr ea ijforu vk; k gA budh vfkofuk; ka ,oa fopkj ka ds cnys ea l kelftd ij fLFkr; kj egroi wZ dkdj dk dke dj jgh gA

imzv/; ;u& iLrņ v/; ; u ds rgr xteh.k {ks- dh vuđ ņpr tkfr dh efgykvla ds l kelftd ijforu ea f'k(k) ds ; ks nku ds fo'k; ea v/; ; u djuk gA iLrņ v/; ; u ds mš; ka ds vk/kj ij mijka



rF; ka l s l a e /kr gq i n o z v / ; u ka dh t kud kj h i k r d j v / ; ; u d k s o k k f u d : i e a i l r r d j u s r f k k ' k s k d k s m f p r f n ' k k i n k u d j u s d s f y , l a e /kr l k f g R ; d k i q j k o y k e d u d j u s d k i z k l f d ; k g a / k o u] , l - 1/983 1/2 u s ' l k s k y e k s c f y v h , M l k s k y p a t % , L V M h c k M v k h j s k b l v k d n g y h '] f l g j k B l s t x n h ' k 1/994 1/2 u s ' v u d t i p r t k f r d s ; p k v k a d s i f j o r i z n ' v d s k '] i o k m s d o 1/995 1/2 u s ' n h i k s t ' k u v k d n f y r o e l l b u b a m ; u l k k ; V h '] v x o k y] d l r y 1/996 1/2 u s ' p s l t a k u ; v v k h e s j t % , L V M h v k d d k y s t x b a k x y l z b u v c u , f j ; k '] f m y h t] j k s v z 1/996 1/2 u s ' n h o y m z v k d v u v p o y l '] e k r h ; k u h i q i k 1/998 1/2 u s ' e f g y k f o d k l d h u b z f n ' k , a] p k u u k d : . k 1/2001 1/2 u s ' b u v k s v a k o e l l , t u d s k u '] c k m m f c t u d] , D l i s u m a k g k s j t u j d e p j] v f k e l ; q v k s c l j k i k k 1/2002 1/2 u s ' n L V M h v k d l k s k y e k s c f y v h v e x ' k m ; n y d k l v v k d c y k h e l e k s n h u x j b u x k f t ; k c k n f m l v t d v k d m u l j i n s k b a m ; k '] f e j k u j k ; . k] ^ , D l i y k s / s k u , . M , v k s l f v d v k h n f y r l b u b a m ; k ' x i r k] n h i k e d j 1/2005 1/2 u s ' f o n f j a k n b a m ; u f o y s t d y p j , M , x h d y p j b u : j y b a m ; k '] ' k g] ? k u ' ; k e j g ' l z e n j] l [k n o f k j k v] l r h ' k n s k i k m s v k s v f u r k c k f c l d j 1/2006 1/2 u s ' v u v p f c y v h b u : j y b a m ; k ' d e p j l e u 1/2016 1/2 u s v u d t i p r t k f r ; k a e a ' l k e l f t d i f j o r u ' e a v u d t i p r t k f r d h e f g y k v a e a l k e l f t d] v k f k z] 0 ; o l k f ; d] ' k s (k d v k s j k t u s r d v k / k j i j x f r ' k h y r k v k b z g s c r k ; k g a f ' k (k d k g h i f j . k e g s f d v k t x t e h . k { s - k a e a v u d t i p r t k f r d h e f g y k v a d k f o f k e t k f r ; k a d s y k s k a d s c h p l e l l o ; d s l k f k l k f k m u d s t h o u e a x f r ' k h y r k , o a i f j o r u n s k u s d k s f e y j g k g a

v / ; ; u { s - & i l r r ' k s k d k ; z m u l j k [k . M j k t ; v y e k m k f t y s d s r g l h y } k j k g v d s x t e h . k { s - d h v u d t i p r t k f r d h e f g y k v a e a l k e l f t d i f j o r u i j d s u n r g a m u l j k [k . M 1/4 u z e m u l j k p y 1/2 m u l j h k j r e a f l f r , d j k t ; g s f t l d k f u e l z k 9 u o e j 2000 d k s d b z o ' k a d s v k u n k y u d s i ' p k r - h k j r x . k j k t ; d s 27 o a j k t ; d s : e a f d ; k x ; k f k a t u o j h 2007 e a l f k u h ; y l s k a d h h k o u k v a d k s / ; k u e a j [k r s g q j k t ; d k v f / k d k f j d u k e m u l j k p y l s c n y d j ' m u l j k [k . M ' d j f n ; k x ; k a } k j k g v r g l h y m u l j k [k . M j k t ; d h v y e k m k t u i n d h , d r g l h y g a r g l h y } k j k g v r g l h y } k j k g v e a d y 204 x t e g s b u x t e k a e a l s f u e y f [k r 3 x l p l a d k s n o & f u n ' k u d h y k w j h i) f r } k j k p ; u f d ; k x ; k &

rkydk 1-1

v / ; ; u g r q p ; f u r x l p l a d k f o o j . k

Ø-l :	x l p d k u k e	v u d t i p r t k f r d s i f j o k j a d h l q ; k	t u l q ; k
1-	f c t i j	53	227
2-	e Y y h f e j b	147	762
3-	l y u k	51	256

bl iz k j l i ' v g s f d f c t i j d s 53] e Y y h f e j b z d s 147 r f k k l y u k x t e l s 51 i f j o k j a d k s v / ; ; u g r q p ; u f d ; k x ; k b l i z k j d y 251 i f j o k j v / ; ; u g r q f u n ' k z g a

' k s k v i h d y i & i l r r v / ; ; u e a f o o j . k r e d ' k s k i j p u k d k i z k x f d ; k x ; k g a

v / ; ; u d s m i s ; & 1- x t e h . k v u d t i p r t k f r d h e f g y k v a e a f ' k (k l s m u d s l k e l f t d t h o u i j i m s i h k k o l a d k v / ; ; u d j u k] 2- v k / k u d h d j . k l s x t e h . k v u d t i p r t k f r d h e f g y k v a d h t h o u ' k s y h i j i m s i h k k o l a d k v / ; ; u d j u k] 3- x t e h . k v u d t i p r t k f r d h e f g y k v a e a u x j h d j . k l s i m s i h k k o l a d k v / ; ; u d j u k] 4- x t e h . k v u d t i p r t k f r d h e f g y k v a e a i f ' p e h d j . k l s m u d s l k e l f t d l r j i j i m s i h k k o l a d k v / ; ; u d j u k a

' k s k m i d j . k & i k f k e d v k d m l a d s f y , l k (k r d k j v u d t i p r , o a } s h ; d v k d m l a d s f y , ' k l d h ;] v) & ' k k l d h ; i z k ' k u k b a / j u s] f j l p z t u z y t] ' k s k i =] t u x . k u k v k d m s , o a i t r c l a v k f n a

rF; f o ' y s k & i l r r v / ; ; u d s m i s ; k a d h i k f r g r q l d f y r r F ; k a d s v k / k j i j f u e y f [k r r F ; k a d k s m n ? k f v r f d ; k x ; k g a

x t e h . k v u d t i p r t k f r d h e f g y k v a e a f ' k (k l s m u d s l k e l f t d t h o u i j i m s i h k k o l a d s v k / k j i j o x t i j . k & x t e h . k { s - d h v u d t i p r t k f r d h e f g y k v a d h l k e l f t d , o e - v k f k z d f l f k r e a



ifjorú ykus ea f'k{k dk egRoivkz LFkru jgk gA f'k{k eul; dks tlx: d gh ugha cfYd eul; dh HkSrd vko'; drkvla dh ifr'z Hk dhjr gA f'k{k ds id kj us xteh.k {ks= dh vuq fpr tkr dh efgykvla dks iq "kka ds l eul fuEu tkr; ka dks l o. kka xteh. kka dks 'kgfj; ka l scjkcjh djus dk gA yk vkRefo'okl vls vol j inku fd; s gA bl idkj fyak /ke/ tkr {ks= , oa Hk'kk ds vk/kj ij HkHkko dks feVkdj l ekt ea l ekrk ykus ea , oa ifjorú ykus ykus ea f'k{k enaxkj l kcr gplz gA vuq fpr tkr dh efgykvla ds fodkl ea f'k{k us mudk usrd] HkSrd] vkfFkd , oa l kelftd fodkl ea ifjorú dj viuh egRoivkz Hkfedk fuHk; h gA f'k{k l kelftd ifjorú dk , d l 'kã vk/kj gS ifjorú dk l cl s cMk vkSj gA bl ds ek; e l s 0; fã dk vkfFkd , oa l kelftd l 'krãdj. k l Hko gA f'k{k , d , d k vHkdj. k gS tks efgy iq "kka ds chp vl ekrk dh xgjh tMka dks m[kM+ nrh gA f'k{k vl ekrk ij vk/kfjr i k j Li j d eW; ka ds LFkku ij L=h&iq "kka dh l ekrk dks Lohdij djus okys u; s eW; ka dks LFkfr djrh gA f'k{k eW; ka rFk /kj. kvla , oa fo'okl ka dks ifjorú dj vk/kfudhj. k dk ekxz iz kLr djrh gA xteh.k {ks= dh vuq fpr tkr dh efgykvla ds fodkl ea f'k{k egRoivkz Hkfedk dk fuokj djrh gA f'k{k l s thou Lrj ij i Ms i Hkko ds l Ecl/k ea xteh.k vuq fpr tkr dh efgykvla us vius thou Lrj ea vk; s ifjorú ka ds l Ecl/k ea crk; k ft l sfuEufyf[kr rkfydk ea i Lr; fd; k x; k gA

rkydk & 1-2

xteh.k vuq fpr tkr dh efgykvla f'k{k l smud l kelftd thou ij i Ms i Hkko ds vk/kj ij oxhZj. k

Ø l Ø	f'k{k l s i Ms i Hkko ds l Ecl/k ea mÜj nkrkvla dh jk;	vkofÜk	ifr'kr
1-	f'k{k l s thou Lrj ea l fjk gvk gA	146	58-17
2-	f'k{k l s l ekt ea tkrxr-o ykxã vl ekrk nj gplz gA	53	21-12
3-	f'k{k l s l ekt ea 0; klr dq fr; k; l ekr gplz gA	29	11-55
4-	dkbz mÜj ugha	23	9-16
dy ; kx		251	100

mijkã rkydk l s l i "V gSfd l kelftd ifjorú ds dkjd ds: i ea f'k{k }kj mÜj nkrkvla ij i Ms i Hkko ds l Ecl/k ea 58-17 ifr'kr mÜj nkrkvla us dgk fd f'k{k l smud s thou Lrj ea l fjk gvk gA 21-12 ifr'kr mÜj nkrkvla us dgk f'k{k l s l ekt ea tkrxr-o ykxã vl ekrk nj gplz gA 11-55 ifr'kr mÜj nkrkvla us f'k{k l s l ekt ea 0; klr dq fr; k; l ekr gplz gA crk; k gA 9-16 ifr'kr mÜj nkrkvla us f'k{k ds i Hkko ds l Ecl/k ea vi uk dkbz mÜj ugha fn; k gA

vk/kfudhj. k l s xteh.k vuq fpr tkr dh efgykvla dh thou 'ksh ij i Ms i Hkko ds vk/kj ij oxhZj. k

vk/kfudhj. k fodkl dh , d l rr- ifØ; k gA , y, l- xkagyh us 'VSM' ku ekMufuZ/ , .M Mby eW' ea vk/kfudhj. k ds ek; e l s 0; fã ds l kelftd thou ea vk/kfudrk dk ifriknu gkrk gA vk/kfudhj. k dk iR; ; l Ecl/k vk/kfudrk l s gA vk/kfudhj. k dh vo/kj. k uohu gA vk/kfudhj. k 'kcn dk iz kx l oã fke if'peh l ekt ea gvk vk/kfudhj. k ifjorú dh , d ifØ; k gS tks ij Eijk l s oknR idkj dh ifof/k dh vls mlek k gsrh gA vk/kfudhj. k dk l kelftd l jpuj eW; mlesk ij. k , oa ifreku l s l Ecl/k gkrk gA Jhfuokl us viuh i furd 'l k'k; y pat bu ekMuz bM; k' ea vk/kfudhj. k dks if'peh ekMy ds vk/kj ij ifjHkr'kr djrs gq dgk gSfd 'vk/kfudhj. k fdl h if'peh nsk ds i R; ; k ; k i j k l l Ei dz ds dkj. k fdl h xS&if'peh nsk ea gkus okys ifjorú ka ds fy, ipfyr 'kcn gA i kã vkb tULVHM us viuh i furd 'ekMukb tSku i kS/LV , .M pat' ea crk; k fd ^, frgkl d : i l s vk/kfudhj. k ifjorú dh , d , d h ifØ; k gS tks if'peh ; jk ea l kelftd] vkfFkd vls jktusrd 0; oLFk dh vls mlek k gA' vk/kfudhj. k l s xteh.k vuq fpr tkr dh efgykvla dh thou 'ksh ij i Ms i Hkko dks fuEufyf[kr rkfydk ea i Lr; fd; k x; k gA



rífydk & 13

vk/qúdhj.k l sxeh.k vuú fpr tkr dh efgykvla dh thou 'lsh ij i Ms i Hkoka ds l Ecl/k ea

ØØ l Ø	thou 'lsh ij vk/qúdhj.k ds i Hkoka ds l Ecl/k ea mÚjnrkrvka dh jk;	vkofÚk	ifr'kr
1-	efgykvla ds jgu & l gu ea ifjorú gv/k gA	109	43-43
2-	efgykvla ds [kui ku ea ifjorú gv/k gA	95	37-85
3-	efgykvla ds vkpkj & fopkj ka ea ifjorú gv/k gA	32	12-75
4-	efgykvla ds ol=k&Hkk. ka ea ifjorú gv/k gA	15	5-97
dy ; kx		251	100

mijká rífydk l s Li"V gsf d xteh.k efgykvla dh thou 'lsh ij vk/qúdhj.k ds i Hkoka ds l Ecl/k ea 43-43 ifr'kr mÚjnrkrvka us dgk fd efgykvla ds jgu & l gu ea ifjorú gv/k gA 37-85 ifr'kr mÚjnrkrvka us dgk fd vk/qúdhj.k l s efgykvla ds [kui ku ea ifjorú gv/k gA 12-75 ifr'kr mÚjnrkrvka us dgk fd vk/qúdhj.k l s efgykvla ds vkpkj & fopkj ka ea ifjorú gv/k gA 5-97 ifr'kr efgyk mÚjnrkrvka us crk; k fd vk/qúdhj.k l s muds ol=k&Hkk. ka ea ifjorú gv/k gA

xteh.k vuú fpr tkr dh efgykvla e uxjhdj.k l s i Ms i Hkoka ds l Ecl/k ea

l ekt dk uxjka dh vjg xfr'khy gsk uxjhdj.k dgykrk gA uxjhdj.k xteh.k {e- dh vuú fpr tkr dh efgykvla ea l ekft d ifjorú ykusoky i e{k dkjd ekuk tkrk gA uxjhdj.k ds }kj k ijEijkr xteh.k l ekt ea l ekft d] vkfFkZ] tkrxr-, oa ifjokja ds Lo: i ka ea ifjorú gsk jgs gA tNtZ fFk; kMkZ u us^; ekMuz fMD'kujh vkMk l k'k; ky/kMk'f' ea uxjh; l epk; ka ea vo\$ fäd] v\$ pñjd , oaf}rh; d l Ecl/k ds fo"K; ea crk; k gA uxjh; l ekt ka ea xteh.k l ekt ka dh rgyuk ea l ekft d fu; a.k cgr de ik; k tkrk gA ypb] foFZ us viuh i rd 'vcute bt , os vkMk ykbQ" ea crk; k gsf d uxjh; l ekt flkérk okys 0; fá; ka ds cMk? kus cl s gq LFkk; h fuokl ds : i ea ifjyf(kr gksr gA uxjh; l ekt ka ea tkrxr- HknHko] NqkNur] Hkstu l a:kh fu"ok] tkrxr-, oa ijEijkr 0; olk; ka dk egro ugha gkrk gA uxjh; l ekt ka ea 0; fá dh ; kx; rk ek; us j[krh gA uxjh; l epk; ka ea l epk ds l k/kuk] vk/qúdhj.k f'k(k) LokLF; l fopkvka dh vf/dkr ds dkj.k 0; fá xteh.k l ekt l s uxjh; l ekt dh vjg xfr'khy gsk jgs gñ ft l ds dkj.k 0; fá viuh dk; Zdqkyrk ea of) dj jgk gA mÚjnrkrvka ij uxjhdj.k l s i Ms i Hkoka ds fuEufyf[kr rífydk ea i Lr; fd; k x; k gA

rífydk & 14

xteh.k vuú fpr tkr dh efgykvla e uxjhdj.k l s i Ms i Hkoka ds l Ecl/k ea

ØØ l Ø	uxjhdj.k l s i Ms i Hkoka ds l Ecl/k ea mÚjnrkrvka dh jk;	vkofÚk	ifr'kr
1-	uxjhdj.k l s vkfFkZ tix: drk c<h gA	120	47-81
2-	uxjhdj.k l s tkrxr-HknHko l ekr gq gA	74	29-48
3-	uxjhdj.k l s jkst xj ds fy, vf/kd vol jka dk l tu gv/k gA	47	18-73
4-	uxjhdj.k l s i tsj kx dh dh vjg > pko c<k gA	10	3-98
dy ; kx		251	100

mijká rífydk l s Li"V gsf d uxjhdj.k l s i Ms i Hkoka ds l Ecl/k ea 47-81 ifr'kr mÚjnrkrvka us uxjhdj.k ds i Hkoka ds dkj.k muds vkfFkZ tix: drk c<h gA 29-48 ifr'kr mÚjnrkrvka us uxjhdj.k ds i Hkoka ds dkj.k muds l kF tkrxr-HknHko l ekr gq gA 18-73 ifr'kr mÚjnrkrvka us uxjhdj.k l s i Ms i Hkoka ds l Ecl/k ea dgk gsf d uxjhdj.k ds dkj.k muds fy, jkst xj ds vf/kd vol jka dk l tu gv/k gA



3-98 ifr'kr mÜkjnrkvla us uxjhj.k l s i Ms i Hkko ds l Ecl/k ea dgk gsf d uxjhj.k l smudk i ks l ksdh dh vjg >clko c<k gA

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ASSESSMENT OF NUTRITIONAL AND HEALTH STATUS OF URBAN ELDERLY

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Abstract

Ageing is a developmental process, part of the life cycle, beginning at conception and ending with death. Ageing involves physical changes like metabolic, hepatic, gastrointestinal, renal, skeletal, neurological, immunological as well as physiological changes. The study was conducted to assess nutritional status and health status among elderly men and women in urban areas of Dharwad taluk. Differential research design was used to compare the levels of nutritional status of the urban elderly. A sample of 32 elderly includes men (n=13) and women (n=19) from urban area with age ranging from 60-84 years were selected from Dharwad taluk. The samples were drawn purposively (elderly) through door to door survey by snow ball technique. The anthropometric measurements viz., height, weight and mid upper arm circumference, waist circumference, hip circumference and waist to hip ratio was measured. From the weight and height values, the body mass index was calculated. The Socio economic status of the family was assessed by using socio –economic status scale developed by Aggarwal *et al* (2005). The study findings reveled that women had higher mean score (23.97) of BMI compared to men (21.75). There is significant difference found between women and men with respect to BMI. Elderly men and women prefer frequent intake of cereals so, that they may get enough nutrients to overcome their weakness and ill-effects of various diseases at this period with least intake of tea/ coffee as it leads to various health problems such as gastric problems, acidity etc. The findings clearly depicts that majority (37.50%) of elderly men and women of urban area of Dharwad taluk were suffering from diabetes followed by hypertension (28.12%), oral health problems (15.62%) and only 3.12 percent of the elderly men and women were having mental health problems. It can be concluded from above findings that with increase in age risk of diabetes and hypertension increases due to obesity and overweight so educational awareness regarding nutritional requirement and role of physical activity to overcome the common health problems as well as to maintain adequate BMI were needed.

Key words: Elderly, Health, Problems

Introduction

Ageing is a developmental process, part of the cycle, beginning at conception and ending with death. Ageing involves physical changes like metabolic, hepatic, gastrointestinal, renal, skeletal, neurological, immunological as well as physiological changes (Saha *et al.*, 2014). The percentage of the elderly is growing rapidly worldwide. The global number of the elderly is projected to rise from an estimated 524 million in 2010 to nearly 1500 million in 2050, with most of this increase in developing countries. The factors underlying this transition are increased longevity, declining fertility, and



aging of "baby boom" generations. There is no United Nations (UN) standard numerical criterion, but the UN agreed cutoff is 60+ years when referring to the elderly population. India's elderly population is also growing rapidly and accounted for 8.1% of total population in 2011. According to Population Census of India 2011, there are nearly 104 million elderly persons (aged 60 years or above) in India; 53 million females and 51 million males. Both the share and size of elderly population is increasing over time. From 5.6% in 1961 the proportion has increased to 8.6% in 2011. For males it was marginally lower at 8.2%, while for females it was 9.0%. As regards rural and urban areas, 71% of elderly population resides in rural areas while 29 % is in urban areas in urban areas it has increased from 4.7 per cent to 8.1 per cent during 1961 to 2011. It is observed that the difference of percentage share of elderly population in whole population in rural and urban areas is narrowing. Such a rapid rise in the elderly population will definitely pose several challenges. The lack of guaranteed sufficient income to support themselves, the absence of social security, loss of social status and recognition, unavailability of opportunities for creative use of time and persistent ill health are some of the daunting problems the elderly face in the country. This increases the demands on the care givers, the society and the health services of a country. Older people are vulnerable to malnutrition for many reasons including physiological and functional changes that occur with age, lack of financial support and inadequate access to food. The functional status of the elderly is their ability to carry out their day to day activities including preparation of food and intake, thereby affecting nutritional status. In India, the problem of the health of the elderly is compounded by poor nutrition together with medical issues, including both communicable and non-communicable diseases. In January 1999, Government of India adopted 'National Policy on Older Persons' which defines 'senior citizen' or 'elderly' as a person who is of age 60 years or above. So there is a need to understand the elderly and how do different factors impact on elderly nutritional and health status in order to benefit the policy issues to promote elderly prioritized health and nutritional programs and policies. Hence the study was conducted with following objectives

Objectives

- ✓ To assess nutritional status and health status among elderly men and women in urban areas of Dharwad taluk
- ✓ To know the effect of demographic and lifestyle factors on nutritional status of elderly.

Method

Research Design

Differential research design is used to compare the levels of nutritional status of the urban elderly.

Population and Sample: A sample of 32 elderly with 13 men and 19 women from urban area with age ranging from 60-84 years were selected from Dharwad taluk.

Variables considered for the study

The independent variables selected were age, gender, family type, education, and socio-economic status. The dependent variable is Body Mass Index.



Tools and Measurements:

Nutritional Anthropometry:

The anthropometric measurements viz., height, weight and mid upper arm circumference, waist circumference, hip circumference, waist to hip ratio was measured. From the weight and height values, the body mass index was calculated for each individual using following formula

$$\text{BMI} = \text{Wt (kgs)}/\text{Ht (m}^2\text{)}$$

Socio Economic Status:

The Socio economic status of the family was assessed by using socio –economic status scale developed by Aggarwal *et al* (2005). The scale consists of 22 statements which assess education, occupation, monthly per capita income from all sources, family possessions, number of children, number of earning members in family, education of children, domestic servants hired, possession of agricultural and non-agricultural land and animals and social participation of the family. The scores ranged from 0 to 7 who were on the whole categorized from very poor to high economic status.

Data collection procedure

Data collection was carried out in urban areas of Dharwad taluk. The samples were drawn purposively (elderly) through door to door survey by snow ball technique. The taking of measurements and interview was conducted for about 30-45 minutes in urban area for each respondent.

Statistical Analyses

The collected data was analyzed and tabulated by using SPSS for following statistical techniques:

- a) **Frequency and percentage** were used to describe the elderly demographic characteristics, anthropometric values viz., height, weight, mid arm circumference, waist and hip circumference, health status, food and nutrient intake, physical activities, BMI of urban elderly.
- b) **‘t’ test** was used to look at the differences in BMI by gender
- c) **Regression analysis (Odds Ratios)** was used to know the impact and effect of demographic factors, lifestyle factors on nutritional status (BMI) of urban elderly.



Table 1: Demographic characteristics of urban elderly

N=32

Variables	Women (N=19)		Men (N=13)		Total	
	N	%	N	%	N	%
Age						
60-70 (Young old)	9	47.36	7	53.84	16	50.00
71-80 (Old-Old)	7	36.84	4	30.76	11	34.37
>81 (Oldest old)	3	5.78	2	15.38	5	15.62
Education						
Illiterate	3	15.78	1	7.69	4	12.50
Primary school	7	36.84	3	23.07	10	31.25
High school	5	26.31	2	15.38	7	21.87
Graduate	3	15.78	5	38.46	8	25.00
Postgraduate	1	5.26	2	15.38	3	9.37
Marital status						
Married	14	73.68	12	92.30	26	81.25
Widow/er	5	26.31	1	7.69	6	18.75
Type of family						
Nuclear	13	68.42	9	69.23	22	68.75
Joint	6	31.57	4	30.76	10	31.25
SES						
High	8	42.10	6	46.15	14	43.75
Upper middle	9	47.36	5	38.46	14	43.75
Lower middle	2	10.52	2	15.38	4	12.50

The results from Table-1 shows the demographic profile of urban elderly of Dharwad taluk. The total sample size was 32 elderly people with 19 women and 13 men. It was observed that among the total sample majority (47.36 %) were from the age group of 60 to 70 years followed by old-old category (36.84 %) and only 3 out of 32 sample were belonged to oldest old age group of elderly. With regard to education, the sample was such that among women elderly, 15.78 per cent of them were illiterate, 36.84 per cent had primary school of education, 26.31 per cent of women had high school education, 3 of them had graduation and one woman had completed post graduation. On the other side, among men elderly, majority had graduation (38.46 %) followed by primary schooling (25.07 %). Around 15.38 per cent of men had high school education and also post graduation and only one man were illiterate. Regarding marital status, both in women and men, it was noticed that most of them were married and living with spouse (women-73.68 %, men-92.30 %) and it was found that 26.31 per cent were widows and 7.69 per cent were widowers. With respect to type of family it was found most of the drawn sample were from nuclear family (68.75 %) followed by joint family (31.25 %). Regarding socio-economic status, it was noticed that the samples were equally from upper middle and high economic background

Table 2: Nutritional profile of urban elderly

N=32

Weight	Women		Men	
	Mean	Sd	Mean	Sd
60-70	57.78	5.04	64.58	4.63
71-80	53.41	8.92	63.79	5.72
>81	50.93	9.11	61.49	7.53
Height				
60-70	154.27	4.20	169.22	4.58
71-80	153.98	4.00	168.56	4.20
>81	153.10	3.98	167.88	4.15
MUAC				
60-70	25.78	3.48	24.67	3.11
71-80	24.62	4.72	24.22	5.02
>81	22.73	3.01	23.69	3.45
WC				
60-70	89.80	7.49	91.50	7.84
71-80	88.22	6.38	90.01	7.70
>81	86.56	8.56	90.96	7.48
HC				
60-70	98.28	6.54	95.51	7.22
71-80	97.92	6.21	95.28	6.31
>81	97.21	5.99	94.91	6.11
WHR				
60-70	0.91	0.08	0.95	0.05
71-80	0.90	0.07	0.94	0.07
>81	0.89	0.10	0.93	0.09
BMI				
60-70	25.36	4.73	22.61	5.48
71-80	23.81	5.38	21.60	5.55
>81	22.75	4.92	21.04	6.01

Regarding weight of elderly, both men and women with age group of 60-70 years had higher mean score of weight (Men-64.58 & women- 57.78) compared with others age groups. In comparison women of age 71 to 80 years had higher mean score (53.41) compared to age group above 81 years (50.93). Similarly, men of age 71 to 80 years had higher mean score (63.79) compared to age group above 81 years (61.49).With respect to Mid Upper Arm Circumference (MUAC), women on an average (25.78) had higher MUAC compared to men (24.67) was found in the age group of 60 to 70 years. Women with age group of 71 to 80 (88.22) had higher mean score of MUAC as compared to 81 years (22.73) and above. Similarly, 71 to 81 years old men had higher mean score of MUAC (24.22) compared to 81 years old men (23.69) Regarding waist circumference (WC), women of 60-70 years old had higher mean score



of WC (89.80) compared to 71to 81 years old (88.22) and above 81 years old (86.56). Similarly, men of 60-70 years old had higher WC (91.50) whereas men of 71 to 81 years old (90.01) and above 81 years old (90.56) were almost had similarly WC. With respects to hip circumference, it was found the mean score of HC was higher (98.28) in women age 60 to 70 followed by 71 to 80 years (97.92) and above 81 years (97.21). Likewise men age of 60-70years had higher mean score (95.51) followed by age groups 71 to 80 years and above 81 years respectively. It is apparent from the table that Waist Hip Ratio (WHC) was almost same for all age groups of women and men. Women age of 60 to 70 years old had a mean score of 0.91 followed by 0.90 and 0.10 of age groups 71 to 80 years and above 81 years respectively. The same trend was found among men wherein men of age 60 to 70 had higher mean score (0.95) compared to71 to 80 years and above 81years respectively. With respect BMI, same trend was found wherein women age of 60 to 70 years old had higher mean score of 25.36 followed by 23.81 and 22.75 of age groups 71 to 80 years and above 81 years respectively. The same trend was found among men wherein men of age 60 to 70 had higher mean score (22.61) while mean scores of 71 to 80 years (21.60) and above 81 years (21.04) respectively

Table 3: Comparison of BMI by gender

N=32

Gender	BMI		Sig. level
	Mean	SD	
Women	23.97	4.22	0.032*
Men	21.75	5.11	

Regarding BMI with respect to gender, it was found that women had higher mean score (23.97) of BMI compared to men (21.75). There is significant difference found between women and men with respect to BMI.

Table 4: Body Mass Index (BMI) according age and gender in urban elderly

N=32

Gender	BMI	Age groups					
		60-70		71-80		>80	
		N	%	N	%	N	%
Women	Under weight	-	-	-	-	-	-
	Ideal BMI	4	44.44	5	71.42	3	100
	Over weight	3	33.44	2	28.57	-	-
	Obese grade-I	2	22.22	-	-	-	-
	Obese grade-II	-	-	-	-	-	-
	Under weight	-	-	-	-	1	50



Men	Ideal BMI	5	71.42	4	100	1	50
	Over weight	2	28.57	-	-	-	-
	Obese grade-I	-	-	-	-	-	-
	Obese grade-II	-	-	-	-	-	-

Results from Table-4 clearly depicts that all women of urban area of Dharwad taluk who were above 80 years of age were having ideal BMI followed by 71.42 percent and 44.44 percent women of 71-80 years and 60-70 years of age respectively. However, prevalence of overweight was also found among 33.44 percent and 28.57 percent women of 60-70 years and 71-80 years of age respectively.

In case of men, all men in the age group of 71-80 were having ideal BMI, followed by 71.42 percent and 50 percent men of age group 60-70 and above 80 respectively. However, prevalence of overweight and underweight was also found in 28.57 percent and 50 percent men of age group 60-70 and above 80 respectively. Thus, through the results of above findings it can be concluded that with advancement in age chances of ideal BMI also increases in both gender i.e. men and women while risk of overweight is maximum at 60-70 years of age for both men and women.

Table 5: Frequency of food intake

N=32

Foods intake	Food frequency (%)		
	Frequently	Occasionally	Never
Cereals	32 (100)	-	-
Pulses	25 (78.12)	7 (21.87)	-
GLVS	19 (59.37)	13 (40.62)	-
Roots and tubers	13 (40.62)	15 (46.87)	4 (12.5)
Other vegetables	25 (78.12)	7 (21.87)	-
Fruits	15 (46.87)	16 (50.00)	1 (3.12)
Milk and milk products	28 (87.50)	4 (12.50)	-
Nuts	5 (15.62)	20 (62.5)	7 (21.87)
Fried food	7 (21.87)	19 (59.37)	6 (18.75)
Tea/ coffee	30 (93.75)	2 (3.25)	-

Results from Table-5 clearly depicts that majority of elderly men and women of urban area of Dharwad Taluk were consuming cereals frequently followed by tea and coffee (93.75%) and milk and milk-product (87.5%) respectively. There was a least frequent consumption of nuts (15.62%). In case of occasional food intake, majority of elderly men and women were having an intake of nuts (62.5) followed by intake of fried foods (59.37%) and fruits (50%) with least occasional intake of tea/coffee (3.25%). Nearly one-fourth of elderly men and women were never consuming nuts



followed by never intake of fried-food and root and tubers in 18.75 and 12.5 percent elderly men and women respectively.

Thus, from the above findings, it can be concluded that, elderly men and women prefer frequent intake of cereals so, that they may get enough nutrients to overcome their weakness and ill-effects of various diseases at this period with least intake of tea/ coffee as it leads to various gastric problems such as acidity.

Table 6: Health problems among elderly

N=32

Health problems	N (%)
Diabetics	12 (37.50)
Hypertension	9 (28.12)
Cardiovascular	2 (6.25)
Resperitatory	3 (9.37)
Osteoporoses	6 (18.75)
Arthritis	1 (3.12)
Oral health problems	5 (15.62)
Mental health problems	1 (3.12)

Results from Table-6 clearly depicts that majority (37.50%) of elderly men and women of urban area of Dharwad taluk were suffering from diabetes followed by hypertension (28.12%) and oral health problems (15.62%) and only 3.12 percent elderly men and women were having mental health problems. It can be concluded from above findings that with increase in age risk of diabetes and hypertension increases due to obesity and overweight. The studies conducted by Donald (2014) and Jesintaet. al. (2015) also shows that diabetes was most common in elderly followed by hypertension and more of osteoporosis in elderly women. Oral health problems were also a major health issue in older elderly as found by Karyo (2016). Though mental health problems are more in western countries as reviewed by many studies, however in our study only one had mild depression which cannot be ignored.

Table 7: Physical activities among elderly

Physical activities	N	%
Walking	28	87.50
Yoga	7	21.87
Exercise	5	15.62

Physical activity among elderly represented in table 7. Majority of the elderly (87.70%) involving in walking and 21.87 per cent of them inculcating yoga as physical activity and only 15.62 per cent involving in physical exercises as physical activity.

Table 8: Regression analysis for effects of demographic variables on nutritional status among urban elderly

Variables	OR (95% CI)
Age ₍₆₀₋₇₀₎	1.72 (1.56-1.98)*
Gender _(Female)	2.11 (1.92-2.31)*
Education _(primary school)	2.35(2.33-2.51)*
Type of family _(Nuclear)	1.01(0.9-1.23)*
SES _(Lower middle)	1.98 (1.56-2.01)*



When the impact and effect of demographic variables on BMI was looked at it was observed that age, gender, education level, type of family and socio-economic status had major effect on nutritional status of elderly. It was found that the young old (60-70 years) were comparatively higher in BMI (23.98) which was significant as compared to old-old (22.10) and oldest old category (21.89). There was significant gender differences also observed indicating women being with higher BMI scores (23.97) as compared to men (21.75). Another interesting finding was that there was significant interaction of age and gender indicating women in young old category (55.66 %) were more prone to be overweight and obesity than other clusters. Education was also an important deciding factor where graduation and post-graduation were more into ideal BMI (20.34) as opposed to those who had only primary schooling (17.89) who was at risk for under nutrition. With regard to type of family, it was observed that there was no significant impact of type of family on nutritional status. Socio-economic status had a major effect on nutritional status indicating that elderly from upper middle and lower middle group had almost ideal BMI (22.45) as compared to at risk category (lower middle income group- 17.99) for being under nourished. The results are in line with the study conducted by Aggarwal et al. (2015) that with the increase in age especially the oldest category there is decrease in weight as compared to younger group of elderly and also found the similar results which was that waist to hip ratio was more in case of women. Similar to our findings Sanchez et al., 2007 found that women had more fat tissue distribution than men. With regard to education, Anantesh et.al., 2017 also found that low economic conditions with lower education was associated with malnourishment.

Table 9: Regression analysis for effects of life style factors on nutritional status among urban elderly

Variables	OR (95% CI)
Nutrients intake _(Oils and fats)	2.56 (2.12-2.89)*
Alcohol consumption	0.58 (0.3-1.5) ^{NS}
Smoking _(Yes)	1.34 (1.21-1.45)*
Pan chewing / tobacco	0.61 (0.4-0.9) ^{NS}
Physical activities _(Yes)	1.68 (1.52-1.7)*

The results from Table 9 shows that nutrient intake in daily foods did impact on nutritional status in terms of BMI where those who consumed oils and fats through fried foods frequently were more prone to be obese (25.22) when compared with those elderly who consumed fruits and vegetables frequently and avoided fried foods (20.34). It was also noted that those elderly who consumed fruits were almost all in the category of ideal BMI and nobody being in overweight and obesity cohort. With regard to the habits, it was noted that smoking rather than alcohol and pan chewing, had impact on BMI where smoking among men lead to lower the BMI with they being at risk for under nutrition (17.23). With regard to physical activities, it was noted that the elderly with regular physical activities had more of ideal BMI (19.32) as opposed to those with no and lesser physical activities in terms of walking and physical exercises (23.32). The results are in line with the study which found that those who were involved in regular



exercises are at lower risk for obesity as study conducted by Rahaman *et al* (2015), Vruti *et. al.*, 2014 also found that those elderly who consume more of fat foods are at greater risk for becoming obese and who are into habit of consuming more of fruits and vegetables had ideal body weight.

Conclusion

The percentage of the elderly is increasing rapidly worldwide. The nutrition and health of the elderly is often neglected. The elder persons in the society facing number of problems during this period due to decline in physical and mental health so elderly populations know as vulnerable group in the society. So educational awareness regarding nutritional requirement and role of physical activity to overcome the common health problems as well as to maintain adequate BMI were needed.

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THE PHILOSOPHICAL SIGNIFICANCE OF THE GAYATRI VIDYA

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The word '*vidya*' literally means knowledge, coming from the root '*vid*' which means 'to know'. In the major *Upanisads* and the *Vedanta-sutras* there occur what are called the *Vidyas* which are forms of meditation. The *raison d'être* for the use of the term *vidya* to connote meditation is given by Sankaracarya in his commentary on the *Vedanta-sutras* (Brahma-sutras III.3.14) as *adhyanapurvakayasamyagdarsanae 'ti* (for the purpose of *samyag-darsana* which has *dhyana* for its antecedent). In the *Vedanta sutras* Sankaracarya again clarifies that the fruit of the *vidya* is the immediate perception of the worshipped object (Brahma-sutras III.3.59). Before we embark upon a discussion of the *vidyas* it is essential to distinguish the terms *dhyana* and *upasana* which are used synonymously to connote 'meditation' in common parlance. *Dhyana* is any form of meditation that is used for mind-control. *Upasana* specifically refers to a form of long, continued meditation where a person waits upon the object of meditation.

In Hinduism, all forms of meditation are looked upon as means to reach God. Therefore an understanding of the different forms of God-manifestation is a prerequisite for understanding the aim and the processes involved in the *vidyas*. The *Vedanta sutras* broadly classify all forms of God-manifestation into three types – *Nirguna*, *Saguna* and *Pratika*. No meditation in itself can take us to the first form i.e., *Nirguna*. This is because meditation presupposes the dichotomy of the subject and the object and a movement towards the object of meditation. The *Nirguna* state is above all forms of predication and cannot be captured or understood through any thought process. The images used for worship roughly belong to two orders, the lower order called *pratimastands* for ordinary images, and the higher order, called *pratikastands* for symbolic images. The latter has a philosophical significance which is brought out in the *Vedanta sutras* (Vedanta-sutras, Adhyaya IV, Pada I, 4,5). The sutras instructs the person engaged in meditation not to view the symbols as the Self and therefore not to contemplate on the symbol itself. A contemplation of Brahman is to be superimposed on the symbols of Brahman on account of the exaltation bestowed on the symbols. The attempt should always be to rise above the symbol through the symbol until the immediate experience of the *Nirguna* Brahman is attained.

The *vidyas* belong to an even higher order of meditation than the *pratika*. What puts the *vidya* on a higher pedestal is the fact that the object of meditation completely transcends the physical and becomes abstract and conceptual. An important advance from the *pratika* form of worship is that the meditation is completely internalized and focuses itself on the 'I' principle (hence called *Ahamgraha-upasana*). All *vidyas* relate directly or indirectly to the worship of *Saguna Brahman*. The *vidyas* make possible the worship of the *Saguna Brahman* directly or through the elements. According to the



Vedanta sutras, the fruits of the *Vidyas* are threefold – *Duritaksaya*, *Aisvaryaprapti* and *Krama-mukti*. The first is the warding off of calamities or misfortunes. The second result is the acquiring of occult powers or *siddhis* which render the possessor invincible in the outer world. The third is *Kramamuktior* release through successive steps. By attaining *Kramamaukti* the practitioner becomes gifted with perfect knowledge. This occurs when he reaches the *Saguna Brahman* itself. The primary objective of the *vidyasis* to attain *Saguna Brahman* and eventually the *Nirguna Brahman*.

The Gayatri Mantra

In Hinduism there are many *mantras* that are considered very sacred and have been used for initiation into the spiritual path by the Guru to his disciple. The process of initiation into the spiritual path through *mantras* is one that has been going on since time immemorial. Among these *mantras* those which are most in vogue are the *Pancaksara*, the *Astaksara* and the *Gayatri*. But of all *mantras*, the *Gayatri* is reputed to be the highest. Manu in his *Smrti* (chapter II, verse 83) says: “The one-lettered *Aksara* is *Param Brahma*: *Pranayama* is the supreme *Tapas*: there is no higher mantra than the *Gayatri*: better than the vow of silence is *Satyam* (truth)”. But why does the *Gayatri mantra* occupy this unique status? The *Gayatri* leads us to the state of *Turiya*, the highest of all states of existence while the other *mantras* lead us to only one or the other aspect of the Absolute like *Siva* or *Visnu*. It is guaranteed that if the *Gayatri-japa* (recitation) alone is followed by one without seeking the lower forms, then he becomes the master of all powers.

The Gayatri Vidya

The *Gayatri-vidya* occurs in the third *adhya* of the *Chandogya Upanisad*. The word *Gayatri* literally means that which has the power to protect a person through its singing or uttering (*gayati ca trayate ca*). The *Brhadaranyaka Upanisad* mentions that the *Gayatri* has ‘four feet and is six fold’ (*Brhadaranyaka Upanisad*, V,14.5). *Sankaracarya* in his commentary states that of the four feet of the *Gayatri*, the first three represents the three worlds of form and the fourth is the formless. Regarding its six fold nature, there are two aspects, man and the universe, each of which contain three others. In human beings they are the *sarira* (body), *hrdaya* (heart) and *pranas* (vital airs). Similarly in the universe there are *prthvi* (material universe), *bhutas* (living beings) and *vak* (speech or sound vibrations that evoke the *pranas* in man). From this it is clear that the full force or power of the *Gayatri* cannot be understood unless we understand the correspondence between the universe and man. The seat in the body where the *Gayatri* has to be uttered is the *hrdaya* (heart). It corresponds to *Bhutas* (living beings) in the universe. Just as sounds arise from the *prana* in the heart, so is *vak* the producer of the sounds in the universe. Therefore in order to affect the universe from the heart, *vak* has to be utilized. The *Gayatri-japa* has to be carried out in the heart and the *mantra* has to be uttered therein. In the *Gayatri-mantra* after uttering *pranava* and the names of the three worlds or *vyahrtis* they are called, we say “we meditate on the ineffable effulgence of that resplendent *savita* (*paramatma* or sun); may He illuminate our



Buddhi. The use of the words ‘we’ and ‘our’ brings out the unselfish character of the *mantra*. The mental uttering of the *Gayatri* is far greater than the audible or inaudible uttering of it. The mental uttering initiates a process where the *mantra* is involuntarily repeated in the heart. But the mental uttering of the *mantra* has to be accompanied by the meditation on the meaning underlying the words. Stationed in the heart, the aspirant has to rise from *Bhuh*(earth) to *Bhuvah*(astral) and then to *Suvah*(heaven). Relating these worlds to the three bodies, he has to rise from the *Sthula*(gross) to the *Suksma*(subtle) and then to the *Karana* (causal), and then meditating on the third body or the world, which is nothing but the auric egg or lotus full of effulgence, he has to transcend it to the *Turiya* or the fourth state, where the outer crust of the egg is broken, and the aspirant unifies himself with all creatures.

In order to understand the process of the *vidya* one has to understand the metaphysical implications of the *Gayatri vidya*. The *Chandogya Upanisad* mentions three kinds of *Akasa*, the outer, the inner and the one within the lotus of the heart. The three kinds of *Akasa* are related to the three bodies (*karanasarira*, *sukmsasarira* and *sthulasarira*). The *Bhahdaranyaka Upanisad* describes that human consciousness functions in the two eyes as *Indra* and *Indrani* (*Virat*) during the *Jagrat* (waking) state. In the *svapna* (dream state) the two unite as one in the *Antar-hridaya-akasa* (the *akasa* in the heart, but outside the *pranas*). There is in it their food called *Lohita-pinda* or the red lump. After being refreshed the unified *Purusa* retires during *susupti* into the network within the heart, but inside the *pranas*. Subdividing the three planes of *Jagrat*, *Svapna* and *Susupti* or *Bhuh*, *Bhuvah* and *Suvah* into three divisions we get the following:

First plane	<i>Jagrat</i> or Gross Body	<i>Jagrat</i> , <i>Svapna</i> and <i>Susupti</i>
Second plane	<i>Svapna</i> or Astral	<i>Jagrat</i> , <i>Svapna</i> and <i>Susupti</i>
Third plane	<i>Susupti</i> or Mental	<i>Jagrat</i> , <i>Svapna</i> and <i>Susupti</i>

According to the *Bhahdaranyaka Upanisad*, The *Purus* although having the gross body of the first plane, functions in the second plane which is called the *Svapna* world. The *Svapna* world has its three subdivisions of *Jagrat*, *Svapna* and *Susupti*. Human consciousness when it is performing the work of the external world functions in the *Jagrat* of the second plane identifying itself with the physical; in its dreaming condition it is in the *Svapna* of the second plane; in its *Susupti* condition it is in the *Susupti* of the same plane. These two *Akasa*s are differentiated in the *Upanisad* from the one which is within the *prana* of the heart. This third *Akasa* occupies a higher plane within the heart, and therefore corresponds to the *Susupti* of the third plane. According to the *Chandogya Upanisad*, that which is *Brahman* is the *Akasa* outside a person which again is identical to the *Akasa* within the person. The *Akasa* within the person is the *Akasa* within the heart. This *Akasa* within the heart is all-pervading and without movement. He who knows thus attains a glory which is full and indestructible. The *Upanisad* goes on to describe the heart where the *Akasa* dwells as possessed of five doors protected by the Gods. That which is its eastern door is *Prana*, that is the eye, which is the sun. That which is such is to be meditated on as brightness and as the cause of food. He who knows thus becomes bright and a consumer of food. The southern door is



Vyana. *Vyanais* the ear, which is the moon. That which is such is to be meditated on as prosperity and fame; he who knows thus becomes prosperous and famous. That which is its western opening is *Apana*. It is speech, it is fire. It is to be meditated on as lustre arising from good behavior and study of the Vedas, and as food for eating. One who knows thus becomes possessed of the lustre arising from good behavior and study of the Vedas and of food for eating. That which is the northern opening is the *Samana*. That is the mind, which is the cloud. That which is such is to be meditated on as fame and gracefulness of body. He who knows thus becomes famous and graceful in body. That which is its upward opening is *Udan* which is air, space. That which is such is to be meditated on as vigor and greatness, and he who knows thus becomes vigorous and great. The five *devatas* at each opening are the door-keepers of the Brahman within the heart. He who knows thus attains the Brahman. The discussion on this meditation concludes with the declaration that the light which shines beyond heaven and the whole of creation, is unsurpassingly good and this itself is the light within a person. The *Upanisad* also declares that everything is *Brahman*, is born from it, dissolves in it and exists in it (ChandogyaUpanisad III.14.1). Therefore one should meditate by becoming calm. As a person is identified with his conviction, therefore just as the conviction a man has in this world, so does he become after departing from here. Therefore he should shape his conviction.

Conclusion

The *Gayatri-vidya* takes the aspirant from the mediation on a gross plane to a subtle plane and finally to pure knowledge of the identity of the *Atman* and *Brahman*. Like other *vidyas*, the *Gayatri-vidya* also gives a well-defined path that traverses many planes of existence until it takes the aspirant to the state of complete knowledge. The dichotomy of oneness and multiplicity is sought to be bridged by the step-by-step transcendence of the multiplicity through the discovery of the principle of oneness (the *Atman*) residing in the heart of all creation. The philosophical significance of the *Gayatri-vidya* lies in the fact that it is a path to the Absolute given by the Vedas themselves that culminates in the knowledge of unity of existence.

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ONLINE EDUCATION: INCLUSION OR SOCIAL EXCLUSION

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ABSTRACT

Education is a process of acquiring knowledge, learning and polishing social skills for a better living. The right to education is a fundamental human right and essential for the exercise of all other human rights. This right has been universally recognised since the Universal Declaration of Human Rights in 1948 which does not only state the right to access education but also of the quality of education. Outbreak of covid 19 pandemic affected the human life to a greatest extent .In this never before situation virtual classes becomes the necessity to continue with education. Students from different socio economic background are facing a lot of challenges and difficulties while attending online classes. Their social background and other related factors are playing crucial role in their 'actual inclusion' in online education system. This paper try to find out various problems and difficulties faced by students of different socio economic background. The paper also talks about if online education is embracing all in imparting education by giving them opportunities and access to resources so that they can realise their potential.

Key Words: Inclusion, Social exclusion, Right to Education, on Line Education

INTRODUCTION:

Inclusion may be defined as the state of being included or being made a part of a process. Inclusion is seen as a universal human right. The aim of inclusion is to embrace all irrespective of their caste, creed, gender and other needs. It is about giving equal access and opportunities and getting rid of discrimination and intolerance. Social inclusion can be defined as the process of improving the terms of participation in society, particularly for people who are disadvantaged, by giving them opportunities, access to resources, voice and respect for rights. In education here we mean to provide all our students with the best opportunities and learning environment so that they can realise their potentials.

SOCIAL INCLUSION AND HUMAN RIGHTS:

UNESCO highlights the value of human rights in a socially inclusive society. UNESCO uses the following definition:

“Inclusive society is defined as a society for all, in which every individual has an active role to play. Such a society is based on fundamental of equality, social justice and human rights and freedom, as well as on the principles of tolerance and embracing diversity.”



On the other hand if we look at the definition of social exclusion, it is –“restriction of access to opportunities and limitations of the capabilities required to capitalise on these opportunities.

Social inclusion and exclusion are two terms that are not part of a binary although inclusion should be understood in the context of exclusion. While social exclusion is a reality that exists in societies and in schools, social inclusion is a value that is aspired for. Many exclusions stems from discrimination of individuals or groups on the ground of their attributes or socioeconomic or physical disadvantages. Discrimination can directly or indirectly exclude people from accessing services or participating in employment, education, sports and social activities.

Education is necessary for everyone to live a complete life. Education develops human personality, thoughts and social skills. It polishes our mind, reinforce our thought and strengthens our characters. Education may be seen as a process of acquiring knowledge and information for a better living. Children learn skills through formal education that open up opportunities for a better future. Education also gives us a knowledge to develop our own perspective based on individual observations and experiences. In the words of famous American philosopher John Dewey “education is nothing but reconstruction and reorganisation of our experiences”.

Objectives of the study:

This research paper focussed on the following objectives:

1. To discuss the concept of inclusion and social exclusion with special reference to education
2. To understand the provisions of right to education
3. To study and highlight the impact of COVID 19 on education
4. To understand and analyse the challenges and difficulties faced by students during on line classes

Methodology:

To meet the objectives of this study, data was collected by generating a goggle form comprising questions on challenges and difficulties faced by students during on line classes in pandemic covid 19. Almost 80 students of undergraduate courses were included in the process of data collection. Student’s responses were analysed in the light of the research questions. To know the effect of covid 19 on education sector, reports of various national and international sources were taken into consideration also.

Following were the questions asked through Google form:

1. What do you understand by online education?
 2. How many members of your family are taking online classes?
 3. Do you have proper internet connectivity in/around your home/area?
 4. Do you have enough devices laptop/computers/smart phones available at home for attending online classes?
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5. Is the environment at home conducive for attending online classes?
6. Do your parents support or encourage you for attending online classes regularly?
7. Do you find these classes really helpful in solving the problems and defining the concepts in teaching learning process?

Right to Education

Education is a fundamental human right and essential for all other human rights. The constitution [86th amendment] act, 2002 inserted article 21A in the constitution of India to provide free and compulsory education of all children of six to fourteen years as a fundamental right in such a manner as the state may, by law, determine. The right of children to free and compulsory education [RTE] ACT 2009 which represents the consequential legislation envisaged under article 21-A, means that every child has a right to full time elementary education of satisfactory and equitable quality in a formal school which satisfies certain essential norms and standards.

Article 21-A and RTE Act came into effect on 1 April 2010. The title of the RTE incorporates the words 'free and compulsory'. Free education means that no child, other than the child who has been admitted by his or her parents to a school which is not supported by the appropriate Government, shall be liable to pay any kind of fee or charges or expenses which may prevent him or her from pursuing and completing elementary education.' Compulsory education 'casts an obligation on the appropriate Government and local authorities to provide and ensure admission, attendance and completion of elementary education by all children in the age group 6-14. With this India has moved forward to a rights based framework that casts a legal obligation on the central and state governments to implement this fundamental child right as enshrined in the article 21A of the constitution, in accordance with the provisions of the RTE Act.

RTE provides for development of curriculum in consonance with the values enshrined in the constitution, and which would ensure the all-around development of the child, building on the child's knowledge, potentiality and talent and making the child free of fear, trauma and anxiety through a system of child friendly and child centred learning.

UNIVERSAL DECLARATION OF HUMAN RIGHTS

The universal declaration of human rights affirms that education is a fundamental human right for everyone. It is indispensable for the exercise of other human rights as well. It is one of the most powerful tools in lifting socially excluded children and adults out of poverty and into society. UNESCO data shows that if all adults completed secondary education, globally the number of poor people could be reduced by more than half. It narrows the gender gaps for girls and women. For this human right to work there must be equality of opportunity, universal access and enforceable and monitored quality standards.



Globally the experiences suggest that even when the excluded do have access, they can be excluded from good quality learning. Economically poorer communities generally only have access to poorer quality education. Nambissan (2010) stated that inclusion cannot be seen as merely in relation to quantitative indices of school entry, attendance and completion rates that are being presently used to access social parity, or equality of educational opportunity as understood in policy documents. She refers to Kabir [2000] to stress that inclusion is viewed in education as far as far more complex process that positions social groups differently in relation to valued resources: knowledge, skills, cultural attributes, future opportunities and life chances, sense of dignity, self-worth, and social respect. Even if geographical differences are overcome the dominant culture of schools may continue to alienate certain group of learners. Children belonging to families at the bottom of the economic hierarchy are educationally at risk, which is reflected in relatively low school enrolment rates. Research has shown that poverty adversely affects cognitive development. Poverty and education in developing countries are strongly influenced by neo-liberal capitalist economy. In India, privatisation of public schools is becoming increasingly visible and much of the advocacy for private school for the poor in this country in the last decade is linked to the USA and UK. (Nambissan and Bali, 2011). Exclusive English medium private schooling is seen as the pathway to elite status and better life chances, and hence these schools have become the centre of competition and striving for positional advantages.

EDUCATION IN CURRENT SCENARIO PARTICULARLY DURING COVID 19 PANDEMIC:

Outbreak of covid 19 pandemic affected the human life to a greatest extent. It has been viewed as a threat to the entire civilisation if not handled properly. EDUCATION has been deeply affected, as the sudden outbreak of covid temporarily paralysed the education process with its suspension. It means all educational institution and process was halted as it was not possible to continue without human interaction. All major exams were cancelled and many of them were postponed till further notice. In our own country a complete lockdown was imposed by government. People were asked to confine themselves behind their doors with no social interaction. WHO and govt of India declared it was a worst kind of pandemic.

Dispensation of education has been done since ages with teacher and disciple personal interaction in which schools, gurukuls, universities etc. are the common platforms. No human interaction (social distancing) during pandemic resulted into closure of all such platforms. But every such situation how so ever bad it may be, opens up new avenues and opportunities and for this, futuristic approach is must. In this situation internet and virtual platform has opened up new platform through which dispensation of education started.

In this never before situation on line education emerged a new opportunity to continue with the education of school and college students. Through internet and virtual platform process of education started once again. It is a kind of paradigm shift for education



sector. The virtual classes becomes the necessity to continue with education. But this online mode of learning poses a serious challenge to both teachers and students over use of technology and access it.

In a country like ours where the day to day classroom teaching is a major challenge due to large infrastructural issues,teaching through internet was a big challenge as the teacher must himself or herself be comfortable with the use of technology. Suddenly the teachers with little knowledge of online learning were assigned the herculean task to teach their students through on line medium. Online teaching and learning requires a certain kind of pedagogical content knowledge[PCK] so that better learning experiences can be provided. So it was a big task for the teachers who have little experience with online teaching to navigate in this difficult time. This has added to the workload along with stress who were already overburdened with teaching, research and other essential service responsibilities. A large number of teachers struggled really hard to make online teaching work. This full time distance education through internet is new thing for most of them. Still their incessant efforts resulted into expanding this process fast. With the result very soon it was possible to conduct on line teaching commendably.

However this alternative medium has pinpoints some of the hard realities of our society characterised by social inequalities and bottlenecks in dispensation of education. Although Govt. and non Govt. organisations are trying their best by sprucing up their own existing on line platforms, providing computer training to teachers to use these platforms effectively to the optimum level. The government has recently launched the PM e-VIDYA platform, with 12 new DTH channel one for each class to reach out to every section of society. Stillboth students and teachers have their own struggle while accessing these online platforms.

DIFICULTIES WITNESSED BY STUDENTS DURING ON-LINE CLASSES

Online education often referred to as e -learning, takes place over the internet. The collected data shows that students have fair understanding of term 'online education'. Students feel that through online education one's own learning pace can be set and in this testing time of pandemic this seems to be the only possible platform through which education can be continued. But there are various problems and difficulties faced by students while continuing education through online medium. Students from different socio economic background finds it very difficult to attend these classes. Their social class ,parent's educational background, family income, gender disparity and other related factors are playing important role in their 'actual inclusion' in online education. Student's responses can be categorised under following points:

1(a)Availability of resources: Due to financial constraints a large number of students are devoid of electronic gadgets like smart phones or laptops, computers or smart TV as well. Resources to connect with on line learning are not available, making it difficult for students to attend these classes. Sometimes siblings take turns participating in the class.



(b)Internet connection: Access to internet is crucial for on line teaching learning. Sometimes due to geographical location connectivity through internet for attending classes is just not possible. On the other hand financial constraints also play a big role as parents are not always ready to pay for internet connection. They are taking it as extra burden on their pocket.

2.Lack of appropriate space to attend on -line classes: There are students who have access to mobile phone or computer to attend the on line classes still they feel helpless as theycannot concentrate or focus on studies as so many family members are around during the class timing. All the time background sound or noise keeps disturbing the whole process, making it difficult to understand the concept thoroughly. Students find it extremely difficult to have their own space for attending the classes.Smaller houses with no personal rooms makes it difficult to manage classes. Many students comes out of their houses to locate a comfortable place in neighbourhood area which is not always easy to find. If the student happens to be a female,parents does not allow her to move out for any of the reason.

3.Parent's orientation of education: Not all the parents are educationally orientated.In our country still a large number of student population are first generation learner .Due to many encouraging Govt. schemes students from such families have started coming to schools as there are many lucrative offers in the form of mid-day meal scheme or various scholarship schemes like free books, free dress etc. But in this situation when the schools are closed from almost six months and in lockdown many of the parents have lost their job also,spending money for on line education of their childrenmakes no meaning for these parents. To manage food for the family has become the top priority.For such parents getting their kids enrolled for online classes has lost its relevance.

4.Gender disparity: There are some social barriers also like discrimination against girls. If the family owns only one gadget for on-line classes than the preference of attending the class would be given to the male child of the house. So when the younger brother attends on line classes girl has to miss her lessons. It many of the houses if the girl child wants to watch some educational programme on TV and at the same time her brother's favourite serial is being telecast the control of the remote would be in boy's hand.Here also girl child is deprived of taking educational lessons through television programmes.Girls are not even allowed to attend on-line classes in morning times as they are expected to help their mother in household chores like cooking,cleaning the house and washing clothes.

5.No elaborative teaching: Due to limited timeslot the online classes are not able to help in the subjects which requires elaborative teaching and subjects which require greater students involvement and participation ,for example in subjects like life sciences and practical based subjects.



Conclusion:

If the educational rights of children are to be protected, the purpose of education must be revisited with a social perspective. The perspective of social equality for all must go beyond the distribution of educational opportunities. Gramsci (1998) discussed the need for 'organic intellectuals' of the working class opposed reforms that would merely give them narrow skills in the name of 'active education'. No doubt technology plays an important role during pandemic situations and lockdown such as study at home by online classes. But it may not be able to cater the need of learners of low socio economic background. Students particularly in rural areas suffer from network problems and cannot buy smart phones and laptops. It is important to understand the socio economic background in which students are discriminated and how govt. and educational institutions should be amenable, adequately and appropriately to all students if they are to deliver education in a way that is impartial, reasonable and unbiased. The National Curriculum Framework for School Education (NCERT 2005) also reiterated the need to provide "equal opportunity to all, not only in access but in the conditions of success. "The centre and state government needs to take the necessary steps and measures to ensure that students from low socio economic background and those residing in remote areas get quality education as relying on online education exposes the country's deep digital divide also. So government should ensure the overall development of the e-learning system for future perspective.

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ŚRĪ RĀMĀKRĪṢNA: AN AVATĀRĀ OF SARVA DHARMA SVARŪPA

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ABSTRACT

India, being the land of spirituality, gave birth to many Ṛṣis, Avatārapuruṣās, Āchāryās and Vedāntins. When the Vedic teachings are filled with ritualistic ceremonies which encouraged the Karma Mārga (the path of action) with endless fruits of good and bad actions, The Upaniṣadic thinkers came and supplied the Jñāna Mārga (the path of knowledge) to get rid of the endless chaos of unimaginable fruits of action. Man is a social animal. The society is a dynamic gathering of different people; with different ideas being implemented, naturally the results will be different in social evolution, so many new philosophical ideas arose in course of time. The Gītāchārya of Mahābhārata period harmonized different paths and established the Vedānta. About a millennium after him, the modern vedāntin Śrī Śaṅkara of 8th century did it with his interpretation on the Gītā and re-established the same Vedānta. The Gītāchārya and Śrī Śaṅkara synthesized different paths of same culture which is not impossible but very difficult.

Once again, in 19 th century, the same situation is repeated, but the situation is very different here with Śrī Rāmākrīṣṇa. At his time, the presence of different paths, different cultures and many new religions like Islam, Christianity being introduced in India, which are totally different from that of Indian Origin. The Impossible task harmonizing different religions of the globe is taken by the incarnation, Śrī Rāmākrīṣṇa and completed it successfully and declared that “all religions are true” that’s why Swāmi Vivekānanda, his beloved disciple, rightly points out that ‘the golden period’ of India was started with the birth of Śrī Rāmākrīṣṇa.

Keywords: Upaniṣadic, Gītāchārya, Śrī Śaṅkara, “all religions are true”, Śrī Rāmākrīṣṇa.

INTRODUCTION

Śrī Rāmākrīṣṇa was born Gadhadar Chatopadhaya, on 18th February, 1836 in the village of Kamarpukur, Hooghly district, West Bengal, into a very poor orthodox Brahmin family. He was the God-man of modern India and mystic and synthesizer of modern religions. Śrī Rāmākrīṣṇa Kathāmṛita is the text records conversations of modern spiritual teacher Śrī Rāmākrīṣṇa, with his disciples, devotees, visitors recorded by Mahendranath Gupta, an intimate disciple, who wrote the book under the pseudonym of ‘M’¹ in Bengali language from February 1882 to April 1886. Though they appear as simple conversations, they are deeply mystical in nature with the inner



spiritual experiences of Śrī Rāmākriṣṇa. These conversations are not a product of intellectual cognition; they were rooted in his direct spiritual experience. The teachings of Vedas, Upanishads and Bhagavadgītā needed interpretation and Guru to explain them. Śrī Rāmākriṣṇa's teachings are simple and useful in day to day life.

ŚRĪ RĀMĀKRIṢṄA: THE BELOVED CHILD KĀĪ MĀ

As a beloved child Kāḷi Mā, all women are mother like to him; He gave an esteem position to women. His first guru was a woman and he used to worship his wife Sarada Devi. One, however may see him as mystic, modern God-man, spiritual teacher, or the propagator of harmony of different religions, but he remains as the beloved child of Kāḷi Mā. His uninterrupted Bhakti or devotion allowed him to realize the mother. As a staunch devotee of mother Kāḷi, he proved himself as the embodiment of the Ṛgvedic dictum “*Ekam sat Viprā bahudhā vadanti*” the truth is one; the sages call it variously. ‘His words in Kathāmṛta present the essence of our three thousand year old tradition including the Vedas, Upaniṣads, The Puraṇās, the epics and the commentaries on the Brahma-sūtra the Vaiṣṇava and Śakta lore’²

THE PRACTICE OF ISLAM AND CHRISTIANITY

At the time of many social stigmas and social evils being a Brahmin, Śrī Rāmākriṣṇa practiced other religions which are totally different from that of Indian culture. Śrī Rāmākriṣṇa began to practice the disciplines of Islam towards the end of 1866, under the direction of Mussalman Guru. He dressed as a mussalman and repeated the name of Allah his prayers took the form of the Islamic devotion. I forgot the Hindu Gods and Goddesses even Kāḷi and gave up visiting the temples.³ He performed rigorous Sādhana (practice) and after three days he saw the vision of a radiant figure perhaps Mohammad. He realized that the same light is there in Islam also. The mighty river of Islam also led him back to the ocean of the absolute. In 1874 he desired to learn the truth of Christian religion and reading the Bible he became fascinated by the life and teachings of Jesus. ‘He became gradually overwhelmed with the divine emotion. The figures in the picture took on life and the rays of light emanating from them entered his soul. The effect of



his experience was stronger than that of the vision of Mohammed.’⁴ Thus he experienced the same truth in Islam and Christianity and the paths, though different, lead to the same goal that is God consciousness.

ŚRĪ RĀMĀKRĪṢṆA: AN AVATĀRĀ OF SARVA DHARMA SVARŪPA

The philosophical teachings of India, basically needs an intellectual explanation. Even the learned professors need commentaries, explanations to understand the Vedānta philosophy. The concepts like God, soul, Maya etc. underwent many distortions and hair-splitting debates of Vedānta. A new interpretation is needed in a simple lay man’s way, without any change of the essence of Vedanta. This wonderful task is taken by Śrī Rāmākṛiṣṇa and harmonized in a beautiful way. “The Being is the same only the names by which He is called by men of different religions are different. A tank may have four *ghats* (landing places with steps), The Hindus drink at one ghat and they call it *jal* or *vari*. The Mohammedans drink at another, they call it *pani*. The English, who drink at a third, call it *water*, and so on. Similarly, some call Him Allah, some Jesus, and some Buddha, while other Brahman, Kali, Rama, Hari etc....”⁵ This reflects his direct spiritual experience and not the product of their intelligent cognition as he is an illiterate one can understand by the teachings of Śrī Rāmākṛiṣṇa he sometimes differs from the previous Veda things like Shankar and Ramanujan metaphysical and religious ideas and Brahmin got self excited et cetera etc one need simple pure uninterrupted devotion towards God whether it maybe *saguṇa* and *nirguṇa* apart from previous vedāntins, it doesn't make any difference between *saguṇa* and *nirguṇa*. At his time the debate between *saguṇa* and *nirguṇa* forms of God was appeared widely. The Islam religion beliefs in *nirguṇa* and the Hindu religion believes in both *saguṇa* and *nirguṇa* and he was experienced the same light when he did *Sādhana* as a Muslim. By this practical knowledge he, in conversation with the devotees Śrī Rāmākṛiṣṇa said that ‘remember that God with form, is just as true as God without form’ though the real nature Brahman is attributeless (*nirguṇa*) the same Brahman express himself as *saguṇa* as the divine mother in its sportive creation (*Līlā*).

At a time, when the society is divided in the lines of religion, creed and cast the teachings of Ramakrishna in a perfect method and laid foundation for neo-vedanta, which by his beloved



disciple, was spread around the globe. The vedic dictum ‘the truth is one; the sages call it variously is perfectly reinterpreted and re-established by Śrī Rāmākriṣṇa simply as “All religions are true” and also moving a step forward he said ‘as many faiths, so many paths’ and he also declared that ‘all religions are the branches of one tree’⁶ He also said ‘I have practiced all the disciplines, I accept all paths’⁷ He gave such an individual freedom to practice any path to realize the ultimate reality and proved that the Mother India will consider every child as equal with equal love.

CONCLUSION

The Gītāchārya harmonized the different paths of Hinduism, taking analogy of finite rivers merging into the Infinite Ocean. Those who know about rivers and oceans only can understand that all paths lead to him. But Rāmākriṣṇa solved it simply with the help of Pond. “As the different streams having their sources in different places all mingle their water in the sea, so, O Lord, the different paths which men take through different tendencies, various though they appear, crooked or straight, all lead to thee.”⁸ I think no philosopher or spiritual leader except Rāmākriṣṇa, inspired our national freedom fighters and the makers of constitution to give religious freedom and to consider every religion is true. Declaring Rāmākriṣṇa as a prophet of harmony of religions Nīrvedananda says that ‘in his life one finds an unsurpassed record of God intoxication, spotless purity and searching love for humanity.’

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Smart Vehicle for Road Safety

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Abstract—Nowadays, road safety is the most important in the driving aspects. Due to bad weather conditions, a road accident is rising day by day. During foggy weather conditions, the visibility on the road is not as much of that results in a serious accident in sometimes. The technology has become a major essential part of our day to day life and it can be used to recover road safety. Using safety measurable technologies like an intelligent vehicle can facilitate to improve the safest driving and also reduce highway accidents. There is a necessity to design and develop an automated monitoring system that will help the driver to monitor its operations using the specially designed hardware components and software. The safety monitoring system will be smart to alert the car driver during heavy rainfall. This study proposes a driver consumed alcohol then it stops the vehicle and sends SMS to the near police station or a specified number and depends on weather conditions the vehicle wiper moves automatically. Based on the light intensity levels the lights will be ON and OFF automatically and also fading concept is introduced.

Keywords—Microcontroller, Sensors, LDR, GSM.

I. INTRODUCTION

A high beam from the headlight causes a dangerous situation during night driving. It causes temporary blindness for the drivers that may lead to a collision or sometimes it may lead to an accident. Pedestrian crossing the road may get hurt. Almost 30% of accidents occurring due to headlight glare. This project helps to automatically control the headlight glare in motor vehicles. Light Dependent Resistor (LDR) its resistance varies according to the intensity of light falling on it. The microcontroller used here is ARDUINO UNO. The microcontroller controls the high beam falling on it. When a high beam falls on the surface of LDR, the information passes to the microcontroller. The microcontroller takes the intensity of incoming light with the desired intensity value. When the intensity value is increased beyond the desired intensity value, it reduces the intensity of light and provides great relief for the driver from the irritating situation that occurs during the night driving. Along with this wiper control is also a major issue in rainy seasons.

All four wheeled vehicles are equipped with the wipers. These wipers are used to wipe the water on the windshield during rainy seasons. When the wipers were first implemented in the vehicles, the wipers used to oscillates at a single speed. This caused a distraction to the driver's visibility. This led to the invention of different speed wipers. This increases the visibility of the driver. But the wiper actuation has to be controlled by the driver himself. To provide tension free driving, automatic wipers were invented. For the working of the automatic wipers, the

sensing of rain intensity must be provided. This can be done by using a raindrop sensor. The major issue for the cause of accidents is the consumption of alcohol. We use the MQ2 sensor to detect the alcohol intensity if the driver is drunk. By the intensity of alcohol, we can send a message to the nearest police station. As well as the vehicle won't turn on if it senses the intensity.

II. LITERATURE SURVEY

The vehicle headlight during nighttime travel plays a major responsibility. There may be an irritating situation owing to the headlight lamp focus from the opposite vehicle. Sometimes it may cause short-term loss of sight that leads to collision or accidents. So the driver manually adjusts the headlight focus but it is difficult. To prevent road accidents due to headlight glare, Lakshmi K et al.(2019) proposed an automatic vehicle headlight management system using microcontrollers. In this method, the headlight beam is automatically reduced in the vehicle according to the light intensity from the opposite motor vehicle. Here, the high beam is detected from the opposite vehicle by using LDR. He installed an automatic headlight beam controller in the motor vehicle. It will sense the value of light intensity from the opposite vehicles and automatically change the high-beam into low-beam and it will reduce the glare-effect. Similarly, he developed a grapheme-coated Light Emitting Diode (LED) based automatic street lighting system using ARDUINO microcontroller for better performance.

Bhagyashri U et al.(2016) proposed a Controller Area Network (CAN) based Automatic Fog Light and Wiper Controller for motor vehicle safety. For better performance in motor vehicle, we need good automation. The vehicle has an electrical arrangement which consists of different electronic control units (ECU's) for different control functions. To provide road safety, a more comfortable journey, pollution control, and reduction of fuel consumption are the requirements in the motor vehicle. However conventional systems can accomplish the major needs of vehicle automation, they cannot reduce electrical wiring complexity. For this reason, different types of automotive communication bus protocols such as Local Interconnected Network (LIN), CAN, and FlexRay is introduced in vehicle automation. Among that CAN is mostly preferred. Also, this system consists of a Rain detection module, LDR for automatic Fog light ON-OFF, wiper movement, and direction change of front light using different velocity inputs.

Pratiksha Bhuta et al.(2015) developed an Alcohol Detection and Vehicle Controlling using ARDUINO. Road safety is most emerging as a main social concern around the world, particularly in India. Drunken driving is already the most serious public health issues, which is likely to emerge as one of the most important problems in the next coming future. This type of road safety system is implemented for reducing road accidents in the next coming future due to drunken driving. The system mainly detects the presence of alcohol in the motor vehicle and automatically stops the engine of the vehicle. After incidents immediately the system sends SMS along with the location of the motor vehicle to three registered contacts. Therefore this automation system reduces road accidents and fatalities due to drunk driving in the next future. This proposed system is intended at making vehicle driving safely. The author's derived the driver's condition in real-time environment and proposed the detection of alcohol using an alcohol detector connected to ARDUINO such that when the level of alcohol exceeds a threshold limit, the vehicle engine ignition system will turn OFF and the GPS system will capture the place of present location of the vehicle. Also, the GSM system will automatically send a distress messages to the pre-registered family members or near by police.

In the automotive industry, the issue of driver's safety is of most significance. During a heavy rainfall due to a lack of proper vision the accidents occur. In many cases, the driver manually increasing the speed of the wiper it leads to accidents. P. Abhilash, et al.(2018) proposed an Automatic rain-sensing car wiper system. This system starts to detect rainfall automatically and stops when the no rainfall. This system is not only automatic but also intelligent. The sensor on this system is to detect the intensity of droplets of rainfall and based on that the speed of the wiper is automated. The higher speed of rotation indicates the higher rainwater. Therefore this system no needs manual intervention for controlling the wiper.

In the previous methods fully automation of vehicles is difficult to implement due to compactness among hardware and software this leads to several drawbacks in the development. In this paper, we developed a prototype smart vehicle that integrates all the above components by use of ARDUINO microcontroller along with a rain sensor, an LCD module, and a servo motor. The moisture is measured through analog output pins of rain sensor; the wiper starts to rotate when a moisture threshold-level is exceeded. The information received by rain sensor is sent to the ARDUINO microcontroller board. The collected information is processed and analyzed by ARDUINO and it further controls the servo motor. The intensity of the rainfall and speed of the wiper information are collected and informed to the car driver through an LCD module which is kept near the driver's seat. The rain sensor is kept at the side of the windshield, outside the vehicle. The rain sensor is linked to the servo motor. The blades of the wiper are linked to the servo motor. All the devices are linked to ARDUINO which is connected to the power source inside the vehicle.

III. PROPOSED METHOD

The main objective of this paper is to implement an intelligent motor vehicle by minimizing the limitations of the existing methods and in addition improve the security of vehicles and human beings and also reduces road accident injuries. A Smart vehicle automatic system will entail a speed of vehicle sensing and other parameters. We

use a servo motor for automatic wiper controller and control the light intensity by using the LDR sensor and also detect the alcohol the driver consumed while driving the car. And also send the message to the nearest police station by using the GSM module.

A. Block Diagram:

The block diagram of smart vehicle system for road safety as shown in Figure.1

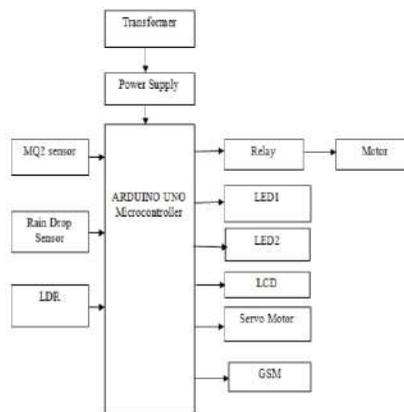


Fig.1 Block Diagram of Smart Vehicle System

B. Hardware Requirements:

- ARDUINO Microcontroller
- Transformer
- Power Supply board
- GSM Modules
- MQ2 Sensor
- Rain Drop Sensor
- LDR sensor
- LEDs
- Servo Motor
- Relay
- DC Motor
- Adapter

C. Working of Smart Vehicle:

Initially, we have to dump the code into the ARDUINO board, and then we have to provide the power supply for the respective components.

1. The First step it checks whether the driver is drunk or not. If the driver is alcoholic then send the message as "ALCOHOL DETECTED" to the number which is typed in the code using the GSM module. Then the whole setup will be OFF.

2. Else it performs the remaining operations based on the relative outputs of the sensors placed to the vehicle.

It performs a fading operation based on the LDR value, due to the intensity of the opposite vehicle, and forward LED will be switched OFF. Whereas if we are driving in rainy conditions the wipers will be controlled automatically based on the intensity of the rain and the LED will glow at high intensity.

D. Explanation of Smart Vehicle for Road Safety by flowchart:

The working flow chart of smart vehicle system as shown in Figure.2

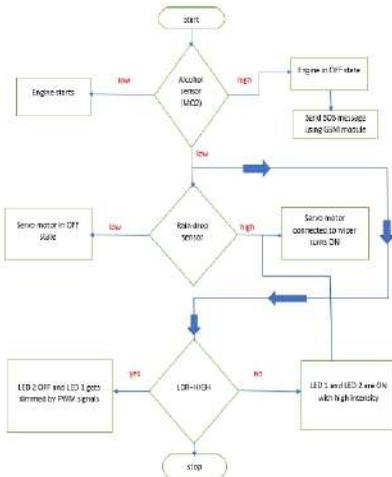


Fig.2 Flowchart of Smart Vehicle System

IV. EXPERIMENTAL RESULTS AND DISCUSSION

Initially, we have to dump the code into the ARDUINO board, and then we have to provide the power supply for the respective components.

1. The First steps it check whether the driver is drunk or not. If the driver is alcoholic then it shows the output as according to as shown in Fig.3 and Fig.4



Fig.3 When driver is Alcoholic

No functioning is performed when the driver consumed alcohol. The Power supply is switched off and the vehicle will be stopped and all operations are halted. And immediately send messages according to the protocol set.

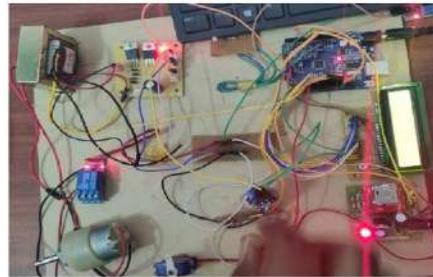


Fig.4 No functioning due to driver consumed alcohol

2. If the driver has not consumed alcohol then the remaining operations will be performed according to the situation, the respective functions will be done.

When a vehicle is coming opposite to us automatically the headlight is switched off and the secondary light will switch on and intensity will be decreased when the vehicle approaching us is based on LDR values. Fig.5 and Fig.6 show the output when the opposite vehicle is approaching.

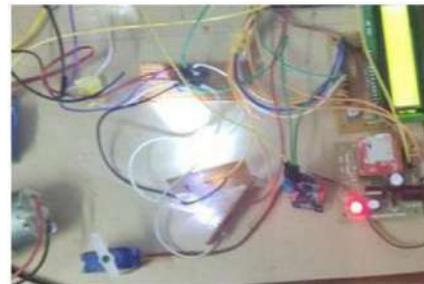


Fig.5: No vehicle is coming opposite to the vehicle



Fig.6 When opposite vehicle light falls on our vehicle then forward LED will off

Driving in rainy seasons is a dangerous thing while traveling. So we need to have control over the wipers automatically and also control the lights of the vehicle so we used a rain sensor in combination with servo and LEDs. The working of wipers based on the rain sensor as shown in Fig.7.



Fig.7 Working of wipers based on the rain sensor

V. CONCLUSION AND FUTURE SCOPE

In this system, effective solutions are provided for the development of an intelligent system for smart vehicles which will monitor various parameters of the vehicle in-between constant time period and will send this data to the base station. Thus we can say that the integration of all automation can increase safety and reduces the human effort. The Future scope of this system is to control the accidents and providing useful details about the vehicle, thereby reducing the rate of accidents taking place due to drunken driving and also automatic switching ON/ OFF LEDs and wipers. This system brings innovation to the existing technology in the vehicles and also improves the safety features, hence proving to be an effective development in the automobile industry

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DIFFERENT ATTIRES OF DEORI TRIBE: A STUDY

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Abstract:

Deori is one of the major schedule tribe of Assam and Arunachal Pradesh. They belong to the Sino-Tibetan family of Mongoloid stock and also belong Tibeto-Burma linguistic family. It has been assumed that their ancient habitation is the valley of the river *Hwang Ho* and *Yang Tse Kiang* in the North Western region of China. They entered through some routes of the North-East and started living in the vast area of *Sadiya* of ancient Assam at the *Joidaam* foothills, for instance- *Joidaam* , *Deura patha* , *Pat Sadiya* , *Arem* , *Kerem* , *Laiba* , *Lopaba* , *Kurila* , *Sokoti* , *Saliya* , *Mamori* , *Pisola* etc . After spending several hundred years, they relocated to *Sadiya* and selecting the locality of *Sadiya* as permanent habitation. During the particular time period the development of the social, religious life and language and literature of Deori tribe takes place and evolves out in a developed form. The Deori are classified into four groups. Each group is known as *Dibongiya*, *Tengapaniya*, *Borgoyan* and *Patorgoyan* .The Deoris observe a number of celebrations with song and dance. Accordingly they put on various dress items. Deoris use hand weaved traditional clothes which is a part of their culture. Hence through this research paper light is thrown on the dress materials of Deori.

Keywords:

Deori, Garments, Ornaments, Weaving, Culture, Festival.

Introduction:

Amongst many tribes living in Assam, the Deori community is one of the prominent ethnic tribes. In recent times, despite their small numbers of the population in India, the Deori are becoming a prominent ethnic group. Deori is one of the tribes that maintain the continuity of ethnicity. The Deoris who like to introduce themselves as “Jimsaya”, once upon a time they were



familiar as “Chutiya”. The social system of the Deori people residing in the district of upper Assam i.e Sadiya, Tinsukia, Dibrugarh, Sivsagar, Jorhat, Lakhimpur, Dhemaji, etc., is improving. But we also see Deori people in Nagaon district. According to Prabin Kumar Deori, “*Kingbodontimote Sadiya ansolor pora namoniloi Brahmaputrar uporedi bhotiyai ahute Nagaon jillar Jokholabondha namor thait jokhola bandhi Dakhin paroloi uti ek nirdisto sthanot bokhobakh koriboloi loi. Bortoman Tiwa ba Pator upadhir lok ekalot Deori Patorgoyan foidor buli ajio bigyokhokole koi*”(Some people of the Deori tribe used river Brahmaputra for transportation and once they moved from Sadiya to Nagaon and stayed permanently at a place name Jokholabondha. Some scholars believed that people with *Tiwa* or *Pator* surname of present time belongs to *Patorgoyan* group of *Deori* tribe). The Deori tribe has its own constitutionally recognized language. Although they are mainly an agriculturist, the culture of Deori society is quite advanced. Moreover, the way of life of all the Deori is unique. Their clothing also reveals a fascinating aspect of the culture. The costumes are tailored to suit their age and social status. Outfit of men and women is different and unique. Apart from this, with rich folk literature, the Deori community is an integral part of the larger Assamese Community.

Scope:

The Deori tribe is one of the small prominent plain tribe Assam and they belong to Indo-Mongoloid group of people. It is also one of the oldest tribes of Assam. It is also largest tribal community of the upper Assam. The present in habitation of Deoris spread in different districts of upper Assam but they are mostly concentrated in the districts of *Lakhimpur, Dhemaji, Jorhat, Sibsagar, Sonitpur, Dibrugarh* and *Tinsukia* districts. In Arunachal Pradesh the Deori villages are also found. Further the Deoris are categorized into four clans or groups and again the clans or groups are sub - divided many sub-clans. These sub-clans are also called *Boja* or *Bahor*. Further the Deoris prefer to introduce themselves as *Jimsaya*. Deoris also have their own Deori language. But only one clan of Deori tribe, the Dibongiya has retained the language and also uses it rigorously, the others having shifted to Assamese. Like all tribes, the Deoris also have their distinct identity of dress. We have indeavoured the different dresses of the Deori tribe of Assam.

Purpose:

- To briefly discuss different “Deori” dress prevalent in Deori society.
- To throw light on the different modes of making or weaving Deori dress
- To describe as to how the civility, economic condition, social status, aesthetic sense, artistic mind, and cultural talent of Deori society are expressed through their garments.

Method:

We have adopted a descriptive and analytical method of study for this Research Work.



Theme:

“Deori” is a tribe with ancient traditions belonging to the *Mongoloid* race. *Deori* culture is one of the most popular and rich cultures in the Northeast. Traditional features are intact in all aspects of social life, household life, customs, bonds, festivals, cooking process, dresses, agriculture, and other fields of the *Deori* tribe. The cultural heritage of the *Deori* tribe has found a place of cultural bliss in the eastern region due to its traditions and customs. The *Deori*, a historically sound tribe belonging to the *Mongoloid* race has rich costumes and dresses. Like traditional dresses of *Deori* people, diversity in traditional dresses of other tribes of the Northeast is providing a special identity to the Northeastern region. The people of *Bodo, Dimasa, Lalung, Sonowal, Kochari, Rabha, Garo, Oka, Dofola, Ahom, Deori, Chutiya, Maran, Koch, Khamti, Khamyang*, belonging to Mongolian tribes have been exhibiting their skills in weaving since ancient times. In addition to yarn collected from trees, cotton, jute, muga, Eri yarn are also used in the loom. In this way, the Mongolian woman, who wears a variety of flowers on this cloth, reveals her creative mind.

The *Deori* people, a traditional tribe under the *Mongoloid* race, have a tradition of decorating. But today's *Deori* people show signs of adjusting. *Deori* is characteristic of all outfits. In particular, there is a difference between the dress code for men and women, but regionalism features are noticeable. The weaving skills of *Deori* women are incomparable. Evidence of *Deori* women's skill of weaving is found all over Assam. In the past, they used to cultivate cotton in the cotton plantation and then used it for weaving. This is the reason why “*Bor-kapur*” made from cotton wool can still be seen in the homes of *Deori* people. It will be a great honor for them. *Eri, Muga*, and *Pat Paluhuhi Kapa* have been used for making cloth in Assam since time immemorial. The *Deori* woman finds *Eri, Pat-polu* in the house, and weaves clothes from yarn collected from it and wear it on the family apart from various clothes. *Deori* is perfect in every task. *Deori* women, in particular, cut the yarn as often as they can amid various activities. *Deori* women arrange various tools such as *Ugha, Chereki, Letai, Khuti, Bo-chunga, Nachni, Kanmari, Garka, Chirikathi*, and sometimes men also make it. In *Deori* society, there is a special practice of the weaving instrument which is made by using four Bamboo stands. Here, *Deori* women flourish their dream.

There are so many traditional customs and rule regulations practices in the *Deori* society for weaving work. Weaving practice is prohibited in the month of *Shaown* and *Bhado* of the Assamese calendar. It is believed that if women are engaged in weaving work on Thursday then they get quality output. That's why Thursday is known as weaver day. They believed that men



should not use clothes weaves on Monday. So they select a good day to start their weaving work. They follow some ritual believes and for that, the women who are skillful and efficient get identification and honor. The *Deori* woman draws beautiful flowers on soft as well on hard cloth sheets. Especially, handmade cloth is quite crunchy. It is said that in the past when *Deori* women were passing through the jungle, the tiger gave way to women due to the chattering sound of *Mekhela*. They are also good at drawing the various art on their handmade clothes. There is no hesitation in drawing complex designs like in the field of geometry. In the midst of all this, the beautiful and creative human identity of the *Deori* woman can be found. In *Deori* society, white ornaments are especially popular. Everyone wears white dresses for good deeds. This color is a symbol of peace for all. Weaving and producing quality cloth is a form of entertainment for the *Deori* woman. They compete for the best quality cloth. Who doesn't know to weave gets the name "*Okaji*" means useless. There is a special tradition for which newly weeds women who are getting married needs to weave cloths at the husband's house. This custom is called "*Khuti Dhara*". We will see that there is a relation between weaving and *Deori Bihu* song if we notice it.

"Eleng Cheleng khoru khutar Cheleng

Kone Baitra Dibo par lou hoiya

Moi Baitra Dibo par lou hoiya

Aye Khoru Khuta Katey Lou Hoiya"

Traditional dress is the norm in *Deori* society. Both men and women have different outfits. They have also different outfits at the festival. In the following, it is discussing separately due to their different nature.

***Deori* women's dress and costumes:**

In *Deori* Women's Decoration, regional features are visible. The dress code of the woman is different depending on age. There is a big difference between virgins, married and unmarried women. In past days, the *Deori* woman was not wearing a blouse. A cloth names *Methoni* is used to tied up on chest as an alternative of a blouse, cloth names *Kokalbondha* is used to tie up on the waist and wear *Riha* on the upper side of the body. They tied up a cloth names *Gamusa* on their head. But with time, the *Deori* woman decided to wear a blouse. Usually, a girl tied up a *makhela* on her waist and take a *Gamusa* on the chest above other clothes. People of *Dibongia* group speak this *Mekhela* as *Egu* in *Deori* language. But after when she completed about twelve



or thirteenth years, the work often known as 'Pao Mara' has completed. The white handmade *Gamusa* is usually used for complete "Pao Mara". *Dibongia* people named this cloth as "Baiga". There are three different groups of *Deori* people namely *Borgaya*, *Dibongiya*, and *Tengapania*. Their tradition of *Pao Mara* is also different from each other. After completing of *Pao Mara* tradition, they tied up a cloth names *Gamusa* on the girls head which known as "Tokioia" and *Dibongia* group used the term "Gotigi" for this.

There is a tradition called *Kokalbandha*, which does after two or three years of completion of *Pao Mara*. In a normal *Deori* society, it is not possible to have a marriage of a girl before this. It is considered to be viable only after wearing a *kakal bandha*. They wear long *mekhela* by tied up it on their chest and tied up *kokalbondha* on waist. This long *mekhela* is called as "Lugoru Egu" by *Dibongia*. The rules of tie-up *kakal bandha* are different for the three groups. In the case of *Tengapaniya* group, elder girls goes to the home of the younger girls and complete the *Kokalbandha* tradition. In *Borgaya* group, the *Kokalbandha* tradition takes place as a whole where all girls of that age present at a certain place. After *Kakalbandha* tradition over, girls distribute battle-nut to all households to inform that the *kakalbandha* is done and, invite them to refute the guilt. After this, all of them take part in the party. This *kakalbandha* is term as "Miyoni" by *Borgaya* group. The same rule is practiced by the *Dibongia* group for *kakalbandha*. The colorful cloth with beautiful art is used by the *Dibongia* people known as "Jakasiba". Before *kakalbandha* program, *Deori* girls tied up a colorful string on their waist which is made from the thread of different color. This string is known as "Jakkachitung"

Deori men's dress and costumes:

No such special features are visible on *Deori* men's dresses and costumes. But there are one tradition when men get a new cloth named *Suriya*. Boys belong to *Borgaya* and, *Tengapania* group gets cloth named *suriya* from elders boys on the day of *Goru Bihu* if they touched the age for that. Offering *suriya* to young boys on this day is a historical tradition. That's why they carry handmade clothes on that day from their home. In *Deori* society, women produced different types of traditional dresses for men. Men from *Borgaya* group wear handmade white *suriya*, they take *gamusa* on their neck. This *gamusa* is decorated with red color art. They wear formal clothes on their body and tied up *gamusa* on their head. The *suriya* used by people of *Dibongia* group known as "Iku". At some festival, they wear white *Iku* and other days they used colorful *Iku*. They wear a special kind of shirt named as "jima". They tied up a cloth on their head and cover their neck by a *gamusa*. The cloth used to cover the head is known as "Boma". People from *Tengapania* group dressed both white and colored *suriya*. They wear a shirt, covered neck with *gamusa*, and also tied up a piece of white cloth on their head on festive time. The cloth used to tie up on the head is long without any kind of decoration in the middle parts of the cloth. Only on both ends of the cloth, there are some decoration is visible. The priest used *Seleng sador* to cover their body.



Dress and costumes used in Festival

Dress and costumes of *Husori*:

If the day does not come in the month of *Bahag*, then the deori people do not celebrate *bihu*. If *Sankranti* falls on Wednesdays, then they celebrate *Bihu*. *Zuri Bihu* is celebrated for seven days. On the new day of the year, everyone wears new clothes after bath by using natural cosmetics such as turmeric, pulses, etc. On one day named *Manuh Bihu*, every one gift new clothes to their relatives. A cloth named *Hanchati* is a symbol of love for the Bihu. A ritual function is performed on the first day of *Bihu* at the temple. From the second day onwards, everyone starts singing from house to house, singing songs from house to house, and on Thursdays, everyone returned to the temple and here, again performed *Bihu* dance. After the completion of *bihu* dance, they start an auction for the items they such as *Cheleng*, *Gamusa*, etc. collected by performing *Bihu* dance.

Young boys and elder men all joined for *bihu* dance in *Borgaya* and *Tengapania* group. Women are not allowed to participate in it. But in *Dibongia* group, both men and women participate in *bihu* dance. At the first day, they dance at the temple, so no one allows them to wear a red and black dress because they believed that Goddess wears clothes of that color at that time. In *bihu* dance, a man called *Nanti* is the chief. Therefore, his outfit is a different type. He covers his head with a piece of cloth made by using either *muga* or *Paat* yarn. He also wears a shirt, used *Surya* made from *muga* and *Cheleng* for an attractive outfit. All other participants used *Suriya* and *gamusa* for their outfit. The women weavers are always very much excited about making different types of traditional dresses especially keeping in mind about *bihu* festival.

Those who don't know to weave, people called her using some sneer words such as *Okaji*, *Thupori*. There are many sneer poem to indicate this.

"Kaji bulile kuney potiyabo

Okaji bulile o val

Tahaniye a khujilu Ekhon Hachati

Atia dhorisa paji

Turenu hachati muku na nalage

Suwali ani lom kaji'

Translation of above Deori poem-



Who will believe that you are skillful

It is better to say unskilled.

Long ago I asked you for a Hachati

But you are trying now.

I don't want Hachati which you are trying to make

rather I am looking for a skillful girl.

Dress and costumes of Deori Bihu:

Deka Bihu and *Gavaru Bihu* is popular in *Deori* society. For the outfit of the *Deka Bihu* team, clothes include *suriya*, shirt made from *muga* yarn, *gamusa* etc. Girls who come to participate in *Gavaru bihu*, they wear *mekhela* made from *muga* yarn, *Riha* and beautiful *cheleng* full of colorful decoration. They cover their head using colorful *gamusa* and also wear a red color blouse with either long or short sleeves.

Wedding Dress:

Marriage is a holy festival in *Deori* society. That's why the bride and bridegroom put on a white dress on the time marriage festival. The bridegroom wears white *suriya*. Depending on the situation, he wears white cotton or white Punjabi dress. The bridegroom tied up a white cloth to cover his head and also wear a cloth on his body. The dress of the bridegroom's best friend is similar to him. The bride wears a long white by tied up it on the chest above the blouse. Wear *cheleng* over the body and by using one end of the *seleng* she covers her head. After entering into the bridegroom house, the bride wears *Riha*. This is because bride needs to serve food to some holy people. Bride made cloth at her home to give at the time of her marriage, which is known as "*Koina Bokaku*" or "*Koina Isa*". This is the single piece cloth made for this purpose and this is white. There is a person with a bridegroom who takes responsibility to manage every work in a bride house known as *Patharia*. His outfit is exceptional. Nowadays outfit of *patharia* has little changed, but still wearing *suriya*, *chouga*, *chapkon*, and tie up a golden colour cloth on the head which made out from either *muga* yarn or *Paat* yarn is mandatory. He also carries a bag made out of cloth.

Dress for religious occasion:

On different religious occasions, *Deori* people wear a white dress. Especially on religious occasions start inside the temple, entry of such people is prohibited who wears a black and red



color dress. The main worship of *Bargaya* and *Tengapaniya* group is the worship of rice. This worship is celebrated on Wednesday at the beginning of *Shaon* month. In this worship, people offer paddy to animals. This is celebrated at the temple house. This worship is performed by the main priest. The priest wears white cloth. He did not wear a shirt in his upper body, instead, he used a *cheleng*. That day all people attend the occasion wearing new dresses after their bath. A feast is held at the end of the occasion. This feast is prepared by men only. The cook wear *suriya*, take *cheleng* on his upper body, and cover his face by a *Gamusa* but not cover their head.

The main worshiper of *Dibangiya* group is "*Methuwa Puja*". This *Methura* is worshipped after *Bahag Bihu* or in *Jetha* month. The place of worship is their own house and animals are sacrificed for the welfare of the society. The main worship of the place is performed by the priest. The priest wears white cloth. He did not wear a shirt in his upper body, instead, he used a *cheleng*. All the people who attend this occasion wear a white dress.

Like this traditional occasion is being celebrated in the *Deori* society. *Deori* people wear traditional attire at weddings and ceremonies. At the funeral of the deceased, all the *Deoris* wear pure white attire. They also gave a bath to the deceased person and put on a new dress by turning the body before lifting him for cremation. But, they do not cover the head of the dead person by clothes.

The traditional features of *Deori* society and culture are intact, although the traditional dress of all *Deori* has been touched by the modern-day atmosphere. They are starting to make cloths from different yarn which is available at cheap prices in the market to adjust themselves with changing times. In the past, *Deori* people did not harvest *muga* and *paat* larvae. The current *muga* and *Paat* larvae have also started to grow and gradually the cloth has been tied with this yarn. There is a lack of time for almost a large number of educated and employed *Deori* women who got their education from the modern education system. As a result, there is a lack of time to engage themselves in weaving work. So, both men and women are ready to wear clothes easily available in the market. Although the *Deori* society has seen a slight change in its culture during the various festivals, marriages, rituals occasion, etc., but carrying their own identity and features, the *Deori* people are trying to make their culture become a popular one in the world.

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अलिविलासिसंलापकाव्यानुसारेण जैनधर्माणां

वैदिकधर्मानुयायित्व निरूपणम्

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अलिविलासिसंलापकाव्ये नास्तिकदर्शनानि खण्डयितुं गङ्गाधरशास्त्रिणः द्वयोः विरुद्धमनस्तत्त्वयोः पुरुषयोः संवादरूपेण नास्तिकदर्शनं खण्डने कृतनिश्चयः । ततः विलासिनामकं पात्रमेकं चार्वाकमतानुयायिनं वर्णितवान् । अपरं तत्वान्वेषणपरं अलिनामकं पात्रं कल्पितवान् । स च अलिः काव्यधर्मनिरूपणार्थं तिर्यक् रूपेण वर्णितः अलिश्च ऐदिकं सुखं परित्यज्य ब्रह्मानन्दान्वेषणे प्रवृत्तः । ततः नास्तिको विलासी तं मोक्षपथात् निवृत्तं कृत्वा ऐहिकमार्गं स्थापयितुं कृतनिश्चयः । प्रथमम् अलिं चार्वाकदर्शनं उपदिदेश । अलिः शास्त्रदृशा तं निराकृतवान् पुनः बौद्धदर्शनमनुसृत्य विलासी क्रतयत्तः अलिना निराकृतश्च ।

ततः उद्विग्नः तन्निश्चयात् विरराम ततः विलासिनः सखा तं नययुक्तिभिः अलेः प्रतारणे कार्योन्मुखं चकार । ततोऽपि भारतदर्शनानुकूलेन जैनदर्शनेन अलिं वञ्चयितुं प्रवृत्तोऽपि अलिना जैनधर्मः वैदिकधर्मादेव सिद्धान्तान् गृहीतवान् इति निरूपयितुं प्रतिवाक्यं अनूद्य विलासिनः वचांसि निराकृतवान् । तयोः संवाद सारभूतोऽयं निबन्धः ।



जैनदर्शनस्य वेदानुयायित्वम् –

आर्हताः अस्तेयादीनि महाव्रतानि सप्त उपदिशन्ति । ते व्रताः वेदेभ्यः स्मृतिभ्यः दर्शनेभ्यश्च चोरिताः अपि आस्माकीनाः इति जैनैः नरीनृत्यते । जैनदर्शन उत्पत्तेः बहोः कालात्रागेव भारतीयदर्शनेषु तेषां समुत्घोषः दृश्यते । प्रथमं मूलदर्शन निरूपणार्थं जैनोक्तानि महाव्रतानि अनुद्यन्ते ।

अस्तेयसत्यहितवागपरिग्रहाऽहिं -

साब्रह्मचर्यनियमस्य महाव्रतत्वम् ।

आघोषितं श्रुतिषु नार्हदुपज्ञमेत-

चौर्येण दर्शनमभूषयदात्मनः सः ।।

(अलिविलासिसंलापः/4/56श्लोकः)

अस्तेयसत्यहितवागपरिग्रहाहिसाब्रह्मचर्यनियमस्य अस्तेयं च सत्यहितवाक् च अपरिग्रहश्च अहंसा च ब्रह्मचर्यं चेति अहिसाऽस्तेयसूनृतब्रह्मचर्यापरिग्रहनियमस्तेषां महाव्रतत्वं श्रुतिषु वेदेषु आघोषितं सम्यक्तया प्रतिपादितम् । सम्यक् चारित्र्येऽहिसादीनां महाव्रतत्वं जैनैर्यन्निर्दिष्टं तत् श्रुतिसमर्थितमेव । नैतदर्ददुपज्ञम् अर्दता प्रथमं ज्ञातम् । सः अर्हन् चौर्येण । वेदार्थस्येति शेषः । आत्मनः दर्शनं जिनसिद्धान्तम् अभूषयत् । जैनैः सम्यक्



चरित्रे “अहिंसासूनूतास्तेयब्रह्मचर्यापरिग्रहा” ये महाव्रतत्वेन स्वीकृतास्ते वेदप्रोक्ता एव । न तु तदुद्भावितेत्यर्थः सर्वदर्शनसंग्रहे महाव्रतानामेतेषां लक्षणमुक्तम् –

न यत्प्रमादमादयोगेन जीवितव्यपरोपणम् ।

चराणां स्थावराणां च तदहिंसाव्रतं मतम् ॥

प्रियं पथ्यं वचस्तथ्यं सूतृतं व्रतमुच्यते ।

तत्तथ्यमपि नो तथ्यमप्रियं चाहितं च यत् ॥

अनादानमदत्तस्यास्तेयव्रतमुदीरितम् ।

बाह्याः प्राणाः नृणामर्थो हरता तं हता हि ते ॥

दिव्यौदरिककामानां कृतानुमतकारितैः ।

मनोवाक्कायतस्त्यागो ब्रह्माष्टादशधा मतम् ॥

सर्वभावेषु मूर्च्छायास्त्यागः स्यादपरिग्रहः ।

यदसत्स्वपि जायेत मूर्च्छया चित्तविप्लवः ॥

(तैत्तरीयोपनिषत्, शिक्षाध्यायः. 11 अनुवाकः)



अत्र सत्यहितवागित्यनेन कविना सत्यमुक्तम् । अस्तेयादीनां स्वरूपमिदं श्रुतिष्वपि बहुत्र प्रतिपादितमेवेति न तज्जनोपज्ञत्वमितिर्थः । उपज्ञं आद्यं कृतं किन्तु एतानि महाव्रतानि वैदिकमतादेव जिनेन सर्वज्ञेन गृहीतः । धर्मशास्त्रेषु अष्टौ उक्ताः आत्मगुणाः अष्टाङ्गयोगे दर्शिताः यमनियमाश्च सर्वज्ञादपि प्राचीनतमाः । अपि च उपनिषत्सु अपि विद्यासमाप्तेः अनन्तरं उपदिश्यमानेषु धर्मेषु एतानि महाव्रतानि बहुधा निरूपितानि ।

क. तैत्तरीये – वेदमनूच्याचार्योऽन्तेवासिनमनुशास्ति । सत्यं वद । धर्मं चर ।

स्वाध्यायान्मा प्रमदः। अपि च

ख. मनुस्मृतौ दशलक्षण- मौलिकोधर्मः मोक्षार्थिनः निरूपितः । एते धर्माः न केवलं मुमुक्षुभिः सर्वैः अनुष्ठेयाः इत्यपि तत्रैव स्पष्टम् ।

धृतिः क्षमादमोऽस्तेयं शौचमिन्द्रियनिग्रहः ।

धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम् ॥ (मनुस्मृतिः. 6 /92)

दशविधस्वरूपो धर्मः प्रयत्नतस्सतामनुष्ठेयः धृतिरिति सन्तोषो धृतिः । परेणापकारे कृते तस्य प्रत्यपकाराकरणं क्षमा । विकारहेतुविषयसन्निधानेऽप्यविक्रियत्वं दमः। मनसो दमनं दम इति सनन्दवचनात् । शीतातपादिद्वन्द्वसहिष्णुता दम इति गोविन्दराजः । अन्यायेन धनादिग्रहणं स्तेयं तद्भिन्नमस्तेयम् । यथाशास्त्रं मृज्जलाभ्यां देहशोधनं शौचं



विषयेभ्यश्चक्षुरादिवारणमिन्द्रियानिग्रहः शस्त्रादितत्त्वज्ञानं धीः आत्मज्ञानं विद्या, यथार्थभिधानं सत्यम् । क्रोधहेतौ सत्यपि क्रोधानुत्पत्तिरक्रोधः । एतद्विशिधं धर्मस्वरूपम् ।

एतान् धर्मान् अनुतिष्ठन् सन्यासी भूत्वा मोक्षमाप्नोति इति स्मृतौ स्पष्टम् । सन्यासमेव दिग्बरजैनाः वस्त्रत्यागेन अनुसरन्ति । सन्यस्यापि पुत्रेण रक्षमाणः गृहेस्थितः कुटीचकः गृहात् निष्क्रान्तः परिव्राजकः इति व्यवहृतश्च । गौतमधर्मसूत्रे अष्टौ आत्मगुणाः पठितः तान् आत्मगुणान् अभ्यस्य यज्ञयागदि कर्मरहितोपि मोक्षमाप्नोति इति स्मृतिषु स्पष्टम् ।

अथाष्टवात्मगुणाः ॥ (गौतमधर्मसूत्राणि. 1/8)

दया सर्वभूतेषु क्षान्तिरनसूया शौचमनायामो मङ्गलमकाव्यमस्पृहेति ।

आत्मवत्सर्वभूतेषु यद्धिताय शिवाय च ।

वर्तते सततं हृष्टः कृत्स्ना घेषा दया स्मृता ॥

आक्रुष्टोभिहतो वाऽपि न क्रोशेन्न च ताडयेत् ।

अदुष्टो वाङ्मनः कार्यैः सा तितिक्षा क्षमा स्मृता ।

यो धर्ममर्थं कामं च लभते मोक्षमेव च ॥

न द्विष्यात्तं सदा प्राज्ञः साऽनसूया स्मृता बुधैः ।

द्रव्यशौचं मनः शौचं वाचिकं कायिकं तथा ॥



शौचं चतुर्विधं प्रोक्तमृषिभिस्तत्त्वदर्शिभिः ।

यदारम्भे भवेत्पीडा नित्यमत्यन्तमात्मनः ॥

तद्वजयेद्धर्म्यमपि सोऽनायासः प्रकीर्तितः ।

प्रशस्ताचरणं नित्यमप्रशस्तविवर्जनम् ॥

एतद्धि मङ्गलं प्रोक्तं मुनिभिस्तत्त्वदर्शिभिः ।

आपद्यपि च कष्टायां भवेद्दीनो न कस्यचित् ।

संविभागरुचिश्च स्यान्तदकार्पण्यमुच्यते ।

विवर्जयेदसंतोषं विषयेषु सदा नरः ॥

परद्रव्याभिलाषं च साऽस्पृहा कथ्यते बुधैः ॥

योगदर्शने –

योगस्य अष्टाङ्गेषु अष्टौ योगाङ्गानि उपदिष्टानि । तेषु यमाः नियमाश्च महाव्रतानां मूलस्वरूपाः एव । अपि च यमनियमाश्च महाव्रतमिति नाम्ना पतञ्जलिनापि निरूपिताः । एतेषां अभावे मोक्षं न प्राप्नोतीति स्पष्टं प्रतिपादयति । तेषां निर्वचनमपि प्रयोजन निरूपणपुरस्सरं योगदर्शने निरूपितम् ।



अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः ॥

जातिदेशकालसमयानवच्छिन्नाः सार्वभौमा महाव्रतम् ॥

शौचसंतोषतपः स्वाध्यायेश्वरप्रणिधानानि नियमाः ॥

अहिंसाप्रतिष्ठायां तत्संनिधौ वैरत्यागः ॥

सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम् ॥

अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम् ॥

ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः ॥

अपरिग्रहस्थैर्ये जन्मकथंतासंबोधः ॥

शौचात्स्वाङ्गजुगुप्सा परैरसंसर्गः ॥

सत्त्वशुद्धिसौमनस्यैकाग्र्येन्द्रियजयात्मदर्शनयोग्यत्वानि च ॥

सन्तोषादनुत्तमः सुखलाभः ॥

कायेन्द्रियसिद्धिरशुद्धिक्षयात्तपसः ॥

स्वाध्यायादिष्टदेवतासंप्रयोगः ॥

(पातञ्जलयोगदर्शनम्-साधनपादे 30-44)



अपि च अहिंसा प्रभृतयो धर्माः सर्वज्ञेन निरूपिताः इति यदुक्तं तत् सर्वथा असत्यम् ।
सर्वमभिपेत्येव गङ्गाधरशास्त्रिणा अलिविलासिसंलापकाव्ये एतत् न अर्हतं प्रणीतं किन्तु वैदिक
दर्शनात् चौर्यं कृत्वा स्वदर्शनं एतैः व्रतैः अलंकृतमिति स्पष्टं निरूपितम् ।

अस्तेयसत्यहितवागपरिग्रहाऽहिं ।

साब्रह्मचर्यनियमस्य महाव्रतम् ।

आघोषितं श्रुतिषु नार्ददुपज्ञमेत

चौर्येण दर्शनमभूषयदात्मनः सः ॥

(अलिविलासिसंलापः-4/56)