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## Dr. K. VICTOR BABU

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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**

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## योगे व्यक्तित्वावधारणा

### Concept of Personality in Yoga

डॉ. ए. शेखर रेड्डि:

सहायकाचार्य:

शिक्षाशास्त्रविभाग:

राष्ट्रीयसंस्कृत विश्वविद्यालय:

तिरुपति

### योगे व्यक्तित्वम्-

योगस्य आधारः साङ्ख्यदर्शनं भवति । योगे व्यक्तित्वस्याधारः साङ्ख्यदर्शनाधारेणैव सञ्जायते । योगे व्यक्तित्वनिर्माणं द्विप्रकारकं भवति - पुरुषः (Purush) चेतना तथा प्रकृतिः (Prakriti) शक्तिः इति । प्रकृतिपुरुषयोः आधारः सत्येनैव जायते। तदर्थमेव आदिपुरुषः तथा परिवर्तनशीला च । प्रकृतिपुरुषयोः सङ्गमेनैव सृष्टिर्जायते। प्रकृतिः जड तथा परिवर्तनशीला च। अस्मिन् विकासक्रमे स्थूलरूपेण शरीरं तथा सूक्ष्मरूपेण मनः अथवा आत्मा संगच्छेत् । एतयोः सङ्गमाधारेणैव व्यक्तेः व्यक्तित्वं निर्धार्यते। योगे न केवलं शारीरिकमानसिकगुणाधारण व्याख्या क्रियते परन्तु आत्मनः अपि अवधारणाऽपि भाव्यते। योगानुसारेण व्यक्तित्वविकासे शारीरिक - मानसिक - आध्यात्मिकगुणानां समन्वयः जायते । अत्यन्तसूक्ष्मः भवति आत्मा। अस्य प्रभावः शरीरे अधिक एव स्यात् । व्यक्तित्वे एतेषां त्रयाणां पक्षाणाम् अन्येन सह संयुज्यते । व्यक्तित्वस्य आध्यात्मिकपक्षः तस्मिन् सम्पूर्णताप्रदानं करोति । तेनैव मानवीयगुणानां विकासो जायते । व्यक्तौ सन्तोष - आत्मसन्तुष्टिः - त्यागः - दया इत्यादि गुणाः विकसिताः भवेयुः। अतः त्रयाणां पक्षाणाम् अवधेयः ।

### व्यक्तित्वस्य स्वरूपम् (Nature of Personality) –

साङ्ख्याधारेणैव व्यक्तित्वं निर्धार्यते। योगो व्यक्तित्वं त्रिगुणात्मकाधारेण भाव्यते । प्रकृतेः गुणत्रयं विद्यते – सत्त्व रज - तमो इति। सर्वविषयेषु एते मूलकारणत्वेन सुखदुःखमोहकारकाः भवन्ति । एते त्रयः गुणाः प्रकृतेः मूलतत्त्वानि भवन्ति। येनैव संसारे सर्वविषयनिर्माणं सम्भवति । एतेषां परस्पर अन्तःक्रियाधारेण विशेषप्रकारकव्यक्तित्वं निर्मायते।

### सत्त्वगुणः-

सत्त्वगुणप्रधानेन नरेषु त्याग - विवेक - सन्तोष – क्षमा सत्त्वाज्जायन्ते । एतेषां व्यवहार परोपकारः, सन्तुलितसंयमितः व्यक्ति प्रधानतया दर्शयति । अन्यगुणाः गौणरूपेण तिष्ठन्ति। त्रिगुणाः परस्परं विरोधिनः, सहायकारिणश्च । एकः गुणः अन्यस्य उदारता - सत्य - प्रेम - दयागुणाः उद्भवन्ति । मनः, बुद्धिः तेजसः प्रकाशकारणं सत्त्वमेव । हर्ष - उल्लास – सन्तोषगुणाः भवेयुः।

सत्त्वगुणे कीदृशाः आहाराः?



आयुः-सत्त्व- बलारोग्य- सुख- प्रीति- विवर्धनाः।

रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विक- प्रियाः॥

(श्रीमद्भगवद्गीतयां.अध्यायः-17,श्लोकः-8)

**रजोगुणः**

रजोगुणस्य सक्रियताद्वारा बहिर्मुखं (Extrovert) व्यक्तित्वं जायते । व्यक्तिः चञ्चलः - विषयभोगी - धनसङ्ग्रहेच्छावान् भवेत्। शारीरिकार्थिकपुष्ट्यर्थं प्रयतते। परेषां दुःखं, क्लेशं, मानसिककष्टञ्च आपादयन्ति ।

रजोगुणे कीदृशाः आहाराः?

कट्वम्ल-लवणात्युष्ण- तीक्ष्ण-रूक्ष-विदाहिनः।

आहारा राजसस्येष्टा दुःख-शोकामय - प्रदाः ॥

(श्रीमद्भगवद्गीतयां.अध्यायः-17,श्लोकः-9)

**तमोगुणः -**

एषः मोह तथा अन्धकारजनकः भवति । अस्य गुणप्रभावेण व्यक्तिषु अज्ञानता - क्रोध - हिंसा - निद्रा - भय आलस्य जडता इत्यादि गुणाः उत्पद्यन्ते। ये सर्वदा स्वस्वार्थविषये चिन्तनं कुर्वन्ति। मानवेषु एते त्रयः गुणाः प्राप्यन्ते। एतेषु एकः गुणः गुणस्य दमनाय प्रयतते । तदा सः गुणः अधिकबलवान् भवेत् । तेनैव गुणेन व्यक्तेः व्यक्तित्वं निर्धार्यते ।

तमोगुणे कीदृशाः आहाराः?

यात-यामं गततरसं पूति पर्युषितं च यत्।

उच्छिष्टमपि चामेध्यं भोजनं तामस-प्रियम्॥

(श्रीमद्भगवद्गीतयां.अध्यायः-17,श्लोकः-10)

**व्यक्तित्वस्य संरचना (Constitution of Personality)-**

योगदृष्ट्या व्यक्तेः व्यक्तित्वं पञ्चकोशैः निर्मितं भवति। अन्नमय - प्राणमय - मनोमय - विज्ञानमय - आनन्दमयश्च । अन्नमयकोशः शरीरस्य आधारभूतः भवति । एषः एव शरीरस्य स्थूलरूपः भवति। मनुष्यस्य शरीरं तथा ज्ञानेन्द्रियाणि अन्नमयकोशद्वारा निर्मितानि भवन्ति । अन्नमयकोशस्य अस्तित्वं भोजन जल - वायुद्वारा संपोषितं भवति। अस्य स्वरूप भौतिकशक्तीनां स्रोतः भवति। प्राणकोशात् व्यक्ती स्फूर्तिः शक्तेः संचार जायते।

मनोमयकोशः अनेकार्थकरणे समर्थः भवति। मनोमय- कोशः भावात्मक- संज्ञानात्मक- क्रियात्मकमानसिक प्रक्रियानियन्त्रकः भवति। मानसिकप्रक्रिया नाम मनः - चित्तः अहङ्कारश्च। विज्ञानमयकोशः प्राणिनाम् उच्चावस्थायाः स्तरः भवति। अस्यामवस्थायां प्राणिना वासनाः, संवेदनाः, उत्तेजनाः दूरं भवन्ति । विज्ञानमयकोशोद्देश्यं सूक्ष्मजगति प्रवेशः। अस्मिन् कोशे बुद्धिः - विवेक - अनित्य इत्येतयोर्मध्ये अन्तरं जानाति । अहङ्कारनाशः अपि सम्भाव्यते।

व्यक्तित्वसंरचनायाः सर्वसूक्ष्मतमकोशः आनन्दमयकोशः भवति । एषा आत्मनः निवासकोशः। अत्र आत्मज्ञानं प्राप्यते। परमानन्दानुभवः भाव्यते। एवं प्रकारेण योगे व्यक्तित्वस्य



संरचना पञ्चकोशाधारिता भवति । तत्र शरीरमपि त्रिप्रकारकं भवति – प्रथमशरीरं किञ्चिन्मात्रं विज्ञानमयादपि जायते । सूक्ष्मशरीरेण मानसिकगुणाः (Mental Traits) जायन्ते । तृतीयं तु कारणशरीरं भवति । अस्य निर्माणम् अन्नमयकोशाज्जायते। स्थूलम् मनोमयं द्वितीयं सूक्ष्मशरीरम् । अस्य निर्माणं प्राणमय -विज्ञानमय - आनन्दमयकोशाज्जायते । कारणशरीरं व्यक्ते आध्यात्मिकगुणानां प्रेरणा - स्रोतः कार्यञ्च करोति । आध्यात्मिक मार्गं प्रेरकः भवति। योगेन व्यक्तित्वविकासे सम्पूर्णबलं वर्धते । व्यक्तित्वपूर्ण- विकासाय केवलं मानसिकशारीरिकस्थित्यवगमनमेव न अपि तु आध्यात्मिकस्थितिरपि महत्वपूर्णं (Spiritual) एव । एतेषां सन्तुलनेन व्यक्तित्वपूर्वविकासः जायते। योगे कारणशरीरस्य प्राधान्यं दत्तमस्ति । अस्य निर्माणं विज्ञानमय - आनन्दमयकोश- द्वारा जातमस्ति । आध्यात्मिकपुरोगाभिवृद्ध्यर्थम् एतत्त्रयाणां सन्तुलनमपेक्षते। योगविज्ञान मनोविज्ञानं व्यक्तित्वसय भौतिक - मनोवैज्ञानिक- दृष्टिकोणस्य समन्वितरूपं भवति । व्यक्तित्वं शारीरिकमानसिक- शीलगुणाधारितं भवति । योगानुसारेण व्यक्तित्वे सन्निहित सत्व- रज - तमोगुणाधारेणैव व्यवहारः जायते। अस्यातिरिच्य पञ्चकोशानां प्राधान्यं दृश्यते । योगः व्यक्तिं बाह्यजगति तथा आन्तरिकाव्यवस्थोः मध्ये समन्वयस्थापने सहायकः भवति। योगपद्धतयः - राजयोगः - भक्तियोगः - ज्ञानयोगः - हठयोगः इत्यादयः। तत्र राजयोगस्य नियमिताभ्यासेन आत्मसाक्षात्कार जायते । राजयोगाधारेण बहिरङ्गान्तरङ्गं व्यक्तिं बाह्यान्तरिक- वातावरणे नियन्त्रणसामर्थ्यं ददति । इन्द्रियनिग्रहेण अन्तर्मये उन्मुखीकरणं भवेत् । अनेन स्वक्षमताः (Potentials) बलहीनताः (Weakness) स्वयं ज्ञातुं प्रभवति । वास्तविकात्मबोधो जायते । तदा वातावरणस्य समायोजना (Adjustment) भवति । नकारात्मकदृष्टेः नाशे सति सकारात्मकदृष्टिकोणाः उत्पन्नाः भवन्ति । यदा व्यक्तेः संज्ञानं (Cognition) प्रत्यक्षीकरणं (Perception) वातावरणे सकारात्मकाः भवन्ति तदा सर्वाङ्गीणविकासः सम्पद्यते। अतः योगमनोविज्ञानस्य लक्ष्यं भवति व्यक्तेः मनोशारीरिकगुणाः तथा संज्ञानात्मक प्रक्रियाः योगमाध्यमात् पूर्णरूपेण विकासकरणम्। तदैव सर्वाङ्गीणविकासः अपि सम्भवेत्। आन्तरिकावस्थयोः मध्ये समन्वयस्थापने सहायकः भवति।



## A SURVEY – INTERNET OF THINGS (IOT) FOR INDIAN FARMERS

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### ABSTRACT:

India is a land of versatile soils and different atmospheric condition. Due to sudden rain and without accurate prognosis, Indian farmers face problems such as damage of the already grown crops in their field. And even the Indian farmers doesn't have a sufficient knowledge about their soil. Due to change within the structure of soil owing to different atmospheric condition, farmers aren't well aware of which crop are optimally suited to be grown in such soil. These are more problems that farmers face. The solution proposed for this can report any precautionary steps to be taken for farmers using a centralized data server which analysis the information and notifies farmer. The solution also has portable IoT device and hence in any rural areas it will be implemented

**Keywords:** Internet of Things (IoT), Decision Support System (DSS), Application Program Interface (API)

### I. INTRODUCTION

In India 5,650 farmer suicide rate was reported by National Crime Records Bureau in the year 2014. From 2005 there are 1.4 to 1.8 suicide rate been reported in 100,000 total population. India has Farming as major occupation so this suicide rate is huge for country like India. India is also the big contributor in the world food market and hence it is necessary to use available technologies for the benefits of Indian farmers so as to control the suicide rate. In [1] sensor network is used to connect to the real world object of agriculture. In [2] different technologies such as mobile computing, cloud computing, and agro cloud back so are used. In [3] GPS and ZigBee technology is used for Wide Area Network(WAN) based humidity and soil temperature monitoring system to solve the soil problem agriculture. In [4] the soil properties is observed for prediction of information on crop cultivated using artificial neural networks.

### II. REVIEW OF LITERATURE SURVEY

To analyze and study more about the IoT for Indian farmers the following literature survey has been done.

In [1], To obtain the information and to organize them, IoT can change the ways by connecting real world objects with each other. To connect to the agriculture, sensor networks is used, which allows to create connections regardless of geographic distances



among agronomists, farmers and crops. To improve the farming practice and better understanding of crops these connections can be used by the agronomists. To connect agricultural field to IoT sensor network is used. For this design reliability, management, and low cost are considered.

In [2], Although only few of the countries have adopted agriculture; for better production with low cost the trendy technologies should be used for agriculture industry in India. For storing details of soil properties of the land, farmers AgroCloud storage has been used. With the help of IoT, the properties of soil and environment is distributed to AgroCloud periodically. For the total production, requirements of market and fertilizer requirement Bigdata analysis on AgroCloud data is done.

In [3], The rain water is unevenly distributed, the water distribution in agriculture field or in keeping with the need of the crop is easy to manage. The structure of soil and climate, no ideal irrigation method used.as a result of wrong weather prediction and not proper irrigation methods, farmers suffer huge financial losses. the sphere parameters of worldwide Positioning System GPS is distributed to central monitoring system using wireless sensor network which is connected to a central node using ZigBee.

In [4], By considering different climate situations which affect the local climate in the various parts of the globe, which directly effects the crop yield. Artificial neural networks is used for crop prediction which is a methodology that is used to predict that which crop is suitable for field by sensing the different parameters of soil likewise as parameters that are related to the atmosphere. These parameters include like manganese, PH, phosphate, kind of soil, nitrogen, humidity, potassium, iron, rainfall, depth etc.

In [5], In wireless sensor network the TCP/IP application layer is reused by IPv6 protocol. For wireless sensor network the easy Network Management Protocol may be used on the internet for monitoring and managing hosts. For the resource constrained networks the IETF constrained application protocol is used as the open application layer. In this comparison of CoAP and SNMP based WSN is done for monitoring these approaches in the agricultural field that is connected to the ERNET IPv6. After comparison of these two approaches, it is provided in terms of ease of use, and memory footprint.

In [6], In domains of water, agriculture, health, education and transport etc., similar kind of issues are faced by rural areas in South Zambia and Africa. To solve these issues similar solutions will be used. The intention is to use internet of things technologies (IoT) to resolve these issues in rural areas, likewise as in agriculture. In the field of agriculture IoT may be used to diminish the issues use in the areas of forecasting, rural financing, wild life management, and crop farming.

In [7], Agriculture provides necessary resources to humans such as fiber, energy and food, and hence agriculture is the most important industries in human history. Therefore by using the new technologies, the agriculture industry can be further enhanced by



Internet of Things (IoT). For providing the smart farm system to the tip users a connected farm based on IoT systems is used.

In [8], Due to increase population, issues such as food safety, environmental impact and animal welfare, agriculture faces many difficulties like water shortage, climate change, and labor shortages. At the CSIRO, the smart farming is developing for these requirements that uses wireless sensor network technology for agriculture. It has self configuration network which is cheap, the environment condition is known by the simple devices and it is used for field and other beneficial purposes.

In [9], MEMS technology for PI with cavity structure for high sensitivity capacitive humidity sensor is used which consists of the sensing layer, bottom electrode, the comb shaped top electrode having branches and substrate with a cavity. For improving reliability and to protect sensing material the cavity structure of substrate is used. Because of the low hysteresis, high resistance and high sensitivity to most of the chemicals, PI is used in the sensing layer. The structure can help to improve the response time as well as sensitivity of the sensor of the humidity due the contact between the vapor and PI, it has short path for vapor absorption.

In [10], For human motion localization to improve the localization performance pyroelectric infrared with sensor arrays is used. To solve this optimal design problem, Genetic algorithm based on Divide and conquer is used. It has three steps: first using the divide and conquer's principle, problem is divided into sub optimization problem. Second step is to solve this sub- optimization problem using standard genetic algorithm. Finally, optimal solution can be obtained by combining results of sub optimization problems.

In [11], IEEE 802.15.4, having the wireless link for low power personal area networks which is implemented by radio manufacturers. To improve the structural monitoring for tracking, building and agricultural yields etc, 802.15.4 is used in embedded applications. These kind of applications usually need a number of nodes with low costs that communicates and cover large geographical region, it must work on modest batteries for years.

In [12], In India Agriculture is the major source for the largest population to earn money and to carry out their livelihood. India is said as the land of Agriculture, and hence the main source of income in India is the agriculture. But, for centuries the farmers have grown same crops, as the knowledge of them is not enough. And the final outcome is affected by the weather conditions, diseases, pests and soil fertility etc. Hence to increase and for better production of crops Internet of Thing (IOT) and cloud computing technologies should be included. So as to collect the information by connecting to the devices.

In [13], Precision agriculture has been applied to soil fertility management which is an important area. The main objective is predicting the soil chemical attributes through



spectral responses. To study this 1,000 ha area is used located in Uberlandia, Brazil. The soil is collected at three different depths by which thirty sampling points are established. Physical and chemical analysis of the samples is done and the data is obtained in 400 to 2500 nm range. Multiple equations are generated for summation of cation exchange capacities, bases, P, Ca, Al, H, aluminum saturation, base saturation, pH, K, and Mg these all are from using 60 soil samples. Then the determined values is compared with these values by conventional analysis

In [14], For the agricultural soil evaluation, Discriminant and Correlation analysis is used via chemical parameters of the soil which is taken from different villages of Kheda district of Gujarat state in India. The primary focus is to randomly select 51 samples of soil and to study on it. These soil samples are collected from the authorized locally trained farmers under the soil health card program of government of Gujarat, and these sample are tested in laboratory for the soil test, and this can be done by using standard methods for the quality of soil analysis. Then the evaluation of relationship between macro nutrients and is done using Pearson's correlation analysis.

In [15], For the overall socioeconomic development of the India agriculture plays an important role. Productivity of the Indian farm is below compared to other nations despite of accomplishing self sufficiency in food staples. This is because not adapting technologies and agricultural practices and high costs. Increase in the yield of crops is owing to the employment of business K, N, and P fertilizers. But excess use of these fertilizers can contaminate groundwater and surface. In cultivating crop many stages are there with each stage requiring different nutrients. Hence the farmers needs to monitor these fields and spend lot of time in it. As the excess or less use of nutrient will affect the productivity, To measure the soil nutrients WSN technology and different techniques are used.

In [16], With large amount of data, it is difficult to get the desire information from it. Applications of data mining techniques is used in the field of agriculture. For the agriculture labour, land, organization and capital are required for productivity. In case for the understandability of pattern of human interaction and incomplete data, to handle these issues Fuzzy sets are suitable, which provide the faster solutions. With this data yield prediction is done which is very important problem of agriculture for farmers. By using data mining techniques yield prediction problem can be solved. To achieve high accuracy for the yield prediction, different data mining techniques and their types are evaluated on the different data sets.

### **III. CONCLUSION:**

For the rise in crop production efficiency and farmer life, IoT plays a significant role. For the efficient and better decisions for farmers, educating them with visual alerts is critical. The data points can be analyzed by different devices connected with each other.



The soil properties and the best crop suited for the soil, these things Indian farmers are still unfamiliar with. To enhance the yield, IoT device may be used which might easily know details of the soil, fertilizer and water level that are required for the sphere, The visual alert in the farmers own language helps in weather forecasting and theft protection which is another advantage.

Further, the aim is to develop and actual implement this product on a particular agricultural land.

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## UNDERSTANDING THE NATURE OF MYTH BY EXPLORING VARIOUS DEFINITIONS AND INTERPRETATIONS

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### Abstract:

The paper presents different sorts of interpretations and definitions of myth given by several well-known Indian critics such as Devdutt Pattanaik, Romila Thapar, V. S. Naipaul and A S Rao, Western critics such as Northrop Frye, Cassells, Cassirer, Nietzsche and G. S. Kirk, dictionaries such as Princeton Encyclopaedia of Poetry and Poetics, and Standard Dictionary of Folklore, Mythology and Legend and many more. Different variations in the perception and analysis of the word 'myth', makes it a complex subject and its understanding remains at various dimensions. It is a qualitative research paper following the exploratory research methodology and MLA seventh edition referencing style.

**Keywords:** Myth, Mythology, Origin myths, Existentialism, Devdutt Pattanaik, Sacred text, Tradition, Culture, Stories, Religion, History, Folk tale, folklore.

### Introduction:

Myths are traditional and sacred stories that have been handed down within virtually every culture on every continent around the world and all the islands. There are various perspectives on myth, some people believe that myths are literal history, some people take stories in the sacred texts such as Bible, Ramayana, Mahabharata, Quran and many more, as actual literal histories like the crossing of the Red Sea, great battle between Pandavas and Kauravas or between Rama and Ravana. There is a subset of people who believe that the myths are a form of history that is been turned into myth that these mythological characters such as Ram, Sita, Krishna, Draupadi and various other individuals in the scriptures were actually historical human figures that have been euhemerized.

Regarding the origin of the word myth **G S Kirk** explores that "The word myth comes from the Greek word "mythos", which means "word," "speech," "tale," or "story," and that is essentially what a myth is: a story. Some would limit this broad definition by insisting that the story must have proven itself worthy of becoming traditional" (Kirk 27).

Myth really holds a complex structure, which is organized at many levels and in the process of which variations of meaning and implications are visible. Therefore, it is very difficult to give a simple and all-accepted definition of myth. The Encyclopedia of Religion and Ethics also states that it is



not easy to define myth in any way. However, to determine the nature of the myth, it is necessary to study the definitions considered authentic.

### **Definitions and Interpretations of Myth:**

Myths are stories which are narrated verbally from ages and as time passes by these myths are transmitted in written forms as well. There are other forms of art such as dance, music, painting, sculptures and various other combination of media like cinema, theatre, opera and many more, communicates the stories of myth (Morford and Lenardon 1). **Encyclopedia Britannica** defines myth as:

Myth are accounts with an absolute authority that is implied rather than stated; they relate events and states of affairs surpassing the ordinary human world; yet basic to that world; the time in which the related events take place is altogether different from the ordinary historical time of human experience; the actor in the narrative are usually gods or other extraordinary beings” (Encyclopaedia Britannica 793).

Similar is the definition in **Princeton Encyclopaedia of Poetry and Poetics**, which states that myth can be defined as “a story or a complex of story elements taken as expressing, and therefore as implicitly symbolizing, certain deep-lying aspects of human and trans-human existence”(Preminger 538).

### **In the Encyclopedia of Religion and Ethics:**

a myth is usually, directly in narrative form; its difference from ordinary tales seems to lie partly in the fact that it is believed to be substantially true, at least by those among whom it is repeated, it thus differs from a parable or allegory, as well as from a fiction or romance”(Encyclopedia of Religion and Ethics 118).

**Cassell's Encyclopedia of Literature** defines myth as “a story which for those who tell it and for those who receive it has a kind of cosmic purpose. It professes to relate some happening in which supernatural beings are concerned and probably in so doing to offer an explanation of some natural phenomenon” (Cassell 372). Explaining the myth in the **Encyclopedia of the Social Sciences**, it defines:

Myth like secular folklore in an articulated vehicle of a people's wishful thinking. Myth like folk tales are primarily novelistic tales; the two are to be distinguished by the fact that myths are the tales of the supernatural world and share also therefore the characteristics of a religious complex (Encyclopedia of the Social Sciences 178-179).

**Standard Dictionary of Folklore, Mythology and Legend** has reference to myth as “a story presented as having actually occurred in a previous age, explaining the cosmological and supernatural traditions of a people, their gods, heroes, cultural traits, religious beliefs etc.”(Leach 778). In **Chamber's English Dictionary**, myth has been called the traditional legend of gods or folk heroes, “an ancient traditional story of gods or heroes, esp. one offering an explanation of some fact or phenomenon, a story with a veiled meaning”(Chamber's English Dictionary 708).

Myth according to the **Webster New Twentieth Century Dictionary** is: a traditional story of unknown authorship, ostensibly with a



historical basis but serving usually to explain some phenomenon of nature, the origin of man or the customs, institutions, religious rites etc. of a people; myths usually involve the exploits of gods and heroes” (Webster's New Twentieth Century Dictionary 1190).

In addition to the above dictionaries, several Western thinkers have also given definitions of myth, such as: **Cassirer** said by rejecting the illustrious form of myth that "not nature but society is the true model of myth. All its fundamental motives are projections of man's social life" (Cassirer 79). In his view, the 'truth of myth' is purely subjective and psychological truth and it expresses the global reality in the vocabulary of human emotions. It is a record of human experiences preceding the emergence of reasoning power (Cassirer 8).

**Northrop Frye** asserts in his work on literary criticism that "myth means ultimately mythos, a structural organizing principle of literary form" (Frye 341). **George Whalley** considers myth to be of primitive, ethnic and religious tendency. In his view, myth is a powerful medium for the expression of reality and life in symbolism, and in antiquated form which confirms the truth. Myth is not the unintelligible or ornate medium of explanation of reality, but the only medium (Whalley 178).

**Philip Wheelwright** considers myth as an expression of extreme group spirit. It is the expression of a profound sense of togetherness, togetherness of feeling and of action and of wholeness of living (Wheelwright 256). Thus according to him "Myth is an expression of the entire experience of the whole human being" (Wheelwright 256).

A renowned Spinoza scholar **David Bidney** explained myth and said: Myth is said to have its mode of necessity and its own mode of reality. The very intensity with which myth is believed by its adherents excludes any rationalistic theory of pure invention. Myth is not something freely invented but a necessary mode of feeling and belief which appears in the course of history and seizes upon human consciousness (Bidney 380-381).

**Rene Wallek and Austin Warren**, while giving importance to the social side of myth, said that myth means anonymously composed stories describing the origin and destiny of creation, the details which a society gives to its children. It gives why this world was made? Why do we do what we do? It means our teachable images about nature and man. (Wallek and Warren 249).

According to **William Troy** "Myth is a mode of cognition. Myth like science is at once a method and a body of ordered experience" (Troy 35). **Mark Schorer** defines myth as a large controlling image which gives a philosophic meaning to the facts of ordinary life (Schorer 32). While analyzing myth **Nietzsche** said that it is a universal spirit rising towards the infinite and a unique form of truth: Without myth, however, every culture loses its healthy creative natural power: it is only a horizon encompassed with myths that rounds off to unity a social movement. It is only myth that frees all the powers of the imagination ... The mythical figures have to be the unnoticed omnipresent genii, under whose care the young soul grows to maturity, by the signs of which the man gives meaning to his life and struggles: and the state itself knows no more



powerful unwritten law than the mythical foundation which vouches for its connection with religion and its growth from mythical ideas (Nietzsche 85).

**Malinowski** believes that myth primarily serves to establish a sociopolitical charter or retrospective moral pattern of behaviour (Malinowski 176-178). He also stresses that myth follows the rules and customs of society. He suggests that myths in primitive culture has three essential functions: it expresses, amplifies, and codifies faith. According to him myth conserves ethics and it assures the effectiveness of ritual which includes practical rules for guiding man (Malinowski 179-184).

**Thomas Bulfinch's** definition of myth may seem restrictive as it is about activities and conducts of gods or divine being only and seems pretentious while explaining customs and social organizations. He defines myth as:

A myth is an account of the deeds of a god or divine being, usually expressed in terms of primitive thought. In essence it is an attempt to explain the relations of man to the physical world, and has for those who recount it to a predominantly religious value; or it may pretend to explain the existence of some social organization, a custom, or the peculiarities of an environment (Bulfinch 373).

According to **Harold K Schilling** "A Myth is that literary form that is peculiarly suitable for the expression of the most basic and deepest faith, belief, insights of a Culture" (Schilling 225). The most interesting thing comes out from the above mentioned definitions and analysis is that myth is a type of story in mythology. Hence, repetition becomes its interesting part. It is transferred from one generation to another and mostly through oral tradition.

Similar to the definitions of Western thinkers related to myth, Indian thinkers have also attempted to define myth. Although many scholars have used the words 'puranikkatha', mythological belief, scripture and antecedent etc. in place of myth in mythological analysis. However, to reveal the overall nature of myth, it is also necessary to study the mythological definitions of Indian thinkers as well. Hence the definitions related to myth of Indian thinkers are as follows.

**A.S. Rao** clarifies myths in three distinct categories - myths concerned with gods and demons, myths associated with human experience and myths with emphasis on content and ironic representation of realism (Rao 19). **Professor V. Rai** in his Ph.D. Dissertation titled *Use of Myth in the Poetry of the Romantic Revival*, explains:

The roots of ancient myths are hidden in the depth of unrecorded time, hence no feet of historical imagination enable the reader to visualize explicitly the circumstances and conditions connected with their birth, growth, expansion, amalgamation and ramifications. The psychologists, anthropologists and the readers of primitive religions have succeeded to a very large extent in dissipating the obscurity and paving the way for a proper understanding of the nature and significance of the ancient myths (Rai 2).

An Indian poet and a critic **P. La** considers the immense cultural significance of myth as: "Myth holds communities and races more strongly than language, territory and government, myth provides insights into the mysteries



of life and death with a poetic richness that has startling truth and immediacy. There is no secular substitute for truth” (Lai 15). Another renowned historian **Romila Thapar** rightly argues that, “myth at one level is a straight forward story, a narrative; at another it reflects the integrating values around which societies are organized” (Thapar 296).

Myth represents the soul and spirit of Indian psyche and for Indian people, religious myths constitute ‘true history’. **V.S. Naipaul** therefore realized during his second visit to India: “Religious myths touched every part of the land ... story within story, fable within fable: that was what people saw and felt in their bones. Those were the myths, about gods and heroes of the epics, that gave antiquity and wonder to the earth and people lived on” (Naipaul 144).

According to **Chitra Sankaran**, “Hindu mythology occupies a singular position in world today. Perhaps what makes Hindu mythology so singular is that it seems to contain in essence that most vital property of myth- great antiquity combined with perpetual contemporaneity” (Sankaran 2). **Dr. Nagendra** has defined myth in the dictionary of humanities as “a story which, by the power of thinking and criticism, is the spontaneous emergence of a nil primitive consciousness and in which representation of the forces of nature has been made in body or semi-somatic forms, which carry out supernatural and superhuman work” (Nagendra 177).

**Dr. Devdutt Pattanaik**, a medical doctor in terms of education, established himself as a great Indian mythologist, analyses the concept of myth and understands myth as a truth and denies its traditional interpretation as something which is not true:

Everybody lives in myth. This idea disturbs most people. For conventionally myth means falsehood. Nobody likes to live in falsehood. Everybody believes they live in truth. But there are many types of truth. Some objective, some subjective. Some logical, some intuitive. Some cultural, some universal. Some are based on evidence; others depend on faith. Myth is truth which is subjective, intuitive, cultural and grounded in faith. (Pattanaik 13).

**Ananda K. Coomarswamy** and **Sister Nivedita** have explained the role of myths in Indian life:

For in India, mythology is not a mere subject of antiquarian research and disquisition; here it still permeates the whole life of the people as a controlling influence. And it is the living mythology which, passing through the stages of representation of successive cosmic process and assuming definite shape thereafter, has become a powerful factor in the everyday life of the people (Coomarswamy and Nivedita 4-5).

### **Conclusion**

From the analysis of all the aforesaid dictionaries, mythological definitions of Western thinkers and Indian thinkers, it can be said that myths are defined as ethnic narratives based on beliefs related to religious beliefs or a circle containing the mysteries of nature, stories of creation of universe, psychological and historical, stories related to gods and heroic men or folk. Scholars and researchers from Western countries and India have emphasized more on the



religious side of myth, some have considered its tendency to reveal the mystery of nature and universe, explaining the way things exist as it is today, some have called it a real statement or historical event, and some have given importance to the notion of primitive brain, making its understanding complex.

In this way, the nature of the myth has become even more obscure due to the substantial differences and differences in the mythological definitions of various scholars. Therefore, it is very difficult to give a comprehensive and all-encompassing definition of myth which can fully assess its concept and assess all its forms because the area of myth is very wide being an integral part of the cultural process.

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## EDUCATIONAL STATUS OF MUSLIM MINORITY STUDENTS IN NEPAL

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### Abstract

The holy book of Islam, the *Quran*, lays out the principles of Islam which stress purity. These principles are applicable to all Muslims. In Islam, religious education is mandatory so that every Muslim can perform everyday rituals. Muslims prioritize madrasa education to **instill** in their children the Five Pillars of Islam. However, among all religious communities in Nepal, Muslims are among the least educated and Muslim women the least. Muslim **backwardness** has become a matter of concern at present. Although Islam, as a religion, fully emphasizes education, there are several social reasons for backwardness such as large family size, poverty, negative attitudes towards girls' education, a lack of link between madrasa education, modern education, etc. The study aims to highlight the educational status of Muslim students in Nepal, reasons for backwardness, issues and challenges faced, and recommendations for integration with **mainstream** society.

### Introduction

Swami Vivekananda states "If the mountain does not come to Mohammed, Mohammed must go to the mountain. If the poor cannot come to education, education must reach them at the plough, in the factory, everywhere." In its broadest sense, education is simply one aspect of socialization: it involves the acquisition of knowledge and skills. Whether intentionally or unintentionally, education also helps to shape beliefs and moral values. In small-scale non-literate societies, as hunting and gathering bands, education used to be hard to distinguish from other components of life. Young humans learned their 'lessons' mostly by becoming members of social groups. Knowledge and skills were learned informally through imitating examples provided by adults. In pre-industrial societies, specialized educational establishments slowly developed, along with the role of teacher. Later, after industrialization began, formal educational training for loads was made viable and grew to become a culture afterwards to carry out daily lifestyle mechanisms. (Haralambos and Holborn, 2000)

Until concerning seventy five years ago Muslims weren't allowed to attend any then existent Nepali college. Muslims were labelled as an unclean caste by the orthodox Hindus. The Rana government eventually opened a Muslim grade school and by the 1940s Muslims were allowed to attend secondary faculties and shortly once, college. The Ministry of Education, Science and Technology launched the new National Education Policy 2076 (2019) which inspires the state to adopt the federal mode of governance, the coverage used to be unveiled to form it compatible with the federal structure and also the provision of education as encapsulated within the federal charter of the country. The supply of schooling is in Article 31 of the constitution of Nepal. The provision has ensured the procural of basic education, required and free coaching up to



the easy level, free schooling up to the secondary level, free entry to education for the disabled and economically backward individuals, coaching in mother tongues and also the correct to open colleges and completely different educational establishments.

Prophet Mohammed ordered his followers to searching for knowledge, no count what it cost. According to him, education is a sealed treasure residence of inquiry, with keys to it. Islam emphasizes an excessive value on education, and, as the religion unfold amongst numerous humans, education have come to be a fundamental channel through which to create a acquainted and cohesive social order. The Muslims have their personal tutorial enterprises inside the form of madrasas on the other hand their low participation in mainstream education. To an average Muslim literacy does no longer mean whatever if it does not train Islamic cultural norms and values. Muslims are very familiar with the anticipated life-style and code of conduct as in madrasas these are infused into the curriculum. The codes of conduct include techniques of living, praying, accepted and prohibited food, dress fashion, use of toiletries and social behaviour. Islam has ever been advocating know-how and knowledge to its followers. Therefore the study seeks to find out about the strengths and weaknesses of Muslim schools, as nicely as suggesting intervention measures for improving and presenting fair and equal possibilities to every body regardless of religion.

### **Objective**

1. To study the socio-economic status of Muslim minority students
2. To investigate challenges faced by students in Muslim schools
3. To suggest improvement measures

### **Methodology**

The study was conducted at the Madrasa Islamiya School. The tool registered for this study is a questionnaire. The questionnaire is a revised edition of a previously used questionnaire by Shaikh Mohd. Waquiuddin Sk. Hamiduddin (2011). The questionnaire was filled by 16 students from grade 7 and 8 which included 2 boys and 14 girls in addition to the principal of the institute.

### **Results**

#### **i. Principal's comments**

The institution believes in the educational growth of both boys and girls and stands against oppressive Islamic ideologies that limit the lives of girls to their parents' then husband's home. This institution favors reservation for Muslim Minority Pupils in special cases such as being from a remote area or having economic difficulties are enrolled via the request to the headmaster. The principal is convinced that a reservation policy for Muslim minorities will help improve a pupil's educational status.

This institution was established upon the request and the interest of the local Muslim people living near that area. According to the Principal, old ideologies of parents are hindrances for the enrolment of Muslim students at secondary school level. This may be due to two reasons one because of religious reasons that education is just a waste of time and girls cannot step the outer world alone and secondly non-willingness of parents due



to economic problems or parents being illiterate and not knowing the importance of education. The principal commented that after graduating from grade from this institute many girls don't continue their education and most boys will be enrolled to a cheaper public school.

### ii) Respondents' Parental Educational Status

The results collected from this data show a positive correlation between the levels of education attained by parents and the standard of education received by the pupils. In this particular case the outcome is that many parents have not been formally educated.

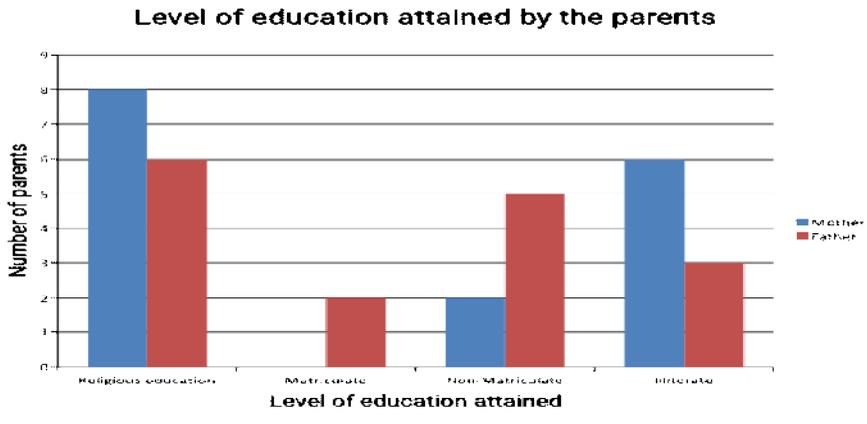


Fig (1.0): Level of education attained by the parents of the respondents

The above figure represents that 43.75% of the cases parents have attained religious education and this form of education only teaches to know about the cultures of religion and norms in-depth. This only leads to parents being literate. This also explains the barrier for enrollment of the pupils to advanced institutes. This is an important consideration determining the economic background of the children. In this school, children are taught all subjects but also religious education and many parents are willing to educate their child about the *Quran*.

In 25.125% of the cases where the parents are illiterate, mostly the women of the family are illiterate. The ratio of illiteracy between and male and female is 2:1. Even if there is willingness among the parents, the education status of their parents plays a major role in deciding the future of their children. Due to illiteracy a child has to struggle at every point to be enrolled in a good institute. Also due to this major concern parents do not have an adequate economic background which leads to parents not being able to afford the education expenses of their children.



**iii) Occupation and Monthly Income of the Parents**

Table (1.1) Parents' occupation and monthly income

Type of occupation	Monthly Income		
	Below 20k	20k-30k	Above 30k
Local shops		14 (88%)	
Hawkers			1(6%)
Daily wages worker	1(6%)		

The table represented above shows that the parents of these students aren't from an elite background or hold any powerful position. Most of them are employed in local shops and have an average salary of Rs.14450 and it is comparatively low to manage in the urban areas of Kathmandu valley. This also proves that the occupational background and income background are affecting the education of these pupils. Also when both parents are employed then also it is hard to manage because of the high priced market mechanism. Hence, it can be stated that due to a lack of well earning jobs, students are forced to compromise facilities or may even have to leave school on a permanent basis because of parents not being able to manage expenses of education.

**iv) Learning Equipment at Home**

Table 1.2: Number of students having access to facilities

Educational facilities	No. of Students having access		Percentage
	Boys	Girls	
Encyclopedia	-	6	37.5%
Dictionary	2	13	93.75%
Separate study room	-	9	56.25%
Chair-Table for study	2	13	93.75%

The above table shows that the majority of the students have access to a dictionary and a chair table for study i.e 93.75%. In a sample of 16 students 15 students have access to a dictionary and a chair table to study, out of 14 girls in each of these two cases one girl misses out on a facility. The numbers for encyclopedia aren't impressive as only 37.5 % of the sample has an access to encyclopedia. This includes none of the boys having an encyclopedia and only six girls having an access to encyclopedia. The second least access is to a separate study room which is only inclusive in 56.25 % pupils. Here also boys don't have a separate study room and 9/14 girls have access to it. The low percentage of a few facilities can be explained in terms of the economic status of their parents. The unstable income status correlates with a high possibility of low educational facilities at home.



## Discussion

Abdullah et al. (2006) pointed out that in non-arabic speaking countries children often memorise sections of *Quran* without knowing the meaning. To become a top level Islamic scholar one has to know *Quran* by heart. This leads students to memorize without knowing the meaning. The study doesn't incorporate the findings of the prior study. Infact Madrasa Islamiya school promotes learning in a joyful environment and the teachers have teaching strategies that match the modern style of teaching. Their diversity among the teaching staffs in terms of age, from young to experienced teacher. New young teachers apply new incentives to teach and don't promote memorisation based learning.

Kamat (1981) highlighted one of the main reasons for educational backwardness as spiritual traditionalism. The findings of the respected study is supported by this study. It has been repeatedly witnessed that spiritual and traditional thinkings have been infused in upcoming generation among Muslim families. These beliefs mainly justify the sordid status of girls in education system and the importance of religious education to muslims. The stigma traditional thinkings are one of the major reasons for the backwardness. The thinking that the women of life is decided by men in Islam is the reason for backwardness. Narula (2014) also revealed gender disparity as the major reasons for the educational backwardness of Muslim minority. The negative attitude and low aspirations of parents towards girls' education, early marriages and cultural preference for a domestic role for women delimits women's role in participation of formal education. In schools, physical services are not on hand as per the want of the girls laid by the Islamic norms. When schools are not within walking distance parents are reluctant — due to the feeling of insecurity — to send their daughter to a distant school.

This study correlates with the findings of the study of Hafiz et al. (2003). The study claims that the Muslim community lacks the appropriate perception of school education. For them school education is for the rich and for those who are in political power. The study claims that their youths were unable to get mid-level or higher jobs due to religious discrimination. So faculty education did no top to the Muslim children. It seemed useless for the parents to invest time and cash in education. In addition Muslim community is socially isolated. This study supports the findings of this respected study as well. In Nepal the status of Muslims is backward and Muslims suffer from inferiority. Muslims aren't provided much opportunities and are highly discriminated. Many graduates of Madrasa are products of the Islamic education, due to this reason many graduates work as teachers in Madrasa as a result of lack of job opportunities in a high paid job.

Historically religious institution involvement for community education is comparatively imposing and efficient. However Muslim community has failed to set up such institutions in large numbers to grant its childhood with current education. The Hindu, the Christian and the Sikh communities had set up a community of proper academic



institutions which offer general and professional education (Chaudhary, 2003). In a Hindu dominated nation like Nepal Muslims are still considered backward by the orthodox Hindus. Their rigid thinkings are seen as deviant by the Hindus and due to this reason Muslims are on the back seat for the development of status as well. The traditional old thinkings are accepted by Muslims and the Hindus use it as a means for social control and promote the Hindu dominance. Due to this Muslims lack good integration with others and are continuously oppressed and are backwards. Educational backwardness of Muslim females stem from a lack of government dedication in providing adequate infrastructural facilities in phrases of building with a boundary wall, simple amenities etc. [Jha (2005), Husain (2010)].

Most of the Muslims in the VDCs of Nepal are poor. The majority of Muslims are subsistence farmers. Due to poverty Muslim children are pressured into working in agriculture or being engaged as a labourer (Hafiz et al., 2003). This study is based on city areas but still supports the argument of poverty due to lack of adequate jobs. In this study majority of parents are employed in small Kirana shops. Working in Kirana shops doesn't earn adequate wage to manage the household to attain a good quality of life. This has led to cut off in education of these children studying in this institution after they graduate from grade 8.

### **Conclusions**

Firstly, religious reasons present as a major barrier for educational problems. This problem has been prominent since the effect of religion on schooling. The inequality between sexes has been seen continuously prominent among the Muslim community where men are given more priority and women bound behind walls. This has been raising serious human rights violations. But, in this study there has been reported more girls over boys in a ratio of 1:7. Also in this school there are more girls than boys. The facts collected from the Principal also clearly states that many girls who pass grade 8 from this school do not continue their education.

Secondly, there is a correlation between educational problems by Muslim minority group pupils and the income status of their parents. Since their parents do not have a job that provides adequate salary the only way their families can manage is by compromising facilities. All parents in this case can be classified into unskilled workers. The unwillingness of parents is also linked with religious reasons because many elders in such families have a traditional and fixed mindset against education. Families don't understand the significance of education and don't believe in educating their child but, crucially this institute was established upon the request of local community people living there. Still there are many such groups who do not want to educate their children and this is due to religious factors.

Thirdly, there is also a positive correlation between the educational status of parents and the quality of education their children gain. The parents of these children haven't attained adequate education due to illiteracy of parents and poor parental attitude. Many



institutes check parents' background and the ability of the parents to afford the education expenses of their children. Despite having provisions of various quotas and scholarships it is still a challenge to manage other educational expenses. Religious education is important but lacks much of a scope for a well earning jobs.

### Suggestions

- 1) Government of Nepal should make a provision for the teaching (in Urdu) of Islamic code of conduct in public primary schools.
- 2) Terrible perceptions about Islamic education establishments are usual among vast segments of Nepalese communities, and a number of the elites in Muslim international locations. Correcting misperceptions in Nepalese communities and amongst Muslim countries' elites and middle magnificence through dissemination of appropriate records will bring wider aid to the reforms.
- 3) Governments in the Muslim world must encourage the development of appealing, convincing materials that promote tolerance and peaceful coexistence. They must also ensure that such materials are incorporated and infused into all educational institutional curriculum.

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## DETERMINANTS OF ADOPTION OF MHEALTH SERVICES IN RURAL AND SEMI-URBAN INDIA

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### Abstract:

mHealth, i.e. the use of mobile devices for healthcare and medical purposes has been capturing the attention of doctors, patients, policy makers and the governments in a major way. The aim of the study is to explore the relevance of mHealthcare services and to identify the drivers and barriers of adoption of mHealthcare services among the patients and doctors in rural and semi-urban population in India. The findings would help gain valuable insights on leveraging the advantages of ICT innovation to help recuperate the ailing healthcare sector.

**Keywords:** mHealth, Adoption, Awareness, Drivers, Barriers

### I Introduction:

The growth and adoption of wireless technologies including mobile technologies has been phenomenal. The disruptive power of such a radical technological innovation has transformed industries, and the healthcare industry is no exception. One such innovation is Mhealth, which is the practice of medicine and health care delivery supported by mobile devices. Today, there is a rapid spread of application of mobile technologies and advancements in health care. As per estimates, the mobile healthcare tech world will reach a figure of 19,39 billion USD by 2021.

Mobile Health (henceforth mHealth) is the use of mobile based interventions for delivery of healthcare, with the mobile platform acting as an interface between the doctors and patients. According to a WHO report ".....it is the provision of health services and information via mobile technologies such as mobile phones and Personal Digital Assistants (PDAs)." In the words of Dr. K Ganapathy, President, Apollo Telemedicine Networking Foundation, "Bridging the health divide, mHealth can go a long way in providing equitable, sustainable healthcare for the have nots."

There is huge disparity and inequity in health status across different states in India due to socio-economic and political causes. There are communicable, non-communicable and newly emerging infectious diseases, which can only be addressed through an effective public health system. The Indian public healthcare system is organized into primary, secondary, and tertiary levels; at the primary level are the Sub Centres (SCs) and Primary Health Centres (PHCs); at the secondary level are Block Community Health Centres (CHCs) and smaller Sub-District hospitals; at the top level is the tertiary level, comprising Medical Colleges and District/General Hospitals. As per the 2011 census, 68.8% of the Indian population resides in rural areas and 31.2% in urban areas. 80% of medical specialists reside in urban areas, and 70% of India's population lacks access to specialist care. The three tier healthcare delivery system as well as the efforts by the secondary and tertiary sector health services suffers huge challenges due to lack of hospitals, doctors and nurses, and even hospital beds. The government's focus in rural and semi-urban healthcare has been to improve hospital infrastructure and increasing human resources (qualified medical functionaries) numbers and access to basic medicines and medical facilities to meet the supply-demand gap. mHealth can help doctors reach people who reside in far off places that are inaccessible, and where geography and transportation act as barriers. It also acts as a tool in reaching people who have low incomes and who are unable to access affordable healthcare. The Telemedicine guidelines introduced in March 2020, provide a highly comprehensive framework, taking into account issues pertaining to medical ethics, data privacy and confidentiality, documentation requirements, modes of communication, fee structure, etc.

The Wipro and IAMAI Study of 2010, have categorized the current use of mHealth in terms of information, enabling and transformative healthcare; information services refer to a monologue or a one-way communication and message-board style question and answer services; enabling services are



substitutes for traditional care; and transformative services facilitate the collection of objective healthcare data. The main objective of mobile devices is to improve connectedness, and mHealth aims at keeping people connected with healthcare service providers widely, extensively and 24X7. It facilitates a relationship between the healthcare provider and the patient, leading to improved health care outcomes at reduced costs. It helps make quality health care accessible and affordable. It has the potential to provide high-quality, low-cost health services. The drivers to mHealth in India are structural, financial and behavioural factors.

Introduction of new ideas, good and service offerings, that help meet the evolving needs and wants of people has always grabbed attention, and digital health is no exception. The need for dissemination and diffusion of innovation in health practices is fast emerging, which is being increasingly driven by communication technologies, philanthropic interests of national and state government agencies as well as world organizations. Of course, the basis of such a necessity lies in dominant research paradigms across disciplines of sociology, psychology, anthropology and economics, and the matter is being investigated across several professional and applied fields of study, like education, public health, medical care, resource development, etc. "Diffusion" is regarded as a macro-process that deals with the adoption and spread of a new idea, good or service offering amongst the potential market. "Adoption", on the other hand is a micro-concept that lays emphasis on the various phases or stages through an individual passes while accepting/rejecting a new idea, good or service offering. While diffusion is a group phenomenon that explains how a new product or service is spread in the market place, adoption is an individual process that explains the stages one goes through from first hearing about the innovation to finally adopting it. Researchers have developed several theoretical frameworks such as Diffusion of Innovations Theory (Rogers and Shoemaker, 1971), Theory of Reasoned Action (Fishbein, 1979), Technology Acceptance Model (Davis, 1989; Venkatesh and Davis, 2000) to explain the adoption of innovative technology in a social system. mHealth apps may be healthcare professional centric and patient centric. Such a categorization of digital health interventions (DHIs) illustrate the manner in which digital and mobile technologies are being used by the two important stakeholders in the healthcare sector. Understanding the conflicting interests of stakeholders, be it doctors and patients, and intricacies of the social and behavioural change that this disruption is up for, is inevitable for policymakers who attempt to expedite this process of adoption. While Bourne (1959) explained the behaviour of people as they buy and use new goods and services, the adoption process and its stages were first proposed by Bryce Ryan and Neal Gross in 1943. They identified the five major stages in the adoption process, viz., awareness, interest, evaluation, trial, and adoption. Everett M. Rogers also categorized the adoption process into five linear stages and defined the stages as Awareness, Interest, Evaluation, Trial and Adoption (AIETA), which he later redefines as Knowledge, Persuasion, Decision, Implementation and Confirmation.

#### **Research Questions:**

- a) Are patients and doctors in India's rural and semi-urban regions aware of mHealth services? Would they be willing to use these services if it is made available to them?
- b) What factors would determine the adoption of m-health service among the patients and doctors?

#### **Objectives of the study:**

The aim of the study is to explore the relevance of mHealthcare services and to identify the drivers and barriers of adoption of mHealthcare services among the patients and doctors in rural and semi-urban population in India. The objectives of the study are listed as follows:

1. To assess the awareness and adoption about mHealth services among doctors, patients and households in rural and semi-urban India.
2. To explore the factors that trigger and inhibit the adoption of mHealth services among doctors, patients and households in rural and semi-urban India.
3. To examine the relationship between the various factors that act as drivers and barriers towards adoption of mHealth by the doctors, patients and households in rural and semi-urban India.



## II Methodology:

### *Variable conceptualization:*

Adoption of an innovation, and the subsequent diffusion of innovation is impacted by socio-economic, cultural, technological as well as legal factors, as well as individual determinants like demographic and psychological variables. There are also the more relevant factors, related to the innovative idea, good or service. These could be in the form of mass communication or interpersonal communication etc and could be used in a manner that facilitates quicker and easier acceptance of the innovative offering. Apart from these, there are also certain characteristics that an innovation possesses, that can impact the diffusion and adoption process. The innovation characteristics can be explained in terms of functional and social dimensions. Relative advantage and complexity are regarded as functional dimensions while compatibility, trialability and observability are regarded as social dimensions. The barriers to the diffusion process and subsequent adoption are usage, value, risk and psychological factors.

### *Generation and Finalization of Variables and Questionnaire Administration:*

Literature review helped identify and conceptualise the relevant factors pertaining to mHealth service adoption. The Theory of Reasoned Action Model (TRA) (Fishbein and Ajzen, 1975; Ajzen and Fishbein, 1975, 1980; Ajzen, 1985), Theory of Planned Behaviour (TPB) (Ajzen 1991), Technology Acceptance Model (Davis, 1985; Davis, 1989) and Roger's Theory of Diffusion of Innovation, were used as a basis for identification of variables for the study. Based on the review and synthesis of the relevant literature (Rogers, 1962, 1995, 2002; Beach and Mitchell, 1978; Bandura, 1982; Davis, 1989; Herr et al., 1991; Moore and Benbasat, 1991; Venkatesh and Davis, 2000; Venkatesh, 2000; Venkatesh and Davis, 2000; Ganesh, 2004; Ramani and Mavalankar, 2006; Rouibah and Abbas, 2006; Park and Chen, 2007; Ray and Mukherjee, 2007; Holden and Karsh, 2010; Ramachandran et al., 2010; Melas et al., 2011; Dunnebeil et al., 2012; Brown III et al., 2013; Schuster et al., 2013; Chib et al., 2015; Lee et al., 2015; Mshali et al., 2018; Rivera et al., 2015; Deng et al., 2015; Park et al., 2016; and Kuciapski, 2017), the various variables included in the study were conceptualized. The questionnaire comprised both open-ended and closed questions so as to seek insights into the perceptions of current practices in mHealth, and to identify factors that act as drivers and barriers to innovation implementation and diffusion. Three different sets of questionnaires were developed, one each for doctors, patients and households.

### *Method of Data Collection and Analysis:*

Based on the objectives of the study, both primary and secondary data were used. Secondary data was gathered from health reports of government and non-government organizations as well as world bodies and health organizations, like Ministry of Health and family Welfare, Government of India Census Reports, WHO etc. Primary data was collected through a structured questionnaire as well as discussions with healthcare personnel, patients and members of the community in select rural and semi-urban areas of four states of India, viz., Andhra Pradesh, Jharkhand, Odisha, and West Bengal. Non-probabilistic judgmental and purposive sampling technique was used to select the rural and semi-urban areas under study, the basis being health infrastructure availability, both doctors and medical facilities for people. While judgmental and convenience sampling was used for the choice of states under study, data with respect to the number of Sub-Centres (SC), Primary Health Centres (PHCs) and Community Health Centres (CHCs) in such states as compared to other states and union territories also provided support to the choice of states.

### *Sampling Frame and Size:*

The sampling frame used in the study includes doctors, patients and households in select rural and semi-urban areas of four states of India, viz., Andhra Pradesh, Jharkhand, Odisha, and West Bengal. From each of the states, forty doctors were interviewed via the structured questionnaire used as a schedule, and the sample size for doctors is 160. The sample size for patients who had adopted mHealth services was 110, and that of households was 50. Non-probabilistic judgmental and purposive sampling technique was used to select the rural and semi-urban areas under study. Within an area, random sampling was used for collection of primary data from patients and households, and purposive sampling was used to collect data from doctors.

### III Data Analysis:

Objective 1: To assess the awareness and adoption about mHealth services among doctors, patients and households in rural and semi-urban India.

#### *Awareness about the mHealth services:*

It is important to assess the awareness and adoption among doctors, patients and households so as to understand as to whether the ground is fertile for adoption of mHealth. A structured questionnaire was used which was administered to the health professionals, patients and households (community) of select rural and semi-urban areas of four states of India, viz., Andhra Pradesh, Jharkhand, Odisha and West Bengal.

A comparison was made between awareness and adoption of mHealth by doctors, patients and households. These are illustrated in Figure 1-4 and it can be observed, that while doctors, patients and household are aware of mHealth, the adoption is low.

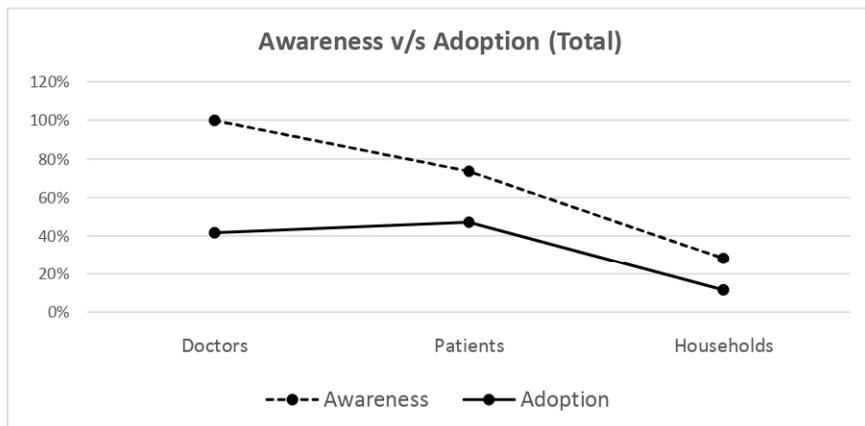


Figure 4.21 Awareness vs Adoption of mHealth (All)

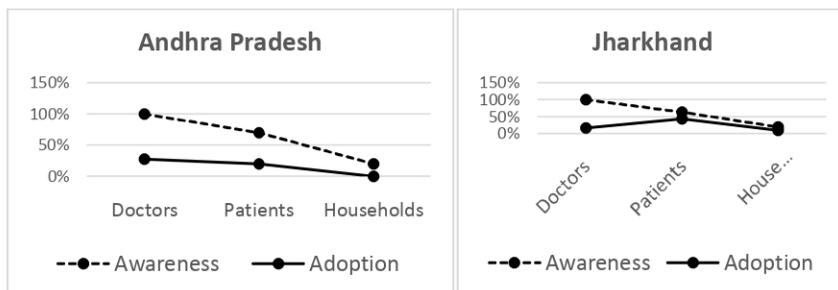


Figure 4.22 Awareness vs Adoption (Andhra Pradesh)

Figure 4.23 Awareness vs Adoption (Jharkhand)

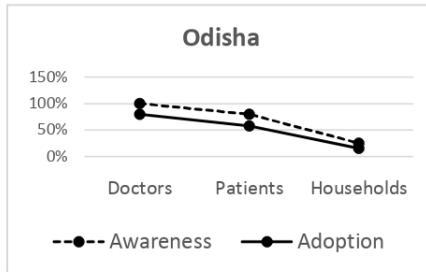


Figure 4.24 Awareness vs Adoption (Odisha)

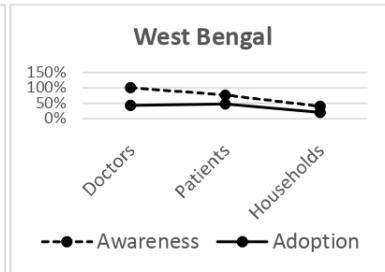


Figure 4.25 Awareness vs Adoption (West Bengal)

**Objective 2:** To explore the factors that trigger and inhibit the adoption of mHealth services among doctors, patients and households in rural and semi-urban India.

**Objective 3:** To examine the relationship between the various factors that act as drivers and barriers towards adoption of mHealth by the doctors, patients and households in rural and semi-urban India.

Based on literature review, the items for the study were generated, and these are depicted in Table 1. To explore the factors that trigger and inhibit the adoption of mHealth services among doctors, patients and households in rural and semi-urban India as well as to examine the relationship between the various factors that act as drivers and barriers towards adoption of mHealth by the doctors, patients and households in rural and semi-urban India, the correlation coefficient was used.

Since two categorical variables were used, the (Pearson) chi-square coefficient was calculated. The chi-square coefficient of two variables is a measure of relationship, the null hypothesis being that there is no relationship between the two variables. In case the p-value is smaller than the standard alpha value, the null hypothesis that the two variables are independent of each other is rejected, and the relationship is significant. The value of the chi square statistic and the p-values (Asymptotic Significance) are depicted for doctors, patients and households in Tables 2-7. Tables 2, 4 and 6 shows depict the correlation between the various variables affecting adoption of mHealth.



**Table 1 Variables and Description for Correlation**

Sl. No	Variable Codes	Descriptions of the Variables
1	AMH	Adoption of mHealth
2	FHC	Frequency of health check ups
3	DHC	Distance of health care centre
4	AWM	Awareness of mHealth
5	KMH	Knowledge about mHealth
6	AWT	Awareness of telemedicine
7	KTM	Knowledge about telemedicine
8	AMHA	Awareness of mHealth service applications (apps)
9	KMHA	Knowledge about mHealth service applications (apps)
10	EOP	Ease of operation
11	MHRE	Reduced costs
12	THR	Training of using mHealth
13	INFRA	Availability of infrastructure for mHealth services
14	COMN	Availability of applications (apps) in local language

Table 2 depicts the correlation among the variables which determine the adoption of mHealth service for doctors. It is clear from the table that distance of health centre affects adoption of mHealth services at 5% level of significance, which implies that the distance between one's home and that of the healthcare centre encourage adoption of remote health care services. Similarly, training plays an important role at 1% level of significance, and drives healthcare service providers to adopt mHealth services.

Table 4 depicts the correlation among the variables which determine the adoption of mHealth service for patients. It is clear from the table that awareness of mHealth and telemedicine are strong drivers of adoption of mHealth services at 1% level of significance, which implies that until and unless people are aware and subsequently informed of mHealth and telemedicine, adoption of mHealth would not be possible.

Table 6 depicts the correlation among the variables which determine the adoption of mHealth service for households. It is clear from the table that awareness of mHealth, awareness of mHealth service apps, and availability of communication apps in local language are strong drivers of adoption of mHealth services at 5% level of significance and awareness of telemedicine is a strong driver of adoption of mHealth services at 1% level of significance, which implies that until and unless people are aware and subsequently informed of mHealth and telemedicine and can communicate in local language, adoption of mHealth would not be possible.



Table 2 Chi-square Correlation of Variables affecting Adoption of mHealth: Doctors

		1	2	3	4	5	6	7	8	9	10	11	12	13
1	AMH													
2	FHC	3.895												
3	DHC	9.404**	27.802***											
4	AWM	0.092	0.992	0.426										
5	KMH	0.094	4.903	0.622	0.092									
6	AWT	0.48	3.467	5.314	0.58	0.355								
7	KTM	0.244	5.425	0.798	0.105	155.95***	0.595							
8	AMHA	0.244	5.425	0.798	0.105	155.95***	0.595	160***						
9	KMHA	1.978	1.479	15.49***	0.095	1.08	0.04	1.715	1.715					
10	EOP	0.509	3.17	0.65	2.227	113.59***	0.122	110.26***	110.26***	1.000				
11	MHRE	2.234	5.23	3.043	3.214*	4.562**	0.971	3.872**	3.872**	0.532	2.446			
12	THR	11.328***	2.776	3.741	6.792***	1.444	0.087	1.6	1.6	1.182	1.511	1.579		
13	INFRA	0.759	4.694	0.821	0.195	136.41***	0.592	139.97***	139.972***	1.335	128.99***	3.422*	0.498	
14	COMN	0.001	2.578	0.515	0.025	78.364***	0.158	81.741***	81.741***	0.303	83.34***	2.106	0.61	93.506***

\*\*\*Correlation is significant at the 0.01(1%) level (2-tailed); \*\* Correlation is significant at the 0.05(5%) level (2-tailed); \*Correlation is significant at the 0.1(10%) level (2-tailed)



**Table 3 Pearson Chi-square Value and Asymptotic significance (2-sided) of Variables affecting Adoption of mHealth: Doctors**

Codes: Correlation pairs	Value	Asymptotic significance (2-sided)	Significant at .01	Significant at .05	Significant at .10
<b>Pearson Chi square</b>					
AMH -FHC	3.895	0.420			
AMH-DHC	9.404	0.024		√	
AMH-AWM	0.092	0.762			
AMH-KMH	0.094	0.759			
AMH-AWT	0.48	0.489			
AMH-KTM	0.244	0.621			
AMH-AMHA	0.244	0.621			
AMH-KMHA	1.978	0.16			
AMH-EOP	0.509	0.476			
AMH-MHRE	2.234	0.135			
AMH-THR	11.328	0.001	√		
AMH-INFRA	0.759	0.385			
AMH-COMN	0.001	0.975			
FHC-DHC	27.802	0.004	√		
FHC-AWM	0.992	0.911			
FHC-KMH	4.903	0.297			
FHC-AWT	3.467	0.483			
FHC-KTM	5.425	0.246			
FHC-AMHA	5.425	0.246			
FHC-KMHA	1.479	0.83			
FHC-EOP	3.17	0.53			
FHC-MHRE	5.23	0.265			
FHC-THR	2.776	0.596			
FHC-INFRA	4.694	0.32			
FHC-COMN	2.578	0.631			
DHC-AWM	0.426	0.935			
DHC-KMH	0.622	0.891			
DHC-AWT	5.314	0.15			
DHC-KTM	0.798	0.85			
DHC-AMHA	0.798	0.85			
DHC-KMHA	15.49	0.001	√		
DHC-EOP	0.65	0.885			
DHC-MHRE	3.043	0.385			
DHC-THR	3.741	0.291			
DHC-INFRA	0.821	0.844			
DHC-COMN	0.515	0.916			
AWM-KMH	0.092	0.762			
AWM-AWT	0.58	0.446			
AWM-KTM	0.105	0.746			
AWM-AMHA	0.105	0.746			
AWM-KMHA	0.095	0.758			
AWM-EOP	2.227	0.136			
AWM-MHRE	3.214	0.073			√
AWM-THR	6.792	0.009	√		



AWM-INFRA	0.195	0.659			
AWM-COMN	0.025	0.874			
KMH-AWT	0.355	0.551			
KMH-KTM	155.952	0.000	√		
KMH-AMHA	155.952	0.000	√		
KMH-KMHA	1.08	0.299			
KMH-EOP	113.592	0.000	√		
KMH-MHRE	4.562	0.033		√	
KMH-THR	1.444	0.229			
KMH-INFRA	136.414	0.000	√		
KMH-COMN	78.364	0.000	√		
AWT-KTM	0.595	0.440			
AWT-AMHA	0.595	0.440			
AWT-KMHA	0.04	0.841			
AWT-EOP	0.122	0.727			
AWT-MHRE	0.971	0.324			
AWT-THR	0.087	0.768			
AWT-INFRA	0.592	0.442			
AWT-COMN	0.158	0.691			
KTM-AMHA	160	0.000	√		
KTM-KMHA	1.715	0.190			
KTM-EOP	110.26	0.000	√		
KTM-MHRE	3.872	0.049		√	
KTM-THR	1.6	0.209			
KTM-INFRA	139.972	0.000	√		
KTM-COMN	81.741	0.000	√		
AMHA-KMHA	1.715	0.190			
AMHA-EOP	110.26	0.000	√		
AMHA-MHRE	3.872	0.049		√	
AMHA-THR	1.6	0.209			
AMHA-INFRA	139.972	0.000	√		
AMHA-COMN	81.741	0.000	√		
KMHA-EOP	1.000	0.317			
KMHA-MHRE	0.532	0.446			
KMHA-THR	1.182	0.227			
KMHA-INFRA	1.335	0.248			
KMHA-COMN	0.303	0.582			
EOP-MHRE	2.446	0.118			
EOP-THR	1.511	0.219			
EOP-INFRA	128.99	0.000	√		
EOP-COMN	83.34	0.000	√		
MHRE-THR	1.579	0.209			
MHRE-INFRA	3.422	0.064			√
MHRE-COMN	2.106	0.147			
THR-INFRA	0.498	0.480			
THR-COMN	0.61	0.435			
INFRA-COMN	93.506	0.000	√		

**Table 4 Chi-square Correlation of Variables affecting Adoption of mHealth: Patients**

		1	2	3	4	5	6	7	8	9	10	11	12	13
1	AMH													
2	FHC	2.202												
3	DHC	1.055	25.552 <sup>***</sup>											
4	AWM	13.43 <sup>***</sup>	1.554	6.609 <sup>*</sup>										
5	KMH	1.037	8.601 <sup>**</sup>	3.984	0.991									
6	AWT	14.05 <sup>***</sup>	5.429	2.282	15.465 <sup>***</sup>	1.375								
7	KTM	2.254	32.693 <sup>***</sup>	9.595	1.345	6.167	5.797							
8	AMHA	1.412	1.497	7.073 <sup>*</sup>	0.957	0.502	0.200	4.561						
9	KMHA	0.025	8.483 <sup>**</sup>	13.962 <sup>***</sup>	1.989	0.025	0.611	3.64	63.161 <sup>***</sup>					
10	EOP	0.055	3.205	10.574 <sup>**</sup>	0.91	0.097	0.642	2.506	55.738 <sup>***</sup>	78.868 <sup>***</sup>				
11	MHRE	0.557	6.392 <sup>*</sup>	9.084 <sup>**</sup>	0.462	0.388	0.03	6.503 <sup>*</sup>	65.1 <sup>***</sup>	76.049 <sup>***</sup>	64.14 <sup>***</sup>			
12	THR	1.412	6.689 <sup>*</sup>	1.911	0.064	1.214	0.279	2.1	38.467 <sup>***</sup>	51.273 <sup>***</sup>	30.66 <sup>***</sup>	47.773 <sup>***</sup>		
13	INFRA	0.023	2.684	3.503	0.02	0.97	0.121	7.96 <sup>**</sup>	35.08 <sup>***</sup>	53.622 <sup>***</sup>	55.249 <sup>***</sup>	47.11 <sup>***</sup>	22.711 <sup>***</sup>	
14	COMN	0.843	2.417	3.503	2.209	0.218	1.243	5.286	31.915 <sup>***</sup>	35.052 <sup>***</sup>	44.849 <sup>***</sup>	32.861 <sup>***</sup>	13.843 <sup>***</sup>	26.723 <sup>***</sup>

\*\*\*Correlation is significant at the 0.01(1%) level (2-tailed); \*\* Correlation is significant at the 0.05(5%) level (2-tailed); \*Correlation is significant at the 0.1(10%) level (2-tailed)



Table 5 Pearson Chi-square Value and Asymptotic significance (2-sided) of Variables affecting Adoption of mHealth: Patients

Codes: Correlation pairs	Value	Asymptotic significance (2-sided)	Significant at .01	Significant at .05	Significant at .10
<b>Pearson Chi square</b>					
AHM-FHC	2.202	0.532			
AMH-DHC	1.055	0.788			
AMH-AWM	13.43	0.000	√		
AMH-KMH	1.037	0.309			
AMH-AWT	14.045	0.000	√		
AMH-KTM	2.254	0.521			
AMH-AMHA	1.412	0.235			
AMH-KMHA	0.025	0.876			
AMH-EOP	0.055	0.815			
AMH-MHRE	0.557	0.455			
AMH-THR	1.412	0.235			
AMH-INFRA	0.023	0.881			
AMH-COMN	0.843	0.359			
FHC-DHC	25.552	0.007	√		
FHC-AWM	1.554	0.670			
FHC-KMH	8.601	0.035		√	
FHC-AWT	5.429	0.143			
FHC-KTM	32.693	0.000	√		
FHC-AMHA	1.497	0.476			
FHC-KMHA	8.483	0.037		√	
FHC-EOP	3.205	0.361			
FHC-MHRE	6.392	0.094			√
FHC-THR	6.689	0.082			√
FHC-INFRA	2.684	0.443			
FHC-COMN	2.417	0.490			
DHC-AWM	6.609	0.085			√
DHC-KMH	3.984	0.263			
DHC-AWT	2.282	0.516			
DHC-KTM	9.595	0.384			
DHC-AMHA	7.073	0.070			√
DHC-KMHA	13.962	0.003	√		
DHC-EOP	10.574	0.014		√	
DHC-MHRE	9.084	0.028		√	
DHC-THR	1.911	0.591			
DHC-INFRA	3.503	0.320			
DHC-COMN	3.503	0.320			
AWM-KMH	0.991	0.320			
AWM-AWT	15.465	0.000	√		
AWM-KTM	1.345	0.718			
AWM-AMHA	0.957	0.328			
AWM-KMHA	1.989	0.158			
AWM-EOP	0.91	0.340			
AWM-MHRE	0.462	0.497			



AWM-THR	0.064	0.800			
AWM-INFRA	0.02	0.888			
AWM-COMN	2.209	0.137			
KMH-AWT	1.375	0.241			
KMH-KTM	6.167	0.104			
KMH-AMHA	0.502	0.479			
KMH-KMHA	0.025	0.874			
KMH-EOP	0.097	0.755			
KMH-MHRE	0.388	0.533			
KMH-THR	1.214	0.271			
KMH-INFRA	0.97	0.755			
KMH-COMN	0.218	0.640			
AWT-KTM	5.797	0.122			
AWT-AMHA	0.200	0.888			
AWT-KMHA	0.611	0.434			
AWT-EOP	0.642	0.423			
AWT-MHRE	0.03	0.862			
AWT-THR	0.279	0.598			
AWT-INFRA	0.121	0.728			
AWT-COMN	1.243	0.265			
KTM-AMHA	4.561	0.207			
KTM-KMHA	3.64	0.303			
KTM-EOP	2.506	0.474			
KTM-MHRE	6.503	0.090			√
KTM-THR	2.1	0.552			
KTM-INFRA	7.96	0.047		√	
KTM-COMN	5.286	0.152			
AMHA-KMHA	63.161	0.000	√		
AMHA-EOP	55.738	0.000	√		
AMHA-MHRE	65.1	0.000	√		
AMHA-THR	38.467	0.000	√		
AMHA-INFRA	35.08	0.000	√		
AMHA-COMN	31.915	0.000	√		
KMHA-EOP	78.868	0.001	√		
KMHA-MHRE	76.049	0.000	√		
KMHA-THR	51.273	0.000	√		
KMHA-INFRA	53.622	0.000	√		
KMHA-COMN	35.052	0.005	√		
EOP-MHRE	64.14	0.000	√		
EOP-THR	30.66	0.000	√		
EOP-INFRA	55.249	0.002	√		
EOP-COMN	44.849	0.000	√		
MHRE-THR	47.773	0.000	√		
MHRE-INFRA	47.11	0.000	√		
MHRE-COMN	32.861	0.009	√		
THR-INFRA	22.711	0.000	√		
THR-COMN	13.843	0.000	√		
INFRA-COMN	26.723	0.003	√		



**Table 6 Chi-square Correlation of Variables affecting Adoption of mHealth: Households**

		1	2	3	4	5	6	7	8	9	10	11	12	13
1	AMH													
2	FHC	5.512												
3	DHC	0.927	9.504											
4	AWM	6.061**	2.250	1.826										
5	KMH	0.000	3.696	3.590	0.341									
6	AWT	9.867***	0.451	2.326	13.403** *	0.601								
7	KTM	0.167	1.150	1.348	0.302	0.271	0.558							
8	AMHA	4.055**	4.168	1.067	0.343	0.077	2.447	10.431***						
9	KMHA	0.025	2.499	4.793	0.135	0.659	2.383	1.077	0.617					
10	EOP	2.629	6.163	6.169	6.213**	0.067	6.637***	8.024***	29.722***	4.348**				
11	MHRE	0.093	7.237*	7.532*	3.526*	0.067	1.133	7.703***	3.704*	1.925	4.207**			
12	THR	0.685	8.582	12.292*	0.820	1.458	0.642	0.017	4.207	1.071	8.318**	0.867**		
13	INFRA	0.385	6.098	1.865	0.696	2.500	0.100	5.984**	3.710*	2.063	1.602	29.192	0.321** *	
14	COMN	4.220**	2.691	4.036	0.974	0.069	0.231	1.311	0.002	0.471	0.002	16.641** *	0.686	2.571

\*\*\*Correlation is significant at the 0.01(1%) level (2-tailed); \*\* Correlation is significant at the 0.05(5%) level (2-tailed); \*Correlation is significant at the 0.1(10%) level (2-tailed)



**Table 7 Pearson Chi-square Value and Asymptotic significance (2-sided) of Variables affecting Adoption of mHealth: Households**

Codes: Correlation pairs	Value	Asymptotic significance (2-sided)	Significant at .01	Significant at .05	Significant at .10
<b>Pearson Chi square</b>					
AMH-FHC	5.512	0.157			
AMH-DHC	0.927	0.819			
AMH-AWM	6.061	0.014		√	
AMH-KMH	0.000	1.000			
AMH-AWT	9.867	0.002	√		
AMH-KTM	0.167	0.683			
AMH-AMHA	4.055	0.044		√	
AMH-KMHA	0.025	0.873			
AMH-EOP	2.629	0.105			
AMH-MHRE	0.093	0.760			
AMH-THR	0.685	0.710			
AMH-INFRA	0.385	0.535			
AMH-COMN	4.220	0.040		√	
FHC-DHC	9.504	0.392			
FHC-AWM	2.250	0.522			
FHC-KMH	3.696	0.296			
FHC-AWT	0.451	0.930			
FHC-KTM	1.150	0.765			
FHC-AMHA	4.168	0.244			
FHC-KMHA	2.499	0.475			
FHC-EOP	6.163	0.104			
FHC-MHRE	7.237	0.065			√
FHC-THR	8.582	0.198			
FHC-INFRA	6.098	0.107			
FHC-COMN	2.691	0.442			
DHC-AWM	1.826	0.609			
DHC-KMH	3.590	0.309			
DHC-AWT	2.326	0.507			
DHC-KTM	1.348	0.718			
DHC-AMHA	1.067	0.785			
DHC-KMHA	4.793	0.188			
DHC-EOP	6.169	0.104			
DHC-MHRE	7.532	0.057			√
DHC-THR	12.292	0.056			√
DHC-INFRA	1.865	0.601			
DHC-COMN	4.036	0.258			
AWM-KMH	0.341	0.559			
AWM-AWT	13.403	0.000	√		
AWM-KTM	0.302	0.582			
AWM-AMHA	0.343	0.558			
AWM-KMHA	0.135	0.713			
AWM-EOP	6.213	0.013		√	
AWM-MHRE	3.526	0.060			√



AWM-THR	0.820	0.664			
AWM-INFRA	0.696	0.404			
AWM-COMN	0.974	0.324			
KMH-AWT	0.601	0.438			
KMH-KTM	0.271	0.602			
KMH-AMHA	0.077	0.781			
KMH-KMHA	0.659	0.417			
KMH-EOP	0.067	0.796			
KMH-MHRE	0.067	0.795			
KMH-THR	1.458	0.482			
KMH-INFRA	2.500	0.114			
KMH-COMN	0.069	0.793			
AWT-KTM	0.558	0.455			
AWT-AMHA	2.447	0.118			
AWT-KMHA	2.383	0.123			
AWT-EOP	6.637	0.010	√		
AWT-MHRE	1.133	0.287			
AWT-THR	0.642	0.725			
AWT-INFRA	0.100	0.752			
AWT-COMN	0.231	0.631			
KTM-AMHA	10.431	0.001	√		
KTM-KMHA	1.077	0.299			
KTM-EOP	8.024	0.005	√		
KTM-MHRE	7.703	0.006	√		
KTM-THR	0.017	0.992			
KTM-INFRA	5.984	0.014		√	
KTM-COMN	1.311	0.252			
AMHA-KMHA	0.617	0.432			
AMHA-EOP	29.722	0.000	√		
AMHA-MHRE	3.704	0.054			√
AMHA-THR	4.207	0.122			
AMHA-INFRA	3.710	0.054			√
AMHA-COMN	0.002	0.963			
KMHA-EOP	4.348	0.037		√	
KMHA-MHRE	1.925	0.165			
KMHA-THR	1.071	0.585			
KMHA-INFRA	2.063	0.151			
KMHA-COMN	0.471	0.493			
EOP-MHRE	4.207	0.040		√	
EOP-THR	8.318	0.016		√	
EOP-INFRA	1.602	0.206			
EOP-COMN	0.002	0.965			
MHRE-THR	0.867	0.040		√	
MHRE-INFRA	29.192	0.648			
MHRE-COMN	16.641	0.000	√		
THR-INFRA	0.321	0.000	√		
THR-COMN	0.686	0.710			
INFRA-COMN	2.571	0.109			



#### IV Findings of the Study and Discussion:

Appropriate and adequate health infrastructure and resources, particularly, doctors, nurses and paramedics, are a key to delivery of effective health services, so that health outcomes can be improved. Health applications are transforming the manner in which health services are accessed, delivered and managed, yet awareness and adoption of mHealth require attention.

##### *Awareness about the mHealth services:*

- Awareness is the first step towards DOI and adoption of innovations, and mHealth is an innovation in healthcare delivery.
- It was observed that amongst the three user groups, doctors were highest on awareness followed by patients and households. State-wise analysis revealed that while doctors in the four states are equally aware, patients in Odisha are the most aware, followed by patients in West Bengal, Andhra Pradesh, and Jharkhand. As far as the households are concerned, awareness is highest in West Bengal, followed by Odisha and least for Andhra Pradesh and Jharkhand.
- Most of the awareness about eHealth like mHealth, telemedicine, mHealth apps, MeraHaspatal, remote diagnosis and e-blood bank for Doctors has been created during formal training programs. State-wise analysis was also done. Most of the awareness about eHealth like mHealth, telemedicine, mHealth apps, MeraHaspatal, remote diagnosis and e-blood bank for Doctors in all the four states has been created during formal training programs.

##### *Adoption of the mHealth:*

- It was observed that amongst the three user groups, the adoption rate was highest for patients followed by doctors.
- State-wise analysis was also done and it was found that in of the doctors who were aware of mHealth, 80% had adopted mHealth in Odisha and only 17.5% had adopted mHealth in Jharkhand. Amongst patients the adoption was highest for Odisha followed by West Bengal, and amongst households, the adoption was highest for West Bengal followed by Odisha.

##### *Awareness and Adoption of mHealth:*

A comparison was made between awareness and adoption of mHealth by doctors, patients and households. While doctors, patients and household are aware of mHealth, the adoption is low.

Researchers have proposed user characteristics and innovation characteristics to be main predictors towards users' intentions to adopt an innovation. Resistance to innovation adoption may be attributed to users' characteristics like age, gender, socioeconomic status, [culture](#) and cultural norms (modernity), literacy and education, motivation and self-efficacy, social support and networks (homophily and social networks, opinion leadership), all of which influence perceptions about any innovation and its adoption. Resistance to innovation adoption may be attributed to innovation characteristics like relative advantage, complexity, compatibility, trailability, observability, price, etc.

##### *A) Doctors:*

The distance between one's home and that of the healthcare centre encourage adoption of remote health care services. Similarly, training plays an important role and drives healthcare service providers to adopt mHealth services. From the correlated pairs it is clear that the following act as triggers and barriers to adoption of mHealth:

- *Drivers:* Awareness of mHealth services; Knowledge about mHealth services; Knowledge about telemedicine; Knowledge about mHealth service apps; Availability of infrastructure; Training for use of mHealth services; Ease of operation; Availability of apps in local language.
- *Barriers:* Lack of awareness of mHealth service; Lack of awareness of telemedicine; Lack of ease of operation; Lack of training to use mHealth service; Lack of infrastructure; Lack of apps in local language.

##### *B) Patients:*

The awareness of mHealth and telemedicine are strong drivers of adoption of mHealth services, which implies that until and unless people are aware and subsequently informed of mHealth and telemedicine,



adoption of mHealth would not be possible. From the correlated pairs it is clear that the following act as triggers and barriers to adoption of mHealth:

- *Drivers:* Awareness of mHealth services; Knowledge about mHealth services; Awareness of telemedicine; Knowledge about telemedicine; Availability of infrastructure; Availability of apps in local language; Ease of operation.
- *Barriers:* Lack of knowledge about mHealth services; Lack of knowledge about telemedicine; Lack of knowledge about mHealth apps; Lack of infrastructure; Lack of apps in local language.

#### C) Households:

The awareness of mHealth, awareness of mHealth service apps, and availability of communication apps in local language are strong drivers of adoption of mHealth services. Awareness of telemedicine is also a strong driver of adoption of mHealth services, which implies that until and unless people are aware and subsequently informed of mHealth and telemedicine and can communicate in local language, adoption of mHealth would not be possible. From the correlated pairs it is clear that the following act as triggers and barriers to adoption of mHealth:

- *Drivers:* Awareness of mHealth services; Awareness of telemedicine; Awareness of mHealth service apps; Knowledge about mHealth services; Knowledge about telemedicine; Availability of infrastructure; Availability of apps in local language; Ease of operation.
- *Barriers:* Lack of awareness of mHealth services; Lack of knowledge about mHealth services; Lack of infrastructure; Lack of apps in local language; Lack of ease of operation; Lack of training to use mHealth services.

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## IMPACT OF HUMAN RESOURCE MANAGEMENT PRACTICES ON EMPLOYEE PERFORMANCE IN PRIVATE BANKING SECTOR OF ANDHRA PRADESH.

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### Abstract

To study the impact of Human Resource Management Practices and employee performance among the employees in private sector banks in Rayalaseema region of Andhra Pradesh. **Sources:** Primary & Secondary data. The study used both primary and secondary data. The primary data sourced from private bank employees. The secondary data gathered from the research articles, magazines, and textbooks related to Human Resource Management practices and Employee performance. The responses are collected from the employees working select private banks in Rayalaseema region. **Sampling Method & Design:** The study used a Convenience sampling method. The study selected four prominent private banks, i.e., ICICI Bank, HDFC Bank, Kotak Mahindra Bank, and **Axis bank**. Each bank 100 questionnaires circulated, and overall, 400 questionnaires distributed. Out of which 355 valid filled responses gathered from the respondents. The sample size of the study is 355. **Findings:** The study results exhibit that the Human Resource practices, i.e., Training and Development, Compensation system, Promotion, Employee Relation and Job satisfaction significantly influencing HRM practices in private banks in the study region. The study also established that HRM practices significantly influencing on employee performance.

**Key words:** HRM Practices, Employee performance, job satisfaction, banking sector.

### Introduction

In organizations, human resources are one of the most important assets of an organization. In the competitive world, competitive advantage for the organization can be gained through Human resource. HRM practices has the ability to create firms that are more intelligent, flexible, and competent than their rivals through the application of policies and practices that concentrate selecting, training skilled employees and directing their best efforts to cooperate within the resource bundle of the organization. This HRM practices not only improves the ability of an employee's but also develop the performance of the employees. Banking industries are going through a series of rapid changes because of technological development. Technological advancement has changed the nature of banks demand for employee to better perform their jobs. In an organization People treated as asset when they are equipped with adequate knowledge, skills and competencies. All organizations are made up of people and function through people. Without people organizations cannot exist. The resources of men, material and



machinery are collected, coordinated and utilized through people. These resources by themselves cannot fulfill the objectives of an organization.

**Shikha (2010)** conducted a study among 184 employees of three commercial banks of India and found a significant relation of employee productivity with human resource practices including selection, employee benefits, compensation, training and staffing practices. The study also suggested that the use of strategy-based Hr policies and practices, banks can create a more competent and committed workforce, which in turn provides a source of sustainable competitive advantage.

**Zulfqar et al. (2011)** investigated a study to examine the relationship and nature of relationship between HRM practices (compensation, performance evaluation, and promotion practices) and the employee perceived performance in the banking sector of Pakistan. The results of the study found that, the employee perceived performance and HRM practices has the positive and significant relationship. Further results based on analysis indicated that performance evaluation and promotion practices are significant but the compensation practices are not significant.

**Azad, Khan and Ahmed (2011)** conducted a study to measure the perceived employee performance on the basis of three Hr practices (compensation, promotion & performance evaluation practice) upon 92 respondents' from the banking sector. The outcome of the study showed that Hr practices were positively related to perceived employee performance. They also emphasized the importance of application of HR practices on banking sector, to increase the employee performance and develop positive behavior towards their customers

## **Review of Literature**

### **HRM Practices**

Human resource management (HRM) refers to the policies and practices involved in carrying out the 'human resource (HR) aspects of a management position including human resource planning, job analysis, recruitment, selection, orientation, compensation, performance appraisal, training and development, and labor relations (Dessler,2007).

There are four top models of HRM such as the fombrun, Tichy, and Devana model of HRM, the Harvard model of HRM, the Guest model of HRM, and the Warwick model of HRM. Out of these models, Guest model of HRM is considered to be much better than other models (Aswathappa, 2008). The present study selected the HR practices such as Training and Development, Compensation system, Employee relations, Promotion, and Job Satisfaction which were incorporated and adopted form the Guest model.

### **Employee Performance**

Employee performance is a core interest for any organization as it reflects the organizational productivity by reflecting the employee's ability to attain the goals as planned. **Porter and Lawler (1974)** defined performance as a function of individual ability and skill and effort in a given situation. In other words, employee's performance is the ability of the employees to work effectively and efficiently in order to accomplish the organizational goals and objectives (**Kovach, 1987**). Therefore, for the purpose of the study, the researcher defines the "employee performance" in terms of effort extended to the job by an employee.



### **Training and Development**

“Training and development” is defined as any effort to improve current of future employees’ skills, abilities, and knowledge (Aswathappa, 2008). Training & development is a systematic approach where individual can improve him/herself for the assigned job which ultimately create a good team building habits which is one of the most extensive human resources practice for any organization (Kraiger & ford, 2007).

### **Compensation System**

Dessler (2007) defined employee compensation as “all forms of pay or rewards going to employees and arising from their employment.” reward and compensation system is based on the expectancy theory, which suggests that employees are more likely to be motivated to perform when they perceive that there is a strong link between their performance and the reward they receive (Guest, 2002). The study found that salary had a stronger relationship with job performance. Job performance of employees can be increased to a sufficient level by bringing a small increase in salary. In Bangladesh context, employees are heavily prioritizing salary more than something else. Other rewards and benefits attached to the salary can also result in greater change in job performance. Particularly in services firms like banks, financial strengthening has a tendency to produce a stronger impact on job performance. Zahra et al. (2015)

### **Promotion**

Khan and Akkas (1990) explored some characteristics of a sound promotion policy on the basis of available literature and studied existing promotion system of the nationalized commercial banks and also examined views of the respondent employees in this regard. The study further found the promotion system could not reasonably satisfy a large number of employees and officers working in the nationalized commercial banks. Islam (2003) conducted a study on promotion policies and practices in the public sector banking in Bangladesh. The study observed that public sector bank management does not follow any straight or stated promotion policy.

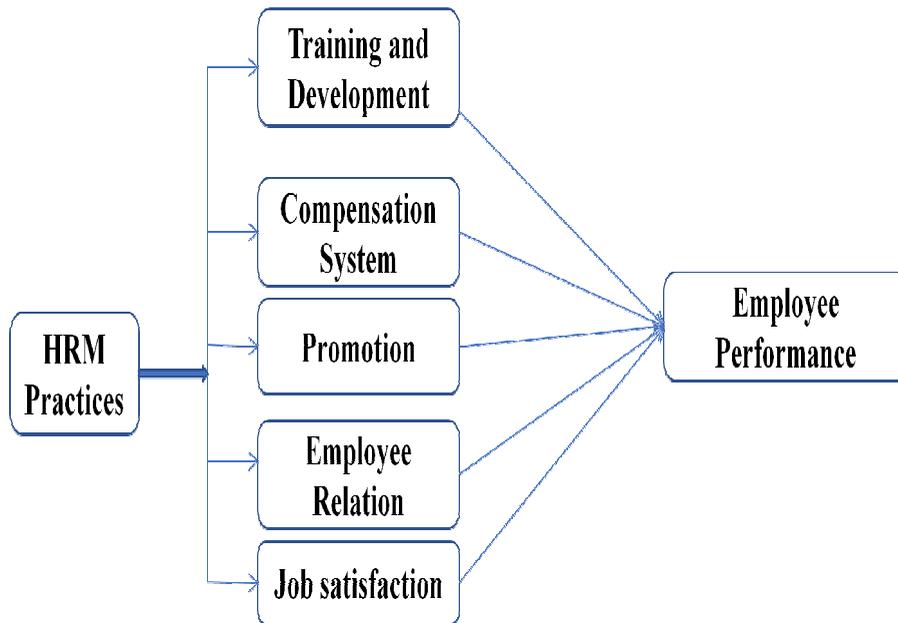
### **Employee Relation**

Armstrong (2005) defined that Employee relations is to manage relationship between employer and employees with ultimate objectivity of achieving optimum level of productivity in terms of goods and services, employee motivation taking preventive measures to resolve problems that affect adversely the working environment. Blyton (2008) revealed that employees do not put up their best performances at workplaces when they are un-happy with management, government, or even their fellow colleagues. Bad employee-employer relationship results in strike actions and lockouts.

### **Job Satisfaction**

(Spector, 1997) Job satisfaction has been defined as a positive emotional state resulting from the pleasure a worker derives from the job. Rahman and Hossain (2000) conducted a comparative study on a nationalized and a private bank on the impact of satisfaction on absenteeism, turnover and productivity. The study revealed that the employees of the private bank are much more satisfied with their job than the employees of the nationalized banks. The reasons behind such low level of satisfaction include the nature of work, pay, promotional facilities, supervisors and coworkers to work with etc.

Figure 1: Schematic diagram of the theoretical framework



#### Objectives of the study

- To study the Effect of HRM practices on employee Performance in banking sector.

#### Hypotheses for the study

- H1: Training & Development has significant effect on employee performance in banking sector.
- H2: Compensation system has significant effect on employee performance in banking sector.
- H3: Promotion has significant effect on employee performance in banking sector.
- H4: Employee relation has significant effect on employee performance banking sector.
- H5: Job satisfaction has significant effect on employee performance in banking sector.

#### Methodology

The present study is of explanatory type of research i.e. it study the relationship between the select HRM practices and employee performance. Both primary and secondary data are used for the study. A sample size of 355 respondents of different banks in Rayalaseema region were selected using convenience sampling method. The study used selected four prominent private banks, i.e., ICICI Bank, HDFC Bank, Kotak Mahindra Bank, and Axis bank. Each bank 100 questionnaires circulated, and overall, 400 questionnaires distributed. Out of which 355 valid filled responses gathered from the respondents—these 355 questionnaires used for the final study. The Human Resource factors, i.e., Training and Development, Compensation system, Promotion, Employee



Relation and Job satisfaction (**Abdus Salam Sarker, 2017 and Guest model**). The Human Resource Management factors included Six-item. The study used simple frequency distribution and structural Equation Modeling, statistical tools used for analyzing the data with the support of SPSS 21.0 version.

### Results and Discussion

**Table 1**

	<b>Frequency</b>	<b>Percent</b>
<b>Gender</b>		
Male	252	70.8
Female	103	29.2
Total	355	100
<b>Age (years)</b>		
Up to 30	109	30.7
30-40	121	34.0
Above 40	125	35.3
Total	355	100
<b>Marital status</b>		
Single	116	32.6
Married	249	67.4
Total	355	100
<b>Working Place</b>		
HDFC Bank	93	26.1
ICICI Bank	92	25.9
Axis Bank	85	24.0
Kotak Mahindra Bank	85	24.0
Total	355	100

Table 1 shows the demographic profile of private bank employees in the study region. Out of 355, the majority 70.8% are male category, and 29.2% are female category. Regarding the age group of the bank, employees are the majority, 35.3% are in the age group of above 40 years. It is followed by 34.0% of the bank employees are in the age group of 30-40 years, and 30.7% of the employees are in the age group of up to 30 years. Regarding the marital status, the majority of 67.4% of the employees are married, and 32.6% of the employees are single category.

### STRUCTURAL EQUATION MODELING

The SEM model is used to test the hypothesis of the model. They were classified into two main categories: exogenous and endogenous constructs. Training and Development, Compensation system, Promotion, Employee Relation and Job satisfaction are exogenous while Employee Performance were taken as endogenous constructs.

Based on Structure Equation Model using SPSS Amos 21, it is found that Chi-square (CMIN) = 691.091, Degree of freedom (DF) = 537, and probability level is about 0.219, which is evidence supports the hypothesis, the hypothesis accepted at 5%. CMIN/DF is called as the minimum discrepancy, which is 1.287 (**Wheaton &Muthen,**



1977) suggested that if the minimum discrepancy is less than 5, the model is reasonable to fit. The following value is found in our study for each parameter to test model fit.

**Table 2**  
**A parameter value of the model fit**

Name of the Parameter	Value
Goodness of Fit Index (GFI)	0.904
Adjusted Goodness of Fit Index (AGFI)	0.932
Normed Fit Index (NFI)	0.935
Comparative Fit Index (CFI)	0.985
Tucker-Lewis Index(TLI)	0.983
Incremental Fit Index(IFI)	0.985
Relative Fit Index(RFI)	0.928
Root Mean Square Error of Approximation (RMSEA)	0.028

**Source: Output from AMOS Software**

Based on various studies conducted by (Bentler&Bonett, 1980), (Sorbom, 1974), (Bollens& Frost, 1989), and it was suggested that if the Index value is more significant than 0.9 and if RMSEA values are less than 0.05 it indicates the model is fit and accepted.

**Table 3**  
**Regression weight of the Model**

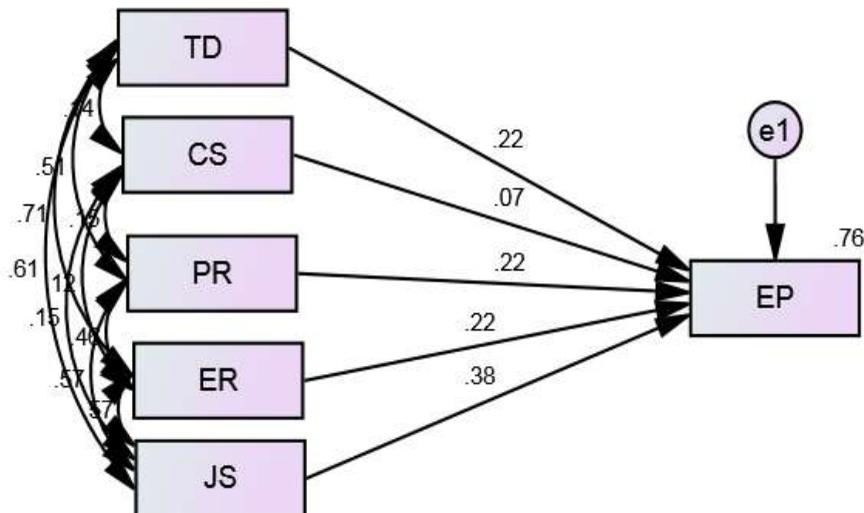
			Estimate	S.E.	CR	P
EP	<---	TD	.218	.039	5.553	***
EP	<---	CS	.072	.029	2.512	0.012
EP	<---	PR	.203	.031	6.522	***
EP	<---	ER	.226	.039	5.777	***
EP	<---	JS	.385	.037	10.325	***

**Source: Output from AMOS Software**

Table 3 discloses the results of the standardized regression weight and critical ratio for TD and EP is 0.218 and 5.553 respectively, suggesting that this path is statistically significant at the  $p= 0.001$ . The results support for hypothesis H1 indicates that the training and development has significant influence on employee performance. Increase conduct of training activities in banks will result in increase of performance of employees. The compensations system and employee performance regression weight and critical ratio are 0.072 and 2.512. Zahra et al. (2015) found that salary had a

stronger relationship with job performance, but the remaining two variables of this study-Compensation (compensation) and Training & Development (TD) are found statistically insignificant in the context of the banking sector. The results support for hypothesis H2 indicates that the compensation system has partially significant influence on employee performance. The Promotion and employee performance regression weight and critical ratio are 0.203 and 6.522. **Balochi et al. (2010)** also found promotion policy was significantly correlated with employee performance in Pakistani context. The results support for hypothesis H3 indicates that the promotion has significant influence on employee performance. The Employee relation and employee performance regression weight and critical ratio are 0.226 and 5.777. The results support for hypothesis H4 indicates that the employee relation has significant influence on employee performance. The Job satisfaction and employee performance regression weight and critical ratio are 0.385 and 10.325. **Hira and Waqas (2012)** also have shown that employee’s job satisfaction has positive impact on their work performance in the context of banking sector of Srilanka and Pakistan respectively. The results support for hypothesis H5 indicates that the job satisfaction has significant influence on employee performance.

**Figure:** *Impact of Human Resource Management Practices and Employee performance*  
 Note: TD: Training and Development; Cs: Compensation System; PR: Promotion; EP: Employee Relation; JS: Job satisfaction.



**Figure 2: Structural model (from AMOS Software)**

**Conclusion**

In this study, six major dimensions of HR practices are taken into consideration to measure the effect on the employee performance in the context of the banking sector in Andhra Pradesh. The study emphasizes the importance of Human Resource practices



and performance of employees in private banks in Rayalaseema region of Andhra Pradesh. The study results exhibit that the Human Resource Management Practices, i.e., Training and Development, Compensation system, Promotion, Employee relation and Job satisfaction significantly influencing on employee performance in private banks in the study region. Employee performance is most important factor in an organization success therefore, there is needed to adopt effective human resource strategies that aim to improve employee performance and creates the culture of high performance in any organization based on human resource practices. Therefore, it can be concluded that employee performance through proper HRM practices can be an alternative way to escalate the banking sector.

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## **FOOD TOURISM**

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### **ABSTRACT**

*One cannot think well, love well, sleep well, if one has not dined well.*

*Virginia Woolf*

Culinary tourism or food tourism is the study of food as the purpose of tourism. It is now measured a crucial factor of the tourism experience. It is the quest of distinctive and unforgettable eating and drinking experiences, both near and far. Food tourism includes activities such as cooking classes, culinary tours and festivals, specialty dining experiences etc. Public interest in food has been steadily rising. Food tourism being the new global trend, myriad food experiences are posted on social media sites by food lovers. Food tourism focuses on culinary experience i.e. food and drink that are locally sourced, rather than sheer sightseeing. Individuals follow a memorable food or drink experience by developing an improved understanding by consuming local food or drink with the spirit of culture in them. It is the first-hand social experience one gets and it is on top of the tourist attraction list. Food isn't everybody's cup of tea. But it is an important part to experience and understand a new culture. In most of the countries around the world, the food and drinks are so entangled into cultural backgrounds that it's impossible to overlook. Some places even go so far as to label their local culinary traditions as tourist attractions. There are so many places which are well known wholly for their food. When you enjoy the new tastes while overseas, you unexpectedly come away with an additional worth to your outing. No doubt there is sightseeing but then there is the delectable cuisine which will make us go for it without a second thought. For example, Italian dishes are liked by many people. A simple pasta meal by an Italian will be finger licking experience. Also, Indian food commonly named the best cuisine in the world makes use of quite a lot of spices, resulting in rich curries with a pleasant taste. Thus, many countries around the world have the most extravagant, and delightful cuisines on the globe.

Keywords: Cuisine, tourist, taste, experience

### **OBJECTIVES**

- ❖ To understand the meaning of Food Tourism
- ❖ To understand a few aspects of Food Tourism
- ❖ To explore a few well-known culinary destinations of the world
- ❖ To stress on the advantages of Food Tourism

### **METHODOLOGY**

The paper emphasises on secondary data and the source is collected from various

- ❖ Books
- ❖ Website
- ❖ National & International Journals
- ❖ Articles



## ABOUT THE STUDY

Tourism is travel for gratification or business. It is also about the idea and practice of touring, the business of fascinating, accepting and amusing visitors, and the business of operational trips. Tourism can be national or worldwide, and global tourism has both inbound and outbound consequences on a country's balance of payments.

Food tourism consists of activities that provide practices of tasting and acknowledging food and beverages, offered in such a way that value the history, the culture and the environment of a certain area. It is a rising tourist attraction. Food tourism with an emphasis on cultural involvement is a strong supporter for economic and social development for the locality, besides being exceptional and outstanding for the traveller.

India is emerging as a leading tourist destination for culinary tourists. Our country is hard to package especially when it comes to food. Split it down state-wise for a broad introduction, discover into areas within the State, different communities that reside in these regions and interpretations of resident dishes that change every 100 kilometres; and one has a complex, dynamic menu that makes the adventure of discovery, for even the most non-experimental diner, penetrating.

It's an ideal setting for food tourism, a category that is expanding as people travel the world inspired by culinary shows, world's top-restaurant lists, influencers and Instagram. It benefits that India's culinary ambassadors, like Sanjeev Kapoor, Manish Mehrotra, Gaggan Anand and Vikas Khanna, are packaging regional flavours innovatively, resulting in Indian food breaking free from the stereotype dishes.

Besides, India has always been a feature on the course of writers and travel show organisers. Over the past few years, celebrities like Gordon Ramsay, Gary Mehigan, David Rocco, Andrew Zimmern and, the late Anthony Bourdain, began to explore, and celebrate, different facets of the rapidly-changing country, as an alternative of merely pursuing for colourful histories and characteristic exotica.

Of course, given the build-up, once visitors land in India, they first prefer to hit the streets for those assured food-likes as. Street food inclines to raise queries on quality, cleanliness and source of ingredients. Aiming to change that is Food Safety and Standards Authority of India (FSSAI), which has undertaken numerous projects towards ensuring food safety across sectors. Popular culinary tourism destinations of the world include: Brazil, Indonesia, Malaysia, Mexico, Morocco, Peru, South Africa etc. Now, let us look at a few aspects of food tourism.

### 1. Product description

Local cuisine plays significant role in case of food tourism. For most tourist destinations, it plays a planned role in their image and product. Most food tourists are far more interested in local food culture, rather than pleasure-seeking. This relates food tourism to enlightening and adventure tourism. Local cuisine gives travellers a straight and reliable connection with their destination. Tourists experience local heritage, culture and people through food and drink. Activities can range from recognizing local food and drink to more exploratory and active involvements. Illustrations of culinary tourism events include:

- ❖ Cooking with inhabitants
- ❖ Cooking workshops
- ❖ Eating at residents' homes, at local restaurants



- ❖ Food and drink tasting gatherings
- ❖ Assembling items or participating in the local harvest
- ❖ Visiting farms, groves, vineyards, distilleries, food markets, fairs or celebrations

Travelers spend over a third of their outing budget on food and drink – even up to 50%, when food is the focal travel purpose! Majority of the tourists base their travel plans on gastronomic interest.

## **2. Traveller profile**

Gastronomic travellers are of all ages, but many are in the 30-60 age group. Based on the level of focus on food and drink, there are three types of culinary tourists namely deliberate, opportunistic and accidental.

About half of all culinary tourists are deliberate culinary tourists. These are generally people with a higher socio-economic background, high interest in (food) culture, strong desire to travel, high interest in social and environmental issues. Experiencing and learning about local cuisine is their foremost travel resolve. They spend nearly half of their holiday budget on culinary activities. This group appreciates the social aspect of food and beverage. They enjoy communicating with locals through their culinary activities, and are interested in authentic local food culture. Deliberate food tourists also care about the roots of their food and sustainability.

Approximately a quarter of culinary travellers are opportunistic culinary tourists. The members of this group relish experiencing local cuisine. They actively seek out culinary experiences, but have another prime purpose for their trip. Fairly available culinary activities like visiting a market suit them well. They may also want to partake in more intensive activities that fit their plans. For example, adventure travellers can try out adventurous culinary practices. Adventure travel packages incline to be more prevalent if they comprise culinary experiences.

A quarter of gastronomic travellers are accidental culinary tourists. They aren't considered 'serious' culinary tourists, like the other groups. These travellers don't pursue out culinary activities: they join simply because these events happen to be available. One can encourage them to join on the spot.

## **3. Interaction with locals**

Food tourists like to interact with local people. Ponder on eating at locals' homes or helping with the harvest, like picking grapes in Argentina or collecting olives in Jordan. Participating in cooking workshops run by locals is prevalent. This tendency towards interaction with locals is likely to last in the approaching years.

## **4. Sustainable and organic**

Food tourists value sustainability. They are concerned in where their food and beverage comes from and value local items.

## **5. Food and travel in the media**

Cookery programmes are widespread, both on small screen and online. From baking shows to professional competitions to food travel programmes, they introduce viewers to different and exciting food and drink cultures. This encourages individuals to travel overseas and experience local cuisines for themselves. Some may even like to get involved and follow a old-style culinary workshop.



## **6. Increasing use of online research**

Tourists increasingly research and plan their trip online. Online research is a trend that has increased exponentially over the past five years. While growth has surged, the use of Internet to research tourism will continue to rise. It is foreseen to remain the most significant research network for years to come.

Social media plays a responsibility in motivating the interest and eagerness in food experiences. Food tourism is extremely admired among millennials, who share their food experiences on social media sites such as Facebook, YouTube, Twitter, Instagram and YouTube with videos, reviews and recommendations to top it off. Food photography is one of the extensive forms of Instagram posts along with style and photography. Prevalent food associated hashtags on Instagram such as #foodporn, #foodie, and #nom has over 20 million pictures. Users who share their experience ultimately gained thousands of followers, drawing attention to the places they visited, contributing to brand awareness and brand recognition. Moreover, the #travel hashtag also features many culinary posts. Consequently, food photography contributes to the development in tourism.

Visual media like photos and videos are useful tools in this regard. Sharing pictures of food on social media is very popular. This makes social media particularly appropriate to culinary tourism. No doubt, pictures of food can motivate people to visit new places.

## **7. Food Safety and hygiene**

For food tourism in particular, food safety and hygiene is a specifically significant requirement. Safety is of course very important in tourism. For culinary tourism, food safety is especially relevant. Food tourists expect you to prepare their food safely and hygienically, using clean water and hygienic trash disposal methods for example. The ISO 22000 family of International Standards reports food safety management. These standards are voluntary, but you can use them for information on common food safety requirements.

## **8. Promote Destination Marketing**

The internet is the key source of information as well as inspiration. Hotels and tour agencies can develop appropriate content as part of their destination-marketing approach. Hence tourists are able to plan methodically. It is possible for marketers to acquire additional promotion through organizing events, such as market feast or beer festivals, and encouraging millennials to share the experiences on social media. Similar study also reveals that organizing events is the most used marketing and promotion tool, followed by brochures and advertising.

## **Advantages of Food Tourism**

- ❖ Social and cultural consciousness, connecting tourists to the destination at different levels of society
- ❖ Distributes income directly along the value chain
- ❖ It works with the inclusion and provides opportunities for minority groups
- ❖ Value biodiversity and preserve the heritage
- ❖ It contributes to a broader development of local communities, fostering entrepreneurship



- ❖ It has the potential to mitigate the negative impacts of massive tourism already seen in many urban centres by balancing the distribution of tourists across different regions and seasons

These are just some of the benefits that food tourism can bring to travellers and destinations. However, it is necessary to plan for the destination to be able to balance its structural capacity with visitor flow.

**Culinary destinations of the world:** The cities around the world that are known for their restaurants and their enjoyable cuisine with exclusive flavours and aromas are numerous.

- ❖ Italy has always been among the world's leading culinary destinations particularly Naples. It is considered to be the origin of the most famous dish in the world – the incredible Italian pizza. Here we will find innumerable restaurants serving traditional Italian and Mediterranean cuisine.
- ❖ Greek cuisine is one of the healthiest in the world. With its millennial traditions, it is extremely rich in flavours, fragrances and ingredients. Nevertheless, Crete is the culinary heart of the Mediterranean country.
- ❖ Possibly the finest place to experience the culinary heritage of this part of the world is Hong Kong – a city with old traditions in making Chinese food and a large number of great restaurants.
- ❖ Adelaide in Australia bounded by fertile lands and caressed by the warm sun, it boasts some of the finest wines beyond the Mediterranean, delicious fish dishes and delicacies.
- ❖ San Sebastian is the culinary heart of Spain. It is located in the far north of the country, on the coast of the Bay of Biscay. This is the place most of the traditions in the preparation of food in the Iberian country originated. The traveller will have the opportunity to visit some really remarkable and valued restaurants where they can relish traditional Spanish meals.
- ❖ When we speak about food, we do not have to miss the name of Oaxaca. The city located in the mountains of southern Mexico is the source of countless Mexican culinary traditions.
- ❖ Japan boasts one of the most delicious cuisines in the world, and its culinary heart is the capital Tokyo. The visitor can start by tasting sushi and a cup of sake in some of the thousands of great restaurants. In fact, Japanese cuisine has two chief advantages – it is commonly very healthy and is quite unfamiliar regardless of the several Japanese restaurants around the world.
- ❖ It is surprising that Lyon is the culinary capital of the world and not Paris. The city is able to make one go for any food which he comes across here. The variety of dishes, of course, is considered the largest in Europe, and even ordinary dishes are finger-licking. French cuisine is very refined and combines a large number of ingredients without going too far.
- ❖ The essence of Thai cuisine can be experienced in the capital city of Thailand, Bangkok. It is the place of fun and also offers an unimaginable variety of great restaurants. Due to its exceptional qualities, Thai cuisine becomes well known year after year. It is fragrant, appetizing and fiery, and it combines sweet and sour flavours as well as tropical fruits with meat and fish.



## **CONCLUSION**

Thus, gastronomic knowledge is becoming more and more a spotlight for travelling. It is a new development with a great amount of interest among the millennials. This means that there is a growing appeal for a memorable cooking experience, and it is crucial for hotels and tour agencies to expand their culinary tourism choices in order to meet their clients' demands and offer quality food tourism experiences.

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## STRESS IN COUNTER INSURGENCY ENVIRONMENT IN NORTH EAST INDIA

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Stress is a phenomenon, which affects all human beings, even though most are unaware of this. Stress, like an uncontrolled malaise can be dangerous and damaging to the human body and mind. Stress has always been a part of a soldier's life as the very nature of his job entails taking risks which normally human being are not required to take in day to day life. The capacity to take risks varies from individual to individual as does the psychological buildup of different people, which eventually translates into stress of varying degrees. The ever changing social-economic state of society, fast pace of modern life, consumerism and uncertainties coupled with pressure of military service, especially in the high risk counter insurgency/low intensity conflict environment, contribute to increasing the stress levels in all individuals serving in such area.

Stress has always been part of armed forces in all type of operations. However in counter insurgency environment these have become accentuated media exposure. As compared to conventional operations, media has more access to troops deployed in counter insurgency operations. The large number of operations carried out against insurgent and comparatively heavy casualty rate, has brought to lime light, the psychological problems associated with counter insurgency operations. While efforts are being made and the problems are being addressed to a great extent by commanders at all levels, there is a scope for greater understanding and applying better remedial measures.

### 1 REASONS OF EXCESSIVE STRESS

These are numerous reasons for excessive stress in insurgency environment. These are: -

#### 1.1 OPERATIONAL FACTORS

- **Inhospitable Terrain and Climate:** In most areas in J&K and North East the terrain and climate in which troops are deployed to combat insurgency, is inhospitable and harsh. Operations have to be conducted under adverse weather conditions without adequate resources. Communications are tenuous and some parts remain cut off. Physical discomforts are to be faced all time. A very high level of human will and endurance is required cut off. Physical discomforts are to be faced all time. A very high level of human will and endurance is required to be sustained over a prolonged period. Under such circumstances, whenever motivation is lacking for whatever reasons, there is chances of breakdown of discipline which could affect some individuals.
- **Extended Tenure:** Extended tenures in counter insurgency operations where in troops involved are subject to high risk operations continuously forces them to be more vigilant than is normally required. This induces stress and strain.



- **Unfamiliar and Hostile working environment:** The basic prerequisite for insurgency to succeed in an area is public support to the insurgents. Therefore the troops are required to engage an invisible threat in a hostile environment. It takes immense amount of hard work and constant efforts to locate and identify an insurgent. All this results in a totally unfamiliar and hostile working environment.
- **Suicide Attacks:** There is always the threat of insurgent attacks on military installations camps and convoys. As a result, a large number of persons are employed in sanitizing posts, road opening and convoy protection duties, which directly cut into rest and recreation time. In case troops are tired they are prone to stress related problems.
- **Unconventional methods adopted by insurgents:** The method adopted by insurgents is unconventional and at times have an edge over the traditional conventional methods adopted by the security forces. The insurgents are not easily identifiable and are perceived to be superhuman beings. A fear of unknown causes stress. The possibility of getting killed any time, constant threat of loss of limb put in tremendous pressure on the troops and junior leaders.
- **Use of IEDs, mines by insurgents:** Every soldier is confident of taking on an insurgent in a one to one encounter and getting the better of him. The use of improvised explosive devices (IEDs) and mines however give the insurgent ghost like status, the capability to strike without being seen. Due to our concern for safety of civil population, endeavor to prevent casualties, damage to civil population and property, restricts our ability to retaliate. This increases psychological stress, since troops feel handicapped.
- **Human Rights Pressure:** Right from the time a unit/sub unit is inducted for counter insurgency operations, it is drilled into minds of commanders, junior leaders and troops that human rights are sacred and not to be played with, some vested elements and even the insurgents 'cash' on our concern for human rights by the troops. To bolster this assertion are the everyday news items in local press about the so called atrocities and violation of human rights by the security forces. This causes direct conflict vis-à-vis pressure to kill/capture insurgents, leading to stress.
- **Number Game:** There are different organisations, agencies of security forces as well as intelligence agencies which operate in the counter insurgency grid. There are at times a tendency to encourage competition between units where in every agency tries to outdo the others without any concern for the ethics involved. This unhealthy competition and departmental affinities among organisations to "show the results" leads to avoidable stress.

## 1.2 SOCIAL FACTORS

- **Poor living conditions:** Poor and ad-hoc living conditions combined with adverse weather conditions directly affects the morale. This is another factor that leads to stress. Conversely, insurgents/militants thrive under such conditions.
  - **Prolonged Separation From family:** Prolonged separation from families adds to stress wherein he is constantly worried about the wellbeing of his kith and kin. A break in the normal communication system, absence of news from home and constant deployment in far flung areas adds to the mental agony.
-



- **Nuclear Family System:** Majority of Indian soldiers belong to rural background and have roots in the joint family system. However there has been erosion in the age old system and more and more soldiers have now to fend for themselves. Due to shortage of accommodation and other factors a man has to leave his family with little support system. A constant anxiety adds to psychological stress.

## 2. EFFECTS OF STRESS

The adverse effect of stress is colossal and may lead to development of a fatal situation, if not addressed in time. The likely effects that can take place are:-

- **Mental Make Up:** Anxiety, aggression, depression, bad temper, tension etc.
- **Perception:** Person is unable to take decisions and concentrate. It leads to mental block, forgetfulness etc.
- **Psychological:** Increased heart rate and blood pressure, sweating, difficulty in breathing, hot and cold spells etc.
- **Behavior:** The behavior of the individual may undergo a drastic change. It may lead to excessive smoking, or drinking, restlessness and trembling, accident prone, suicide, accidental firing etc.
- **Health Related:** Insomnia, Ulcers, Asthma, dizziness etc.

## 3 WARNING SIGNALS

Some of the warning symptoms are discussed below. Junior leaders and commanders at all levels must be aware and recognize these signs in their command. They should take immediate measures to curb the onset of stress.

- Body movements slow down. Slow reflexes.
- Low self-esteem.
- Limited action
- Inability to communicate.
- Lack of vigor and inability to concentrate on work.
- Tendency to remain isolated.
- Making others look ridiculous.
- Poor eye contact while talking.

## 4 REMEDIAL MEASURES

There are no magic remedies to combat stress, however stress management can be restored to by commanders at all levels. Some of the measures on one's personal experience are as given below:-

- **Training:** It is the responsibility of commanders at all levels to ensure that their command is adequately prepared for impending task. Sound and realistic training prior to induction into counter insurgency must be given adequate weightage and all ranks must be confident of handling situations they are likely to be faced with. Any short cuts to training will result in casualties and related stress.



- **Weapon and Equipment:** Troops being inducted for CI operations must be provided with the best weapons and equipment for operations. Fortunately there has been some improvements in this respect. Units are being reasonably well equipped with transport, equipment communication in CI operations gird.
- **Security of posts and installation:** Good security arrangements for military installations in the form of security lights, fences, bunkers, local alarm warning system and the like must be ensured.
- **Ensure Success:** Nothing is more motivating than success. To achieve this goal, well planned and properly executed operations based on real time intelligence be carried out. Routine unsuccessful operations result in de-motivation and frustration among troops. This should never be allowed to happen.
- **Rest and Recoup:** Because of the tremendous pressure on troops operating in CI environments, they need to be given added opportunities to go on leave, recoup and spend time with their families. Units must plan, proper rest and recoup by recycling of troops.
- **Hard Hitting Small Teams Concept:** Unorthodox tactics and small scale well planned operations by well equipped, trained, mobile and motivated troops will give the troops moral ascendancy over insurgents/ militants, which reduce the stress factor.
- **Support by Higher Commanders:** Commanders at all levels must provide the required back up and support at all times and encourage troops. Commanders must accept some mistake especially in case where error in judgment is involved. This will enable an individual to perform his duties without fear of making mistakes.
- **Psychological Indoctrination:** There is a need to rejuvenate the minds of all ranks from time to time. Informal interaction between commanders and troops is very essential and effective.

## 5. EDUCATION

All ranks must be aware of the background and causes of insurgency/militancy in their area so that they have a sense of involvement in finding a lasting solution.

- **Attitude with local population:** Understanding the psyche, custom, habits, religion, culture and problems will enable troops to operate better. It is very important and essential to win over the locals and set a sense of fairness, where it is made clear that the army and security forces are operating for their long term advantage. All ranks indeed must show concern for the good for the people. Local population must be treated with dignity. This will earn the good will of the local population, vital for success in CI operations.
- **Recognition of efforts by senior officers:** It is imperative that senior officers recognize the efforts and contributions of the troops deployed in CI operations and suitably award/rewards them. The aspects of zero error syndromes must be shunned to promote self confidence among the junior level leadership. Timely acknowledgment of job helps in maintaining morale and reduces stress.



- **Constant Motivation:** In order to maintain motivation of a high order stress factor must be kept to minimum, in the unit/sub units. The stability in the environment reduces stress.

### Conclusion

Protracted and relentless commitments will lead to heavy stress causing physical and psychological fatigue. Routine in Counter Insurgency is tough, exhausting and at times frustrating, and hence the need for the proper utilization of human resource, ensure high motivation level and combat effectiveness. Flogging troops round the clock and conducting an un broken series of operations without hard intelligence leads to early burn out rate, with its concomitant problems. It is to the credit of Indian army, our JCO and soldiers that they have withstood all the pressures despite many inadequacies and hardship. They have collectively withstood the “stress” of CT operations despite resource crunch. Successful operations raise morale and fortify the fighting spirit, thereby building up greater reservoirs of energy and motivation.

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## PERFORMANCE OF MOST AFFECTED COUNTRIES DURING COVID-19 OUTSPREAD

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### Abstract

As of the end of June 2020, more than 8 million people on earth got infected by Coronavirus pandemic (COVID-19). This virus made the whole world halt, which brought nations into an economic crisis and also sparked fears of an impending recession. Each nation is trying it's best to prevent the spread of COVID-19 in their region, but even though unfortunately human being lost their around 500 thousand loving ones. Top 10 countries with the most cases contribute a major portion of total cases and this disease is spreading at a rapid rate too. The main aim of this paper is to analyze the rate of spread of COVID-19 (from 1 January 2020 – 26 June 2020) and the death rate of terribly affected countries which are USA, Brazil, Russia, India, UK, Peru, Chile, Spain, Italy, Iran respectively and to conclude which country has controlled this destructive situation in a better way.

**Keywords-** COVID-19, Coronavirus, Pandemic, SARS-CoV-2

### Introduction-

In 1937, researchers first identified a Coronavirus in animals, while in 1960 scientists found evidence of human coronaviruses. Coronavirus got its name due to crown-like structure on their surface, "Corona" means "halo" or "crown" in Latin<sup>[1]</sup>. Coronaviruses belong to family Coronaviridae and subfamily Coronavirinae. In December 2019, few patients were identified as having symptoms of cough, respiratory problems and fever in Wuhan city of Hebei province in China<sup>[2]</sup>. All the cases were related to Wuhan's Huanan Seafood Wholesale Market where a variety of animal species like snakes, bats, marmots and fish were trade<sup>[2]</sup>. Chinese Centre for Disease Control and Prevention (CCDC) identified a new virus after testing the samples and named it a Severe Acute Respiratory Syndrome Coronavirus 2 (SARS-CoV-2). The disease was named COVID-19 by World Health Organization (WHO) whose symptoms include cough, fever and respiratory problems and may lead to death<sup>[3]</sup>. On 30th January 2020, WHO declared COVID-19 to be a Public Health Emergency of International Concern and on March 11, 2020, declared COVID-19 a pandemic. It is clear that quarantine alone may not be sufficient to prevent Covid-19 spread and the global impact of this virus is a global concern<sup>[4]</sup>. Till date this virus proved detrimental to many countries, in this paper we will analyze the rate of spread of the outbreak and the death rate of 10 most affected countries.

### Review Literature-

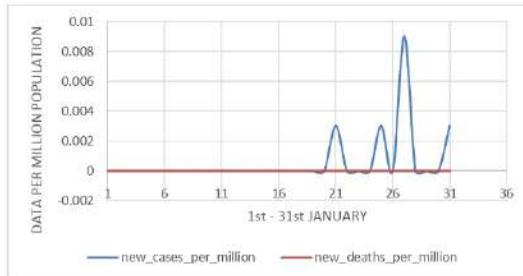
In following plotted graphs X-axis represents the date and Y-axis represents the per million population, the graph in blue color shows the number of new cases per million population respective to date while the red graph shows the number of new deaths per million population and the dotted line represents the linear variation of cases. The graph is plotted from the month of getting the first few cases to 26<sup>th</sup> June 2020 on the basis of data<sup>[5]</sup>.

#### 1. United States of America (USA)-

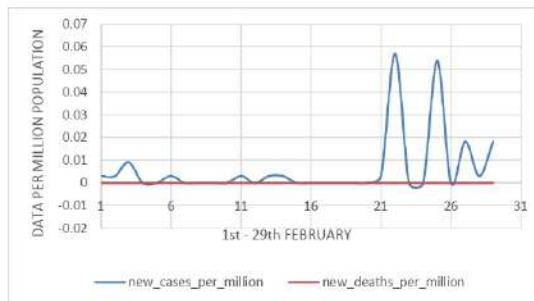
The USA is in top position with the most number of cases exceeding to a total of 2,422,310 while number of deaths surged to 124,416 (Data till 26<sup>th</sup> June 2020). We have plotted the following graphs from the date of the 1<sup>st</sup> case of COVID-19 being found in USA up to 26<sup>th</sup> June 2020.



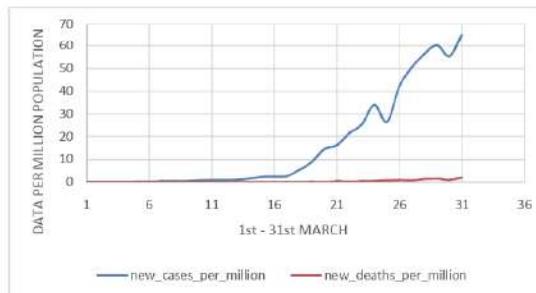
- 1<sup>st</sup> Jan – 31<sup>st</sup> Jan



- 1<sup>st</sup> Feb – 29<sup>th</sup> Feb

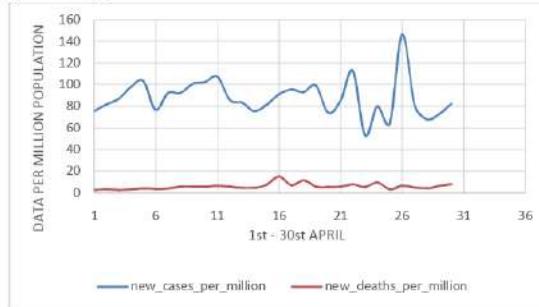


- 1<sup>st</sup> March – 31<sup>st</sup> March

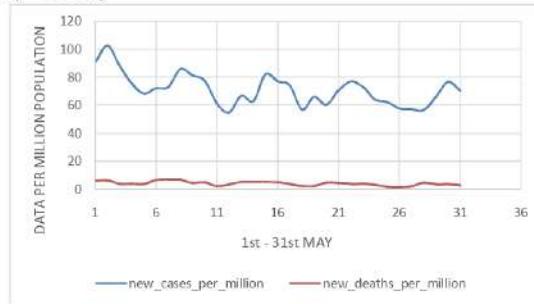




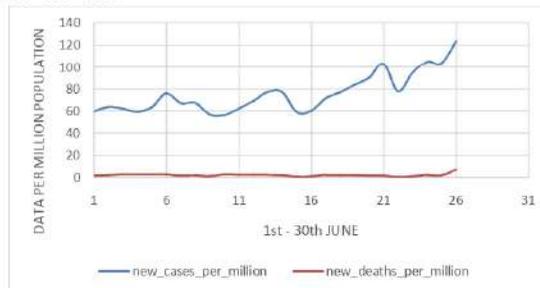
- 1<sup>st</sup> April – 30<sup>th</sup> April



- 1<sup>st</sup> May – 31<sup>st</sup> May

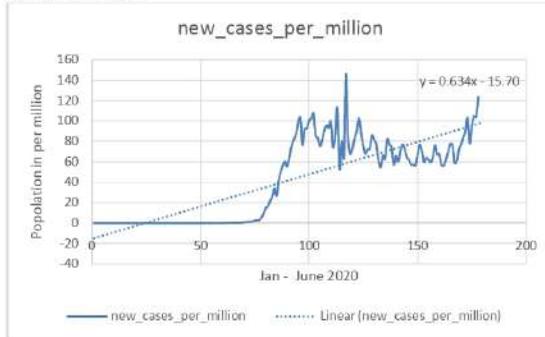


- 1<sup>st</sup> June – 26<sup>th</sup> June

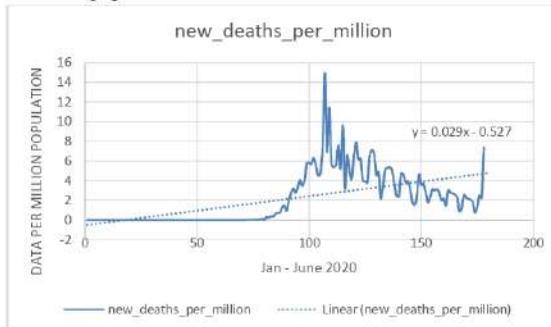


Overall performance of USA from Jan-June 2020:-

- Spread rate graph-



- Death rate graph-

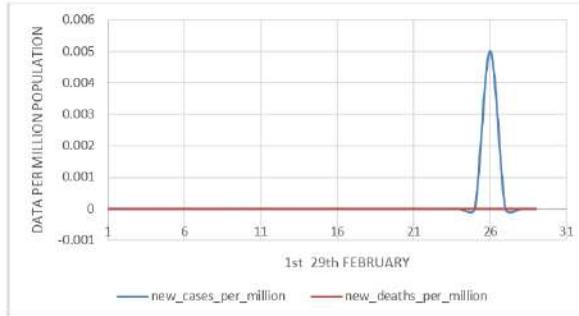


## 2. Brazil-

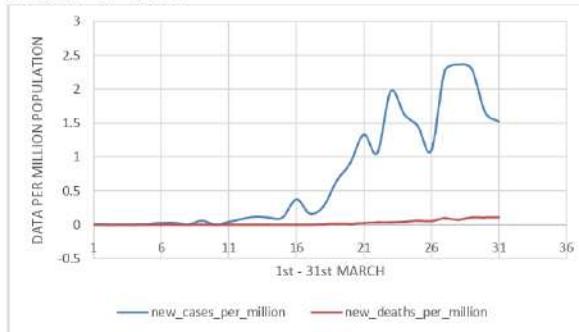
With a total number of 1,228,114 cases and 54,971 deaths Brazil stands second most affected country by COVID-19 in the world (Data till 26<sup>th</sup> June 2020). Following graphs show the rate of spread of COVID-19 and death rate.



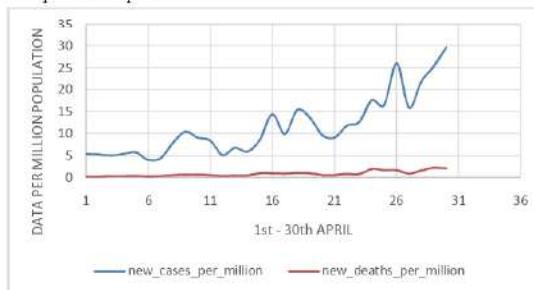
- 1<sup>st</sup> Feb – 29<sup>th</sup> Feb-



- 1<sup>st</sup> March – 31<sup>st</sup> March-

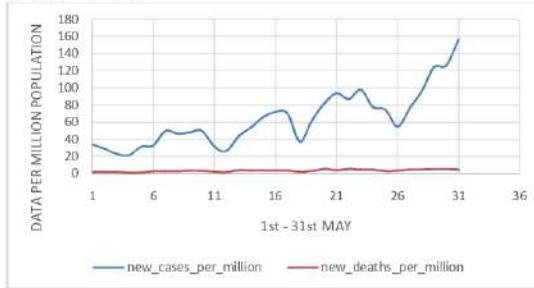


- 1<sup>st</sup> April- 30<sup>th</sup> April-

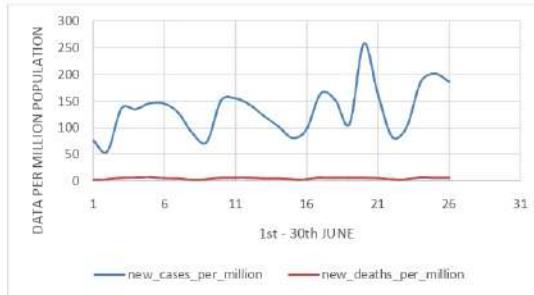




- 1<sup>st</sup> May – 31<sup>st</sup> May-

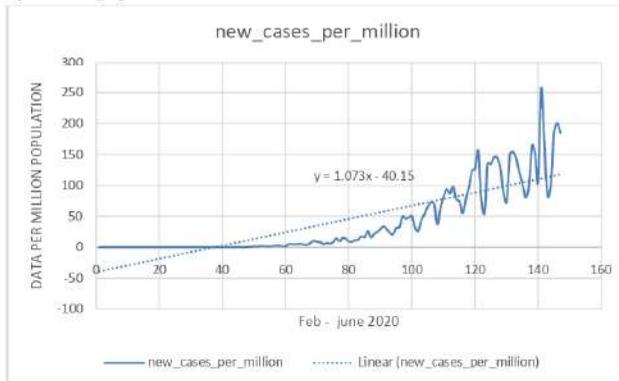


- 1<sup>st</sup> June –26<sup>th</sup> June

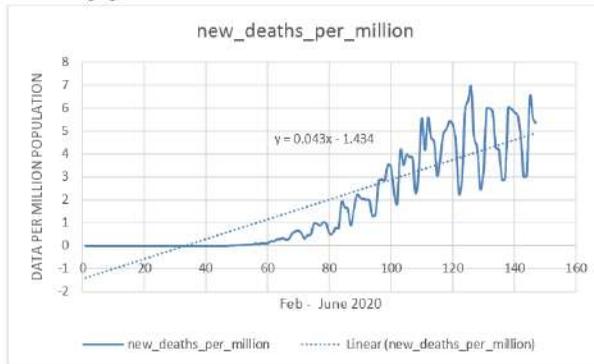


Overall performance of Brazil from Feb-June 2020:-

- Spread rate graph-



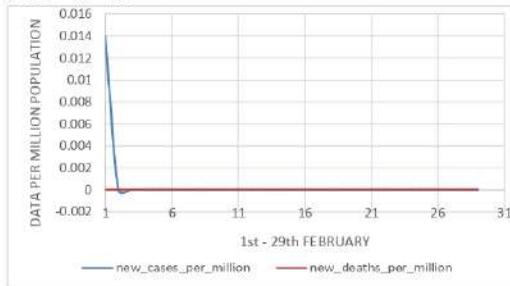
- Death rate graph-



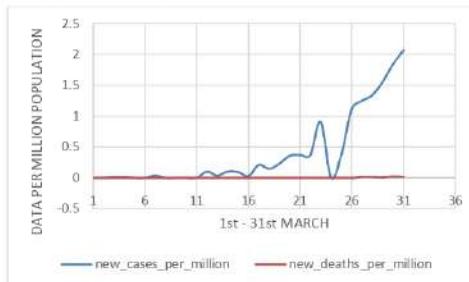
**3. Russia –**

With a total case count of 613,994 Russia is the third most affected nation in the world, and the number of death exceeds up to 8,605. First cases were identified in starting of February but due to the higher spread rate it reaches this much number too soon.

- 1<sup>st</sup> Feb – 29<sup>th</sup> Feb-

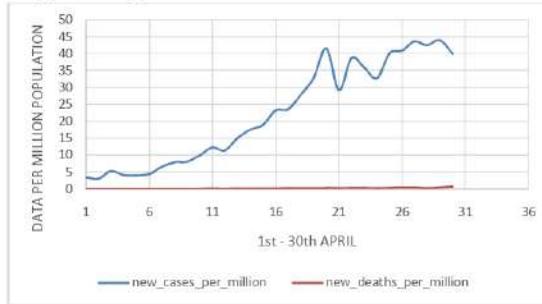


- 1<sup>st</sup> March – 31<sup>st</sup> March-

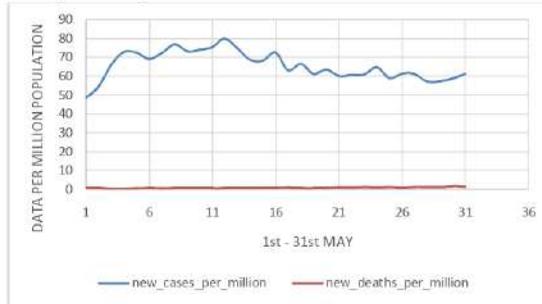




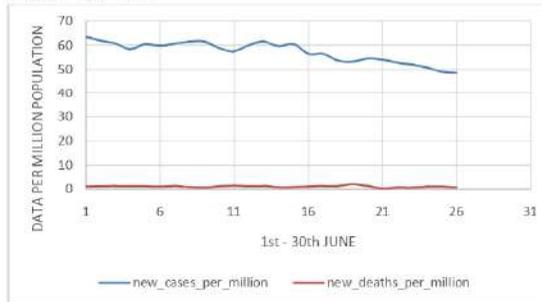
- 1<sup>st</sup> April – 30<sup>th</sup> April-



- 1<sup>st</sup> May – 31<sup>st</sup> May-

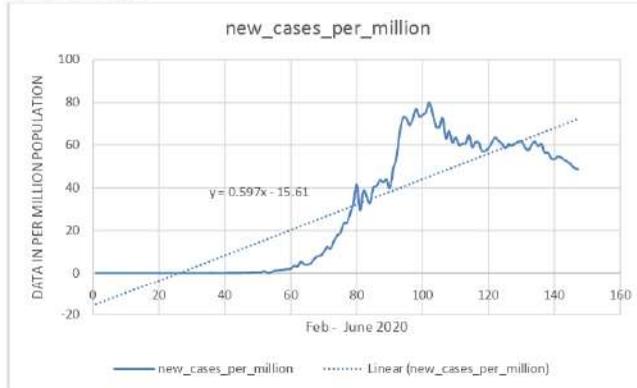


- 1<sup>st</sup> June – 26<sup>th</sup> June -

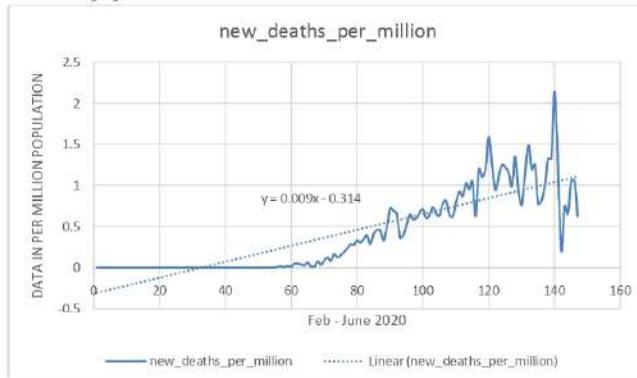


Overall performance of Russia from Jan-June 2020:-

- Spread rate graph-



- Death rate graph-

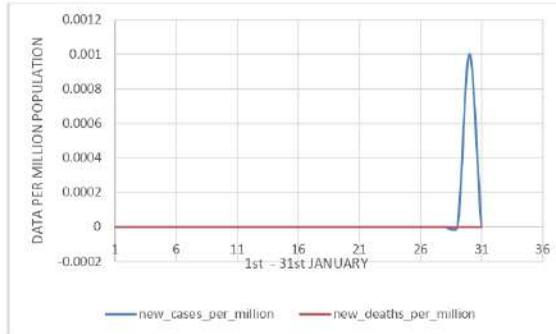


4. INDIA-

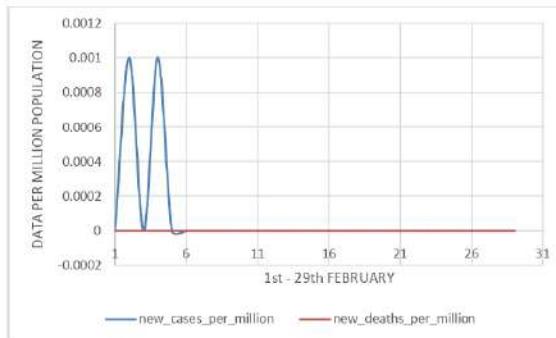
With a huge number of total cases of about 490,401 India stands in 4<sup>th</sup> position in the list of most affected countries in the world. According to data about 15,301 people lost their life. Initially the rate of spread was slow but then there is a sudden rise in the number of infected peoples.



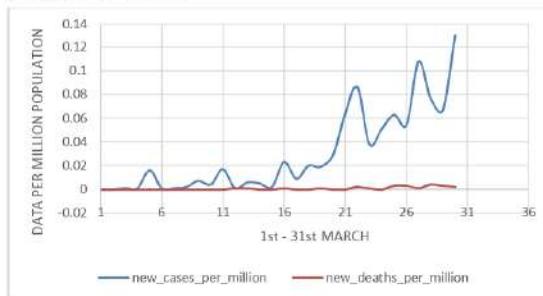
- 1<sup>st</sup> Jan – 31<sup>st</sup> Jan-



- 1<sup>st</sup> Feb – 29<sup>th</sup> Feb-

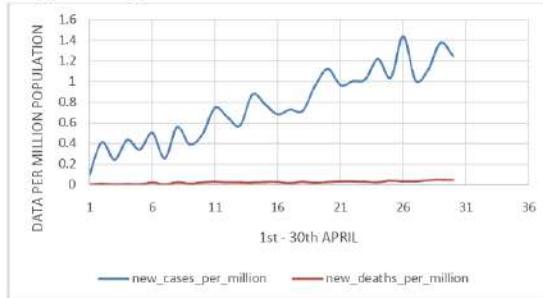


- 1<sup>st</sup> March – 31<sup>st</sup> March-

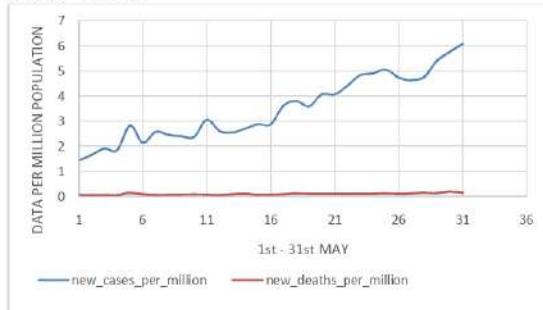




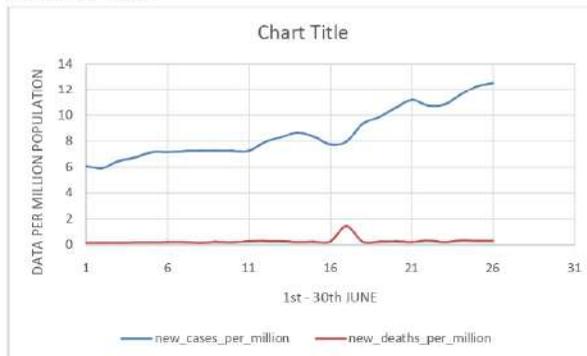
- 1<sup>st</sup> April – 30<sup>th</sup> April-



- 1<sup>st</sup> May – 31<sup>st</sup> May-

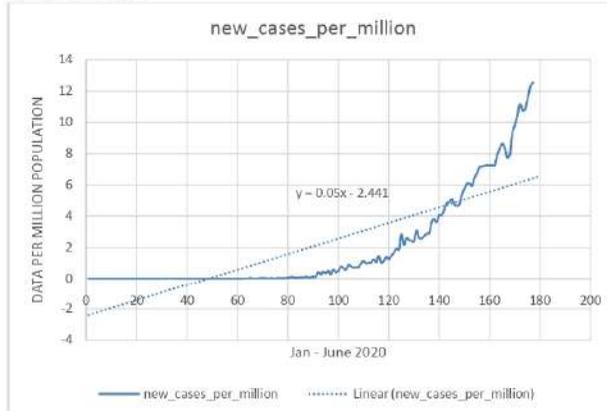


- 1<sup>st</sup> June – 26<sup>th</sup> June-

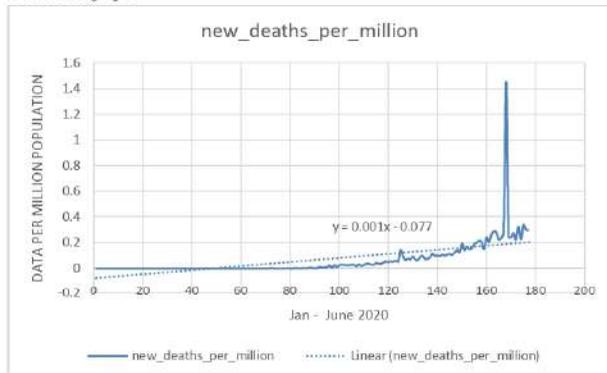


Overall performance of India from Jan-June 2020:-

- Spread rate graph-



- Death rate graph-

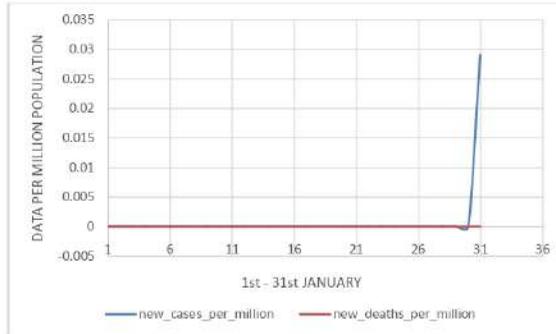


5. UNITED KINGDOM-

UK is 5<sup>th</sup> most affected country by COVID-19 in the world. Total of 307,980 people got infected till 26<sup>th</sup> June 2020. Nearly about 43,230 people lost their lives because of this deadly disease.



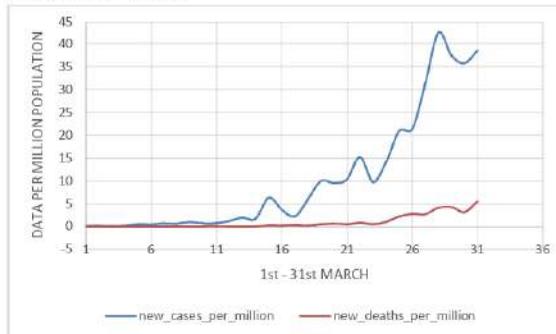
- 1<sup>st</sup> Jan – 31<sup>st</sup> Jan-



- 1<sup>st</sup> Feb– 29<sup>th</sup> Feb-

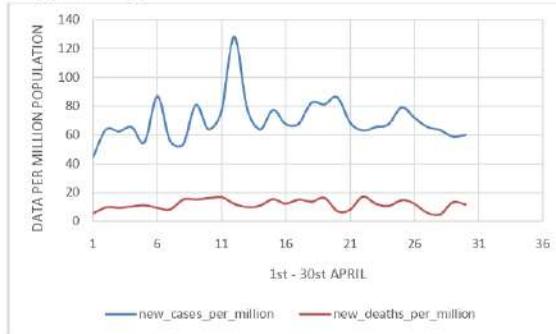


- 1<sup>st</sup> March – 31<sup>st</sup> March-

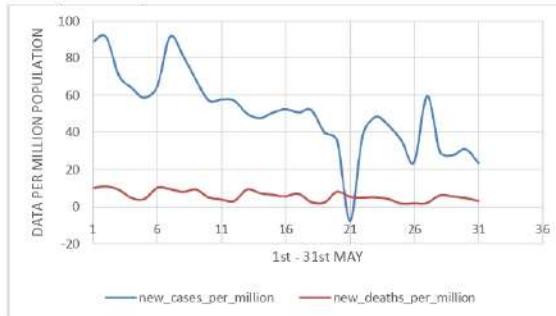




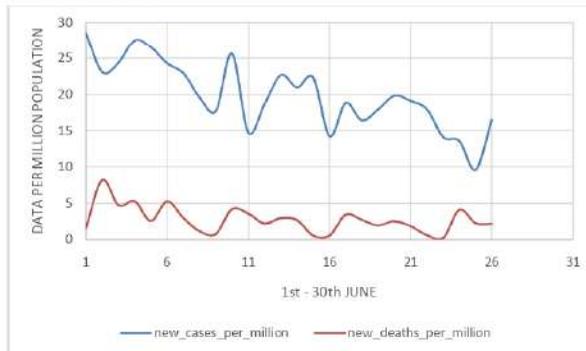
- 1<sup>st</sup> April – 30<sup>th</sup> April-



- 1<sup>st</sup> May – 31<sup>st</sup> May-

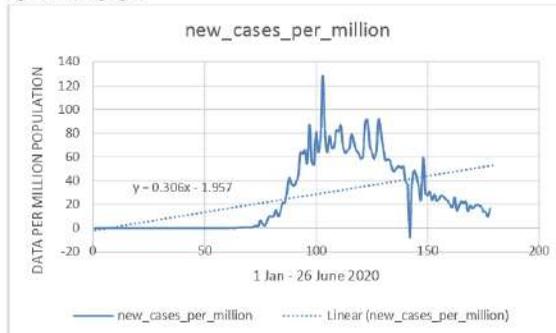


- 1<sup>st</sup> June – 26<sup>th</sup> June-

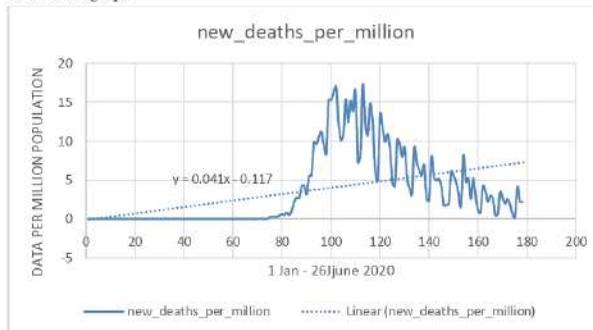


Overall performance of United Kingdom from Jan-June 2020:-

- Spread rate graph-



- Death rate graph-

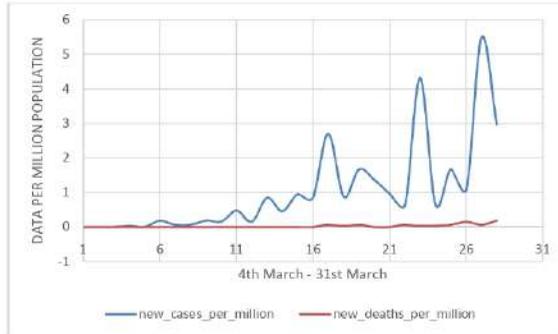


6. PERU-

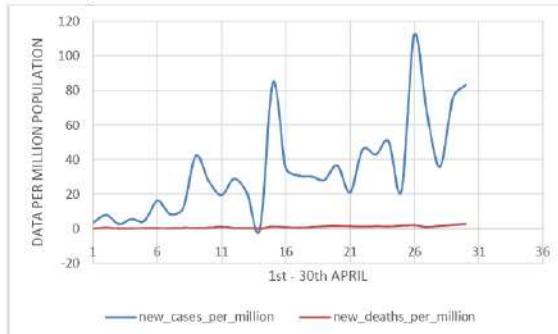
This nation of the South American continent is the 6<sup>th</sup> most affected country in the world. Its population is just 32,824,358 out of which 268,602 got infected and death exceeded 8,761 counts. First few cases were reported in the month of March and it took just 4 months to have this count of the total number of cases which signifies COVID-19 spread in Peru with a rapid rate.



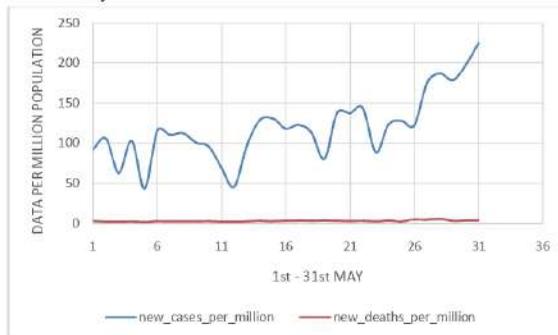
- 4<sup>th</sup> – 31<sup>st</sup> March-



- 1<sup>st</sup> – 30<sup>th</sup> April-

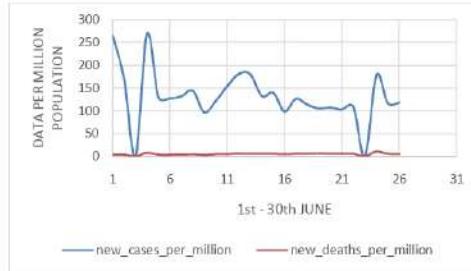


- 1<sup>st</sup> – 31<sup>st</sup> May-



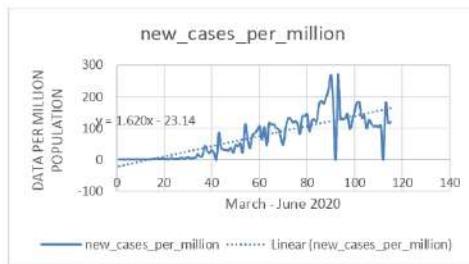


- 1<sup>st</sup> – 26<sup>th</sup> June-

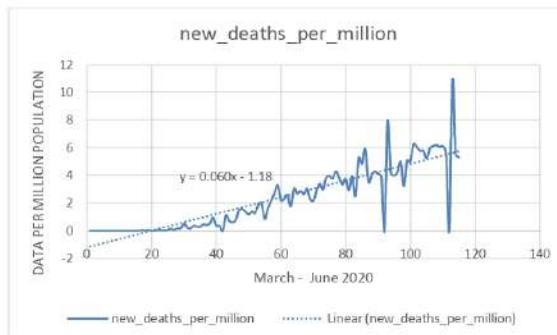


Overall performance of Peru from March-June 2020:-  
Data is available from March only.

- Spread rate graph-



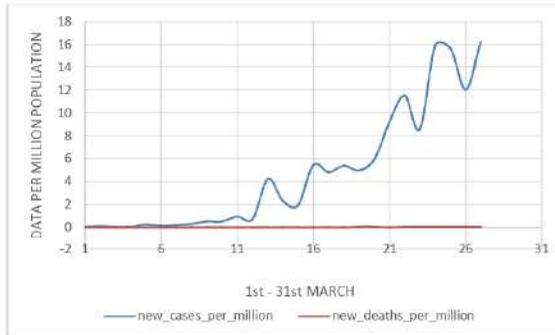
- Death rate-



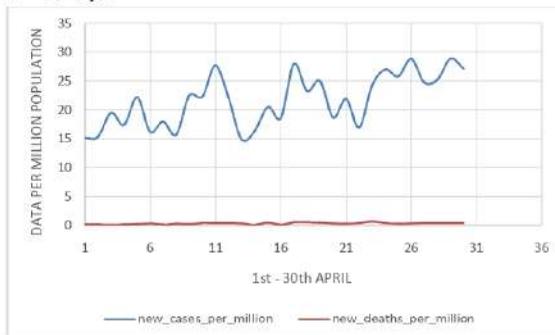
7. CHILE-

With a total number of 259,064 Covid-19 infected people, Chile is 7<sup>th</sup> most affected country in the world where 4,731 people lost their lives in just 4 months (i.e. from March-June).

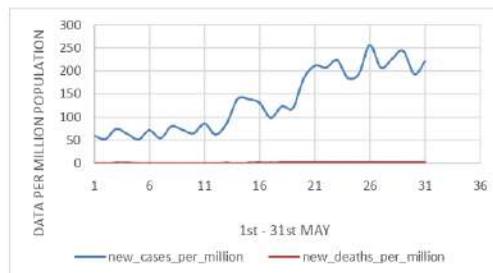
- 1<sup>st</sup> – 31<sup>st</sup> March-



- 1<sup>st</sup> – 30<sup>th</sup> April-

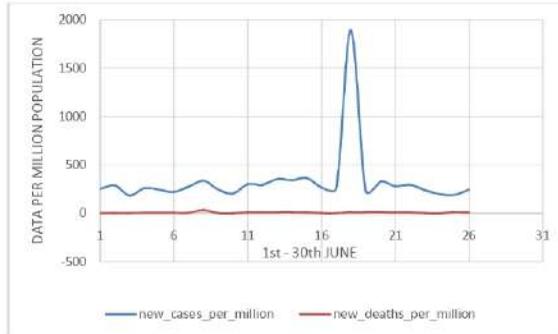


- 1<sup>st</sup> – 31<sup>st</sup> May-



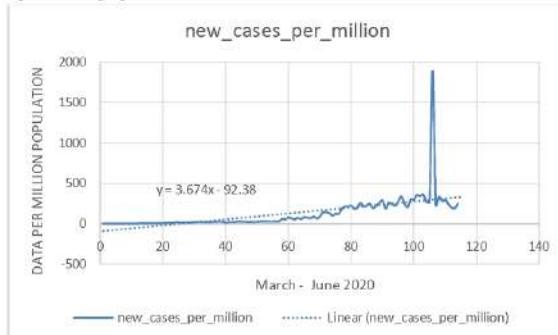


- 1<sup>st</sup> - 26<sup>th</sup> June-

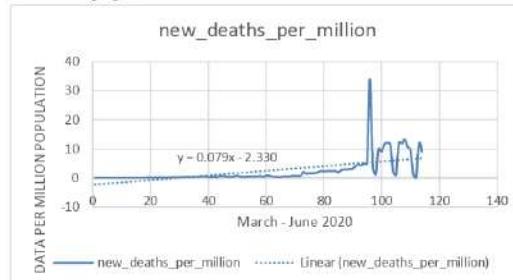


Overall performance of India from March-June 2020:-  
Data is available from March only.

- Spread rate graph



- Death rate graph

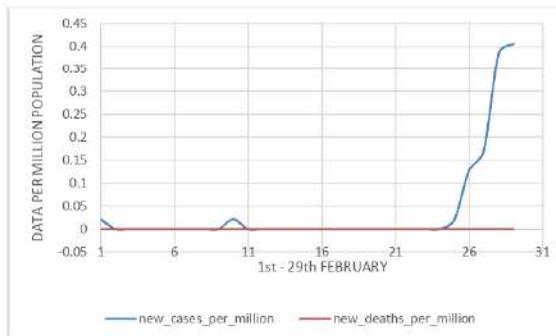




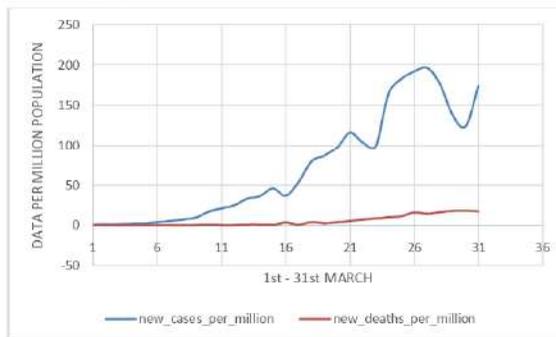
8. SPAIN-

With around 247,905 cases and 28,338 deaths Spain is 8<sup>th</sup> most affected country in the world. Graph for its spread rate and death rate are as follows,

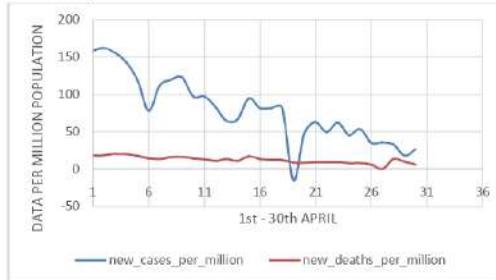
- 1<sup>st</sup> - 29<sup>th</sup> Feb-



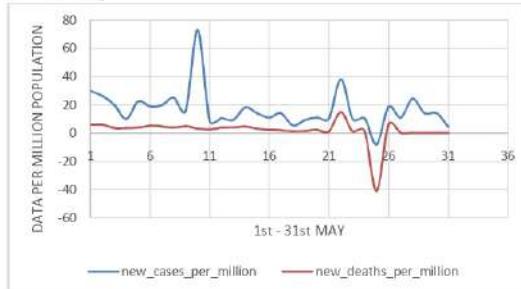
- 1<sup>st</sup> - 31<sup>st</sup> March-



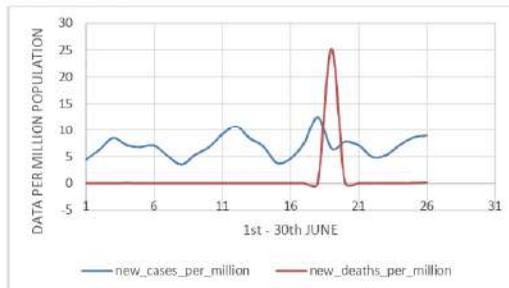
- 1<sup>st</sup> - 30<sup>th</sup> April-



- 1<sup>st</sup> - 31<sup>st</sup> May-



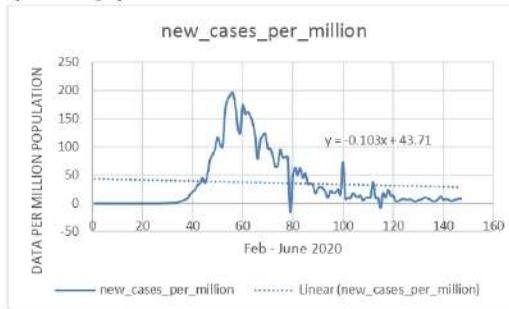
- 1<sup>st</sup> - 26<sup>th</sup> June-



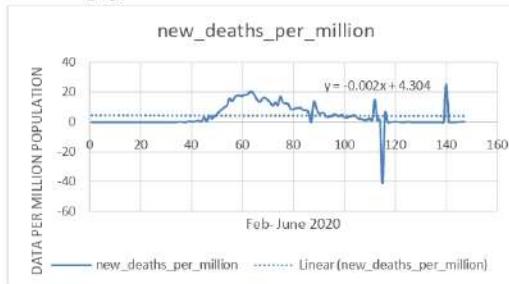
Overall performance of India from February-June 2020:-  
First few were reported in February so the data is taken from Feb.



- Spread rate graph



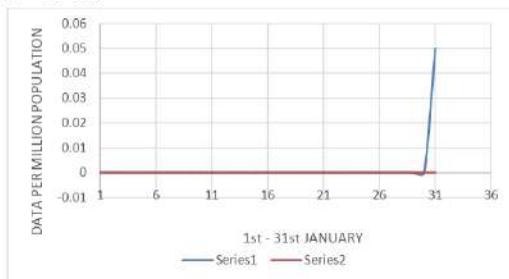
- Death rate graph



#### 9. ITALY –

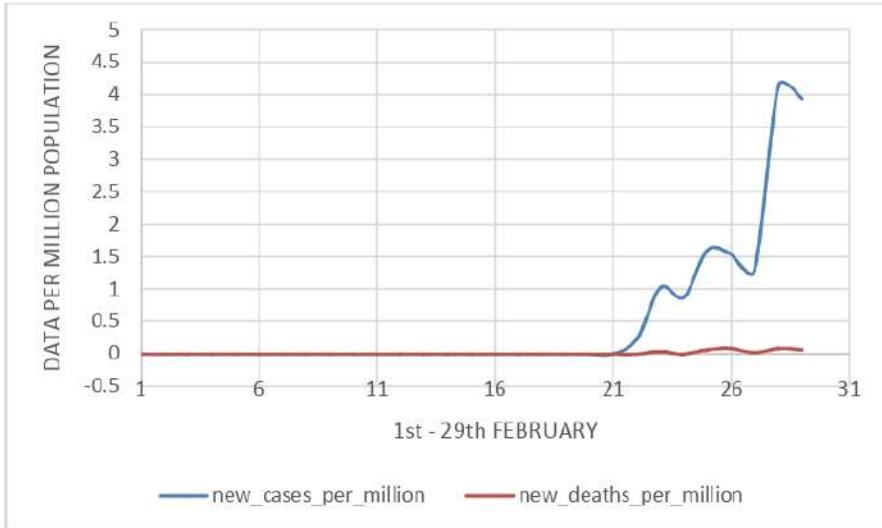
A total number of 239,706 found infected which made Italy 9<sup>th</sup> most affected country in the world and out of them 34,678 lost their life. Spread rate and death rate graph are follows,

- 1<sup>st</sup> – 31<sup>st</sup> Jan-

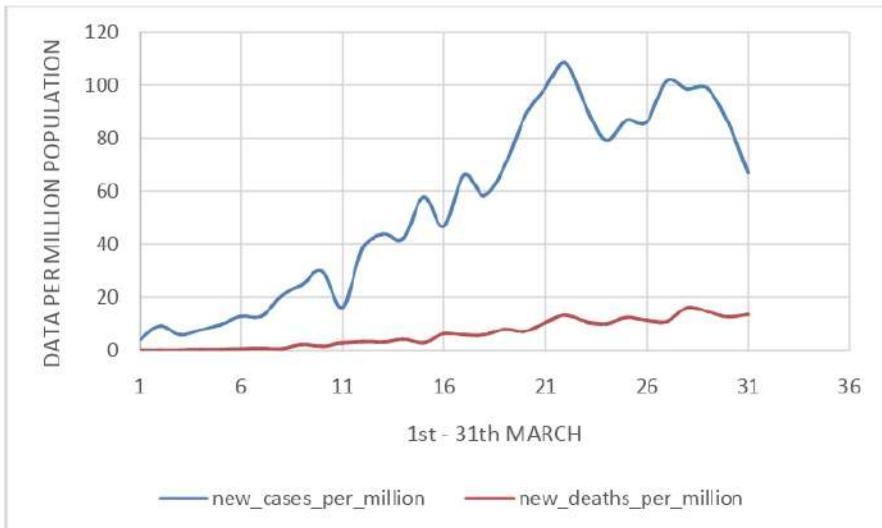




- 1<sup>st</sup> – 29<sup>th</sup> Feb-

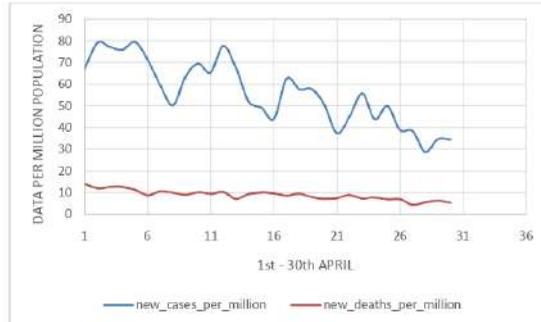


- 1<sup>st</sup> – 31<sup>st</sup> March-

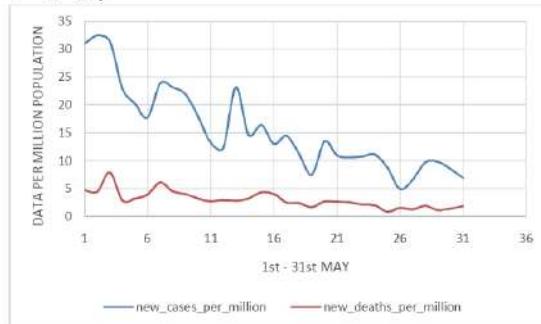




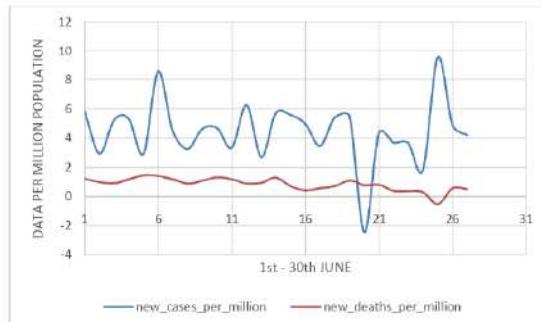
- 1<sup>st</sup> – 30<sup>th</sup> April-



- 1<sup>st</sup> – 31<sup>st</sup> May-



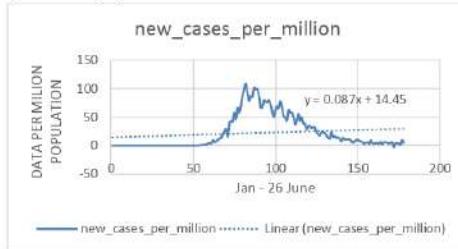
- 1<sup>st</sup> – 26<sup>th</sup> June-



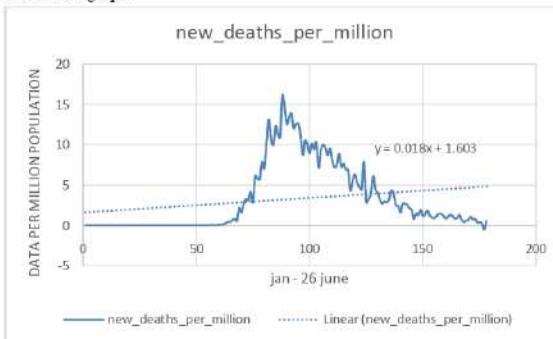
Overall performance of Italy from February-June 2020:-



- Spread rate graph



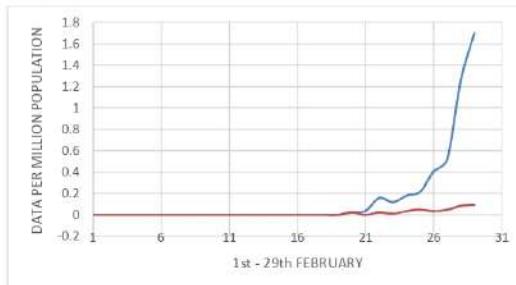
- Death rate graph



#### 10. IRAN-

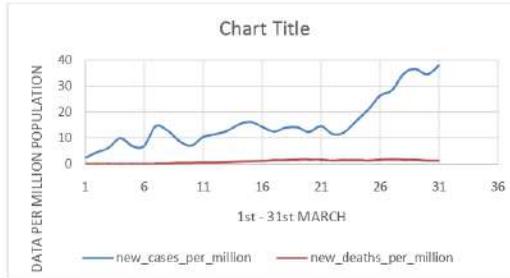
Iran is the 10<sup>th</sup> most affected country by Covid-19 pandemic. Total number cases counted to 215,096 while death trolled upto 10,130.

- 1<sup>st</sup> - 29<sup>th</sup> Feb-

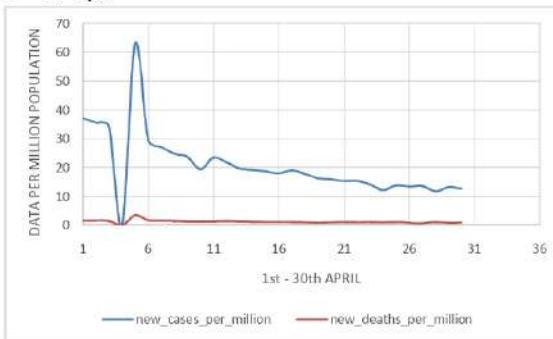




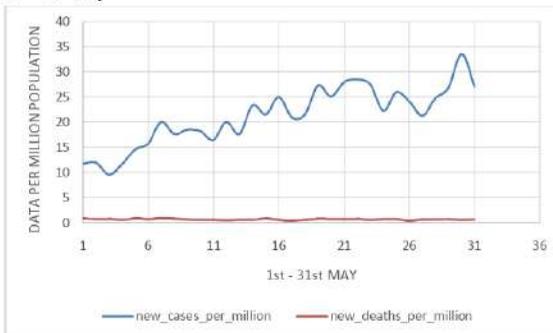
- 1<sup>st</sup> – 31<sup>st</sup> March-



- 1<sup>st</sup> – 30<sup>th</sup> April-

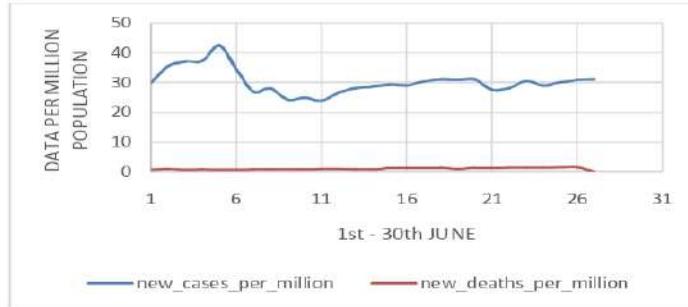


- 1<sup>st</sup> – 31<sup>st</sup> May-



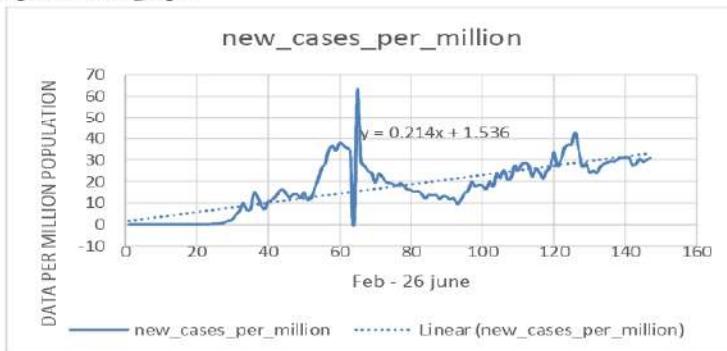


- 1<sup>st</sup> – 26<sup>th</sup> June-

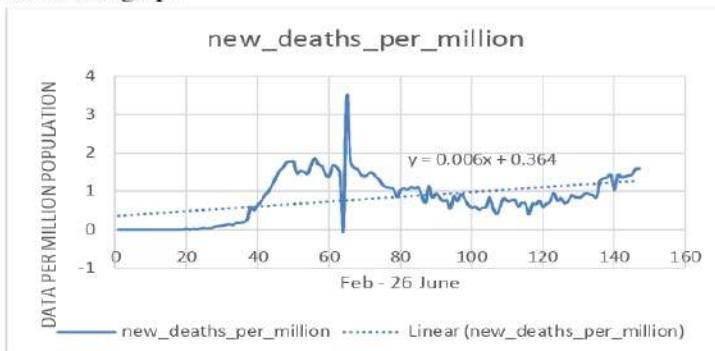


Overall performance of India from February-June 2020:-

- Spread rate graph



- Death rate graph





### **Conclusion -**

Apart from these ten most affected nations there is almost every country which is badly affected by COVID-19. After analyzing the data for spread and death cases per day in these ten countries, it can be concluded that Spain has done spectacular job during the spread of Covid-19 in its region and its spread rate achieved a slope of -0.1033 which signifies all the steps that were taken to prevent spread proved very successful in their context. When we conclude which country has the least death rate it's again Spain with a death rate of around -0.0024 which is again negative which means the rate of death count got continuously decreased as number of days increased. While on another hand country with highest spread rate is Chile which has a slope of 3.6741 which shows all the steps that were taken to prevent was not sufficient enough to slow down the spread of such deadly viruses. And when talking about the country which has the highest number of fatalities then Chile comes out to be the country with highest rate of death with a slope of 0.0797 which shows that healthcare sector of Chile was not prepared enough to handle such a deadly pandemic.

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## ROLE OF SOCIAL MEDIA IN SHAPING VOTING BEHAVIOUR OF YOUTH

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### ABSTRACT

Social media is an interactive platform of communication through which we can create online communities to share information, ideas, personal messages and other content of information in form of photos/videos etc. Social media has positioned itself at the forefront of this new wave of technological communication and influence. It continues to play a major role in the lives of so many people worldwide. The present study examines the impact of online campaigning over social media in shaping the voting behaviour of youth. The study started with the hypothesis that SNSs are positively related to voting behaviour. The findings of the study show that there is a positive relationship between SNSs and voting behaviour.

**Key Words:** Social media, Voting Behaviour, Online Political Campaigning

### INTRODUCTION

Thomas L. Friedman in his classic '*The World is Flat*' argued that in the 21<sup>st</sup> century the rise of new means of technology will provide the level playing to all, throughout the globe. The same can be said for a political system where rapid sharing of information diminishes the internal as well as external frontier. Also this increases the individual liberty in the sense of freedom of speech and expression. Increasing democratization of societies has increased the power of an individual to make their own decisions and to join an expanding range of "communities of choice" across the national boundaries in both physical and virtual worlds. At the same time, the growth of the Internet and mobile communications along with the rise of many networks and aggregators has allowed individuals and groups to expand their "reach" exponentially.<sup>1</sup>

Human behaviour is thought to spread through face-to-face social networks but it is difficult to identify social influence effects in observational studies and it is unknown whether online social networks operate in the same way. We all know social networks can influence social behaviour of an individual, but social networks also do impact on voter's turnout. A research study (2010) on US congressional elections reveals that to measure the randomized controlled trial of political mobilization messages was delivered to 61 million Facebook users and that messages directly influenced political self-expression, information seeking and real-world voting behaviour of millions of people. Furthermore, the messages not only influenced the user's opinion who received

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<sup>1</sup><http://www.globaltrends.com/knowledge-center/features/shapers-and-influencers/59-test-features>



them but also the users' friends and friends of friends. The effect of social transmission on real-world voting was greater than the direct effect of the messages themselves and nearly all the transmission occurred between 'close friends' who were more likely to have a face-to-face relationship.<sup>2</sup>The attitude toward voting of a social media users influenced and motivated, when they see their friends voted and posted the picture on the wall with the text "get up and do vote" on Facebook and other social networks. The continuous engaged world gets a new means of inter-personal interaction in the form of social networking sites. The offline interaction between the human in society is rapidly decreasing because of the fragmentation and nuclear family in the society. Social networking sites like Facebook wall post or status of friends and tag feature facilitates the users to rejuvenate the inter-personal communication. No doubt social networking can be a valuable tool to encourage and motivate people in getting involved in political processes.

Today the idea of using social media drastically differs from that of media use of an era back then. Until the users of social media was new However, they now consider the technology medium as a source of information and think it is a reliable means of communication. The social media platforms became a medium for Indian vote casters to find about the candidates for prime ministers in 2019 Indian Lok-Sabha elections. As a result, political campaigning by the prime ministers also utilized social media to effectively target these citizens. Mr Modi, currently Prime Minister of India, has established social media as an essential part of the political campaign. Keeping in view the interaction of social media and politics, this work try to examine how political campaigns are being carried out. This study studies whether political campaigns that are savvier about social media eventually get more votes. Second, the study also aims to assess whether using Facebook and Twitter to send messages to potential voters for help – can have a positive effect on younger people who can cast a vote.

## REVIEW OF LITERATURE

There are many research studies conducted on voting behaviour of youth but the impact of Social media on voting behaviour is a least focused area. So I reviewed previous studies to build a theoretical framework for present study. Brenda O'Neill, (2009) in his article on "**The Media's Role in Shaping Canadian Civic and Political Engagement**" tried to check the media's major role in shaping the political and civic engagement among Canadians. Data were collected through secondary sources and analyzed from General Social Survey (GSS) 2003 by Statistics Canada. The findings suggest that more attention should be given to the media because media plays a major role in determining the civic and political engagement. Smith, K. (2011) in his thesis on "**Social Media and Political Campaigns**" tried to examine the effects of social media usages for political campaigning and their future perspective. Swigger, N. (2012) in his Research Paper on "**The Online Citizen: Is Social Media Changing Citizen's Beliefs about Democratic**

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<sup>2</sup><http://www.nature.com/nature/journal/v489/n7415/full/nature11421.html>



**Values?”** tried to examine the role of social media in changing the perception of citizens of U.S in strengthening the democratic values.

Langford and Baldwin (2013) in their study “**Social life2 Report: The Most Comprehensive Tracker of UK Social Media Use**” argued that social media use is common in most people’s routine lives, especially youth, in this era. Gibson and McAllister (2011) in their paper “**Do online election campaigns win votes? The 2007 Australian “YouTube”**” also claims that social media is not only widely use in politics but is also used as a communication tool for political campaigns. Social media act as an agent as several news reports on a daily b a are disrupted social media also influences voting behaviour, as can be seen from study results by Bond et al . (2012), who analysed the effects of Facebook messaging on turnout in mid-term election in USA in 2010. His research indicated that the real world environment close ties on online media are also established.

Previous research studies have shown increasingly acceptance of social media by youth and their influence on their social as well as political behaviour. So, there is an emerging need to investigate the impact of new media on youth’s political opinion formation, opinion change and voting behaviour. So present study is a modest attempt to assess the role of social media in influencing voting behaviour of youth. According to Langford and Baldwin (2013), the use of social media is popular among young people. In this research, the focus is on young people whose age is above eighteen years.

## **RESEARCH QUESTIONS**

RQ1: Does young voters rely on the information provided over social media?

RQ2: Is social media changing the voting behavior of youth.

## **HYPOTHESIS**

H0-There is no relationship between social media and voting behaviour

H0-Social media not shaping voting behaviour of youth.

## **RESEARCH METHODOLOGY**

The research was carried out in a cross-sectional way using Survey Questionnaire containing 20 questions. All question were close ended. Survey methodology is behaviour-oriented research which focuses on the respondent’s behaviours. The overall approach to study is deductive in nature, as its main goal is to investigate the previously studied phenomenon from a new and specific viewpoint and to check the hypothesis based on this research’s literature review. The sample size for this analysis was 150 respondents who had been above the age of 18 who agreed to participate in the quantitative element of this research.

## **DATA ANALYSIS**

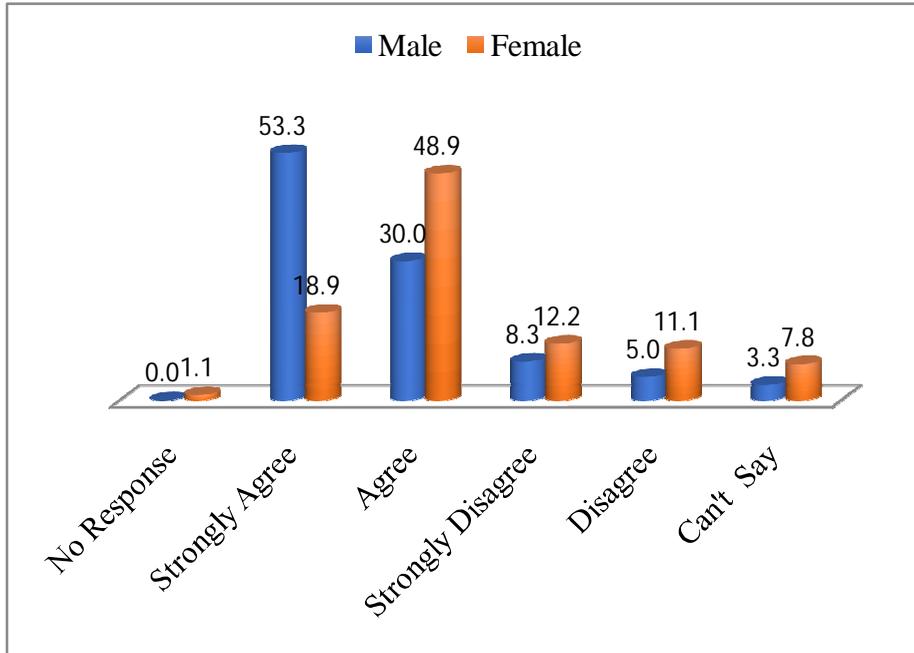
### **True Content of Political News Posted on SNSs**

The trust level is the main factor that motivates people to engage in democratic process.

This study was keen to establish the extent at which the respondents believe on the political news provided over these SNSs (Facebook/Twitter). The respondents were

asked that at what extent they are agreeing or disagree with the statement that Internet is giving the public an accurate picture of what is happening in all over the world.

**Figure-1 Believe on True Contents of Political News Posted on SNSs**

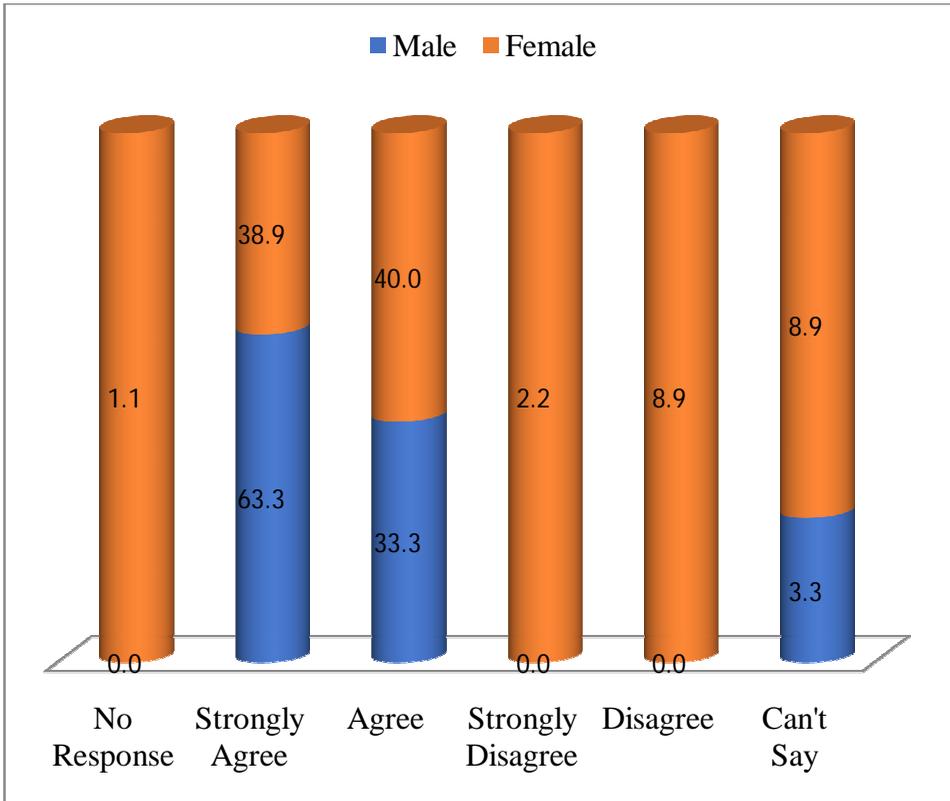


According to Figure 1, out of the total sample collected during study, 53.3% of male and 18.9% of female respondents indicated that they strongly believe on political news which are posted on SNSs. 30% of male and 48.9% of female respondents are also agreeing with the same statement. 8.3% of male and 12.2% of female strongly denied the true content of political news posted on Social networking sites. 5.0% of male and 11.1% of female respondents are disagree with the statement that Internet provide the accurate picture of what is happening in the world. In totality majority of the respondents are having belief on the political news or information posted on SNSs.

#### **Social media impact on opinion**

To measure the above variable, the respondents were asked if they had ever changed their minds after reading something posted on social media. This was meant to establish whether SNSs played any role in opinion change.

Figure-2 Social Networking Sites and Political Opinion Change



According to Figure 2, about half of respondents in the study indicated that social networking sites have strongly influenced their political opinion. 63.3 % male and 38.9% female respondents indicated that 33.3% of male and 40% of female respondents accept this fact that they had changed their mind as a result of something posted on social media. The result shows that only 8.9% of female respondents disagree with the statement. 3.3% of male and 8.9% female are not sure about the role of SNSs in opinion creation or change in opinion.

Figure-3 Voting Attitude toward 2022Lok Sabha Elections

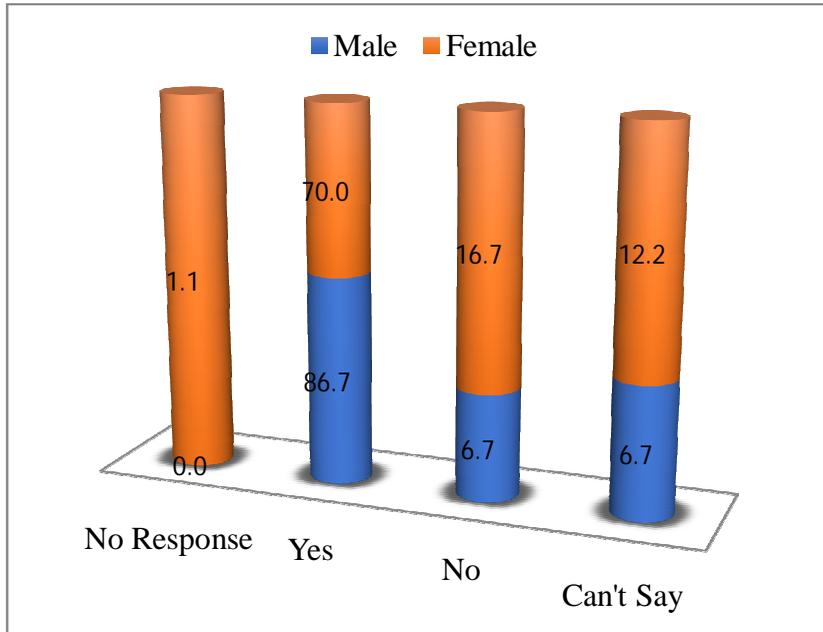


Figure-3 show, 86.7% of male respondents and 70% of female respondents indicate that they will cast their vote in upcoming 2022Lok Sabha elections. Only 6.7% male and 16.7% female respondents have shown his/her unwillingness of casting their vote in upcoming elections. 6.7% of male and 12.2% of female respondents are not sure that they would caste or not their vote in upcoming general elections. In totality male respondents are more active and more aware about the value of their franchise than female respondents

#### SNSs Users: A New Vote Bank for 2022Lok-Sabha Elections

Political interest is typically the most powerful predictor of political behaviour that makes democracy. Additionally, politically interested people are more knowledgeable about politics, more likely to vote, and more likely to participate in politics than other. They are also more likely to be mobilized, and attempts to encourage political participation often have significantly effects on individual who are politically interested.

Figure-4 SNSs Users As a Vote Bank for 2022Lok Sabha elections

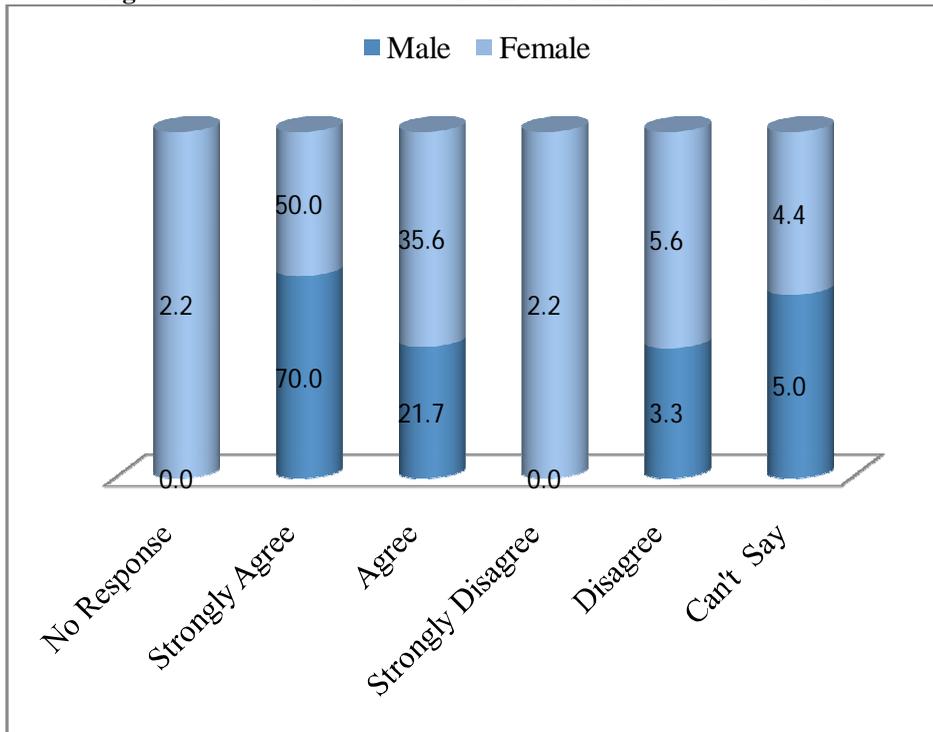


Figure-4 shows that 70% of the male respondents and 50% of female respondents strongly agree with the statement that SNSs users will be a huge vote bank for 2022 general elections. 21.7% of the male and 35.6% of the female respondents also agree with the same statement. Only a small percentage of female respondents strongly deny SNS users as upcoming election's vote bank. Only 3.3% of male and 5.6% of female participants indicated that SNS will not be vote bank for 2022 general elections. Overall majority of the respondents believed that SNSs users will be a vote bank for political parties in upcoming general election.

#### FINDINGS AND CONCLUSION

The study establishes that youth are highly reliant on SNSs. The result shows that half of the respondents indicate that they are reliant on SNSs to getting more updated about what is happening in the world. The findings show that SNSs are not only the way 'entertainment' but now it also becoming a huge source of 'infotainment' Reliability or the credibility of information is the foundation of any opinion. The study findings shows that majority of the respondents indicated that they had changed their mind on an issue, on account of something they read on social media. This shows that SNSs have now become important part of young people's lives. This also shows that SNSs have strong impact on our lives as well as changing our mind set. The analysis shows that respondents of 20-23 years age group are more interested to discuss socio-political



issues, more frequent in expressing their views as well as their personal opinion on current issues and they are also more interested to cast their vote in upcoming Lok Sabha election 2022 in comparison of other respondents who belong to other age groups. The study predicts on the basis of findings that youth voting percentage will be higher in this upcoming Lok Sabha election as compared to recent Lok Sabha election. So the study concluded with the finding that there is a positive relationship between SNSs and voting behaviour.

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## TO STUDY ABOUT PEOPLE PERCEPTION FOR CHARDHAM YATRA- TOURISM SPIRITUAL IN INDIA AFTER COVID -19

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### **Abstract:-**

The four pilgrim-destinations known collectively as Char Dham, namely Yamunotri, Gangotri, Kedarnath and Badrinath, are nestled among the serene heights of the great Himalayas. Such centers of pilgrimage attract the largest number of pilgrims each year and thus become the most important hubs of religious travel in Northern India. Traditionally, the pilgrimage begins in the West and ends in the East. So Char Dham Yatra starts from Yamunotri, then proceeds to Gangotri and finally to Kedarnath and Badrinath.

In devbhoomi Uttarakhand, Adi Shankaracharya established the chota char dhamyatra with the objective of reviving the Hindu feeling among the general Hindu community. One of the most popular Hindu pilgrimages in India, is Char Dham of Uttarakhand or Chota Char Dham (small four abodes). It includes four of Uttarakhand's holiest places, namely-Badrinath, Kedarnath, Gangotri and Yamunotri. It is not clear when and how these sites got connected together in a pilgrimage network. Every of the sites has its own unique and iconic past. But maybe it is the grandeur and mysticism of each location that suited them to make a holy pilgrimage tour.

Char Dham Yatra 2019-20 has seen a steep rise in this year's number of international visitors. 2,500 foreign nationals from countries such as Mexico, Austria, the US, the UK and Korea, among others, have already registered for the annual pilgrimage within less than a month of the yatra starting. The Char Dham Yatra had seen a footfall of more than 15,000 International Nationalists in 2018-19. During the pilgrimage season which began in May and ended on October 2019, more than 10-12 lakh people offered prayers at Kedarnath. This is the largest number of shrine tourists in recent years. In 2018-19, 7.31 lakh people visited the shrine. Last year 2019 a record 29 lakh pilgrims visited Char Dham compared to the previous year's more than 27 lakh pilgrims, including 9.2 lakh to Kedarnath, 10.2 lakh to Badrinath, 4.4 lakh to Yamunotri and 5.03 lakh to Gangotri.

Uttarakhand's Chardhamyatra is all set for this year's low-key opening, with no pilgrims permitted to visit the Gangotri, Yamunotri and Kedarnath Himalayan temples when their portals reopen after the six-month winter closure. The opening ceremony of the four temples in Uttarakhand is an significant annual event witnessed by tens of thousands of pilgrims but this year's prolonged lockdown to avoid the spread of coronavirus has cast its shadow on the yatra. Uttarakhand is facing a crisis of losing Rs 12,000 crore revenue as Char Dham Yatra is practically cancelled.

Keyword:-Uttarakhand Tourism, Char Dham, Pilgrims, People Perception After Covid- 19.



## INTRODUCTION

It refers to Char = Four; Dham = Abode; Yatra = Pilgrimage. In India there were more 'Devis' and 'Devatas' - goddesses and gods (33 crores of them - 330 million, no less!) than humans at one point in time. Now the human races have outnumbered gods and goddesses of course. Even even shockingly not, tourism even pilgrimage have become synonymous. Not long ago tourism meant visiting popular holy places such as Benaras or Gaya or Rishikesh or Haridwar, or Tirupati or Rameshwaram or Somnath or Dwarka or JagannathPuri. Now you're visiting Vaishno Devi along with Shimla and Manali, Mathura and Agra's TajMahal and so on. There is still one circuit that is almost exclusively a Yatra or Pilgrimage, and Chhota Char Dham is that. 'Chhota' stands for small. The initial idea for Char Dham was visiting Rameshwaram in the South, Dwarka in the West, Badrinath in the North and Puri in the Northeast.

The Chota Char Dham is an important Hindu pilgrimage circuit on the upgraded Chardham Road Highway and under construction Chota Char Dham Railway in the Indian Himalayas (literally translated as 'the small four abodes/seats,' meaning 'the small circuit of four abodes/seats'). Based in Uttarakhand state's Garhwal district (formerly Uttar Pradesh 's northwestern section) the circuit consists of four sites — Yamunotri, Gangotri, Kedarnath, and Badrinath. Also, Badrinath is one of the four destinations (with each destination in various corners of the country) of the longer Char Dham from which the Chota Char Dham possibly derives its name from. The four pilgrim-destinations collectively known as Char Dham, namely Yamunotri, Gangotri, Kedarnath and Badrinath, are nestled among the serene heights of the great Himalayas. Such centres of pilgrimage attract the largest number of pilgrims each year and thus are the most popular hubs of religious travel in Northern India. The pilgrimage traditionally starts from the West, and ends in the East. So the Char Dham Yatra starts at Yamunotri, then goes to Gangotri and eventually to Kedarnath and Badrinath

That of these four locations is dedicated to a single God. Yamunotri is devoted to the goddess Yamuna who goes along with the pilgrims to the beautiful Rawai Valley high altitudes. A bath in the waters of the Yamuna is thought to protect the devotee from untimely death. Gangotri is for the Goddess Ganga. The shrine overlooks the Bhagirathi River, another name of the River Ganga – the name was taken from the legend of the penance of the ancient King Bhagirath who succeeded in taking her from heaven to earth. Kedarnath is dedicated to Lord Shiva and a part of PanchKedar as well. Until embarking on this trip one must be prepared on the Himalayan roads to experience both physical and emotional hardships. The Char Dham Yatra is one of the most challenging and very open journeys. The state's Yatra route is typically constantly bustling, particularly during the summer. The mountain 's majestic beauty solemnly gives the pilgrims energy as they step toward their destination.

## LITERATURE REVIEW

A multi-day cloudburst focused on the North Indian state of Uttarakhand in June 2013 triggered catastrophic flooding and landslides to become the worst natural disaster in the world since the tsunami of 2004. The reason the floods happened was that the collected rainfall was on a larger magnitude than the daily rainfall usually provided by the state. The debris covered the channels, creating significant flooding. Bridge and road



destruction left about 300,000 pilgrims and tourists trapped in the valleys leading to three of the four pilgrimage sites in the Hindu Chota Char Dham region. The Indian Air Force, the Indian Army and paramilitary forces rescued over 110,000 civilians from the city devastated by the floods.

DEHRADUN [2019]: The current Char Dham Yatra sees a sharp increase in this year's number of international visitors. 2,000 foreign nationals from countries such as Mexico, Austria, the US, the UK and Korea, among others, have already registered for the annual pilgrimage within less than a month of the yatra starting. The Char Dham Yatra had experienced a footfall of more than 13,000 International Nationalists last year.

Uttarakhand's Chardhamyatra is all set for a low-key opening this year with no pilgrims permitted to visit the Himalayan temples of Gangotri, Yamunotri and Kedarnath when their entrances reopen after the six-month december closure. The opening ceremony of the four temples in Uttarakhand is an important annual event attended by tens of thousands of pilgrims but the prolonged lockout to halt the spread of pilgrimage.

Uttarakhand's Chardhamyatra starts on April 26 of this year with the opening of temples Gangotri and Yamunotri. Kedarnath will open on April 29, while the opening of Badrinath will be postponed until May 15. "In accordance with social distance standards, we can not allow pilgrims to visit the temples from now on. Only a select group of priests are allowed to perform the pujas at the opening ceremony and officials of the temple committee," stated Minister of Tourism and Culture Satpal Maharaj.

In the letter, Vinod Prasad Shukla, president of Tirth Purohit Samaj of Shri Kedarnath, pointed out that the health infrastructure in the hilly and remote areas where the shrines are housed was not strong. "If cases escalate in the remote areas due to pilgrims coming to these shrines, it would be difficult to monitor the epidemic. The shortage of planning on the roads and the sharp spike in Covid-19 cases in the state currently make it impossible for even the locals to enter the shrines. So the commencement of Char Dhamyatra should be reconsidered in the near future and postponed until the situation improves.

## **OBJECTIVES**

- To recognize the Char Dham Yatra Knowledge of India.
- To Helps to understand Char Dham Yatra 's Tourist Importance.
- To understand the people perception about after effects of Covid-19 on Char Dham Yatra Tourism.

## **Char Dham History**

One of the most popular Hindu pilgrimages in India, is Char Dham of Uttarakhand or Chota Char Dham (small four abodes). It comprises four of Uttarakhand's holiest sites, namely-Badrinath, Kedarnath, Gangotri and Yamunotri. It is not clear when and how these sites got connected together in a pilgrimage chain. Every of the sites has its own unique and iconic past. But maybe it is the grandeur and mysticism of each location that suited them to make a holy pilgrimage tour.

The appellation Char Dham originally applied to a pilgrimage circuit that included four important temples — Puri, Rameswaram, Dwarka, and Badrinath — located



approximately at the subcontinent's four cardinal spots. An archetypal all-India pilgrimage circuit, the establishment of the original Char Dham is credited to Shankaracharya (AdiSankara) the great reformer and philosopher of the 8th century. Two of the four locations in the original Char Dham are Vaishnava (Puri, Dwarka, and Badrinath), and one is Shaiva (Rameswaram). The Chota Char Dham contained members from all three major religious Hindu sects, including two Shakti (goddess) sites (Yamunotri and Gangotri), one Shaiva site (Kedarnath), and one Shaiva site.

Due to its position on a high elevation the char dhamyatra shuts down every year during the winter months, the area gets fully buried under snow. This charming hamlet, which is also popularly known as Khushimath, is situated at an elevation of 2,675 metres. The presiding idole of goddess Yamuna is then transferred to Kharsali during the winter months from November to April, where the regular visitors continue to worship the goddess. Cradled in the lush greenery of the district of Uttarkashi this quiet and serene hamlet remains flocked during off season with devotees and pilgrims.

### **NEW EFFECTS OF COVID-19 ON CHAR DHAM YATRA TOURISM**

While the battle against Covid-19 continues in the wake of the national shutdown, Uttarakhand looks at the quarantining needs and characteristics of a particular community of people.

During the last week of April, the doors of the four holy abodes — Yamunotri, Gangotri, Badrinath and Kedarnath — are set to open. Decision-making is under way, as stated, on the procedure concerning the Rawals, which is expected to be at the four abodes for the ritual opening of the abodes' doors, which remain locked throughout the winter. The doors opening is when the rituals and worship at the four abodes resumes.

Only a small group of temple trust officials and priests attended the opening ceremony due to tight lockdown throughout the country, which had to obey strict social distancing norms. This was also the first time in history that the participants were seen wearing masks while performing the rituals and maintaining social distancing.

Recently, the government of the state of Uttarakhand declared that pilgrims from outside the state would now be allowed to visit Char Dham, the four holy shrines of Kedarnath, Badrinath, Yamunotri, and Gangotri.

Referring to this, the Chief Executive of the Board of Char Dham Devasthanam and the Commissioner of the Garhwal Division, Ravinath Raman, stated that they had issued a Standard Operating Procedure (SOP) for pilgrims visiting from outside the State under certain conditions, such as an RT-PCR negative report conducted within 72 hours of their entry into the State, or that pilgrims would be required to undergo a full compulsory.

There are two stories behind Badrinath Temple, one according to Hindu tradition is that Vishnu stayed at the site in contemplation, despite the cold weather. His consort, Lakshmi, in the shape of the Badri tree, sheltered him from the harsh weather and, pleased with her loyalty, he called the place Badrika Ashram.

Another legend, narrated by Vishnu Purana, states that both Dharam's sons Nar and Narayan chose the place where to spread their religion. We came across the other four Badris of the PanchaBadri, namely DhyaniBadri, BridhaBadri, BhavishBadri and



YogBhadri, while looking for a spot to set up a hermitage. Having discovered the hot and cold spring behind the river Alaknanda, and called it Badri Vishal.

## CONCLUSION

Char Dham Yatra is one of India's most popular pilgrimages, and has considerable religious significance. Char Dham is situated in the Uttarakhand mountainous state and is home to four treasured sacred sites, namely Gangotri, Yamunotri, Kedarnath and Badrinath. Each shrine possesses its own history and religious value. The Char Dham Yatra, which is a much awaited pilgrimage season in Uttarakhand, started with the opening of Gangotri and Yamunotri Dham portals after a long winter break of six months. The portals opened during Akshay Tithi's auspicious day, and then the yatra started, but without any pilgrims being present due to COVID-19 lockdown.

Only a small group of temple trust officials and priests attended the opening ceremony due to tight lockdown throughout the country, which had to obey strict social distancing norms. This was also the first time in history that the participants were seen wearing masks while performing the rituals and maintaining social distancing. Gangotri Shrine portals opened at 12:35, while Yamunotri Temple opened at 12:41. For a long time the COVID-19 pandemic has seen many public places such as beaches, hotels, schools, mosques and churches lowering their shutters. With the government deciding to open places of worship once again, though not in buffer areas, a massive surge of people attending them could occur. One such revered spot, which is popular among Hindu devotees, is the Temple of Badrinath.

Referring to this, Uttarkashi District Magistrate Ashish Chauhan claimed that opening the two temples was a easy affair, following the guidelines in the midst of the nationwide lockdown due to Coronavirus terror. Each year the Badrinath temple attracts a number of visitors and is one of India's most visited pilgrimage centres. The most prominent festival held here is the Mata Murti Ka Mela which commemorates the descent of the Ganges River on Mother Earth.

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## PREVENTION FROM CORONA VIRUS DURING ANTENATAL PERIOD

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*How we give birth matters - not just for the day itself, an empowering , confident start we have a long life impact on the physical and emotional health of the mum and baby.*

**Milli Hill**

Whenever a Newborn is placed on the arm of the mother, she feels tremendous joy. I can say this because I am also a mother and I too share the same feelings. Every mother has the right to feel this unexpected Joy and intimacy. But in our country , India the birth event for many of the pregnant mothers is scary instead of harmonious, lovable and memorable.

The question behind this is that can we prevent this loss of life, loss of emotions during pregnancy. Is there is something we can do to improve the quality of life for the mother and the baby. Yes , we can .... By providing quality Antenatal care to every pregnant mother.

We are going through the COVID- 19 era, The era of lots and lots of stress and worries. The era of uncertainty. The era of extensive migration. We have seen beautiful faces hiding behind Mask, “Namaste” instead of handshake, Social distancing is the main practice and need, all the classes , meetings are on online mode, work from home is the new culture and Virtual learning is the new platform.

Antenatal Period Is the period during pregnancy , from fertilization until birth. According to WHO all women have the right to high quality maternity care before, during and after childbirth. All the pregnant women despite of confirmed COVID 19 virus has the equal right for attaining a safe and optimistic maternal care and delivery. There are many published world wide studies on pregnancy and COVID 19 to describe the risk of corona infection to pregnant women. But so far the data on COVID-19 does not suggest pregnant women are at higher risk of getting the virus, but However, Pregnancy causes a variety of changes in the body and results in a slight immune compromised state which can lead to various infections. So the measures which normal population is taking can also be used by pregnant women to safeguard themselves during Antenatal period.

### **Measures to prevent corona virus during Antenatal Period**

1. **Don't Panic:-** This is the first measure a woman should follow. This measure is for both the pregnant women and the member of the health care facility as they are the one who are providing care to the women. Advise the women not to believe any rumour related to COVID 19. Tell her if she wants any information regarding COVID 19 she should first talk to her doctor, Nurses which will provide her with correct information. Suggest her some of the authentic websites such as WHO, UNICEF, MOHFW, from where she can get the exact data or information.

2. **Hand Hygiene:-** Dirty hands are the main source of any infection. So all women should strictly follow hand hygiene practices. We should instruct the women to wash their hands When Hands are visibly dirty with soap and running water at least for 40- 60 Sec. When hands are not visibly dirty, frequently clean them by using Alcohol based hand rub at least for 20-30 Sec. We should instruct the women to wash her hands after Coughing and Sneezing ,Taking Care of the sick, Before , during and after preparing food, Before eating after using toilet . Many times we don't wash hands in correct way, due to which many areas of hands are left unwashed and due to this improper hand hygiene also we lead to many infections. So correct hand washing techniques is very essential.



3. **Respiratory Hygiene:-** This is a important measure during the current perspective as COVID 19 is also called as respiratory infection. All pregnant women should strictly adhere to the coughing and sneezing etiquettes. Pregnant women can cover their mouth or nose with a tissue, and if tissue is not available they can cough or sneeze in their bend elbow, after this dispose the tissue properly in a trash bin and wash your hands. Every pregnant women should wear mask to protect themselves and others too from the infection.



This is a poster by MHRD, in this how to safely put on, use , take off and dispose mask during COVID-19 is shown.

- Social Distancing:-** Apart one meter distance from each other. If pregnant women follow this measure it will not only help to safeguard themselves but others too. Because COVID 19 is a respiratory infection which leads through droplet transmission so keeping distance is very essential. But distancing should be of physical one not emotional. It has been shown by many researchers that when we follow social distancing the curve of infection flattens on the other hand if we don't follow social distancing there is a rise in infection. So during this COVID infection all pregnant women should strictly follow this measure. Instruct pregnant women to avoid shaking hands or hugging others instead they can use "Namaste" or wave. Our greeting technique is "Namaste" which is our culture from ages so, why not we practice it today when other countries are also practicing it during the pandemic.
- Telemedicine:-** To prevent Antenatal mothers from Corona Infection, the routine antenatal visits for the uninfected mother can be postponed and telephonic or web consultation for minor complaints and doubts can be initiated using the Telemedicine Platform. In India we normally follow 4 antenatal visits but due to COVID crisis mothers (if their condition permits) are instructed to be at home and use consultation through telemedicine. On 25<sup>th</sup> March 2020 the telemedicine guidelines were issued by The Ministry of Health and Family Welfare (MoHFW), in collaboration with NITI Aayog and Board of Governors (BoG), Medical Council of India (MCI). Pregnant Women can utilise tele-platforms to determine the need to visit a health care facility or Hospital.. This will help to avoid overcrowding of hospitals and prevent transmission of SARS-CoV-2 virus during travel or in health facilities. At home she can be advice for monitoring of blood Pressure, Maternal Weight and Daily fetal movement count. She can also self-monitor through Apps, use of helpline, web-applications, video-calls, etc.



6. **Balance Diet:-** The immune system's efficacy decreases during pregnancy, which places pregnant women at a higher risk for getting respiratory illnesses. And corona infection is also a respiratory one, So it is necessary for expectant mothers to have a nutritious diet. Mothers should be encouraged to take a high Protein diet, including all nutrients in proper quantity which will help to boost the immune system to fight with corona infection such as green leafy vegetables, pulses, milk, dairy products, fruits can be included in the diet.
7. **Stay Hydrated:-** Mother should be instructed to drink up to 8-10 glasses of Luke warm water every day, to stay hydrated. If the mother is well hydrated, she will have less chances to be affected from flu. Other alternatives include juices made of citrus fruits and coconut water, to beat the heat and COVID- 19 too. Luke warm water has many benefits during pregnancy such as it Cleanses the digestive tract, it Prevents Constipation which a very serious problem during pregnancy. It Improves blood circulation, Boost stamina and energy. It helps to Prevents dehydration, and reduce Morning sickness. It also Helps to maintain normal body temperature and Ensures better Bronchial health. If the respiratory tract is in good health it will help to prevent any respiratory infection.
8. **Get enough sleep:-** Good sleep for 7-8 hours is the best way to help the body build immunity. We all know that if we are taking less sleep we feel tired for the whole day which also diminish our mental as well as emotional activity. Lack of sleep not only interferes with our activities of daily life but it also decrease our immunity. Along with this, moments of rest are very important for the baby growing in the womb. So Instruct the mothers do not compromise and make sure she get enough sleep.
9. **Regular Exercise and Meditation:-** Regular exercise and meditation improves metabolism, which has a direct correlation with body immunity. Instruct the mothers regarding practicing regular exercise and meditation at home as this will help to release toxins from the body. It is recommended to exercise for 15-30 minutes, depending on the stamina of the mother. Vigorous exercises should be avoided during this time. There are several You tube channels and apps to help exercise at home.
10. **COVID Tracker App:-** Now a days everyone has smart phones. So to safeguard self and others too we can download a COVID Tracker app in our smart phone. This app. Will help to trace the COVID 19 positive case. This app. Not only trace the confirmed cases but it also help us to protect ourself and others from getting this virus. It also signal other app users if you were in close contact with any of the positive case, if you test positive for COVID 19 infection. If we are using this app we will be safe whenever we are meeting anyone, or during travel or in workplace. "AarogyaSetu App" is an India based app. Which is developed by the National Informatics Centre under the Ministry of Electronics and Information Technology India, in April 2020.
11. **Mental wellbeing during COVID 19:-** During the current perspective we have to take care of the mothers mental health too. For this also Govt. of India has given a self care guide for pregnant women addressing mental health issues among pregnant women amidst COVID 19. In that they have mentioned that mental health is very



important aspect in present pandemic. The women should not trust any fake news or source regarding COVID 19 these days. She should be positive and stress free. She should feel free to talk to her doctor or care provider regarding any issues which are troubling her. Advice her to follow all the laid guidelines or advisory by MOHFW or her health care facility.

12. **Avoid Smoking, alcohol and other addictive substances:-** As smoking and alcohol are not practiced by women in Indian culture but still we have to advice pregnant lady to avoid the direct or indirect use of these substances as they may cause harm to them as well as the growing fetus.
13. **Avoid Travelling:-** Stay home as much as you can. Avoid unnecessarily travelling.
14. **Environmental Sanitation:-** Your home environment should be clean and free of germs if possible. During Home stay remember to sanitize each time you touch a surface, as Covid19 strain can stay on surfaces for a few hours to days. Instruct the women to use her non-dominant hand while she is cleaning the knobs of door, windows, handles as these are touched by many people very frequently.

### Conclusion:-

As a front line warrior in this battle against COVID the Prevention of Mother and her newborn baby is an essential and important responsibility. With our knowledge, skill and practice we will be able to safeguard our next generation and self too from Corona infection.

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## WOMEN'S RIGHTS IN INDIA-A STUDY

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### **Abstract**

In the past, human rights had been conceptualized in a way that did not take account of women's lives and the fact that they experienced violence, crime, discrimination and coercion. In the past, women followed certain norms and traditions that put many restraints upon them, primarily in the male dominated society. The work of activists, human rights mechanisms and States has been critical in ensuring that the human rights framework has developed and adjusted to summarize the gender specific dimensions of human rights violations to safeguard women in a better way. Efficiently ensuring women's human rights requires a wide-ranging understanding of the fundamental societal structures and power relations that define and stimulate the ability of the women to enjoy human rights. These power structures have an impact on all aspects of life, from law and politics, to economic and social policy, family and community life, education, training, skill development and attainment of employment opportunities.

### **Introduction**

Achieving equality between women and men and eliminating all forms of discrimination against women are fundamental human rights and United Nations values. Women all over the world, however, commonly experience violations of their human rights throughout their lives, and human right of women has not always been a priority. Achieving equality between women and men requires a comprehensive understanding of the ways in which women experience discrimination and are deprived of equality so as to develop appropriate strategies and norms to eliminate such discrimination. Some groups of women experience additional forms of discrimination, based on their age, ethnicity, nationality, religion, health status, marital status, education, disability and socio-economic status. These interconnecting forms of discrimination must be taken into account when formulating measures and responses to combat discrimination against women.<sup>1</sup> Combating against discriminatory treatments is essential for the progress of women. Besides these, one should give priority to the rights of women and promote their effective implementation. Women have an important role to play in the society. They are regarded as primary sources that raise and nurture the family. In spite the fact that the women's contribution to the progress of the country is equal to that of their male counterpart, still they experience a number of limitations that restrict them from realizing their potential for growth.

### **Diagramming of Violations of Women's Rights**

The areas that violate the rights of women in India have been stated as follows:

Missing of Women and Girls–In many developing countries, the idiom of “missing women” has been used, when it was found, the proportion of women as compared to



men is low in population. In many states of India, women and girls go missing. One of the primary reasons that lead to their missing is trafficking. When girls are trafficked, they are severely exploited and are deprived of food and other basic necessities. The girls belonging to the poverty stricken families are sold by the brokers to men in northern India, where the problem of imbalanced gender ratio is much apparent. Besides, there have been cases of women, who go missing from their marital homes.

### **Dowry Deaths**

In India, there has been an increase in the dowry deaths of women in their matrimonial homes. Disputes relating to dowry have become a serious problem. The National Crime Records Bureau reported, in 2012, around 8233 newlywed women were killed for dowry. The taking and giving of dowry is observed as a crime within the country. The Dowry Prohibition Act' has not been put into operation in India in an appropriate manner. It has been discovered that mostly number of states neither have a Dowry Prohibition Officers nor do they made it mandatory to keep the record of things given and received.<sup>2</sup>

### **Domestic Violence**

There has been prevalence of domestic violence in India, in spite of the Protection of Women from Domestic Violence Act, 2005. Domestic violence is, when a woman experiences violent and criminal acts at the hands of their husbands, in-laws, fathers, brothers or other family members. These include verbal abuse, physical abuse, and inflicting various forms of mistreatment.<sup>3</sup> There are numerous reasons for women experiencing domestic violence within their marital homes, these are inability to carry out the household tasks in an appropriate manner, financial problems, desire for a male child, unawareness and illiteracy on the part of women, experiencing problems in meeting essential needs and requirements, health problems and feelings of antagonism and resentment.

### **Sati**

Sati is a practice, when the widows were placed in the funeral pyres of their husbands. This practice was abolished by the social reformer Raja Ram Mohan Roy. It continues to prevail in the post-colonial India. The Sati Prevention Act was passed which declared the practice of Sati as a crime for which death penalty can also be given to the perpetrators. The act also declared that the veneration of Sati by erecting a temple and worshipping of the deceased women as a God is also prohibited. However, certain sections of individuals perceives this law as intervention in their right to practice the dictates of their religion.<sup>4</sup>

### **Child Marriage**

Child marriage is when the marriage of girls takes place, when they are below 18 years of age and when boys are below 21 years of age. Child marriage is regarded as a practice that deprives the girls of their childhood. They experience problems in the acquisition of education, getting enrolled in school, taking pleasure in other childhood activities and in enhancing their skills and abilities.<sup>5</sup> It also effects the social, psychological and emotional development of the child in a negative way. When girl children experience domestic violence within their marital homes, they feel vulnerable



and apprehensive. Child Marriage Act 2006, prohibits child marriage and declares 18 as the marriageable age for girls and 21 for boys.

### **Preference for a Male Child**

The individuals, who belong to rural communities and socio-economically backward sections of the society, normally give preference to the male child. They regard males to be the assets of the family and possess the viewpoint that they will contribute in generating welfare and enhancing reputation of their families. The preference for the male child is a phenomenon, which is historically rooted in the patriarchal system of the Indian society. The strong preference for having a son, took place with the transformation of the Indian society from the primitive stage, which used to be mainly a matrilineal to feudal stage, where agriculture emerged as the primary recognized occupation of the people to be controlled by males<sup>6</sup>

### **Female Feticide and Female Infanticide**

Female feticide is referred to the killing of the girl child, before she is born and female infanticide is killing of the girl child, after she is born. These practices, deny the basic right from the girl child, i.e. the right to live. There have been communities of individuals, who have a strong preference for the male children. They possessed this viewpoint that families with male children were seen with pride, when they have control over the larger part of land. They regarded females as liabilities, who would not generate any wealth for their families.

### **Education**

Education is regarded as one of the most imperative aspects that would lead to empowerment of women. The rights to education under Article 21 of the Indian Constitution have made it obligatory for the government to provide free education to all the individuals. In rural areas, the retention rate of girls in schools is lower as compared to males and there are number of reasons that lead to drop-out of girls, as they move to higher classes. In higher education, the primary reason that lead to their drop-out is, parents are unable to afford education, due to financial problems. Parents expect their girls to take care of their younger siblings, as they go to work, they train them regarding the performance of the household chores, increasing cost of education and parents feel that girls would be married off, hence, they will not be able to utilize their learning<sup>7</sup>

### **Forced Evictions and Exclusions**

In India, widows are evicted from their marital homes and they are meant to look after their needs and requirements on their own, after the death of their husbands. Their children too get evicted along with them. Women headed households and women in general are less secure as compared to men. When a woman loses her spouse, there are various types of detrimental consequences that they are supposed to go through. When they are evicted from homes, they are required to face all hardships and difficulties in order to provide for their sustenance. A single woman, with no land or family to take care of, often ends up in an urban slum.

### **Sexual Harassment at the Workplace**

The occurrence of sexual harassment at the workplace is considered as the most detrimental problem that impose barriers within the course of their progression. In India, women are discriminated against in terms of pay and remuneration for their jobs.



This is a fact for both urban and rural areas, they are mistreated in concerns of promotion and advancement within the employment setting. Women entrepreneurs often have to deal with more problems in obtaining finances and resources to commence any kind of business. Sexual harassment at the workplace hampers the psychological approach of a woman. She even gets compelled to leave her job, even though she is not financially strong and is in need of a job.<sup>8</sup>

### **Rape**

In India, there has been a significant increase in the numbers of rape cases in the past 10 years. Rape normally takes place out of animosity, enmity, resentment or any other reason. According to the National Crime Records Bureau, in 2012, 25000 rape cases were reported. In India, within the rural areas, particularly in Northern India, the upper caste people use mass rapes as a strategy to exercise power over the members of the lower caste groups. The vicious gang rape case in Delhi in December, 2012 had led to the passage of a stricter Law i.e. The Criminal Law (Amendment) Act 2013 to deal with the rape cases within the country.<sup>8</sup>

### **Societal Violence against Women**

The communities and the societies in India in most of the places are bound up with the patriarchal normative structure. In these types of societies, it becomes difficult for women to establish their position and obtain justice. The religious communities, village communities or the artificial communities like professional bodies are barely epitome of equality between men and women. Quite often the religious communities have made the life of women miserable by forcing them to adopt conservative practices that would lead to negative effects. With the prevalence of societal violence, women usually get confined within their homes and become isolated from the outside world. They are required to curb their communications with the members of the society.<sup>9</sup>

### **Empowerment of Women**

Empowerment in the present existence has become one of the most comprehensively used terms that indicates progress and development of women. Women's groups, non-governmental development organisations, activists, politicians, governments and international agencies refer to empowerment as one of their main objectives. Empowerment leads to generation of awareness and understanding amongst women regarding programs, schemes, measures, strategies, policies, and rules. It is considered as a project, which normally individuals undergo, which eventually leads to changes and transformations. Empowerment is referred to as a process to change the distribution of power, both in interpersonal relations and in institutions throughout the society. Another meaning signifies, the process of acquiring, providing, bestowing the resources and the means or enabling access to a control over such means and resources. Given the above, the term is therefore, more relevant to the marginalized groups, the poor, the illiterates, the indigenous communities, and those women, who are struggling to acquire their rights within the society (Anonuevo, 1995).<sup>10</sup>

### **Conclusion**

The main purpose of this research paper is to acquire understanding of human rights of women. The main reason, that the rights of women have been undermined is due to the existence of the patriarchal society. In the male dominant society, preference was given to the male children, there were practices of female foeticide and female

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infanticide. Females were considered as liabilities, which would lead to expenditure, whereas males were regarded to be the assets, which would generate wealth for their families. The decision making and other powers and authorities were vested in the hands of males. The responsibilities of the females were limited to performing of the household chores, child development and looking after the family members. In the present existence, with the impact of modernization and use of innovative methods, the rights of women have been acknowledged. Girls and women from all categories and backgrounds are being enrolled in educational institutions. Women are emerging professionals such as, doctors, lawyers, teachers, educationists, managers, administrators and so forth. The girls, who belong to minority communities are getting enrolled in educational institutions, so that they learn to exercise their rights for the well-being of their parents as well as the community. Education enables a person to differentiate between appropriate and inappropriate, learn to make wise decisions, work towards the welfare of the community and exercise rights in an efficient manner.

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## REGIONAL RURAL BANKS (RRBs): HISTORY, OBJECTIVES AND FUNCTIONS

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### Abstract

Regional Rural Banks have been in existence for around three decades in the Indian Banking scene. Inception of Regional Rural Banks (RRBs) can be seen as a unique experiment as well as experience in improving the efficacy of rural credit delivery mechanism in India. With joint share holding by Central Government, the concerned State Government and the sponsoring bank, an effort was made to integrate commercial banking within the broad policy thrust towards social banking keeping in view the local peculiarities. The genesis of the RRBs can be traced to the need for a stronger institutional arrangement for providing rural credit. The Narsimham committee conceptualised the creation of RRBs in 1975 as a new set of regionally oriented rural banks, which would combine the local feel and familiarity of rural problems characteristic of cooperatives with the professionalism and large resource base of commercial banks. Subsequently, the RRBs were set up through the promulgation of RRB Act 1 of 1976. RRB bringing down the number of such entities to 38 from 56. As of 1st April 2020, there are 43 RRBs in India. This paper attempts to study of Regional Rural Banks (RRBs): History, Objectives and Functions. The study is based on secondary data collected from annual reports of NABARD and concerned Regional Rural Banks. An analytical research design is followed in the present study. The study finds and concludes that History and functions of RRBs.

**Keywords:** Regional Rural Banks, Amalgamation, RRBs act, Recapitalization, Rural Banking

### INTRODUCTION:

The Gramin banks or the Regional Rural Banks (RRBs) in India have been established in the year 1975, has travelled a long journey. In a developing country like India, rural development is a matter of big concern, and these RRBs were formed with the intension of developing the rural sector of the country, by providing bank finance / loans to the small and marginal farmers, agricultural labourers, artisans and small entrepreneurs in rural areas, as well as encourage them to earn on their own. The RRBs have passed through critical periods, by incurring losses, which resulted in their doubtful survival, sooner the Government of India, took a decision of merging these banks with their sponsor banks, to encourage their revival process. Though majority of these banks



have improved a lot and has proved to be financially viable, some of them are still perpetually sick.

Regional rural banks are local level banking organisations operating in different states of India. They have been created with a view to serve mainly the rural areas of India with basic banking and financial services. However RRBs have branches set up for urban operations and their area of operation may include urban areas too. So with the introductory part about RRB we can analyse that those areas which were unbanked and where the financial services were need to be given under those areas RRBs have served the purpose of providing financial services and basically they are meant for the rural areas of the country. At present most of the RRBs are facing the problem of overdues, recovery, non performing assets and other problems. Therefore it is necessary to study financial performance of RRBs in India. So RRB is a growing concept however it is facing many problems such as overdues that dues are not being paid in time, there are slow recovery of the loans which are granted, the assets are not performing, either principal or interest are not coming as required or it is being given in the rural areas as per the crop rotation or as per the crop periods. The amount is not coming back. And there can be other problems such as illiteracy being concerned. Illiteracy can be the main cause for non working of the RRBs in the required sector. So we need to understand that where we are standing in terms of RRBs. It is one of the major segment of the microfinance also as the targeted customers are from rural segments.

## **HISTORY:**

Rural banking institutions are playing a very important role for all-round development of rural areas of the country. In order to support the rural banking sector in recent years, Regional Rural Banks have been set up all over the country with the objective of meeting the credit needs of the most under privileged sections of the society. These Regional Rural Banks (RRBs) have been receiving a high degree of importance and attention in the rural credit system. Considering the gross absence of banking facilities in the rural areas of the country, the Reserve Bank of India in consultation with the Central Government, State Governments and some major nationalized sponsored banks had set up some Regional Rural Banks in the late 1970s with a view to elevate the economic status of the rural poor as well as to inculcate a habit of saving among the rural masses.

The Regional Rural Banks were established on the recommendations of Narsimha Committee on Rural Credit. The committee was of the view that RRBs would be much better suited than the commercial banks or Co-Operative Banks in meeting the needs of rural areas. Considering the recommendations of the committee the Government of India passed Regional Rural Banks Act 1976. After passing the Act within a year at least 25 RRBs were established in different parts of India. The Regional Rural Banks were established with a view to develop such type of banking institutions



which could function as a commercial organization in rural areas. The Regional Rural Banks Act 1976 provide for incorporation, regulation and winding up Regional Rural Banks with a view to developing the rural economy by providing for the purpose of development of Agriculture, Trade, Commerce, Industry and other productive activities in the rural areas, credit and other facilities, particularly to the small and marginal farmers, Agricultural Labourers, Artisans and small entrepreneurs and for matters connected therewith and individuals thereto.

At the initial stage, five regional rural banks were established on October 2, 1975 at Gorakhpur and Moradabad in Uttar Pradesh, Jaipur in Rajasthan, Bhiwani in Haryana and Malda in West Bengal under the sponsorship of State Bank of India, the Syndicate Bank, United Commercial Bank, Punjab National Bank and United Bank of India respectively. All these five RRBs have an authorised capital of Rs 1 crore and paid-up capital of Rs 25 lakh. The share capital of RRB is subscribed in the following manner—as the Central Government—50 per cent, the State Government concerned—15 per cent and the sponsoring commercial bank—35 per cent. The regional rural banks are maintaining its special charter its operation is very much limited to a definite region, grant direct loan to rural people at concessional rates and receive subsidies and concessions from the Reserve Bank and the sponsoring bank.

#### **OBJECTIVES OF THE RRBs:**

In view of the above preamble of the Act the objects and activities of RRBs can be briefed as under:

- To encourage trade and commerce in rural areas
- To minimise the regional imbalances
- To minimise and bridge the credit gap in rural areas
- To increase rural employment opportunities
- To control the outflow of cash and rural deposits to urban areas
- To save the rural people from the hands of the moneylenders
- Bridging the credit gaps in rural areas
- To act as a catalyst in accelerating the economic growth of a particular region
- To develop such measures which could restrict the outflow of rural deposits to urban areas.
- To develop banking habits among the rural people and mobilize saving funds for the economic growth and development of rural areas
- To support entrepreneurship in rural areas
- To reduce regional imbalances and increase rural employment generation activities.
- To cater to the needs and demands of the rural and backward areas which are not covered by the other efforts of the Government
- To develop and expand underdeveloped and backward regions and thereby focus on reduction and elimination of economic disparity between two regions.

The main objectives behind the formation of the RRBs are to provide cash credit and other facilities and services, at a cheaper rate of interest especially to the small and marginal farmers, agricultural labourers, cottage and small scale industries,

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artisans and small entrepreneurs and weaker sections in rural areas. Each RRB operates and functions within the local limits notified by the government, if needed, a RRB can also establish branches or agencies at places under specified notification by the Government. Sponsored by a public sector bank, the RRBs are provided assistance in several ways by these public sector banks, for E.g. subscription or contribution to its share capital, managerial and financial assistance, as maybe jointly agreed upon and help the recruitment, training and development of personnel during the early period of its operation.

For achieving its objectives the RRBs provide financial assistance to different segments of rural population engaged in rural activities.

#### **Area of Functioning of Regional Rural Banks:**

The Regional Rural Banks are required to function within a limited area for which they are established. Usually the functional area of Each RRB is confined to a few districts of the state in which they are set up. The area of functioning of RRBs is decided by central government in consultation with NABARD and the Sponsor Banks by way of a notification issued in this regard. It is therefore necessary for RRBs to establish their Head Office in central place of their notified area of functioning because they are also authorized to open their branches or appoint agency within their specified areas.

#### **Sponsorship of Regional Rural Banks:**

Each Regional Rural Bank is sponsored by a Public Sector Bank. A sponsor bank in relation to a Regional Rural Bank is a Bank by which such a RRB is sponsored. It is duty of a sponsor bank to aid and assist the RRB sponsored by it.

#### **A sponsor bank helps RRB by:**

- a) Subscribing to the share capital.
- b) Training personnel of Regional Rural Bank.
- c) Providing managerial and financial assistance to RRB.

A sponsor bank provides such managerial (staff) and financial assistance during the first 5 years of its functioning. The central government may, either on its own motion or on the recommendations of NABARD extend such period of 5 years. for such further period(not exceeding 5 years at a time) as may be deemed fit. The authorized capital of Regional Rural Banks is Rs. 5 crores which is contributed by Central Government, State Government and the Sponsor Bank in ration of 50:15:35.

#### **FUNCTIONS OF THE RRBS**

The RRBs are authorized to continue or carry on transaction in the banking business as defined in the Banking Regulation Act and may also engage in some other business specified in Section 6 (1) of the Banking Regulation Act. In particular, a RRB is required to carry out the business of:

- Granting loans and advances to small and marginal farmers and agricultural labourers individually or in groups
- Granting loans to cooperative societies, which include agricultural marketing and processing societies, primary agricultural credit societies, cooperative farming societies, farmers' service societies, primary agricultural operation purposes or other related purposes.



- Granting loans and advances to artisans, small entrepreneurs, small scale and cottage industries and persons of small means engaged in trade and commerce, industry or other production and manufacturing business activities, within its region of operation
- RRBs provides banking services at the doorsteps of the rural people, particularly in those area which are not served by any commercial Bank.
- The RRBs charges a lower rate of Interest and thus they reduce the cost of credit in the rural areas.
- Encourage the saving habit among the rural and semi-urban population.
- RRBs provide loan and other financial assistance to entrepreneurs in villages, sub-urban areas and small towns .So that they become able to enlarge their business.

The RRB's were brought under the scope of priority sector lending at par with the commercial banks by the Reserve Bank of India, as The RBI has to ensure that forty percent of their advances are accounted for the priority sector, which includes 25% for the weaker section and 10% of their total advances should go to the weaker section.

#### **PROGRESS OF REGIONAL RURAL BANKS IN INDIA:**

In the mean time, the regional rural banks have extended their network throughout the country to a considerable extent. Initially, there were 196 regional rural banks operating in 28 states with nearly 14,700 branches. Till June 1996, these RRBs have been lending annually nearly Rs 1500 crore to the rural people and more than 90 per cent of the loan has been advanced to weaker sections. As on September, 1990, the RRBs had advanced jointly to the tune of Rs 3,560 crore in the form of short-term crop loans, term loans for agricultural activities, for rural artisans, cottage and village industries, retail trade, self-employment projects and consumption loans etc. Among all the states, Uttar Pradesh is the state where larger number of RRB branches has already been opened. Recently, after amalgamation, the number of RRBs has been reduced to 92.

During the last 30 years, RRBs have been participating actively in various programmes designed for providing credit assistance to identified beneficiaries included under the new 20 Point Programme, IRDP and other programmes designed for scheduled castes and tribes. RRBs are also advancing loans to weaker sections and physically handicapped persons under differential rate of industrial (DIR) schemes. At the end of June 2014, there were 92 amalgamated RRBs, covering 518 districts of the country with a network of 18,291 branches. Out of all these branches of RRBs, 4,042 are the rural branches as on June 30, 2014 which constitute about 21.4 per cent of the total branches of RRBs. The loans and advances stood at Rs 7,852.7 crore as at the end of September 1996. Again, Rs 15,423 crore were mobilised as deposits by RRBs at the end of September 1996. Consequent upon the permission of the Reserve Bank of India to determine their own lending rate with effect from 26 August 1996, most of the RRBs have been charging interest rates on their loans varying between 13.5 to 19.5 per cent per annum.

In recent years, under the softer interest regime, interest rates on loans advanced by RRBs have also declined considerably. Again, total amount of credit advanced to the agriculture by the RRBs increased considerably from Rs 6,069.79 crore in 2002-03 to Rs 43,968 crore in 2010-11. As on March 31, 2002 total outstanding deposits of RRBs



stood at Rs 44,327.81 crore and total outstanding advances stood at Rs 18,586.97 crore. Out of the 196 RRBs, 170 RRBs are making profit in recent years after introducing measures under banking reforms. Chalapathi Rao Committee on Regional Rural Banks has also recommended privatisation of profit making RRBs in a phased manner. In order to make Financial Inclusion Plan of the government effective and to expand the penetration of banking network in unbanked and under-banked rural areas, regional rural banks (RRBs) also worked out its branch expansion plan for 2011-12 and 2012-13 with 10 per cent increase over the previous year. Accordingly, RRBs could open 913 branches in 2011-12 against its target of opening 1247 branches. This figure compares favorably with that of opening of 521 branches in 2010-11 and 299 branches in 2009-10. For 2012-13, a target of opening 1845 new branches has also been set.

Currently, RRB's are going through a process of amalgamation and consolidation. 25 RRBs have been amalgamated in January 2013 into 10 RRBs. This counts 67 RRBs till the first week of June 2013. This counts 56 as of March 2015. On 31 March 2016, there were 56 RRBs (post-merger) covering 525 districts with a network of 14,494 branches. All RRBs were originally conceived as low cost institutions having a rural ethos, local feel and pro poor focus. However, within a very short time, most banks were making losses. The original assumptions as to the low cost nature of these institutions were belied. This may be again amalgamated in near future. With the third phase of amalgamation of RRB bringing down the number of such entities to 38 from 56. As of 4 January 2019, there are 45 RRBs in India.

## **AMALGAMATION**

Currently, RRB's are going through a process of amalgamation and consolidation. 25 RRBs have been amalgamated in January 2013 into 10 RRBs. This counts 67 RRBs till the first week of June 2013. This counts 56 as of March 2015. On 31 March 2016, there were 56 RRBs (post-merger) covering 525 districts with a network of 14,494 branches. All RRBs were originally conceived as low cost institutions having a rural ethos, local feel and pro poor focus. However, within a very short time, most banks were making losses. The original assumptions as to the low cost nature of these institutions were belied. This may be again amalgamated in near future. With the third phase of amalgamation of RRB bringing down the number of such entities to 38 from 56. As of 1st April 2020, there are 43 RRBs in India.

## **RECAPITALIZATION**

Subsequent to review of the financial status of RRBs by the Union Finance Minister in August, 2009, it was felt that a large number of RRBs had a low Capital to Risk weighted Assets Ratio (CRAR). A committee was therefore constituted in September, 2009 under the Chairmanship of K C Chakrabarty, Deputy Governor, RBI to analyse the financials of the RRBs and to suggest measures including re-capitalisation to bring the CRAR of RRBs to at least 9% in a sustainable manner by



2012. The Committee submitted its report in May, 2010. The following points were recommended by the committee:

- RRBs to have CRAR of at least 7% as of 31 March 2011 and at least 9% from 31 March 2012 onwards, recapitalization requirement of Rs. 2,200.00 crore for 40 of the 82 RRBs. This amount is to be released in two installments in 2010–11 and 2011–12.
- The remaining 42 RRBs will not require any capital and will be able to maintain CRAR of at least 9% as of 31 March 2012 and thereafter on their own.
- A fund of Rs. 100 crore to be set up for training and capacity building of the RRB staff.

The Government of India recently approved the recapitalization of Regional Rural Banks (RRBs) to improve their Capital to Risk Weighted Assets Ratio (CRAR) in the following manner:

- Share of Central Government i.e. Rs.1, 100 crore will be released as per provisions made by the Department of Expenditure in 2010-11 and 2011–12. However, release of the Government of India share will be contingent on proportionate release of State Government and Sponsor Bank share.
- A capacity building fund with a corpus of Rs.100 crore to be set up by Central Government with NABARD for training and capacity building of the RRB staff in the institution of NABARD and other reputed institutions. The functioning of the Fund will be periodically reviewed by the Central Government. An Action Plan will be prepared by NABARD in this regard and sent to Government for approval.
- Additional amount of Rs. 700 crore as contingency fund to meet the requirement of the weak RRBs, particularly those in the North Eastern and Eastern Region, the necessary provision will be made in the Budget as and when the need arises.

## **INSTITUTIONAL STRUCTURES OF REGIONAL RURAL BANK IN INDIA**

Let us understand now the institutional structure of RRBs in India that how RRBs have been working. Structure of rural banking is there can be commercial banks then three-tier federal cooperative banks could be there which can work on state cooperative banks, district central cooperative banks and primary cooperative societies could be formed. State level, district level and very small that is village level they can work. Then, there can be primary cooperative agriculture and rural development bank and lastly regional rural banks could be there. So either in the form of cooperatives or in the form of RRBs or in the form of commercial banks this segment of services for the banking institutions can be provided. Now let us understand what sorts of services are being required for the rural sector.

The services in relation to the remittance as there are lesser channel to the banking there can be service which can be most useful to the rural segment and that is providing remittance to them for their market share or for the agricultural produce they



are being disbursing off. There can be financial counselling of how they can do the finance of their projects or how the financing or the bankers help would be useful for the expansion of the agricultural industry. There can be a boost of savings and agricultural sector can be expanded. The rural sector can be given education in relation to channelizing their savings. There can be encouragements to open the bank accounts and to do the transactions by the mode of banking. Nowadays the activities like credit card are also being included in the services for the rural segment. There can be services in relation to the pension where there are pension funds or a regular pension is being given. The RRBs would be a much healthy instrument for the small farmers, artisans and the other persons who are residing in the rural areas. And lastly, insurance services and risk mitigation products can be provided by the RRBs in the rural sector.

## **EXPERIENCE OF NEARLY 45 YEARS OF RRB OPERATIONS:**

### **Changing Role and Expectations of RRBs**

The RRBs were established in India under the RRB Act, 1976 “with a view to developing the rural economy by providing, for the purpose of development of agriculture, trade, commerce, industry and other productive activities in the rural areas, credit and other facilities, particularly to small and marginal farmers, agricultural labourers, artisans and small entrepreneurs, and for matters connected therewith and incidental thereto.”

Such a step was found necessary since the Banking Commission in 1972 observed that despite expansion of the commercial bank network after nationalisation, there was still a need for having a specialised network of bank branches to cater to the needs of the rural poor. RRBs thus were intended as rural-oriented commercial banks with the low cost profile of cooperatives but the professional discipline and modern outlook of commercial banks. However, despite the deregulation of interest rates in 1996 on small loans their financial viability continued to be a major issue that needed to be addressed through policy reform involving recapitalization, amalgamation and other measures.

Regional Rural Banks (RRBs) thus have been a familiar player in the rural financial landscape for some time. This period of nearly 40 years has been characterized by these banks, as a whole, treading a path that has gone through differing phases of evolution and growth. An initial phase of expansion between 1975 and 1987 was followed by a period during the 1990s of accumulated losses and attempts at recapitalization towards financial viability. However, in the very first decade of the setting up of RRBs, 152 out of 188 RRBs had accumulated losses of Rs 340 crores. The losses went up sharply in 1992 on account of implementation of the National Industrial Tribunal Award bringing parity in wage structure of RRBs with that of commercial banks. This negated the low cost structure of RRBs and more losses were accumulated. The government took note of the grim situation of RRBs and several committees were



set up to look into various problems and issues faced by RRBs. Over the period 1994-2000, 187 RRBs were provided with a total of Rs 2188 crores for recapitalisation (Mahajan, 2004). As noted by RBI (2007), the performance of RRBs during the last three decades can be categorized into three phases as follows:

(i) 1975 - 1986 - Expansion Phase; (ii) 1986 - 1995 - Declining Phase; (iii) 1995 - 2006 - Turn Around Phase.

In the latest phase, as the effects of various policy interventions, significantly through the amalgamation of weak RRBs with stronger ones belonging to the same sponsor banks in the states, a period of apparent stabilization into a profitable and viable regime appears to have been reached. However, RRBs slowly moved away from their initial focus and the mandate of inclusion such that there became not much difference between RRBs and commercial banks except physical presence in rural areas. Thus, the discourse around RRBs can be seen as being dominated by issues related to high expectations, operational constraints, role of sponsor banks and the question of mission drift. In the initial stages during the 1970s and 1980s, RRBs were seen as primarily catering to the BPL population by lending to them towards meeting their investment needs, as part of a programme of poverty alleviation as embodied in the IRDP. Indeed, the RRBs were expected to cater to even a lower rung of extreme poor population, with household income of less than Rs. 2000 per year, at a time when the poverty line was set at Rs. 4800 per year. It would appear that in the first phase, RRBs did attempt to reach the targeted population. Thus, a study by Burgess and Pandey (2005) could assert that in the Indian context, expansion of rural bank branches (mainly RRBs) had been a major factor in the progress made in poverty reduction during the period. However, after the debt waivers of the early 1990s, the repayment problems of the rural banking system began to be magnified with a subsequent contraction in the flow of credit to small borrower accounts through the banking system.

Thereafter the process of amalgamation, which was started in 2005, has resulted in the numbers of RRBs being brought down from a peak of 196 to 57 at the end of 31 March 2014. It is the sponsor bank that is both the primary stakeholder as well as the agency with the knowledge and expertise to direct and support RRB operations. Within the parameters set for RRB functioning, it is inevitable that the role of the sponsor bank is a key factor in determining the performance of the RRB. It has been argued that the performance of a RRB is determined by the nourishment it receives from the sponsor bank, by way of direction, investment and hand-holding.

### **FUNCTIONAL SUPERIORITY OF REGIONAL RURAL BANKS:**

Regional Rural Banks have also established functional superiority over other commercial banks of the country. This superiority of RRBs has been brought out by the share of deposits contributed by these branch offices of RRBs in different states. The share of deposits of these branches of RRBs in December, 1991 in a state like Uttar



Pradesh was 25.7 per cent in comparison to that of only 12.4 per cent for other Scheduled Commercial Banks. This achievement is noteworthy if we consider that the number of branches of RRBs (1,193) was even lower than that of other scheduled commercial banks (1,361). Moreover, the share of deposits of RRBs in Haryana was also higher than other scheduled commercial banks which had comparatively double the number of branches

Another important matter that has also been noticed is that most of the branches of RRBs are opened in unbanked centres and thus the deposits mobilised by them are fresh deposits and are not diverted from the deposits per branch of RRBs established before 1980 is uniformly higher in almost all the states of the country. In respect of credit operations, RRBs were successful in identifying the target groups and also in meeting their credit requirements.

#### **BASIC PROBLEMS OF RRBs:**

- RRBs have a low earning capacity due to so many restrictions placed on the business undertaken by these banks;
- With the recent award of a tribunal the wages and salary scales of RRBs would be similar to that of commercial banks and thus the very idea of low cost alternative to the operation of commercial bank has been nullified; and
- The very area of operations of RRBs is also being utilised by the sponsoring banks by running their own rural branches leading to certain anomalies like duplication of services and expenditures on control and administration.

Thus the Narasimham Committee is of the opinion that the viability of RRBs should be improved without sacrificing the basic objective. The Government should also try to evolve a rural banking structure and base of RRBs with adequate financial strength and management and organisational skills of the commercial banks.

#### **Factors affecting RRB performance:**

According to the RBI Internal Working Group 2005, the key factors having an effect on RRB performance were:

- Limited area of operation with a narrow range of business activities and small base of clients leading to high covariant risk;
- Focus on small customers such as small and marginal farmers, small transport operators, small and micro-enterprises and SHGs with limited credit requirements making it impossible to earn bulk incomes from larger, high income borrowers to cross-subsidise lending to the main customer group;
- Perception as an instrument of social policy without viability considerations while there was pressure to improve financial performance, resulting in uneven growth;



- A capital base that was too low for their business volume resulting in a serious prudential hazard whereby hundreds of crores rupees of deposits were underpinned by just Rs 1 crore of capital. 39 out of 96 banks extant on 31 March 2007 together reporting accumulated losses in excess of Rs. 2,700 crores.
- Small organizational structure and limited financial assets came in the way of garnering a larger share of the rural financial market by making it difficult to provide a full range of financial services, thereby discouraging large depositors and borrowers.
- High loan delinquencies resulting from their use for directed lending by the State
- High cost of servicing numerous small accounts with interest charged to customers having to be kept in line with the competing commercial banks
- Poor financial skills resulting in an inefficient allocation of resources and parking of large amounts with sponsor banks
- Conflict of business interests with sponsor banks that operate in the same areas but have been responsible for the financial and business initiatives of their RRBs
- Lack of professionalism in management as senior managers (including Chairmen) are appointed out of the serving officers of the sponsor bank which results often in the reference of small matters to the sponsor with consequential delays in decision making. [It also results in short terms for Chairmen, and the notion that the job is a 'punishment'.]
- Lack of skilled staff resulting from inappropriate training and lack of exposure to new products and development activities for catering to the changing requirements of the rural sector. An ageing staff profile resulting from the ban on recruitments has constrained efficiency in operations and uniform norms and policies across the country ignoring local issues and conditions have lowered staff morale reducing involvement in development tasks
- Inappropriate wage structure which was brought in line with the higher wages of the commercial banks even as RRBs were required to retain their rural flavour to identify with the rural population
- Administered interest rate regime that depressed rates since they were lending to the "weaker sections and yet were required to pay a slightly higher rate than commercial banks on deposits.

## **CONCLUSION**

A study on the Regional Rural Banks is completed with the hope that the Regional Rural Banks have much opportunity still today to grow and develop. Though they have faced many difficulties and challenges in their driving path they will recover with the help of the Government of India, State Governments, and the Sponsored Banks. After the Amalgamation, with the help of computerization, newer and upgraded technologies, efficiency increases, moreover the rural people who have not availed the banking service are the prospective customers, all these will give positive results, the incurred loss will be recovered and the objective for which the Regional Rural Banks are operating will prove to be a successful one. The Regional Rural Banks are trying hard to



achieve the social objectives which are providing services to the rural mass that are underprivileged.

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## **5<sup>th</sup> AUGUST – EPITOME OF INDIAN NATIONALISM**

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### **ABSTRACT**

This research paper depicts the significance of the date 5th August primarily for India and its neighboring nation Pakistan. This date 5th August in 2019 witnessed the Abrogation of Article 370 in Jammu & Kashmir and the same date beheld the laying of Lord Ram Mandir in Ayodhya, Uttar Pradesh by the good hands of Hon'ble Prime Minister Shri. Narendra Modi. Both the dates were a matter of concern for Pakistan and its ailing government, which in its poor economical stage couldn't do much besides boycotting India's stand on their television channels by engaging few government ministers, government officials, and scholars. Few activities were organized to shun India's decisions but that too principally failed as not much Opposition Parties as well as the local population of Pakistan participated, Pakistan media itself largely ignored the activity as no one in the country is happy with the present Imran Khan's government.

After revising few historic articles, watching the news, debates of Pakistan media, understanding foreign policies of both nations, YouTube videos, and reviewing political scientist statements, interviews of veteran politicians, army chiefs, and personalities. I clearly understand that a certain false narrative has always been presented to the world by the Pakistan government governed by its army and ISI. For the first time in the history of India, people have seen a strong and tough Prime Minister and his government delivering all their promises mentioned in their party's manifesto, keeping aside the internal debate on what's wrong and right, people of India are happy to see the action, harsh steps taken by the government, which was a long due for Indians.

**Keywords :** 5<sup>th</sup> August, India, Pakistan, Lord Ram, Jammu & Kashmir, Media

5<sup>th</sup> AUGUST A NEW DATE OF HINDUTVA INDEPENDENCE, this date in 2019 witnessed Government of India revoking special status granted under Article 370 of Indian Constitution to Jammu & Kashmir, a larger part of which was subject of dispute among India & Pakistan. The same date this year in 2020 showcased laying of the temple foundation stone of Lord Rama on the diputed Ram Janmabhoomi in Ayodhya.

Coincidentally and not intentionally both the affairs marked new chapters of history on the same very date, more suprisingly both the affairs were of the long unsolved



DISPUTED concerns of India, and to my bolt from the blue both the affairs were well boldly printed in the manifesto even before the government came to power. The world or rather our envious, covetous nations ignored what the government meant in the printed lines, they just overlooked the lines as another aimless and worthless promises like any other government in the past pledged the people of the nation and passed away.

A STRATEGIC FOREIGN POLICY WAS FOLLOWED to corner World Politics before executing the desired actions on both the disputed affairs and counter reactions of opponent nations. Government's first sweeping victory, Prime Minister portrayal as the face of India, till date 59 foreign trips, visiting 60 countries meeting and gaining confidence of the Statesman, cultural, social and economical exchange programs with various nations and a well grounded public relation team which managed and monitored world media interpretation of its nation's head.

WITHIN INDIA before the comprehensive triumph and second term of the government was to be announced, the government had already placed its cards on the table, foe political lobby had diminished and the hardcore extremist had moderated which made a easy pass for the revocation, reorganisation bill legally in the Indian Parliament with petite resistance. Whereas the decades long dispute of Ram Janmabhoomi was very well taken care by the government in their first tenure of governance, which gradually muted roaring radical community's voice by characteristically screening saffron power. India's Supreme Court order and a bold saffron government at the centre combination finally laid the foundation stone of Lord Rama temple on the same remarkable, historical date.

WORLD REJOINDER Neighbours Envy, Owner's Pride. A well anticipated response brought a crying Vazir – E – Azam ( Prime Minister ) Imran Ahmed Khan Niazi of neighbouring country, who took aback of such sudden and quick decision of Indian governance, was left red faced and his Pakistan government went through immense insult and embarrassment in 2019. All the hue and cry went unheard as each and every nation shut their doors on the face of Pakistan government. This led to Prime Minister Imran Khan Niazi knocking doors of United Nations General Assembly and brazenly, emotionally delivering his maiden speech of 50 minutes, far extended of the time limit adhered. Resultingly only 3 countries – China, Malaysia & Turkey out of 193 countries registered in United Nations supported Pakistan.

Hon'ble Narendra Modi, Prime Minister of India & India's Foreign Policies had forecasted this situation in their first regime of governance, following which they isolated Pakistan diplomatically and also economically.

5<sup>th</sup> August 2020 the first anniversary of the abrogation of Article 370 added fuel to the fire of Pakistan government, when it was forced to witness laying of Lord Rama's temple foundation stone in Ayodhya, Ram Janmabhoomi where once upon a time Babri Masjid stood tall.



## PAKISTAN'S ACT,

- 5<sup>th</sup> August was declared as a “ Black Day ” by Pakistan.
- In protest Prime Minister Imran Khan Niazi delivered a speech in Azad Jammu & Kashmir (AJK) Legislative Assembly.
- Few protest march were held by his ministers in Pakistan cities.
- One minute silence was observed in the country.
- Renaming Kashmir Highway as Srinagar Highway which runs through Islamabad.

Along with came the biggest political blunder when Imran Khan government unveiled a new political map of Pakistan claimed bringing India's territories of Jammu and Kashmir, few parts of Ladakh, Siachin, Junagadh, Manavadar and Sir Creek of Gujrat in their country province, but the said change is only on papers these claim have neither legal validity nor international credibility.

In the same event of Azad Jammu & Kashmir ( AJK ) Legislative Assembly, Prime Minister of Azad Kashmir, Raja Farooq Haider bashed and expressed Pakistan Prime Minister Imran Khan Naizi showing no trust in the government foreign policies for Kashmir.

OUTCOME OF HISTORIC AFFAIRS 5th August, 2019 the day will be forever remembered in history for its monumental decisions. One year is too short to judge such a big political decision, long pending decision finally see the light of day there are several teething troubles but good or bad changes in Kashmir are quite significant. Indian Government has given top priority to eliminate Corruption in Kashmir, the Anti-Corruption Bureau of India has unearthed large scale financial scam in last one year. Roshni Land Scam tops the chart which involves grabbing of 21 Lakhs Acres of forest land by powerful land mafia, a 7 year old case which finally heading to a conclusion, Jammu & Kashmir administration has made several youth programmes with 50 new Colleges comprising 25,000 seats, 7 New Medical Colleges, 5 New Nursing Colleges and 1 State Cancer Institute has been setup in Kashmir, the administration offers about 10,000 jobs of various level for the unemployed Kashmiri Youth, finally the biggest issue of them all “ Terrorism ” incident of terror have significantly decreased in the valley 188 terror incidents were recorded in Kashmir during January to July last year, whereas this year the number has come down to 120 according to Home Ministry reports. The cleanup is under way 110 local terrorist have been killed in 2020 like Hizbul Commander RiazNaiku and Jaish Commander TariYasir. Challenges in the valley do exist because Jammu & Kashmir is work in progress mode. The political space in Kashmir remain freeze, political detainees from the main stream parties have been released but there seems to be no clear way forward to revive the stalled politics, its been a year and still Kashmir does not have an elected Legislature. This is leading to a growing trust deficit between Kashmiri Politicians and the Center, which government will take care of post Covid Pandemic.



GLOBAL CONNECT of Lord Rama was witnessed by the world on 5<sup>th</sup> August, 2020 a significant day for South East Asia. There is cultural link which binds the entire region, there are archaeological evidence how Ramayan links countries like Thailand, Vietnam, Indonesian Malaysia and Cambodia with India, but uncompromising Islamic country like Pakistan deny to accept the fact and factuals of the issue. They scream about humiliation on about 30 Crores plus Muslims calling them minority population of India, whereas the Muslim population is more in India then Pakistan, the poor Islamic nation has a population of about 26 Crores only.

Besides few radical and fanatic politicians and maulanas none of the community population was interested in the so called Babri Masjid dispute. Only the belief in the existence of Lord Rama people fought cases in the court of law, only the belief in the place made excavation by archaeology department dig out enough proofs of Lord Rama's existence, which every Hindu and Muslim agreed upon and the disputed site was handed over for building a grand temple. Unwise politicians of Pakistan and Indian community extremist made this issue controversial without digging in their Mughal history, as they claim Babri Masjid was named after Emperor Babar, whom are they supporting, a killer who killed lakhs of people in India and so he killed lakhs of people of Pakistan, whom are they supporting, who was neither an Indian nor a Pakistani, just because he was a Muslim so an reckless Islamic country had to support him.

Babri was a 16 year old boy, who was bought by Emperor Babar as his personal slave from the slavery market of Kabul, Afganistan. Babri was the one who fought and was killed in the first battle of Panipat against Ibrahim Lodhi, and in memory of this boy the masjid was named after his name as Babri Masjid claimed by a Senior Analyst & Islamic Scholar. Troublesom Pakistani politicians, Indian selfish and egotistical community extremist politize the issue for their political and self interest. The dispute could have been resolved far way back, if both the parties would have reached to a mutual understandings without involving corrupt, self – centric politicians and extremist nations like Pakistan, as order / judgement passed by Supreme Court of India to allot land for building a new Masjid, today Prime Minister of India would have layed 2 foundation stones one of a temple and one of a masjid boasting the true secular attitude of Indian nation.

2019, 5<sup>th</sup> August pushed external radical extremist and 2020, 5<sup>th</sup> August cornered internal fanatic extremist. World saw 1950s as Nehru's India, 1970s as Indira's India, 1990s as Rajiv's, universe has now woken up to 2020s Modi's India.

World awaits, what's next for 5<sup>th</sup> August 2021, which will proclaim as the epitome of Indian nationalism.

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## INCORPORATION AND CONVERSION OF LLP: PROCEDURE AND PROCESS

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### ABSTRACT

The basic purpose of the legislation is to provide for a new vehicle for conduct of business with the twin objectives of limiting the liability of the persons undertaking that business and simultaneously providing them absolute flexibility in the manner of running the business and defining, managing and regulating their relations. The general restrictions of partnerships, i.e. unlimited liability of partners impairs their entrepreneurial growth which has led to the emergence of the LLP Act; a notable attribute of this legislation being insulating the personal assets of the partners from meeting the liability of the LLP. There is emerging need to educate on limited liability partnership. In this study an attempted to make the process of incorporation of Limited Liability Partnership and conversion of existing firm, private limited company and unlisted public limited company into Limited Liability Partnership.

**Key Words:** Limited Liability Partnership, Private Limited Company, Unlisted Public Limited Company, Listed Public Limited Company

### Introduction:

A Limited Liability Partnership is basically a partnership which doesn't burden all its members with "unlimited" liability, as is the case with the traditional partnerships and corporations. In fact, depending on the jurisdiction, none of the members may be subjected to unlimited liability, meaning that all the members of the LLP would enjoy a limited liability and hence a significantly higher level of protection against the financial risks associated with traditional partnerships. **Limited liability** is limited exposure to financial risk by investors of a company or a partnership. This exposure is usually limited to the individual's investment. In certain cases where an investor invests his money with a company or partnership, this investor will not be liable for any financial risk beyond what he has invested in the business entity. These types of entities are normally limited liability partnership arrangements and limited liability companies. The concept of *limited liability* enters into the decision-making equation of businesses and investors when forming a business entity, otherwise known as choice of entity. Depending on the risks and investments of all the participants, the decision may be made to organize a business with limited liability due to many factors, including but not limited to, taxes, dividends, risk, duration, profession and control. This paper focus on



the emerging trends of LLP's and their role Indian partnership businesses through the LLP's Act,2008.

The Limited Liability Partnership Act 2008 was published in the official Gazette of India on January 9, 2009 and has been notified with effect from 31 March 2009. However, the Act, has been notified with limited sections only.<sup>[5]</sup> The rules have been notified in the official gazette on April 1, 2009. The first LLP was incorporated in the first week of April 2009. LLP is different from limited partnership. It operates like a limited partnership, but in a LLP each member is protected from personal liability, except to the extent of their capital contribution in the LLP.

The ministry of corporate affairs has assured that as regards taxation, the matter being related to the ministry of finance will be taken care of by that ministry. Also, the Indian LLPs will in no way be put to any disadvantage and our LLPs will have a level playing field with other similar bodies outside the country. The ICAI has already made a representation to the ministry of corporate affairs suggesting that the law should prescribe a reasonable taxation regime for limited liability partnership in consonance with the best global practices. In most of the countries, including U.K. and Singapore, the LLPs are treated in the same manner as the partnership firm under the tax laws.

On 6 July, 2009 the road map for taxation of LLPs in India has been cleared by the Union Budget 2009, whereby, the profits and losses of the LLP would be assessable in the hands of the LLP. The new provisions do not treat the LLP as a transparent entity but treat the same at par with the partnership firm under the Indian Partnership Act, 1932. Introduction of this long-awaited tax regime shall surely provide a road of certainty in relation to tax costs associated with carrying the business via LLP mode.

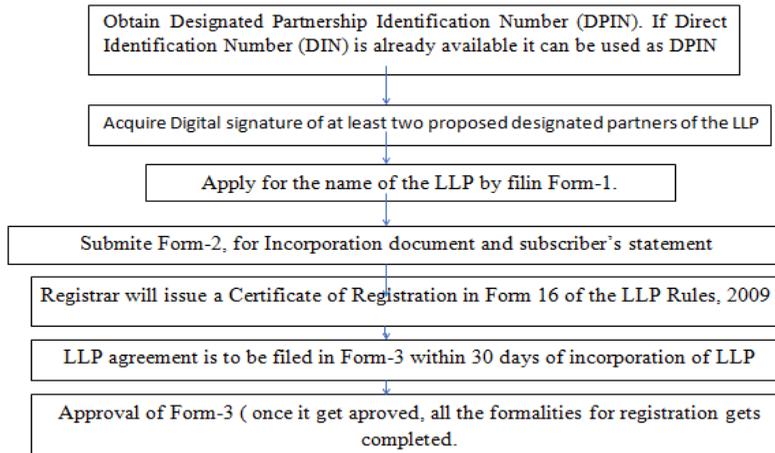
#### **OBJECTIVES OF THE STUDY:**

The basic objective of the study paper is as follows:

1. To know the concept of Limited Liability Partnership
2. To know the process of incorporation of Limited Liability Partnership
3. To know the process conversion of existing Firm, Private or Unlisted Public Limited company into Limited Liability Partnership

#### **INCORPORATION OF LLP:**

The passing of the Limited Liability Partnership Act, 2008 is recognition of the changing needs of the businesses in today's times. If it is implemented properly, the introduction of the LLP will provide a helpful new option for professional partnerships which are anxious about their exposure to liability. In view of the growth of Indian Service industry in recent times, LLPs would further contribute to the growth of the service industry and a large number of existing companies, public as well as private, are expected to convert into LLPs with a view to have access to the benefits of the LLP. The Government of India has made an endeavor to create a facilitating environment for entrepreneurs, service providers and professionals to meet the global competition; however, it needs to be seen how far the change is useful.

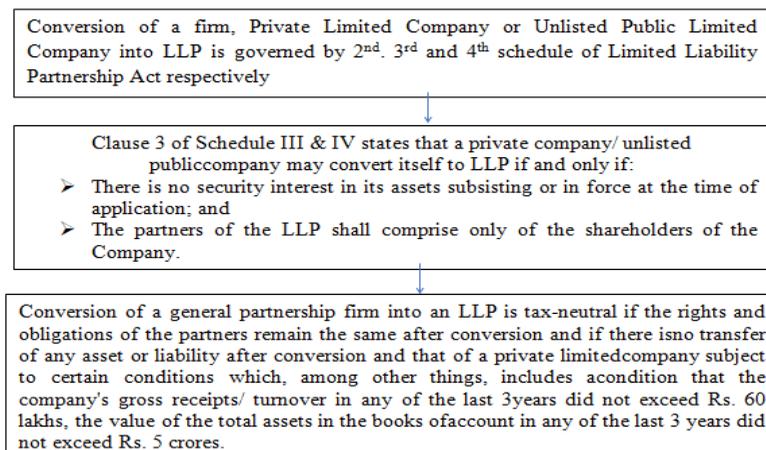


### CONVERSION OF EXISTING FIRMS AND COMPANIES INTO LLP:

Conversion of an LLP is not provided under the LLP Act. As per sub-section (2) of section 366 of the Companies Act, an LLP must have **at least seven members** to convert itself into a company. However, enabling provisions are provided in the Companies Act, 2013 under section 366 to 374 which talks about companies capable of being registered and includes any:

- Partnership firm,
- **Limited Liability Partnership,**
- Cooperative society
- Society or any other business entity formed under any other law for the
- time being in force which applies for registration under PART I of Chapter
- XXI of the Companies Act, 2013.

The following is the process of conversion of LLP as per the guideline of LLP act, 2008:





### **CONVERSION FROM FIRM INTO LIMITED LIABILITY PARTNERSHIP:**

A firm may apply to convert into a limited liability partnership in accordance with this Schedule if and only if the partners of the limited liability partnership into which the firm is to be converted, comprise, all the partners of the firm and no one else. A firm may convert into a limited liability partnership by complying with the requirements as to the conversion set out in this Schedule. Upon such conversion the partners of the firm shall be bound by the provisions of this Schedule that are applicable to them.

A firm may apply to convert into a limited liability partnership by filing with the Registrar incorporation document and statement referred to in section 11 and a statement by all of its partners in such form and manner and accompanied by such fee as the Central Government may prescribe, containing the following particulars, namely:

- (i) The name and registration number, if applicable, of the firm; and
- (ii) The date on which the firm was registered under the Indian Partnership Act, 1932 (9 of 1932) or under any other law, if applicable.

On receiving the documents referred to in paragraph 4, the Registrar shall subject to the provisions of this Act, register the documents and issue a certificate of registration in such form as the Registrar may determine stating that the limited liability partnership is, on and from the date specified in the certificate, registered under this Act. Provided that the limited liability partnership shall, within fifteen days of the date of registration, inform, the concerned Registrar of Firms with which it was registered under the provisions of the Indian Partnership Act, 1932 (9 of 1932) about the conversion and of the particulars of the limited liability partnership in such form and manner as the Central Government may prescribe.

#### **Registrar may refuse to register:**

- (1) Nothing in this Schedule shall be construed as to require the Registrar to register any limited liability partnership if he is not satisfied with the particulars or other information furnished under the provisions of this Act: Provided that an appeal may be made before the Tribunal in case of refusal of registration by the Registrar.
- (2) The Registrar may, in any particular case, require the documents referred to in paragraph 4 to be verified in such manner, as he considers fit.

#### **Effect of registration:**

On and from the date of registration specified in the certificate of registration issued under paragraph 5

1. there shall be a limited liability partnership by the name specified in the certificate of registration registered under this Act;
2. all tangible (movable and immovable) property as well as intangible property vested in the firm, all assets, interests, rights, privileges, liabilities, obligations relating to the firm and the whole of 30
3. the undertaking of the firm shall be transferred to and shall vest in the limited liability partnership without further assurance, act or deed; and



4. The firm shall be deemed to be dissolved and if earlier registered under the Indian Partnership Act, 1932 (9 of 1932) removed from the records maintained under that Act.

**Notice of conversion in correspondence:**

1. The limited liability partnership shall ensure that for a period of twelve months commencing not later than fourteen days after the date of registration, every official correspondence of the limited liability partnership bears the following:
  - 1) a statement that it was, as from the date of registration, converted from a firm into a limited liability partnership;
  - 2) the name and
  - 3) registration number, if applicable, of the firm from which it was converted.
2. Any limited liability partnership which contravenes the provisions of sub-paragraph (1) shall be punishable with fine which shall not be less than ten thousand rupees but which may extend to one lakh rupees and with a further fine which shall not be less than fifty rupees but which may extend to five hundred rupees for every day after the first day after which the default continues.

**CONVERSION FROM PRIVATE COMPANY INTO LL P:**

A company may convert into a limited liability partnership by complying with the requirements as to the conversion set out in this Schedule. Upon such conversion, the company, its shareholders, the limited liability partnership into which the company has converted and the partners of that limited liability partnership shall be bound by the provisions of this Schedule that are applicable to them and A company may apply to convert into a limited liability partnership in accordance with this Schedule if and only if—

- (a) there is no security interest in its assets subsisting or in force at the time of application; and
- (b) the partners of the limited liability partnership to which it converts comprise all the shareholders of the company and no one else.

On receiving the documents referred to in paragraph 3, the Registrar shall, subject to the provisions of this Act and the rules made thereunder, register the documents and issue a certificate of registration in such form as the Registrar may determine stating that the limited liability partnership is, on and from the date specified in the certificate, registered under this Act:

Provided that the limited liability partnership shall, within fifteen days of the date of registration, inform the concerned Registrar of Companies with which it was registered under the provisions of the Companies Act, 1956 (1 of 1956) about the conversion and of the particulars of the limited liability partnership in such form and manner as the Central Government may prescribe.

**Registrar may refuse to register:**

- (1) Nothing in this Schedule shall be construed as to require the Registrar to register any limited liability partnership if he is not satisfied with the particulars or other information furnished under the provisions of this Act. Provided that an appeal may be made before the Tribunal in case of refusal of registration by the Registrar.



- (2) The Registrar may, in any particular case, require the documents referred to in paragraph 3 to be verified in such manner, as he considers fit.

**Notice of conversion in correspondence**

- (1) The limited liability partnership shall ensure that for a period of twelve months commencing not later than fourteen days after the date of registration, every official correspondence of the limited liability partnership bears the following, namely:
- (a) a statement that it was, as from the date of registration, converted from a company into a limited liability partnership; and
  - (b) the name and registration number of the company from which it was converted.
- (2) Any limited liability partnership which contravenes the provisions of sub-paragraph shall be punishable with fine which shall not be less than ten thousand rupees but which may extend to one lakh rupees and with a further fine which shall not be less than fifty rupees but which may extend to five hundred rupees for every day after the first day after which the default continues.

**CONVERSION FROM UNLISTED PUBLIC COMPANY INTO LLP:**

A company may convert into a limited liability partnership by complying with the requirements as to the conversion set out in this Schedule. Upon such conversion, the company, its shareholders, the limited liability partnership into which the company has converted and the partners of that limited liability partnership shall be bound by the provisions of this Schedule that are applicable to them. A company may apply to convert into a limited liability partnership in accordance with the provisions of this Schedule if :

- (a) there is no security interest in its assets subsisting or in force at the time of application; and
- (b) the partners of the limited liability partnership to which it converts comprise all the shareholders of the company and no one else.

On receiving the documents referred to in paragraph 4, the Registrar shall, subject to the provisions of this Act, and the rules made thereunder, register the documents and issue a certificate of registration in such form as the Registrar may determine stating that the limited liability partnership is, on and from the date specified in the certificate, registered under this Act. Provided that the limited liability partnership shall, within fifteen days of the date of registration, inform the concerned Registrar of Companies with which it was registered under the provisions of the Companies Act, 1956 (1 of 1956) about the conversion and of the particulars of the limited liability partnership in such form and manner as the Central Government may prescribe.

**Registrar may refuse to register:**

- (1) Nothing in this Schedule shall be construed as to require the Registrar to register any limited liability partnership if he is not satisfied with the particulars or other information furnished under the provisions of this Act. Provided that an appeal may be made before the Tribunal in case of refusal of registration by the Registrar. 36



- (2) The Registrar may, in any particular case, require the documents referred to in paragraph 4 to be verified in such manner, as he considers fit.

#### **Notice of conversion in correspondence**

The limited liability partnership shall ensure that for a period of twelve months commencing not later than fourteen days after the date of registration, every official correspondence of the limited liability partnership bears the following, namely:

- (a) a statement that it was, as from the date of registration, converted from a company into a limited liability partnership; and  
(b) the name and registration number of the company from which it was converted.

Any limited liability partnership which contravenes the provisions of sub-paragraph: shall be punishable with fine which shall not be less than ten thousand rupees but which may extend to one lakh rupees and with a further fine which shall not be less than fifty rupees but which may extend to five hundred rupees for every day after the first day after which the default continues

#### **CONCLUSION:**

It mandatory to execute and file LLP agreement in view of Section 2(0) & (q), 22 and 23 of the LLP Act. As per provisions of the LLP Act, in the absence of agreement as to any matter, the mutual rights and liabilities shall be as provided for under First Schedule to the Act. Therefore, in case any LLP proposes to exclude provisions/requirements of First Schedule to the Act, it would have to enter into an LLP Agreement, specifically excluding applicability of any or all paragraphs of First Schedule. Under the LLP Act, a foreign LLP can establish a place of business in India by filing the prescribed Form giving the particulars of incorporation of foreign LLP, details of DPs/ partners of that foreign LLP and details of at least two authorized representatives for complying with the regulations of the LLP Act. However, it must be pointed out that the FEMA regulations permit foreign entities to establish place of business in India only for specified purposes and following specified procedures.

As per definition given under income tax, 1961 firm includes LLP. Therefore, conversion of firm into LLP will be conversion to itself i.e. no change (nothing happened) in the eyes of the income tax law. As an LLP and a general partnership is being treated as equivalent in the act, the conversion from a general partnership firm to an LLP will have no tax implication if the rights and obligations of the partners remain the same after conversion and if there is no transfer of any assets or liability after conversion. If there is a violation of these conditions, the provision of section 45 shall apply.

Therefore, there will be no capital gain on conversion of firm into LLP either in the hands of firm or in the hands of partners. All the provisions of the income-tax act, 1961 shall continue to apply on LLP as they would have applied on firms as if no conversion had taken place.

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## ECONOMIC CONDITIONS OF AGRICULTURAL LABOURERS IN BIHAR AND REALITIES OF GOVERNMENT WELFARE SCHEMES

Dr.Ritu Kumari Bhagalpur

### Abstract-

Bihar has the fastest population growth in the country. Between 2001 and 2011, the country's population growth rate was 17.64 percent, while it was 25.07 percent in Bihar. As a result of the population growth rate, in 2011, Bihar's population increased to 10 crore 38 lakhs. In terms of population, the average population of each district is more than 27 lakhs. The population of Bihar was estimated at 12 crore in 2018 based on the population growth rate. The effect of this has been on the employment of Majduras working in the agricultural sector here. The people are running inside the city and the laborers who help in farming in the village migrate from Bihar including the city in search of employment. Bihar and the country have many differences in population growth. The average population density of the country is 382 persons per sq km, while Bihar is 1106 persons per sq km, more than three times the national average. The maximum pressure of population density is in Shivahar, with a population of 1882 persons per sq km, while the lowest in Kaimur is 488 persons per sq km. Due to the increasing population, the economic and social condition of the laborers working in agriculture is declining day by day. They are always short of money. Due to illiteracy, they do not even get the benefit of government schemes. Due to corruption, government schemes are not able to reach Majdurain properly. Due to which the government runs schemes for their development, but the benefit of agriculture is not available to them. Due to financial constraints and poverty, agricultural laborers migrate along with the family to maintain their families. He accompanies them every year. Bihar's laborers are found in any corner anywhere in the country. There is more pressure of population in North Bihar than in South Bihar. Nine out of 10 districts of the state with a population density of more than 1400 persons per sq km are from North Bihar. There is greater population pressure in rural areas of Bihar, where land is the main source of livelihood of the people. Bihar is backward in urbanization. From 5161 in the country to 7935 cities, the number of 130 cities in Bihar in 2001 increased to 199 in 2011. The lowest growth rate of urbanization was in Samastipur and Banka at 3.5 per cent. While Patna has been the fastest urbanization, it is the capital of Bihar. There is also a huge lack of social security for the workers working in the unorganized sector in the country. Was the model of development adopted during the last 70 years in the country wrong? Under this model of development, industries were established in the same area where raw materials are available or where the demand for manufactured goods is high. The concept of village swaraj and local self reliance in the country did not work properly. Due to which the migration of workers from rural areas to the cities was not stopped, but with the increase in population, the amount of migration also increased. Before the year 1951, where the population of the country was 36 crores, it has increased to 138 crores today. Due to the way the policy of industrialization was adopted in the country keeping



in view the international environment, due to this, the importance of human labor gradually diminished in these industries. While promoting industrialization in the country, Indian principles were completely forgotten. Bihar is the second largest populous state in the country. There is a lot of lack of business here. For this reason agriculture is the only area where work is done twice a year during the Rabi and Kharif seasons. Majduraon gets work for six months in a year and they have to remain unemployed for six months. In Bihar, agricultural majors have neither been trained to do agricultural work in the modern way of farming nor have any plans been made to develop their art. Due to this, every agricultural laborer of the village works hard but is not able to earn so much money that he can run the family in a better way. In order to run the livelihood of the family, working people have to eat in search of work. The government makes a lot of announcements, but its reports are not implemented even till the end.

**Keywords:** Economic Growth, Resources Endowment, Government Policy, Institutions, Bihar, India

### **Introduction-**

The number of villages in Bihar is 45,103. While there are a total of 130 cities here. And the total number of panchayats is 8406. Here, agricultural laborers are found in every village. Agriculture is the only means of employment in the villages. For this reason, rural laborers are mostly dependent on agricultural work. Agricultural laborers are villagers who work only as a laborer on a person's land. And receives wages in the form of rupees or crop (grain) in exchange for his labor (work). And the operation of the work is not answerable to the risk of maintenance or profit and loss nor does the worker have any right with respect to that land. The number of such agricultural laborers is in Lakhan in Bihar. Occupational difficulties of agricultural labor are not to be directly attended by government welfare programs. They have to resort to intermediaries to go to the block office of agricultural laborers. Such Majduras have to drink a sip of insult everywhere. The entire family of one farmer is included in the field of agricultural labor. The farm laborer's wife and her children also work day and night in the fields with the head of their household to satisfy their hunger. Women labor in agricultural labor is also discriminated against over wages. They are paid lower wages than male laborers. Female laborers are considered physically less than male laborers and are paid less wages. There is so much pressure of unemployment in agricultural laborers that 40 to 50 percent of the workers of the village migrate for employment every year. In rural areas, efforts have been made at the government level to help the poor and agricultural laborers in their self-employment by providing self-employment. But their poverty has not been overcome by this. Majduranas also have to fall prey to Mahajan's conscription. Agricultural laborers cannot marry their daughter without taking loans. For this, they have to pledge to their students' homes. In this way, they are forced to wander from one corner of the country to the other for money. Due to dwindling arable land in villages, increasing population and natural disasters, villagers have to turn to cities in search of livelihood. Lack of basic amenities in villages is also a major cause of migration. Apart



from this, along with employment and education in villages, basic facilities like electricity, housing, roads, communication, health are much less than in cities. People migrate to the cities even after getting fed up with the discriminatory social system in the villages. In such a situation, urbanization increases due to increasing population density in cities, which increases the pressure on resources there.

It is common knowledge that Bihar, the ninth largest and the second most populous state of India, in spite of being richly endowed with natural resources (fertile soil, irrigation potential, vast reserves of mineral wealth etc.), is economically among the most backward in the country. Bihar is also extremely fortunate in having a very high proportion of its total geographical area available for cultivation - for India as a whole potential net sown area is estimated at roughly 47 percent of total geographical area, whereas for Bihar the same is estimated to be 61 percent. Lastly, it is in part, a consequence of Bihar's natural endowments that, over the centuries, the pressure on land has built up to levels far higher than in most regions in the country. On the eve of independence, Bihar, like the rest of the country, was primarily an agricultural economy. However, during the post-independence period, Bihar has continued to depend on agriculture to a much greater extent than other states -between 1950-51 and 1988-89, agriculture's share in India's GDP fell from around two-third to a third; for Bihar, on the other hand, agriculture's share in its GDP over the same period fell from 63.34 to 49.65. According to the 1991 census, 86.9 percent of Bihar's population live in rural areas (and this proportion is roughly at the same level as reported by the 1981 census), making Bihar one of the least urbanised states of India. In this emerging picture of relative stasis, the employment profile did remain untouched by overall trends and reflects little substantial change. For instance, if we look at all agricultural workers in total, it shows an increase from 73.33 percent to 78.83 percent between 1961 and 1991 .

### Results-

Due to economic inequality some areas lag behind in the race for development

Due to economic inequality and regional inequality in India, some areas have grown more, while some have lagged behind in the race for development. These backward regions will have to worry a lot about their development. According to the 2011 census, 45.36 crore people in India migrated from one state to another. Bihar had the most workers in it. Bihar State is 11.13 percent of India's total semi-unemployed employment. According to Indian Planning Commission, seven to seven per cent of the total workers of India in Bihar is unemployed. Bihar has 2.3 percent of total labor force. There is 49 per cent hidden unemployment in agriculture in North Bihar. Whereas there is more than 29 per cent hidden unemployment in agriculture in Central Bihar. Out of 38 districts of the state, agricultural land in 28 districts is hit by floods every year. Due to which crop standing on 3.25 lakh hectare land is wasted every year. The per capita income in Bihar is three times less than the national average. Bihar's population has a large number of poor, scheduled castes and tribes, agricultural laborers and landless people. Then there are the backward castes. They own only less than 0.4 hectares of land. Three Chaithai rural families in the state are in debt. Here, more than fifty percent of the population earns wages from agriculture and non-agricultural sectors. There has been clear



evidence of the transition of the labor force from farm to non-agricultural sector during the last four years due to increasing urbanization. Some self-employed families in the agricultural sector turned to the labor force, indicating an increase in the number of land-owning labor families. Although the government effort has increased the level of literacy of laborers, about one-third of women laborers in Bihar are still illiterate. Labor house people have increased access to the toilet, but about three-quarters of them still do not have toilets in the area under study. According to the migration report released in 2019, Maharashtra is one of the most attractive places for Bihari migrants. In Maharashtra, 5.74 crore migrants went from other states, including 27.55 lakh from UP, 5.68 lakh from Bihar, 5.17 lakh from Rajasthan and the rest from other states. There is more migration of workers from Bihar to places like Delhi, Haryana, Madhya Pradesh, Gujarat etc. in search of work. Of course, in terms of various geographical, politico-historical and economic attributes, the state is not a homogeneous unit. In fact, it is common to think of Bihar as comprising distinct regions - North Bihar, Central Bihar .on the basis of soil conditions, cropping pattern, irrigation structures, availability of resources etc. Of the total area of the state, Fertility of soil varies between upland and lowland but is generally poor. It is predominantly a rice growing region, wheat and millets being the other important crops. Irrigation facilities are poorly developed and tanks are the important sources of irrigation in the region. The local tribal population is primarily dependent upon agriculture which is even more backward in this 115 region than in the other two, in part due to the terrain but also due to low level of infrastructural investment. However, their forward economic linkages with the local economy have been negligible. Thus, the economy of the region is characterised by a notable dualism - on the one hand, there is a strong modern industrial sector which benefits largely ~outsiders' and on the other, is a large backward agricultural sector on which the local population is overwhelmingly dependent. The regions - North and Central Bihar - largely consist of plains made of Gangetic alluvial soil. North Bihar comprises a vast rectangular plain, crisscrossed by many rivers, emerging from the Himalayas, such as the Kosi, the Gandak, the Bagmati and a host of lesser known rivers, all of which flow into the Ganges. Over the centuries, these rivers have played a pre-eminent role in shaping the agricultural economy of North Bihar. The various soils of this region are very fertile. This is typically a rice- wheat-maize belt, with sugarcane in west and jute in east being the other major crops. Over the last couple of decades, diesel pumpsets and tube-wells have gained in importance as sources of irrigation. Major irrigation projects like Kosi, Gandak and Kamla are the important sources of irrigation. The region has very few industrial, manufacturing units and according to the 1991 Census, the share of workers employed in non-agricultural activities in total main workers was less than 15 percent. Central Bihar, that is the plains south of the Ganga, has rice, wheat and gram as its principal crops although a number of other crops are also grown in the region. Fertility status of soils in the region range from medium to high. The Sone Canal System, the most significant contribution of the British era to Bihar's agriculture, is the most important source of irrigation for the western and central parts of this region. Pynes; also happen to be long honoured traditional means of irrigation in the South Ganga plains. On the whole, from the point of view of irrigation infrastructure, this region is slightly better developed than North Bihar. Also, in terms of the development



of the ; Pynes are narrow artificial channels emerging from the river in such a way that water flows down them to fields at lower levels. - 116 non-agricultural sectors as well as commerce and urbanisation, this region is a shade better than its north ell) neighbour. As of 1991, a little less than 20 . percent of total main works were engaged in non-agricultural activity. We may also note that out of the three regions, North Bihar is the most densely. populated with Central Bihar having densities 80 and 36 percent respectively of North Bihar's. The immense pressure on land also reflects itself in the average size of land holding being very small in North Bihar. There are some important intra-regional differences in terms of economic attributes. Both in North and in Central Bihar, there are few districts (Champaran, Gaya, Nalanda, Rohtas, Patna among others) which show better irrigation coverage (almost comparable to the most advanced districts of the North-western green revolution belts), a higher than all-India average level of fertiliser consumption and respectable agricultural growth rates of about 3 percent over the past couple of decades. In fact, a careful cluster analysis of the districts of North and Central Bihar done by G.B. Rodgers (Rodgers, 1981 ), taking into· accounting indicators of agricultural development and demographic characteristics, shows that the relatively more developed districts are in the western part of the state and mostly in Central Bihar. The other disturbing fact brought out by Bhalla-Tyagi study was that the annual compound growth rate of foodgrains as well as total agricultural output tended to decelerate soon after the green revolution'-was launched. However, the data suggest that in the recent years, Bihar (along with the other Eastern states, e.g., Assam, Orissa and West Bengal) have shown much better performance. The annual compound growth rate of foodgrains output for Bihar, which was 1.14 percent during 1967-68 to 1977-78, increased to 3.52 percent during 1978-79 to 1988-89 . Of course, such a development is heartening, yet it is important to note that the drag of the 'wasted years' continues to weigh heavily on the state. Thus, it is not surprising that in spite of 90 percent of cultivated area being under 117 foodgrains (as of 1989-90), Bihar continues to remain a major food deficit state and per capita food production in 1989-90 was well below 1969-70 level. . There are no dearth of explanations for the backwardness of the economy in general and the agricultural sector, The technocratic explanations emphasise the poor irrigation base of the state and low levels of input use (particularly fertiliser use) compared to the relatively developed states. Government's failure in consolidating holdings in comparison to Punjab, the. average area per holding is smaller and the number of parcels per holding much larger in Bihar. and in providing institutional credit and extension services, particularly to the vast majority of Bihar's marginal and small farmers, have been viewed as critical constraints on the agricultural development of the state. Apart from inadequate infrastructural investment in key sectors, notably power and transport, gross mis-management of whatever investment has been made, is often cited as a factor in explaining Bihar's backwardness. There are researchers who believe that a variety of social factors, namely illiteracy, the lack of scientific temper, poor health and medical facilities etc. have played an important role in holding back the economic progress of Bihar . Poor provisioning of the necessary social goods by the government has come in for a lot of criticism in the recent years and this line of reasoning finds support in the recent writings of Amartya Sen on public policy in less developed countries. Supply of Agricultural Labour. their Wages and Employment It



was noted earlier that, among all Indian states, Bihar showed a very high proportion of agricultural labour in total workers. In 1951, this proportion was 23.9 percent and has been increasing since then. In 1981, it stood at 35.4 percent and the only other state with a higher proportion was Andhra Pradesh. But in the latter, the rate of growth of agricultural labour force has been slower than that of Bihar. Results of the 1991 census show that the proportion of agricultural labourers in the total main workers has continued to rise in most states of the country (as well as at the all India level) and the proportion in Andhra Pradesh and Bihar (40.76 and 37.21 percent respectively) is way above the all India average of 26.15 percent. In Bihar, the share of non-agricultural workers in the total main workers, as of 1991, was 19.38 percent, way below the national average of 35.1 percent, taking Bihar to the bottom of the ladder among all Indian states in this respect. It may be seen from Table 1 that except for a few districts in the Chotanagpur-Santhal Parganas region, most districts in Bihar engage more than 80 percent of its workers in agricultural activities and the proportion of agricultural labourers in these districts is around 40 percent or more. Data gathered by the Aural Labour Enquiry (1963-65) and the NSS (43rd Round) also show a significant increase in the proportion of agricultural labour households among all rural households in Bihar. It increased from 27.96 percent in 1964-65 to 36.1 percent in 1987-88 (NCRL, 1991). Bihar has also witnessed a sharp increase in landlessness among rural labour households during the post-Independence period. The proportion of landless rural households in total rural households in Bihar has increased from 12.22 percent in 1964-65 to 34.8 in 1987-88 (NCRL, 1991), with the overwhelming majority of landless rural households belonging to the category of agricultural labour households.

### **Discussion-**

The biggest strength of Bihar's progress is its labor force. Today, laborers of Bihar work in fields ranging from Punjab to Haryana. But in Bihar, they do not get employment in agriculture. Due to this, their economic and social condition is only getting worse. Labor is the part of our society on which all economic growth rests. In today's agricultural sector, its importance has not diminished even in the machine era. The contribution of labor of workers is important in all activities like industry, trade, agriculture, building construction, construction of bridges and roads etc. A laborer plays a valuable role in the construction of the country and he has an important contribution in the development of the country. Without workers, it cannot be imagined to stand without any industrial structure. Therefore, the workers have their own place in the society, but even today, injustice and exploitation happens to the workers in the country. There is a difference of sky between the laborers of advanced countries and the laborers of India. Majdoor is also respected there. He does not have any lack of pleasure. Wages in advanced countries are very expensive. There, the workers are less and the work is more, so the big capitalists, owners and citizens revolve around the laborers and give them good wages. But the life of an Indian laborer is a story of hard work. The condition of laborers in India is not good. He awakens and works hard throughout the day. Their hard work gets crushed by working tirelessly from 8 am to 5 am. He has so much strength left from the difficulty that he can live a life of comfort. Workers are exploited so much that they are able to have food for barely two times. The population in India is so large that a



lot of workers are left vacant. As a result, wages become cheaper, so there is no payable, tan-covered and head-concealable wages. Today, of course, the law related to laborers working 8 hours is applicable in India but only government offices follow it. Most private companies or factories in the country still provide work for 12 hours to those working here. Which is a kind of exploitation of workers. They do work for longer than the laborers, but in return they are given low wages. Ignorance and illiteracy are the biggest reasons for the problem of laborers. Most of the laborers are not educated, nor do they have money and opportunity for studies. Because of this they live in ignorance, illiteracy and superstition. Due to ignorance, they are cheated in the world of literacy. Doctors make them more stupid. Shopkeepers also charge more money from them. Wherever the bus or car is, they are not even allowed to sit respectfully. Due to wages and poverty, people expect them very much. Bihar is primarily agricultural states with about 80% of their population living in rural areas and depending on agriculture directly or indirectly. Land, the primary basis of agriculture, and social and political power have remained in the hands of the elite class. Although some efforts were made in land reform, the elite class frustrated them as it went against their economic and political interest. While large landlords still control vast expanses of land, agriculture generally remains in the hands of smallholders and tenants. Tenants who have low levels of savings and who must share the harvest with landlords have little capital to invest in agriculture and less incentive to do so because of their insecure property rights. The landholders, who have the capital, have little interest in investing because agriculture is not their prime occupation and most of them live in towns and cities. As a result, private investment to increase agricultural productivity has remained suboptimal. The situation has been further exacerbated by low investment by the public sector in building physical and economic infrastructures, as explained below. Thus, not only are most indicators of socio-economic development put Bihar at the bottom of the ladder among all Indian states, academic analyses. There are quite a few critical constraints on Bihar's economic progress. I have not attempted a detailed discussion of the various explanations \_ for the backwardness of Bihar's agricultural economy here. However, it seems to me that in ordering these explanations, one ought to begin with the agrarian structure (and concomitant relations), a theme which has received much attention in the existing literature. Also, it seems to me that a clue to explain the recently reported turnaround lies in the changes that seem to be taking place in the State's agrarian structure. It was noted earlier that there seems to be a significant improvement in the growth rate of agricultural output in Bihar during the 1980s, compared to the 1970s, and it is difficult to offer satisfactory explanations for this turnaround. Of course, as a proximate explanation, the recent encouraging performance can be attributed to the spread of green revolution to new crops, such as rice which happens to be an important crop in Bihar, and more generally, to the spread of new technology in the state. Annual compound growth rate of rice output in Bihar, which was .82 percent during 1967-68 to 1977-78, increased to 2.83 percent for the period 1978-79 to 1988-89. In view of the fact that the area under paddy remained almost constant during the latter period, the step-up in growth rate is on account of yield improvements. We don't-have-sepamteA~gur-es for consumption of fertilisers in Bihar for the recent years, but the available statistics show that the consumption of fertilisers increased at a faster rate, during the 1980s, in the



eastern region than in the northern, southern and western ones, and that the fertilisers consumed in the kharif season increased at a much faster rate than in the rabi season. Thus, in case of Bihar, the spread of new technology to rice has certainly played an important role in improving the agricultural performance in the eighties, but the important point to note is that the other major food crops 119 have also witnessed substantial yield-improvements in the recent years. It raises the obvious question: what are the factors that explain the intensified use of modern inputs or The spread of new technology in case of Bihar during the eighties? There is little evidence to suggest, as should be evident. from our earlier discussion in this chapter, that any major policy initiatives were taken by the government, during this decade, in terms of improving the power- availability to the agricultural sector, or attempts at land-consolidation - in fact the land-consolidation department has been abolished - or, more generally, in the provisioning of appropriate infrastructure. Moreover, unlike in the case of West Bengal, there was no concerted attempt by the successive governments to transform the agrarian relations, or to create local level institutions conducive for agricultural progress, during this period. Thus, at first glance, it would seem that almost all the factors highlighted as the critical constraints on the agricultural development of Bihar for the 1970s continued to operate during the eighties as well, yet the state witnessed a significant step-up in agricultural performance during the latter decade. As stated earlier, sturdy explanations for this turnaround are lacking. I would like to note a couple of factors, based on my field work observations, which may be important in understanding this phenomenon. In case of Bihar's rural society the fact of marked difference in the attitudes of the 'upper castes' (Brahmins, Bhumihars, Rajputs and Kayasthas) and the middle castes' (notably Yadavas, Koeris and Kurmis) vis-a-vis agricultural activities has often been emphasised by some researchers (e.g. Conclusion in Frankel and Rao (eds.), 1990, Vol. 2). Traditionally, the upper castes, even those owning modest- sized holdings, displayed a strong preference for non- agricultural professions, and a relative lack of interest in agriculture compared to the middle castes who have enjoyed, for a long time, a formidable reputation as agriculturists. On the eve of Independence, among those having access to land, it seems that the majority of better off upper caste llousenolas were non cultivating owners/tenants whereas the majority of the middle caste households were cultivating tenants, and over the years a number of factors have led to a consolidation of the economic position of the latter category, in the state's agrarian hierarchy. Land reform measures, launched in the state in 1962, helped a section of the better off cultivating tenants in acquiring ownership/occupancy rights and in the subsequent years this section has gradually improved its economic position, and is thus better placed now to go in for intensified use of modern inputs. Secondly, it is likely that by the 1960s 120 onwards, substantial transfer of land has taken place from the upper caste households, particularly those owning modest-sized holdings, to the middle caste households, either through mortgage or outright sale, necessitated by the need of the former category to finance their bulky expenditures such as. higher education of their children in distant towns and cities, marriages and other social ceremonies which are typically far more expensive in their case. If indeed such inter-caste transfers have been substantial, as is my impression, it obviously implies strengthening of the economic position of the middle caste cultivators. In the absence of data, or field-studies conducted in different



parts of the state, on the changes in land-ownership by caste categories, it is difficult to substantiate such impressions; unfortunately landmark operations in Bihar have been among the most neglected areas of research. In any case, whatever be the underlying mechanisms, economic consolidation of the middle castes in the agrarian hierarchy of Bihar appears to be an indisputable fact, and this factor has helped them challenge the social and political hegemony of the upper castes, particularly in the recent years. Finally, we may note that upper caste agricultural households, especially those owning/operating medium or small-sized holdings, seem to be displaying a much more positive attitude towards agricultural activity now than in the yesteryears, partly because it has increasingly become difficult to get into the 'respectable' non-agricultural professions.

To prevent migration, wages should be provided in the village by increasing wages in MNREGA.

To prevent migration, people should be provided employment in the village by increasing wages in MNREGA. Even if special attention is given to basic amenities like electricity, housing, roads, communication, health along with education in villages, there will be less migration of people.

Large-scale workers from Bihar go to work in other states. In view of this, the Bihar government runs a scheme for the benefit of workers working in other states. The name of this scheme is 'Inter-State Migrant Labor Scheme' and the Bihar government bears the entire expenditure on it. The Inter-State Migrant Labor Scheme provides financial assistance in the event of death or disability in an accident to laborers working in other states.

### **Conclusion-**

The reality of government schemes has not yielded any concrete solution to the problems of workers. Although the Central and State Governments are running many schemes to improve the economic condition of the Majduras living in rural and urban areas including the Majduras of the agricultural sector. Such as old age pension scheme, handloom weaver scheme, Janani Suraksha Yojana, National Family Benefit Scheme, National Health Insurance Scheme, Atal Pension Yojana etc. Pradhan Mantri ShramyogiMaandhan Yojana was also launched in 2019. Despite this, no concrete solution has been found for the problems of these workers. In Bihar, the labor department is running many beneficial schemes under the Labor Welfare Board, in which the registered laborers will be assisted during their work, from security to daughter's marriage and children's education. Bihar is a labor state and has a large population dependent on it. The government also believes this and says that without welfare of workers, the government has started many welfare schemes under the Labor Welfare Board. Even after this, the condition of agricultural laborers and other laborers in Bihar has not improved. The reality of government schemes is that they are left as white elephants on paper. The true benefit of government schemes does not reach the Majduraon. Bihar is a classic example of how a rich natural resource-based economy can be caught by a low-level equilibrium trap. The analysis revealed that a host of interacting factors ranging from social and economic to historical and political directly or indirectly influenced the development path and pace of Bihar. The causes of poor



economic performance of Bihar can be traced back to British colonial policy that not only created an intermediary exploitative class through Permanent Settlement, but also destroyed local knowledge-based industries that provided livelihoods to many urban and rural artisans.<sup>4</sup> This policy also frustrated agricultural growth by strengthening the elite feudal class and creating landless agricultural workers. Moreover, it increased the pressure on agricultural land by transforming industrial workers to agricultural labourers. This has not only retarded the agricultural and industrial growth but also created an unproductive class that has been constantly resisting the economic and social development as the tsar and landlord class opposed industrialization in Russia in the early 19th century (Acemoglu & Robinson, 2006). This policy has also created a political ethos of class-based resentment that has damaged the trust essential for being able to act together in the collective interest (Banerjee & Iyer, 2005).

The economic marginalization that started during the colonial period continued even after independence. Despite several attempts, land, which is the main productive asset in rural areas, has remained in the hands of a few absentee landlords, who have little interest to invest in land to increase productivity. The sharecroppers, on the other hand, have little ability or incentive to invest in land. Consequently, investment in land, irrigation and flood controls has remained inadequate and agricultural productivity remained low. The process of marginalization has further been reinforced by central government's policy of freight equalization, which diminished the comparative advantage of Bihar and UP and retarded the path of resource-based industrialization. Consequently, the economy of Bihar and UP has remained agricultural despite possessing huge mineral resources. This, combined with continued minimal financial support from the centre, has undermined these states' capacity to invest in health, education, and other social and physical infrastructure. Hence, the states' vast human population has remained as a liability with poverty, illiteracy, malnutrition and low skill. Low human capital, weak institutions and poor infrastructure, together with political instability and social conflict, have put these two resource-rich states in the low-level equilibrium trap. The social structure, particularly caste, class and ethnic division, has made the development process more complicated and difficult. These, combined with unstable centre-state power relations that determine the resource availability from the centre, have undermined the capacity of the governments of Bihar to plan, implement and support development activities, and frustrated their attempts to create a conducive environment for investment, private sector engagement, infrastructure development and establishment of the rule of law. Despite recent changes in power structure, conditions favourable for investment, growth and social development have yet to be put in place due to political turmoil, corruption, and poor law and order conditions. As a result, Bihar lagged behind in economic growth. Given the huge agro-climatic potential and cheap agricultural labour, one could expect agriculture-led growth in Bihar to that in Punjab. But, Bihar was not able to utilize this potential for several reasons, including incomplete land reforms and low investment, inadequate physical infrastructure and poor institutional support. The result, therefore, suggests that while resource endowment is important, it is not the primary determinant of economic growth. How these resources are being used, what types of investments are made, what incentive mechanisms are available, and what types of governance systems and institutions are in place – all these



influence the development performance. The neo-classical theory, which sees capital formation and investment as the engine of economic growth, also cannot fully explain the poor economic performance of these two states. It cannot elucidate why capital formation and FDI are low in Bihar despite the availability of large amounts of raw materials, as it considers public policies to be exogenous to economic growth. The power relations between centre and state, which influences resource allocation, go beyond neoclassical economic explanations. Higher economic growth cannot be achieved without good governance, right policies and appropriate institutions. While institutional explanations shed light on how poor governance and weak institutions are unable to create a conducive environment for economic growth in Bihar, the question still remains why Maharashtra, Punjab, Haryana and Gujarat could develop institutions and establish good governance where Bihar could not succeed. To answer this question, one needs to delve into more fundamental issues: social structure, power relations and cultural root. Historical and social factors play a critical role in institution development. In a country like India, the federal system and power relations between federal and state government play a critical role in institution-building, governance structure and economic growth. Structuralist theory appears partly to explain the poor performance of Bihar. The social and political structures of Bihar particularly caste and class structure as well as the governance system and performance, have considerably affected the economic growth of states. Social structure, however, is not static. Why could Bihar not manage to change the social structure required for higher economic growth as did other states in India? The foregoing discussion suggests that there are several underlying factors – such as social, political, economic, institutional and historical – that have interacted and interplayed together and influenced the growth process and pace of Bihar. First, Nitish Kumar's government made an attempt to give development aspirations to all sections of society including low caste and ethnic minorities and practical measures have been taken to improve the quality of governance, including law and order, an increase in the efficiency of administration, the curbing of corruption, as well as increased development funds from the centre – all have contributed significantly to bring confidence and enhance development effectiveness (Gupta, 2010; Singh & Stern, 2013). Law and order have improved recently; the efficiency of the judiciary in terms of the disposal of cases has increased; and the effectiveness of bureaucracies, including law enforcing agencies, has increased, all of which have helped to increase confidence of citizens and enhanced the development effectiveness of government. This has created favourable conditions for investment and growth. This process was further facilitated by the increased resource allocation by the central government. Due to increased funds from the central government, Bihar's planned development expenditure has increased from Rs12 billion in 2002 to Rs160 billion in 2009 (Mukherji & Mukherji, 2012). More than 6800 km of roads have been rebuilt and some 1500 bridges and culverts have been constructed or repaired in the last five years (Mukherji & Mukherji, 2012). The present economic growth of Bihar supports the findings of this study that improvement in governance, effective administration and large investments are major stimuli of economic growth. The findings of this study offer some important insights into the economic literature that often considers economic growth as a function of selected parameters. This finding also supports the views of Adelman (2001) who

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considers economic growth to be a dynamic process that depends on resource endowment, social structure, institutional arrangements, economic policies, and environment and technological and human resource development. The result suggests that a holistic analysis that focuses not only on individual choices but also on social structure, caste, class, institutions and historical factors is necessary to understand the sources of economic growth. Although not surprising, this finding emphasizes the complex interplay of multiple factors for economic growth, which many scholars have so far failed to appreciate.

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## RELIGIOUS RITUALS IN MITHILA: A DECAYING TREND

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### Abstract:

Rituals of Mithila appeal to tradition and are generally concerned to repeat historical precedents accurately. There is a different identity of rituals of Mithila. On the basis of religion, philosophy, custom, cultural traits, the extraordinary tradition are prevailing in Mithila. In ancient period the educational system was managed on the basis of Gurukul method, in which there was the teaching of Veda, Jyotish, Vyakaran, Darshan, Karmkanda etc. Gradually by the affection of modernization more concentration was made on the modern subjects e.g. Science, English etc. because more importance was given to the livelihood of doctor, engineer or any other officer. By which the subjects like Veda, Jyotish, and Karmakanda etc. were being ignored. By the cause of this a decaying trend started in performing religious rituals in Mithila.

**Key-words:** Changes in Religious aspect; Hindu religion; Religion of Mithila; Rituals in Mithila; Tantrik Religion.

### Introduction:

Hindu religion always played a dominant role in the determination of social system. It is really a difficult task to present a systematic exposition of Hinduism in all its aspects and at all stages of development on account of its complex and amorphous nature. Moreover, reference to Hinduism, as one finds in the religious scriptures, classical and modern text books, is not needed just for describing the religious attitude or behaviour of the people in villages of India which have clear majority of Hindus. The great tradition of Hinduism and the local little tradition marked by a continuous process of Sanskritization comprise the village Hindu religion. It is not an exaggeration if all Hindus are said to be essentially religious. Religiosity is pronounced more among the people living in the country-side than among those in a city. The degree of variation in religiosity is caused due to several factors- individual, caste, creed, sect, community, etc. Besides, Hinduism itself is a vast and intricate phenomenon and it cannot be delineated, even for the purpose of analysis, into what Dr. M. N. Srinivas (1952:213 calls : 'All - India Hinduism', 'Peninsular Hinduism', 'Regional Hinduism' and 'Local Hinduism'. It is not the concept of split rather his concept of spread, in both of its aspects- horizontal spread and vertical spread – that furnishes a satisfactory answer of the process of absorption of religion's great tradition by the little communities in the villages.

### Religion of Mithila

Maithils were great orthodox and intellectuals as well as princely aristocracy were predominant in the society. Occupational rights and duties were elaborately mentioned and sanctioned by different Smritis, Grihyasutras and other religious scripture. The Maithils were strong believers of Varnashram Dharma. They were devoted to Hindu Gods and deities. Shiva, Shakti and Vishnu have inspired and animated their souls throughout the ages and the above mentioned three main figures were valued as capable of giving supernatural rewards. The three fold marks on the foreheads of the Maithils represent the symbols of these three gods. The horizontal lines marked with ashes represent their devotion to Shiva, the vertical line as well as the dot of sandal taste in white represent their devotion to Lord Vishnu and a dot of red sandal paste and red vermilion are the symbols of devotion of Shakti, The worship of Shiva, however, was and even today is so much popular among the Maithils that in almost all the villages at least



one temple of Lord Shiva is supposed to provide salvation to the devotee from the cycle of birth and death. The fasting on the Chatudashi day by men and women both is very popular among them. The worship Shakti was supposed to give 'Sidhhis'. There have been a number of noted devotees of Shakti, usually known as great Tantriks. The popularity of 'Aripan' of the figures painted by rice-flour paste with vermilion applied on the figures, signifies the importance of the Shakti Puja or the worship of Shakti among the Maithils. The worship of Kali, Durga, Lakshmi and Jagdhatri among the Maithils even as family deities signifies the importance of the worship of Shakti in this cultural region.

The proximity of Shaligrami river, and the observance of almost all vaishnava festival and fasts along with the popularity of Bhagwata, harivansha and BrahmavaivartaPuran altogether prove the great influence of VaishnaviteKalpa of the worship of Vishnu in Mithila. The observance of Satyanarayan Puja in almost all the families of perhaps all the Hindu castes of this region can be taken as evidence of the importance of the worship of Vishnu (Satyanarayan is the other name of Lord Vishnu in this locality). Besides these three prominent cults worship of the Sun God seems to have been popular since long ago apparently exhibited on the occasion of the festival of Chhathi.

During 13<sup>th</sup> and 14<sup>th</sup> century a Brahminical predominant Country of Mithila faced the inroad of a new religion and that was the Muslim religion. For a long period this new religion has to face heavy resistance by the residents of the area. But a large number of Persian and Arabic words started to be used by Maithils. First of all it affected the language of the courts as usually in earlier periods the judgments in the courts of Mithila used to be delivered strictly in traditional Sanskrit language. In later period the respect of Maithils for Muslim festivals resulted in the adoption of Fasli era (started by Akbar) as a national Maithil era. Hindu and Muslims both started enjoying each other's festivals. Only in recent years or during last three decades especially after 1947 a sharp conflicting attitude among these two religious groups of the Nation has led to the disorganization of religious homogeneity of the area in question.

#### **Rituals of Mithila**

The rituals of Mithila are a composite form consisting of portions of Vedic ritualism, Yogic measure and Vedanta philosophy, which have been classified into two forms, Vedic and Agamic. Agamic is derived from the word *agama*, meaning behaviour or a system or knowledge that has come from outside or from some other source; some trace it to the Veda itself, while others consider it to be of Dravidian or proto-Dravidian origin. Except for a few social (*grhya*) ones, such as marriage, *upanayana* (initiation into the study of Vedas) and funeral or death rites, Vedic forms of worship or rituals are almost non-existent today. Even these three are performed today in an attenuated and perfunctory manner, which are, strictly speaking, social rather than religious ceremonies. The *aupasana* (tending of the sacred fire of the grhastha or householder), the *samidhana* (tending of the sacred fire of the brahmacharin or student), and the *sandhyavandana* (worship of the sun as creator of life at dawn, noon and evening) are considered to be the obligatory forms of Vedic worship for the first three Varnas or social classes. True forms of Vedic worships such as *yagas* and *sattras*, are very rare today; of the Vedic forms of worship, the *somayaga* and the *agnistoma* appear to be the only surviving forms today.

The forms of Agama worship are three: *japa*, *homa* and *tarpana*. *Japa* consists of repeating the norms (nam-japa) or the *mula-mantras* (original charms) of the deity. Mere repeating of the name of the deity is the simplest form of worship called *nama-japa*, for example, *Om namo Narayana* for Vishnu, *Om namah Shivaya* for Shiva, etc. *Japa* is the best example of private worship; no image is required here, not even a light is essential. Though these *mula-mantras* are generally non-Vedic, there is one formula known as the *gayatri*, for each and every deity, which is fashioned on the lines of the Vedic-Gayatri. (Mathur, K. S., 1964)



*Homa* is the offering of oblations (ghee, etc.) into consecrated fire, the consecration being done, in most cases, in the Vedic manner. *Homa* is, strictly speaking, Vedic ritualism adapted to *Agama* requirements.

*Tarpana* is the worship of the deity with *upacaras* or offerings. The worship that is done in temples is mostly of the *tarpana* form. All *upacaras* and forms of worship, however complicated they may be, are but the elaborations of the simple form known as *pancopacara* or five offerings. The esotericism of the *upacaras* to conceive the return of the manifested homogeneous unitary state, which itself is eternal and absolute. In its exoteric form, this truth assumes the shape of the offerings of the five fundamental forms of existence and becomes the *pancopacara*.

Though called 'five' offerings, they are really six including *naivedya* or the food-offerings. The first five denote the material universe in the *bhuta* forms, while the sixth or *naivedya* denotes offering of the life principle or the *para-Prakrti*. The life-factor is represented by the animal sacrifice current in forms of *Agama* worship. These six *upacaras* are *padhya* (water), *gandhya* (sandal etc.), *pুষpa* (flowers), *dhupa* (incense), *dipa* (light) and *naivedhya* (food), which have further esoteric sense, which indicate emotional relation to deity. The offering of water represents *sneha* (adherence), which denotes just an acquaintance to the deity; sandal, etc., represents *bisvasa* (trust), that the worshipper will be protected by the worshipped. The deity is now a trusted friend; flowers represent *sammana* (adoration), when the deity is highest honoured master; incense represents *bhakti* (intense love), where the worshipped is regarded as 'mine' by the worshipper; light represents *jnana* (knowledge), of the truth that the worshipper and the worshipped are one; this is still only a knowledge, and not yet a realization; food represents *tadatmyabodha*, realization of the identity of the worshipper with the worshipped. Actually in the *pancopara* no materials are used, only when the *upacaras* are elaborated, materials such as water, flowers, etc., are used.

Include in, and as part of *upacaras* are *udras* or gestures with the hands. These are intended to strengthen the attention and mental concentration of the worshipper. Throughout the history of the Hindu religion, symbols and forms and personalistic conceptions of the Divinity have played a great part in matter of worship. The final benediction in every form of Hindu worship is for the happiness of the whole universe (*lokahsamastahsukhinobhavantu*).

### **Tantrik Religion**

Hinduism during the medieval period, as in modern times, was largely Tantric. The *Tantra* was then, as now, the great *Mantra* and *Sadhana Sastra* (scripture) and the main source of some of the most fundamental concepts such as worship, image, imitation *Yoga*, the importance of *Guru* and so forth still prevalent. *Hathyoga*, and the various kinds of spiritual training form the greater part of the Hindu ritual which is known as *Sadhana*. As a matter of fact, Hinduism, both esoteric and exoteric, is to all intents and purposes, largely *Tantric-Tantra* may rightly be termed as encyclopaedias of knowledge. They practically deal with all matters of common beliefs and interests from the doctrine of origin of the world to the laws which govern kings and the society. The *Tantra* is the repository of esoteric belief and practices, practically those relating to *Yoga* and *Mantra*. In it, the description of Supreme being, the creation of creatures, the origin and worships Gods, the heavenly bodies-different world and hells, men and women, *Dharma*, *Ashramas*, and the sacraments, *Mantras*, various forms of spiritual trainings – *Japa*, *Vrata*, etc., are found.

### **Changes in Religious aspects of Mithila**

New problems and issues may emerge and old ones may cease to be of concern without any change in objective conditions. Though men have evolved certain techniques under the guided norms for a smooth living. These techniques exist in various forms where in man cooperates as they include the economic organization, theology and religion. It is through these regulated systems that man interacts with other human beings and maintains particular forms of relation with the environments. Moreover, these arrangements are evolved to fulfil the requirements of the group concerned. Religion plays an important role in the life of a human



being as Dr. Dube writes “of all living animals man alone prays. No other creature has a scheme of psychic satisfactions that partially replace the need for biological satisfactions. Man’s cultural world embodies also a conception of the mysterious unknown. He has different systems of beliefs and practices, embodied in the idea of a supernatural power and of personified supernatural forces that formulate the conception of the relation between man and his environment. This is religion.”(Dube S.C., p.127). This way it need not be mentioned what the importance of religion for a society is. Beliefs constitute the cognitive part of religion, rituals represents its expressive and instrumental aspects. Religion, thus, is a symbolic statement of the social order or the society itself. According to Dr. Dube religion played and continues to play a key role in the affairs of man and society because of its functions. He has mentioned several functions of religion; the most important of them is its explanatory function. Among other functions, mentions may be made of namely integrative function, identity function, expressive function and maturation function.(Ibid, p.127-28). With the development of science and technology the field of scientific knowledge has widened while that of the religion is being shrunk. A functional aspect of religion is more prominently reflected in the relationship of social life with religion.

The rural ethic lays great emphasis on acting rightly i.e. on the observance of traditional norms. As per the points of view of residents of the rural areas, it is the only way to achieve happiness and prosperity in this life and more than that to ensure the destiny of the soul after death. The fear of degeneration along with the sufferings in one’s future cycle of life plays a very significant role in the ordering of the present life. It denotes the deep rooted belief of a society in the doctrine of birth and rebirth. However, there is a degree of fatalism among both Hindus and Muslims that demonstrate a sense of resignation towards the world beyond. Coupled with this concept is the Hindu doctrine of ‘karma’.

In the process of secularization, the institutions and functionaries of religion lose their control over several fields of social activity such as education, occupation and politics etc. Several traditional functions of religion have been taken over secular institutions. Sources of sanctions, motivation and cognition get diversified and religion does not remain the most important agency from which social values, goals and norms of action emanate. Adoption of rational and scientific procedures has led the secular societies to choose the alternative tracks of social action. The functional aspect of religion is more prominently reflected in the relationship of social life with religion. In this village under study the life is intimately connected to various religious contents.

#### **Objectives of the study**

- (i) To find out the reasons of decaying trend in performing religious rituals.
- (ii) To diagnose the reasons in performing religious rituals by different classes of people.
- (iii) To diagnose the system for the presentation of rituals as the culture of Mithila.
- (iv) To evaluate the methods that how do Maithils perform their religious rituals at present time.
- (v) To find out the system of attraction of people or students for the study towards this field.

#### **Method of Study:**

In a research project, the methodology of the study constitutes an outstanding place. This is supported by the logic that it is a path of device to simplify the process of carrying on the researches. It makes our approach scientific vis-à-vis practical. Not only this, it also helps the research scientists specially in respect of substantiating the arguments and testifying the logic.

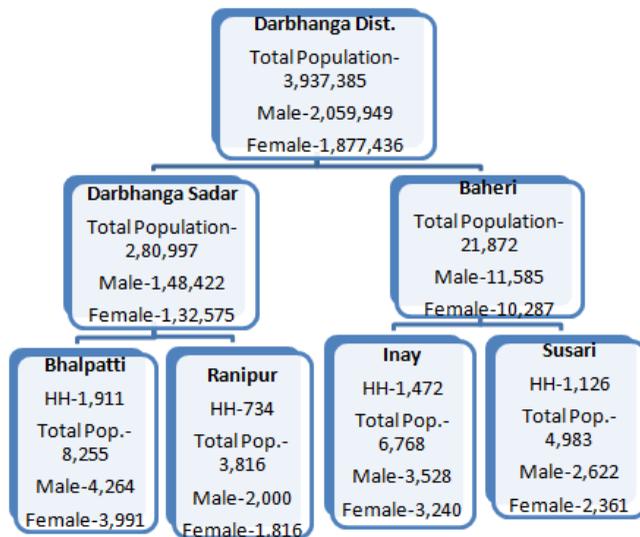
In order to collect the scientific data to test some of the hypothesis already mentioned above have the standard research techniques viz. Survey, the schedule, interview, observation, photography, case histories, maps, statistical documentation etc. have been used. The scientific data have been collected through field investigation and therefore, it may be called a synchronic approach. However, in addition to the field investigation, data have been also collected through books published and unpublished, dissertation, census and survey reports etc. Thus the diachronic evidences have been also collected to bear upon the ethnographic field data. To begin with three



month's fieldwork was devoted to conduct a preliminary survey of the study area. In the second phase more than six months were devoted to collect the actual data with the help of a schedule. That forms the basis of this report. The schedule was applied for obtaining quantitative data. It was a structured and largely closed and some open ended form. The objective of the schedule was to elicit information which people could provide without difficulty, and which could be easily recorded in course of interviews stretching from half an hour to one hour. In actual interviews I had to translate the questions into the regional language i.e. in Maithili. The precaution was taken not to interpret the questions in a completely different manner so as the respondents could be fed with answers. Observation techniques were also used to collect data. As the investigator happens to be an inhabitant of that village, the observation techniques have helped a lot. Simultaneously I had to be very particular about the sense of detachment with that of inquisitiveness to be maintained throughout the period. Apart from interview, schedule, information of statistical nature was obtained from a number of official sources i.e. from the circle office, Panchayat office and archives library of Raj Darbhanga. In this way the main field data were collected and thereafter the analysis of data was compiled by the end of the project period.

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

There are 18 blocks and 534 panchayats in Darbhanga district. Two blocks – (1)DarbhangaSadar (2) Baheri of Darbhanga district have been selected on the basis of area sampling method. A survey was conducted into these two blocks and after that two villages were selected from each of the blocks. Its brief demographical status has been given which are as follows:-



**Selection of Respondents:-**

Data of households are given as follows:-

- Total no. of households in Bhalpatti village of Darbhanga Sadar block=1911
- Total no. of households in Ranipur village of Darbhanga Sadar block =0734
- Total no. of households in Inay village of Baheri block =1472
- Total no of households in Susari village of Baheri block =1126

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 Total no. of HH. =5243



By the cause of limited time period it was not possible to collect the data from the total number of households of the universe by interview method. Thus only 10.00 per cent of the total households have been selected as respondents. It has been taken as-

S. No.	Name of Villages	Total Households	Selected Households (10.00% of Total HH)
1	Bhalpatti	1911	191
2	Ranipur	0734	073
3	Inay	1472	147
4	Susari	1126	113
5	Total	5243	524

Thus 524 respondents have been selected from each household on the basis of stratified random sampling method for this study.

**Schedule for the Study:**

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

Mainly elderly persons were interviewed for the present study because elderly persons are generally more experienced and therefore, they are capable of giving old and new information. Among the 524 sampled respondents the questions were asked with the help of prepared schedule related to religious rituals.

**Table No. 1**  
**Responses on the basis of availability of priest in general way at the time of worship**

S.No.	Age Gp.(in years)	Responses		Total(%)
		Yes(%)	No(%)	
1	21-35	20(03.82)	31(05.93)	51(09.75)
2	36-50	68(12.97)	133(25.38)	201(38.35)
3	51-65	72(13.74)	159(30.34)	231(44.08)
4	Above 65	12(02.29)	29(05.53)	41(07.82)
5	Total	168(32.06)	356(67.94)	524(100.00)

The above table no. 1 reveals about the responses on the basis of availability of priest in general way at the time of worship. Out of 524 respondents the only 168 (32.06 per cent) respondents reply in positive and 356 (67.94 per cent) respondents reply in negative. Now the situation is very crucial for the priest. There is not enough income from this job so that they can maintain the family. Thus the priests, who are involved in this job, are leaving this profession gradually. These days people of the society are also not seeing the priest so dignity.

**Fig. 1**

**The Conical Graph showing the responses on the basis of availability of priest in general way at the time of worship**

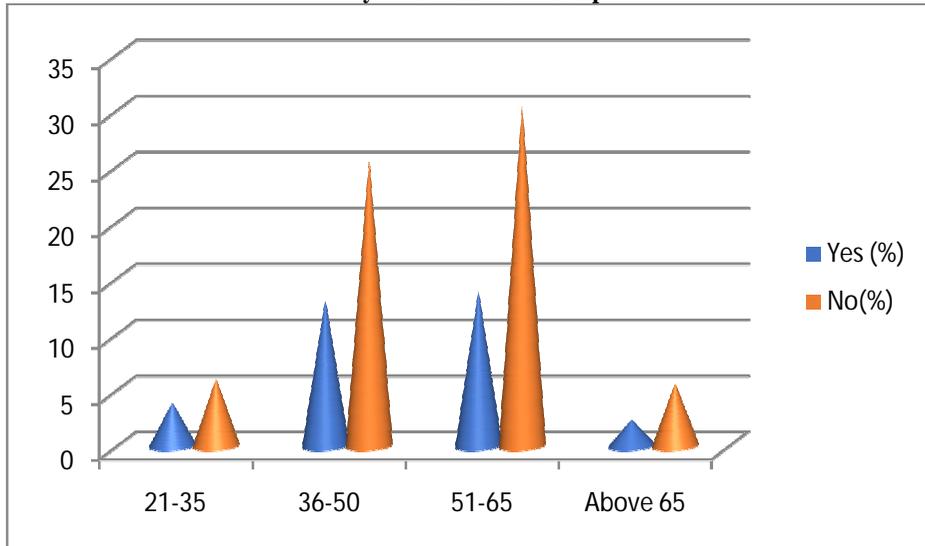


Figure 1 representing the data of table no. 1 as a CONICAL GRAPH. This figure analyses the responses on the basis of availability of priest in general way at the time of worship. The above graph reveals that most of the negative replies come from the respondents. According to graph it is clear that maximum negative responses come from the respondents in the age group of 51- 65 years of age.

**Table No. 2**

**On the basis of deciding the remuneration by priest before doing the worship**

S.No.	Age Gp.(in years)	Responses		Total(%)
		Yes(%)	No(%)	
1	21-35	17(03.25)	34(06.50)	51(09.75)
2	36-50	52(09.92)	149(28.43)	201(38.35)
3	51-65	68(12.97)	163(31.11)	231(44.08)
4	Above 65	13(02.48)	28(05.34)	41(07.82)
5	<b>Total</b>	150(28.62)	374(71.38)	524(100.00)

Table no. 2 depicts about the responses on the basis of deciding the remuneration by priest before doing the worship. Out of 524 sampled respondents,150(28.62 per cent) respondents reply in positive and 374(71.38 per cent) respondents reply in negative. The table is showing that maximum respondents are saying that priest don't decide the remuneration before doing the worship, but there is also some percentage (28.62 per cent) respondents who say that priests decide their remuneration before doing worship. This symbolises that people want to cheat the priest after doing worship. They don't give value of the labour, quality and talent of doing of worship. These remunerations vary from priest to priest. They are afraid of being cheated, so they fix it before doing worship.

**Fig. 2**

**The Conical Graph showing the responses on the basis of deciding the remuneration by priest before doing the worship**

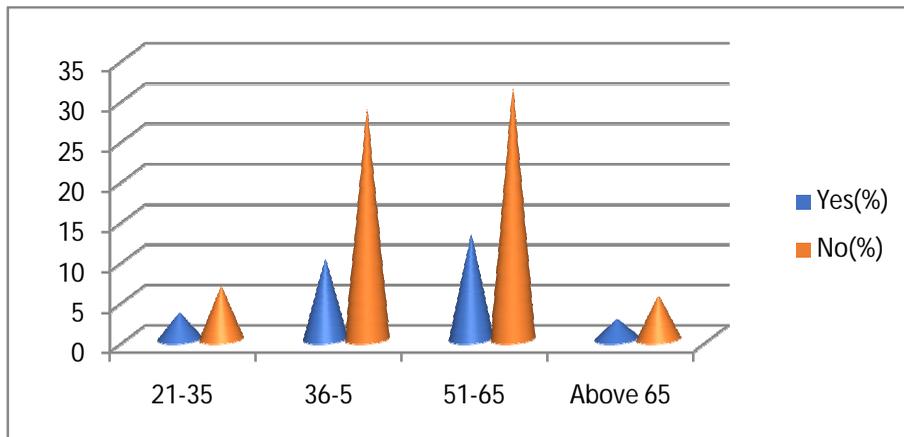


Figure 2 representing the data of table no. 2 as a CONICAL GRAPH. This figure analyses the responses on the basis of deciding the remuneration by priest before doing the worship. According to the graph it is clear that maximum responses came in negative and it is from the age group of 51-65 years. But in the age of professional some responses came in positive reply that the priest decide the remuneration before doing the worship and it is also in the age group of 51-65 years.

**Table No. 3**

**On the basis of calling neighbours/nearest friends in organising worship**

S. No.	Ed. Qlf.	Responses		Total(%)
		Yes(%)	No(%)	
1	Illiterate	58(11.08)	20(03.81)	78(14.89)
2	Literate	42(08.02)	6(01.14)	48(09.16)
3	Under 10 <sup>th</sup> Class	127(24.24)	11(02.09)	138(26.33)
4	10 <sup>th</sup> Pass	101(19.27)	15(02.86)	116(22.13)
5	12 <sup>th</sup> Pass	71(13.55)	7(01.35)	78(14.90)
6	Graduate	33(06.29)	5(0.96)	38(07.25)
7	Post-Graduate	12(02.29)	3(0.57)	15(02.86)
8	Others	9(01.71)	4(0.77)	13(02.48)
9	Total	453(86.45)	71(13.55)	524(100.00)

Table no. 3 clears out on the basis of calling neighbours/nearest friends in organising worship. In this table the variable has been taken on the basis of educational qualification. It has been categorised into eight groups, as: Illiterate; literate; under 10<sup>th</sup> class; 10<sup>th</sup> pass; 12<sup>th</sup> pass; graduate; post-graduate and others. Out of 524 respondents 453(86.45 per cent) respondents reply in positive and only 71(13.55 per cent) respondents reply in negative. The maximum respondents 127 (24.24 per cent) who come under the category of 'under 10<sup>th</sup> class' say in positive and 11 (02.09 per cent) respondents say in negative. 58(11.08 per cent) respondents who come under the category of 'illiterate' reply in positive and 20(03.81 per cent) respondents reply in negative. The minimum 9(01.71 per cent) respondents who come under the category of 'others' reply in positive. The data show that there is some percentage of people who don't want to call the

relatives in worship. They perform it lonely with the help of priest and distribute the 'Prasad' door to door. They don't want crowd in their house

**Fig. 3**

**The Cylindrical Graph showing the responses on the basis of calling neighbours/nearest friends in organising worship**

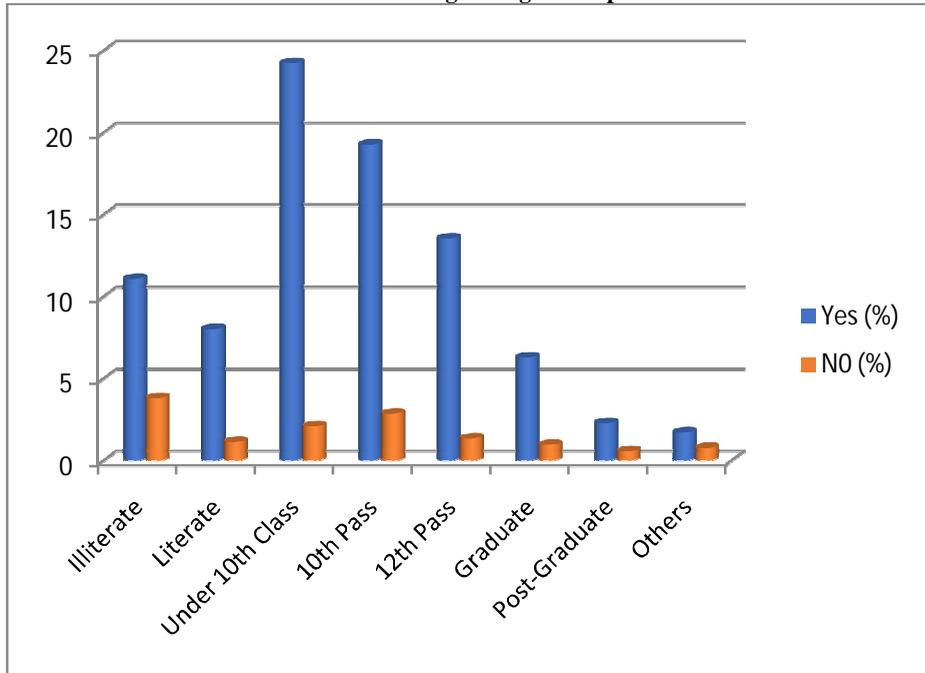


Figure 3 representing the data of table no. 3 as a CYLINDRICAL GRAPH. This figure analyses the responses on the basis of calling neighbours/nearest friends in organising worship. Seeing the graph it is clear that maximum respondents who are under 10th class reply in positive and minimum reply come from others category. Regarding this the maximum reply in negative come from illiterate respondents and minimum reply from post-graduate respondents.

**Table No. 4**

**If yes, then have they become present in all worship?**

S. No.	Ed. Qlf.	Responses		Total(%)
		Yes(%)	No(%)	
1	Illiterate	44(09.72)	14(03.09)	58(12.81)
2	Literate	31(06.86)	11(02.42)	42(09.28)
3	Under 10 <sup>th</sup> Class	116(25.61)	11(02.42)	127(28.03)
4	10 <sup>th</sup> Pass	88(19.43)	13(02.87)	101(22.30)
5	12 <sup>th</sup> Pass	66(01.46)	05(01.11)	71(15.67)
6	Graduate	30(06.62)	03(0.67)	33(07.29)
7	Post-Graduate	10(02.20)	02(0.44)	12(02.64)
8	Others	07(01.54)	02(0.44)	09(01.98)
9	Total	392(86.54)	61(13.46)	453(100.00)

The above table no. 4 is related to the table no. 3. The present table is drawn out on that basis who replied in ‘yes’ only. Out of 453 respondents, 392(86.54 per cent) respondents replied that they become present in all worship. 61(13.46 per cent) respondents replied that they don’t be present in all worship. The data show that there is also some percentage of people who have no time to be present in all worship. They don’t give it so importance. They don’t want to waste the time in this regard.

Fig. 4

The Cylindrical Graph showing the responses on the basis of ‘If yes, then have they become present in all worship?’

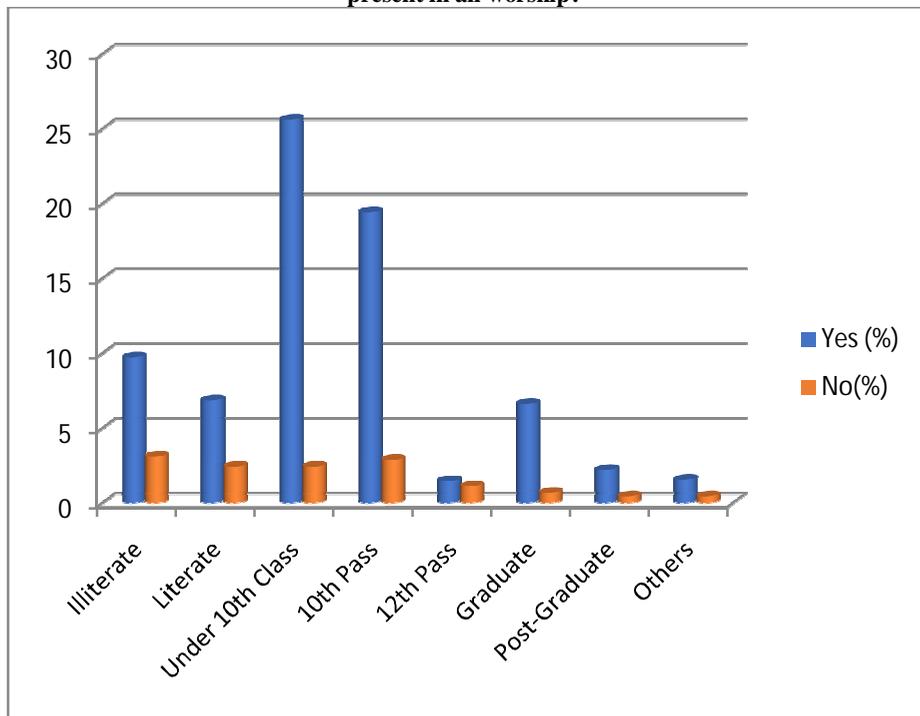


Figure 4 representing the data of table no. 4 as a CYLINDRICAL GRAPH. This figure analyses the responses on the basis who replied in ‘yes’ only. The above graph reveals that the maximum respondents who are under the category of 10<sup>th</sup> class reply that the relatives and nearest friends become present at the time of all worship.

Table No. 5

On the basis of completing all methodologies related to marriage on these days

S.No.	Class	Responses		Total(%)
		Yes(%)	No(%)	
1	Upper	94(17.94)	68(12.98)	162(30.92)
2	Middle	177(33.77)	84(16.03)	261(49.80)
3	Lower	90(17.18)	11(02.10)	101(19.28)
4	Total	361(68.89)	163(31.11)	524(100.00)

The present table no. 5 depicts about the completing all methodologies related to marriage on these days. It is clear from the data that hundred per cent respondents are saying that they follow the methodologies of marriage. Out of 524 sampled respondents 94(17.94 per cent) respondents from upper class; 177 (33.77 per cent) respondents from middle class; and 90(17.18 per cent) respondents follow the methodologies of marriage. It can be say that out of 524 respondents, 361(68.89 per cent) respondents follow the methodologies of marriages and 163(31.11 per cent) respondents don't follow the methodologies of marriage. These days it is tough to find out the qualitative 'pandit' who can perform all methods of marriage and the persons, who engaged in this, they don't want to waste the time. They only think about the importance of 'SindurDaan' which is the main symbol of marriage. It is generally seen that other methodologies of marriage are being ignored.

**Fig. 5**

**The Line Graph showing the responses on the basis of completing all methodologies related to marriage on these days**

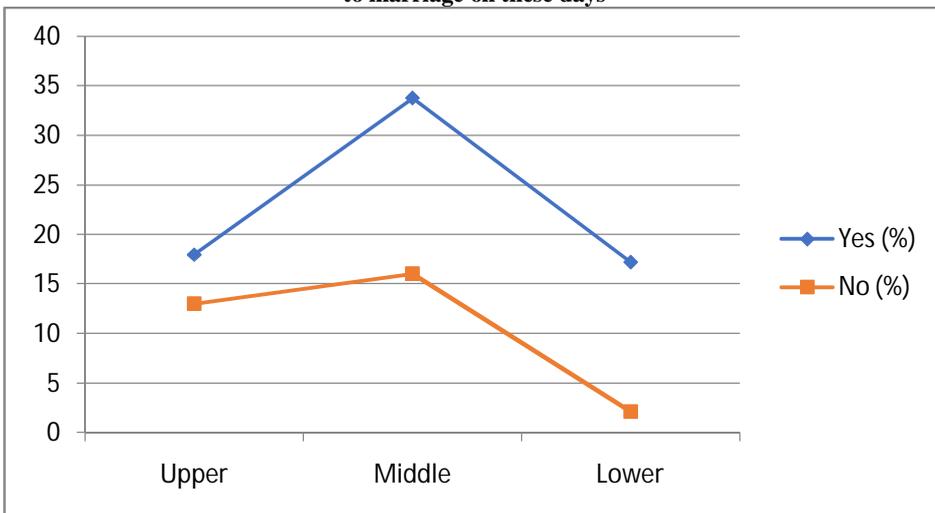


Figure 5 representing the data of table no. 5 as a LINE GRAPH. This figure analyses the responses on the basis of completing all methodologies related to marriage on these days. The above graph reveals that the maximum 33.77 per cent respondents of middle class reply in 'yes' and minimum 2.10 per cent respondents from lower class reply in negative.

**Table No. 6**  
**If No, then reason.**

S. No.	Class	No time to groom & bride	Impact of modern education	Impact of the thinking of groom & bride	Total
1	Upper	38(23.32)	20(12.27)	10(06.13)	68(41.72)
2	Middle	46(28.22)	26(15.95)	12(07.36)	84(51.53)
3	Lower	06(03.68)	03(01.85)	02(01.22)	11(06.75)
4	Total	90(55.22)	49(30.07)	24(14.71)	163(100.00)

Table no. 6 is related to the table no.5. It is related to the negative response from the above table. It is clear from the above table that out of 163 respondents 90(55.22 per cent) respondents reply that there is no time to groom and bride to follow up the methodology of marriage; 49(30.07 per

cent) respondents reply that impact of modern education is reason of not following the methodology of marriage; 24(14.71 per cent) respondents reply that the impact of thinking of groom and bride is the reason of not following the methodology of marriage. In the age of modernization groom and bride both are the job professionals. So they have no time for performing all the methodologies of marriage. Impact of modern education is the other reason for this, thus people don't think to engage themselves in so called 'faaltoo method'. The other reason is the impact of thinking of groom and bride. Thus it depends on the giving value of this method. Many persons don't give value of these extra methods of marriage.

**Fig. 6**

**The Line Graph showing the responses on the basis of 'If no, then reason'**

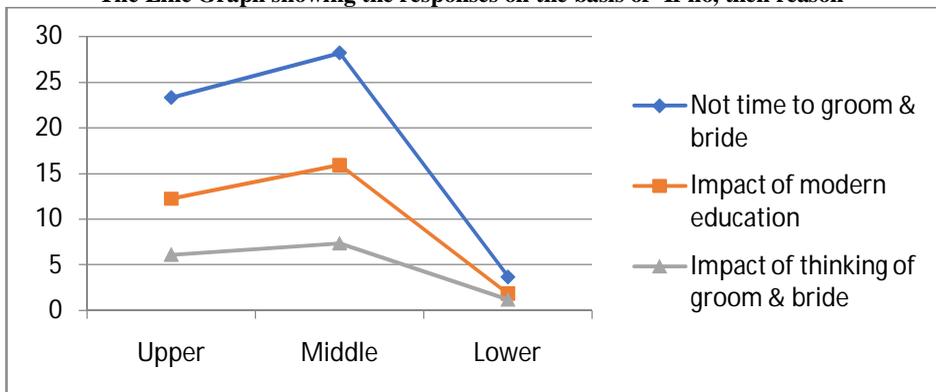


Figure 6 representing the data of table no. 6 as a LINE GRAPH. This figure analyses the responses on the basis of 'If no, then reason. The above graph reveals that maximum 28.22 per cent respondents from middle class reply that there is no time to groom and bride for this. Maximum 15.95 per cent respondents from middle class reply about the impact of modern education. Maximum 07.36 per cent respondents from middle class reply about the impact of thinking of groom and bride.

**Table No. 7**

**On the basis of doing all relevant rituals in Hindu religion**

S. No.	Income (monthly in Rs.)	Responses		Total(%)
		Yes(%)	No(%)	
1	0-2000	0	165(31.48)	165(31.48)
2	2001-4000	0	155(29.58)	155(29.58)
3	4001-6000	0	65(12.41)	65(12.41)
4	6001-8000	0	32(06.11)	32(06.11)
5	8001-10000	0	32(06.11)	32(06.11)
6	Above 10000	0	75(14.31)	75(14.31)
7	Total	0	524(100.00)	524(100.00)

Table no. 7 denotes about doing all relevant rituals in Hindu religion. The variable in this table has been drawn on the basis of monthly income of the respondents. It has been categorised as: 0-2000; 2001-4000; 4001-6000; 6001-8000; 8001-10000; and above 10000. The data shows that there is not any respondents who do all the relevant rituals (sanskaras) in Hindu religion. All the responses come in negative reply. Here, in this data rituals are denoting about the sanskaras of

Hindu religion. There are sixteen sanskaras in Hindu religion, basically in Mithila. Now the people have no time to do all the sanskaras. They only do the necessary sanskaras.

**Fig. 7**

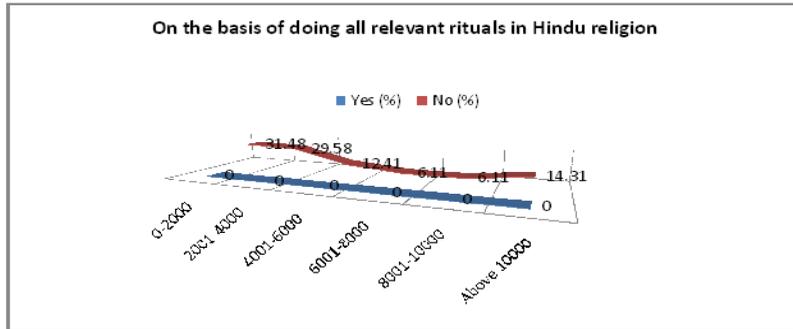


Figure 7 representing the data of table no. 7 as a LINE GRAPH. This figure analyses about doing all relevant rituals in Hindu religion. The above graph reveals that there is not any respondent who do all the sixteen relevant rituals of Hindu religion. These sixteen religious rituals (sanskaras) are-

1. Garbhdharan;
2. Punswan;
3. Seemantonayan;
4. Jaatkarm;
5. Naamkaran;
6. Nishkraman;
7. Annprasan;
8. Churakaran;
9. Karn-vedh;
10. Vidyarambh;
11. Upnayan;
12. Vedarambh;
13. Keshant or Godan;
14. Samavartan;
15. Vivah; and
16. Antyeshti.

They do some rituals partially

**Table No. 8**  
**On the basis of facing problems on doing these rituals**

S. No.	Income (monthly in Rs.)	Responses		Total(%)
		Yes(%)	No(%)	
1	0-2000	165(31.48)	0	165(31.48)
2	2001-4000	113(21.56)	42(8.02)	155(29.58)
3	4001-6000	43(8.22)	22(04.19)	65(12.41)
4	6001-8000	16(03.05)	16(03.06)	32(06.11)
5	8001-10000	0	32(06.11)	32(06.11)
6	Above 10000	23(04.39)	52(09.92)	75(14.31)
7	<b>Total</b>	360(68.70)	164(31.30)	524(100.00)

Table no. 8 is drawn on the basis of facing problems on doing these rituals. Out of 524 sampled respondents 360 (68.70 per cent) respondents say that they face from on doing these rituals. 164

(31.30 per cent) respondents say about this in negative attitude. There is not any negative reply from the respondents who have monthly income in between 0-2000 per month. Most of the respondents are facing problems on doing these rituals. In the age of modernization people have no time to do these rituals; secondly people think about the useless expenses. Thus we are seeing that economic condition is the main problem.

**Fig. 8**

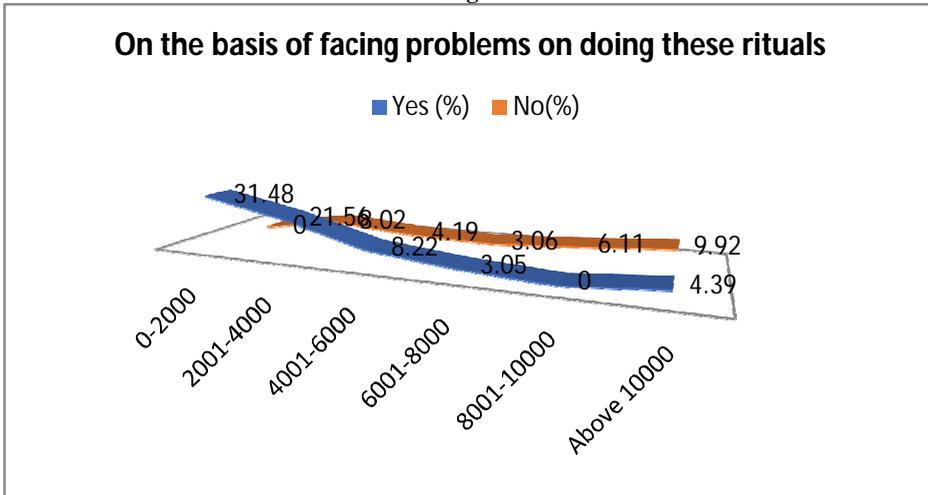


Figure 8 representing the data of table no. 8 as a LINE GRAPH. This figure analyses facing problems on doing these rituals. The above graph reveals that maximum 31.48 per cent respondents of 0-2000 income level reply in 'yes' and the maximum 9.92 per cent respondents of above 1000 income level reply in 'no'.

**Table No. 9**  
**If yes, then which type?**

S. No.	Income (Monthly in Rs.)(%)	Economic (%)	Social (%)	Non-cooperation from neighbours & relatives (%)	No place for performing rituals (%)	Total (%)
1	0-2000	165(45.83)	0	0	0	165(45.83)
2	2001-4000	113(31.38)	0	0	0	113(31.38)
3	4001-6000	43(11.95)	0	0	0	43(11.95)
4	6001-8000	16(04.45)	0	0	0	16(04.45)
5	8001-10000	0	0	0	0	0
6	Above 10000	23(06.39)	0	0	0	23(06.39)
7	Total	360(100.0)	0	0	0	360(100.0)

Table no. 9 is related to the table no. 8. Out of 524 respondents only 360 respondents said about facing problems in performing religious rituals. Now the present table 4.33 clears about which types of problems they are facing in performing religious rituals. Types of problems given are: economic; social; non-cooperation from neighbours and relatives; and no place for performing rituals. Among these options all of the 360 respondents said that they are facing economic problems only.

**Fig. 9**

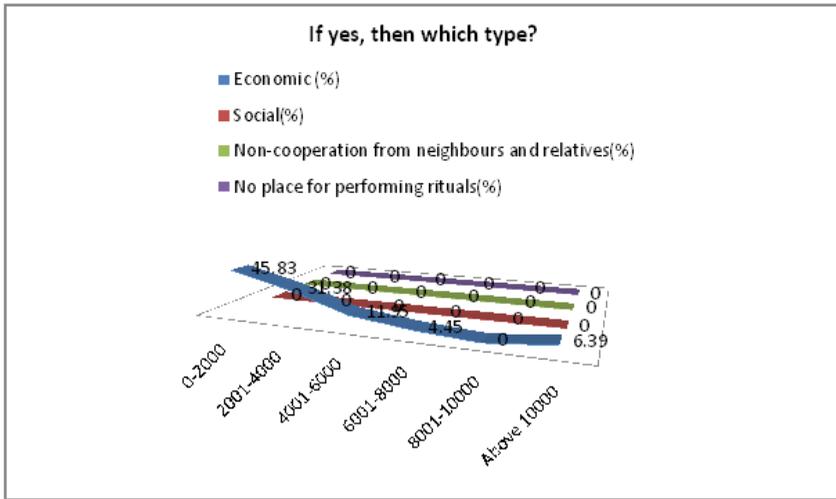


Figure 9 representing the data of table no. 9 as a LINE GRAPH. This figure analyses which type of problems face on doing these rituals. The above graph reveals that maximum 45.83 per cent respondents of 0-2000 income level reply about economic problem.

**Table No. 10**  
**On the basis of facing problems in organising religious rituals**

S. No.	Income (monthly in Rs.)	Responses		Total(%)
		Yes(%)	No(%)	
1	0-2000	165(31.48)	0	165(31.48)
2	2001-4000	133(25.39)	22(04.19)	155(29.58)
3	4001-6000	43(08.22)	22(04.19)	65(12.41)
4	6001-8000	32(06.11)	0	32(06.11)
5	8001-10000	0	32(06.11)	32(06.11)
6	Above 10000	23(04.38)	52(09.93)	75(14.31)
7	Total	396(75.58)	128(24.42)	524(100.00)

Table no. 10 reveals about the facing problems in organising religious rituals. Out of 524 sampled respondents, 396(75.58 per cent) respondents reply that they are facing problems in organising it and 128(24.42 per cent) respondents reply that that don't face any type of problem in organising it. Data show that the respondents are in more numbers who are facing problems in organising religious rituals. The percentage of respondents are very low who said that they have no problems in organising it.

Fig. 10

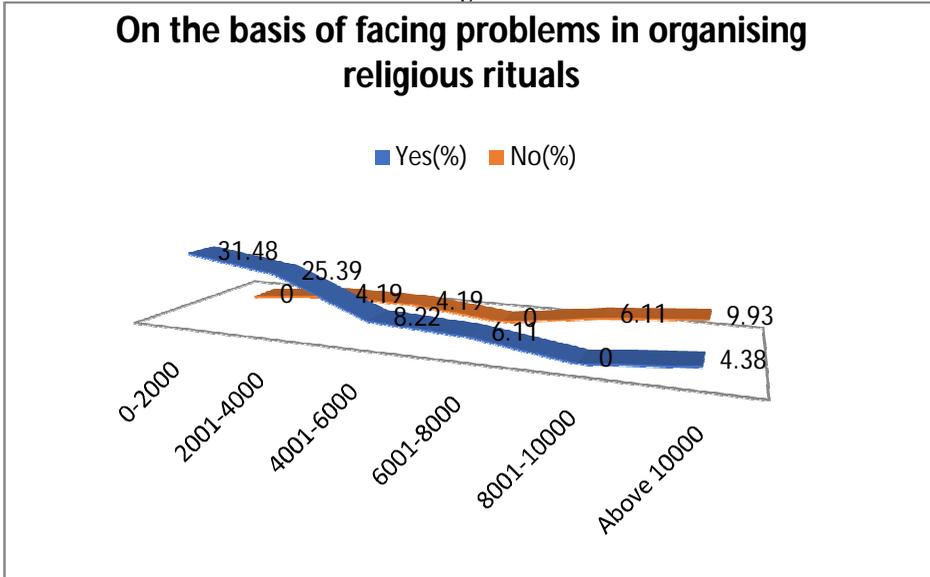


Figure 10 representing the data of table no. 10 as a LINE GRAPH. This figure analyses facing problems on organising religious rituals. The above graph reveals that maximum 31.48 per cent respondents of 0-2000 income level reply in 'yes' and the maximum 9.93 per cent respondents of above 10000 income level reply in 'no'.

Table No. 11  
 If yes, then which type?

S. No.	Income (Monthly in Rs.)(%)	No able priest (%)	Economic problem (%)	Physically inability of family members (%)	Total (%)
1	0-2000	50(12.63)	115(29.04)	0	165(41.67)
2	2001-4000	43(10.86)	90(22.73)	0	133(33.59)
3	4001-6000	18(04.55)	25(06.31)	0	43(10.86)
4	6001-8000	12(03.03)	20(05.05)	0	32(08.08)
5	8001-10000	0	0	0	0
6	Above 10000	10(02.52)	13(03.28)	0	23(05.80)
7	Total	133(33.59)	263(66.41)	0	396(100.0)

Table no. 11 is related to the table no. 10. In the previous table out of 524 respondents only 396 respondents replied that they face problem in organising religious rituals. In the next step it was asked that which type of problem they are facing in organising it. Its answer is drawn in the present table no. 4.35. Out of 396 respondents, 263(66.41 per cent) respondents said that they are facing economic problem. Actually those persons who have some money they think it as the wastage of money. Thus it creates an economic problem. 133(33.59 per cent) respondents said that there is unavailability of able priest.

Fig. 11

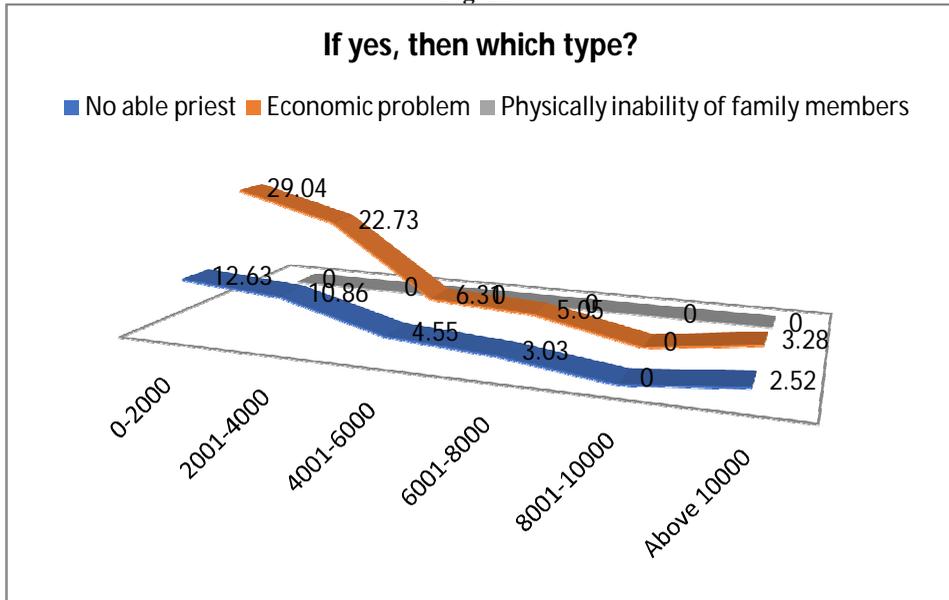


Figure 11 representing the data of table no. 11 as a LINE GRAPH. This figure analyses which type of problems facing on doing these rituals. The above graph reveals that maximum 29.04 per cent respondents of 0-2000 income level reply about economic problem. 12.63 per cent respondents of 0-2000 income level reply about unavailability of able priest.

#### Conclusion

Religion is the emotional correlate of the struggle for existence, which may be related with almost all the social institutions which man has created during the course of his struggle. Thus, religion helps in the understanding of the whole corporate life of man. To give an idea of change during last half a century it will be proper to give a picture of the state of the village as it existed before the change started. The discussion on the type of festivals and rituals, it may be said that Maithil brahmans observe innumerable variety of rituals and festivals. On examining and analysing these vast number of rituals, an attempt has been made to put them in meaningful category, though some of these types are not based on sound foundation or scientific footing. Thus we can say that there is decaying trend in performing religious in Mithila. There become shortage of learned people and Pandits who know *tantra and karmakand*.

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## PUBLIC SECTOR ENTERPRISES IN INDIA: IT'S DEVELOPMENT, CHALLENGES AND CONTRIBUTIONS IN PRESENT CONTEXT

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### **Abstract**

Public sector enterprises (PSEs) are also known as commercial or industrial undertaking owned and managed by the government with a view to maximise social welfare and uphold the public interest. The public enterprises are owned and managed by the central or state government, or by the local authority. The paper provides an observation on PSEs in present context where people are jeopardised by Covid-19 virus. The method of study is historical and evaluative as well. It examines the trend and challenges of the public sector enterprises in India before and after economic liberalisation. The Secondary data are collected from the Bureau of Public Enterprises, profitability and return on investment of the public sector enterprises selected for the study. Liberalisation, globalisation and privatisation entered in the field of PSEs during 1991 in India. PSEs had been facing different issues such as internal issues, fund crisis, need of structural reforms and global competitiveness.

**Keywords:** PSEs, India, Development, Challenges and Contributions

### **1.0 Introduction**

Public sector enterprises (PSEs) are also known as commercial or industrial undertaking owned and managed by the government with a view to maximise social welfare and uphold the public interest. The public enterprises are owned and managed by the central or state government, or by the local authority. PSEs get their capital from Government Funds and the government has to make provision for their capital in its budget (Jain, P.K., 2014). They are governed by public policies formulated by the government and are accountable to the legislature. As stated in the Article 617 of the Indian Companies Act of 1956, a company is known as Government Company if at least 51 percent of its paid up capital is held either by the central government or by a state government or by both central and state government ( Ministry of Commerce and Industry, 2015).

India followed a socialist model with a public-sector led industrial development the Feldman Mahalanobis model, which focused on developing a strong capital base through PSEs in core sectors such as railways, steel, power, oil, telecommunications, mining and transportation in post independence (Nayar, 2001; Hambrock& Hauptmann Socrates, 1999). Indian PSEs have contributed to the development of backward regions, environment protection, promotion of green and energy efficient technologies, capacity building, promotion of social infrastructure such as education and healthcare (Gupta & Arora, 2014). In the Union Budget 2020-2021, government has proposed a disinvestment target of Rs. 2.1 lakh crore. However, with the global outbreak of



coronavirus disease (COVID-19), some disinvestment proposals have been put on hold and for others the deadlines for submitting bids have been extended (Vyas, M., 2020 ).

## **2.0 Review of Literature**

In analysis of the working of nine state government undertakings in Kerala found that there was under utilization of all factors of production which obviously implied a defect in the economic organization, indicative of inefficiency (Nayar, D.P., 1980). In the book entitled, “Changing Efficiency of Public Enterprise”, concluded that the index of the factor productivity that represents the most appropriate criterion for evaluating the overall performance of public enterprises in relation to that of private enterprises in India (Dholakia, B.H., 1980). B. K. Agarwal describes the problems faced by the sick units differ from industry to industry and unit to unit in a paper entitled “Sickness in Indian Industry, Industrial Sickness and Revival in India”. He showed considerable restructuring of the economy which has eroded the viability of quite a few industries. He also said that a reflection of the technological changes which had been taking place incessantly. Government’s policies can also be held responsible for aggravating the sickness especially in Public Sector Undertakings (Agarwal, B.K., 1980). In a study on topic “Financial Management of State Level Enterprises in Bihar” a detail analysis on variables such as capitalization, capital structure and sources of long term funds were made in respect of six sample units from the state. The state level undertakings were destined to function without adequate budgetary support. The PSEs were required to obtain government guarantees to support their credit worthiness, otherwise rated below par by the financing institution, and huge guarantee commission became payable to the respective state Governments. It was seen at the back drop of the first phase of their establishment which was funded directly by state Governments as equity participation, for which no guarantee commission for PSEs (Sahay, S.N., 1982). In a study on topic “State Public Sector Enterprises in India”, Roy discussed the problem of control over Public Sector Undertakings in Orissa with particular reference to the problems of personnel and referred to different models of control such as legislative control, government control and the control wielded through the bureaucracy. He also remarked on knowledge of technical knowledge and its inadequacy tempted the top management of these units to make haphazard and ineffective measures while designing control tooth in the areas of manufacturing and processing which led to their poor financial performance (Roy, R.C., 1985). Iqbal made study on “Indian Public Sector in 1990s” and pointed out that the basic issues with which Indian Public Sector Enterprises confront are accountability, autonomy, protection of consumer interest, operation of financial controls, proper and effective management succession, maintenance of industrial harmony, professionalism of management and the role of civil servants (Iqbal, B.A., 1990). Former Governor of RBI, Bimal Jalan made a study on “The Indian Economy-Problems and Prospects” concluded that the performance of public enterprises has been satisfactory in respect of the rate of total investment but the economic performance has not been up to the expectation (Jalan, B., 1992). In the early 1990s, due to a severe balance of payment crisis, India shifted towards a liberalised economy with a larger role for the private sector in compliance with the conditions that had been laid down by the International Monetary Fund (IMF) for a structural adjustment loan (OECD, 2016). A number of sectors including telecommunications, power, ports,



airports and airlines, which were erstwhile public monopolies, were gradually opened up for privatisation in a phased manner. More recently, private investment has been allowed in strategic sectors like defence. Post liberalisation 1991, PSEs faced competition from domestic and foreign players (Chauhan and Giri, 2016).

### **3.0 Significance**

The public sector enterprises are administered by the Industries department of the Government of India and states. They have registered excellent growth and commendable performances in certain years but reverse circumstances in other years and they are passing with a fluctuating trend. Now the industries of all type passes through an environment in which there are no trade barriers and the economy is open to all where in free entry and exit is made possible. Whether the existing business are making use of the international sources of funds or any change in the financial management practices is important in the liberalized era.

### **3.0 Objective**

As stated in the statement of the problem, the objective of this paper is to examine the development of PSEs, its challenges and its contribution to the nation. The paper provides an observation on PSEs in present context where people are jeopardised by Covid-19 virus.

### **5.0 Method and Data**

The method, data, and limitation of the study are follows:

#### **5.1 Method**

The method of study is historical and evaluative as well. It examines the trend and challenges of the public sector enterprises in India before and after economic liberalisation. Basic statistics are used to reflect the data obtained for analysis.

#### **5.2 Data**

This paper is based on the basis of secondary data. Data are taken from different research studies conducted by the Universities, Government State Planning Board, Government reports, and the Bureau of the Public Enterprises has also been utilized. The Secondary data are collected from the Bureau of Public Enterprises, profitability and return on investment of the public sector enterprises selected for the study.

#### **5.3 Limitations of the study**

The analysis and interpretation are made on the basis of the financial performance evaluation information available with the bureau of public sector enterprises, government reports, and published research studies.

### **6.0 Discussion and Evaluation**

PSEs have been playing important role in development and have been responsible for creating a strong industrial base and it is discussed in two parts development and evaluation.

#### **6.1 Development of PSEs in India**

Let us discuss the development of PSEs in India in following phases:

##### **6.1.1 Industrial Policy of 1948**

India has adopted a mixed economy framework, which was specifically declared in the first Industrial Policy Resolution of 1948 itself, consisting of public and private sectors. Industry has played a central role in India's developmental effort since independence (Jadhav, Narendra, 2015). Public sector enterprises involve in different activities



including industry, agriculture, urban infrastructure and public utility services like health, education, water supply and sanitation, transport and communication (Wadha, C.D., 1980).

#### 6.1.2 Industrial Policy of 1956

The Industrial Policy of 1956 laid stress on the need for planned and rapid development require that all industries of basic strategic importance or the nature of public utility services, should be in the public sectors (Industrial Policy, 1956; Bhattacharjee, G., 2020). This concept was incorporated in the First and Second Plans. The idea was to provide a firm base for setting up core industries like power, coal, steel, fertilizers, atomic energy and machine building in the public sector and to have the rest for the private sector the expansion of the public sector in the field of industries took place in a big way with the launching of the Second Plan (1956-61) which gave top priority to the rapid industrialisation of the country (Government of India, 2020).

#### 6.1.3 New Industrial Policy of 1971

The Government of India brought a New Industrial Policy in July 1971 with four major decisions on PSEs i.e. a. reduction in the list of industries reserved for the public sector introducing selective competition in the reserved area, b. disinvestment of shares in PSEs to raise resources and encourage wider participation of general public and workers, c. policy for PSEs to be same as that for the private sector, and lastly d. improving the performance of contract or MOU system by which management are to be granted greater autonomy and held accountable for results (NIP, 1971; Jadhav, Narendra, 2015).

#### 6.1.4 Reforms Policy of 1991

The reforms of 1991 made significant changes in industrial, trade and public sector policies. The government initiated a programme of structural reforms of the trade, industrial and public sector policies with the objective of evolving an industrial and trade policy framework, which would promote efficiency, reduce the bias in favour of excessive capital intensity and encourage employment oriented pattern of industrialization (Jalan, B., 1992, Vyas M., 2020). The new policy was aimed at unshackle the Indian industrial economy from the cobwebs of unnecessary bureaucratic control, to introduce liberalization with a view to integrate the Indian economy with the world economy, to remove restriction on direct foreign investment and to shed the load of the public enterprises which have shown a very low rate of return or were incurring losses over the years (Economic Survey, 1992-93).

### 6.2 Evaluation

#### 6.2.1 Prospects of PSEs

The Industrial Policy opened up nine of the 17 industries hitherto reserved for the public sector for private investment and participations. This effort was made expecting the international flow of investible resources to priority sectors. The policy initiatives focused on restructuring involving modernisation, internalisation capacity, product-mix changes and selective exit and privatisation (OECD, 2016).

Post 1948, Government of India promoted public sector industries in areas of basic and strategic importance. Against a small number of public sector enterprise having a meagre investment of Rs. 29 crores in 1951 there are 250 Central public sector undertakings with an investment of about Rs. 2,30,140 crores in March 1999 (Economic



Survey, 1998-99). There were 245 central public sectors as on March 31st 1993. These exclude banks, financial institutions, department undertakings, railways and ports. The increase of PSE was from 5 (1950-51) to 245 (1992-93). In respect of capital investment in of equity capital and long term loans was Rs. 146,971 crores on 31<sup>st</sup> March, 1993 in compared to Rs. 29 crores of 1950-51 (Economic Survey, 1950-51).

Restructuring of Public sector enterprises as on March 2000, there were 235 central public sector undertakings out of which 127 were profit making and 106 were loss making (CMIE, 2000-01). 67 central public sector undertakings had eroded their net worth and fallen sick. During the same period there were 946 state public sector undertakings out of which 331 were making losses and 241 were categorized as non-working units (CMIE, 2000-01).

The central public sector undertakings employed 1.8 million people where as the state public sector undertakings employed approximately 2 million workforces (GoI, 2020). The central public sector undertakings had an investment of Rs. 2,30,140 crores and a turnover of Rs. 3,09,994 crores, as on March 1999. The net profit earned by them was Rs.13,234 crores (GoI, 2020). The investment on state public sector undertakings was about Rs.1,15,000 crores. The performance of state public sector undertakings has been negative compared to central public sector undertakings which earned about 5 percent profit on their total investment (CMIE, 2000-01).

The contribution of public sector undertakings to the GDP is 15 percent. The central public sector undertakings contribute 10 percent to the GDP whereas the state public sector undertakings contribute 5 percent (GoI, 2020). The un-satisfactory performance of both central and state public sector undertakings compelled the government to have a re-look at their portfolio and wind up non-strategic, non-core and continuously loss making enterprises. The central government introduced a number of non-privatization reforms such as introduction of the Memorandum of Understanding (MOU), revamping of the Board of Directors (Mishra Udit, 2020).

Prospects for the economy and the quantity and quality of employment are deteriorating rapidly. While updated forecasts vary considerably and largely underestimate the situation they all point to a significant negative impact on the global economy, at least in the first half of 2020. These worrisome figures show growing signs of a global economic recession. (Baldwin, R., 2020). COVID-19 will have far-reaching impacts on labour market outcomes. Beyond the urgent concerns about the health of workers and their families, the virus and the subsequent economic shocks will impact the world of work across on the quantity of jobs in respect to both unemployment and underemployment, the quality of work such as wages and social protection, and effects on specific groups who are more vulnerable to adverse labour market outcomes (ILO, 2020).

#### 6.2.2 State of PSEs during Disinvestment

During the first phase of disinvestment in December 1991 was Rs. 142.7 crore. Rs. 51.62 crore shares constituting 4.7 percent of the equity were sold. The average realisation per share (with a face value of Rs.10) was Rs. 27.65 (Ministry of Industry and Commerce, 2015). In the second phase in February 1992, bids were received from 19 parties for Rs. 1611 crore. Rs. 75.59 crore shares constituting 3.3 percent of the equity were sold. The average realisation per share was Rs. 45.25. Shares comprised to 8



percent of the total Government share holding in the PSEs (Economic Survey: 1992-93). Consequent to the new economic policy about 20 percent of the equity capital of selected profit making public enterprises was sold to mutual funds and financial institutions during the year 1991-92. The first lot of shares was sold at an average price of Rs. 27.65 and the second lot at Rs. 45.25 per share of Rs.10 each. Rs. 3038 crores was collected by government through these two instalments of sale of public enterprises (Economic Survey: 1991-92).

GDP (gross domestic product) growth rate has been on a downward trajectory since 2015-16. According to the official statistics, GDP growth slowed down to 4.2 percent in 2019-20, the lowest level since 2002-03 (CMIE, 2019-20). Industry, which accounts for 30 percent of GDP, shrank by 0.58 percent in fourth quarter, 2019-20. Unemployment reached a 45 year high (CMIE, 2019-20). A major driver of growth in any economy is investment by the private corporate sector. In the pre-Covid19 period, nominal values of private sector investment have been declining. The total outstanding investment projects between 2015-16 and 2019-20 declined by 2.4 percent, whereas new projects announced fell by 4 percent (Sleter, Jona et.al., 2020; CMIE, 2019-20). Consumption expenditure had also been falling, for the first time in several decades.

#### 6.2.3 Exports and Foreign Exchange Earnings

Indian PSEs are engaged in exports of both goods and services. The top goods exported include steel products namely rails, structural, wire rods, stainless steel sheets, copper concentrates, aluminium products, petrochemical products and lubricants, polymers, and chemical fertilisers; the top services include consultancy services related to construction, exploration of oil, petroleum, coal, and minerals, mining and railways, and information technology services (Jain, P.K. et. al., 2014; Economic Survey, 1917-18). The total foreign exchange earnings of PSEs through exports of goods and services amounted to Rs. 86,980 crores (CMIE, 1917-18). But exports by PSEs have declined as compared to 2012-13 (Economic Survey, 1912-13). According to the data provided by Reserve Bank of India (RBI), India's total overseas investment in equity, loan and guarantees issued stood at US 276 billion dollar during the period October 2009 to October 2019. The share of PSEs was around 18 percent, and they were mainly present in mining and manufacturing, which covered 90 percent of the total investments (Economic Survey, 2018-19). Over 50 percent of the PSEs invested through wholly-owned subsidiaries. During 2010-18, out of a total of US 84.38 billion dollar worth of green field investments by Indian companies abroad, the share of PSEs was only 13.49 percent (Economic Survey, 1917-18).

#### 6.2.4 Contributions of Public Sector Industries

The contribution of public sector in India towards economic development has been spectacular. PSEs has been playing significant role in building an industrial base with large employment potentiality (Jadhav, Narendra 2015). PSEs facilitated technological development, research and development, as well as a thrust for modernization and extends substantial contribution towards India's exports and import substitution. The development of basic, heavy and large scale Industries is tremendous in PSEs. It has also been providing essential services like transport, communication, educational and medical services removing regional disparities (Ministry of Commerce and Industry,



2015). Government of India and the state governments have made large investments in public sector enterprises to accelerate the growth of core sectors of economy, to serve the equipment needs of strategically important sectors like Railways, Telecommunications, Nuclear Power, Defence, Roads, Shipping Ports, Heavy Industry, etc. to enable the government to exert its countervailing power on the operation of private monopolies (Government of India, 2020).

### **7.0 Challenges before PSEs in India**

Forty percent of the barriers were related to internal practices and business management of the PSEs, 30 percent were due to lack of autonomy and excessive government control; the remaining 30 percent of the barriers are those that they face in foreign markets (Nayar, D.P. 1980; Jain, P.K., 2014). A number of PSEs have been losing their competitiveness to the private sector and now engages for strategic for partnership with private sector to explore global markets. Now PSEs are to focus to it in enhancing their geo-strategic reach (Mukherjee, A. et. al., 2020). PSEs point out that there are three kinds of issues they face those internal to the organisation, government-control related issues and issues related to lack of market knowledge and strategy to address barriers in key markets (OECD, 2016). Whereas PSEs tend to overlook the possibilities of internal re-organisation, some have employed globally renowned firms to do their restructuring. Restructuring of PSEs may help to improve efficiencies, on-time project delivery and manpower management, and reduce losses, the interviews highlighted that this will not help improve their geo-strategic reach (Public Enterprise Survey, 2018-19).

### **8.0 Key Findings**

1. India has the largest informal sector in the world with employment close to 90 percent of its working population and contributing more than 45 percent to its overall GDP. This sector was hit by two consecutive shocks in a short span of time, from 2016 to 2019 (CMIE, 2018-19).
2. The first shock was demonetisation in November 2016 when 86 percent of the money in the economy became unusable overnight owing to a government decree, followed by the haphazard introduction of the Goods and Services tax in 2017 (CMIE, 2017-18).
3. Consumer Pyramids Household Survey, travel and tourism the accounts for five per cent of total employment in India nearly 20 million jobs. Hotels and restaurants account for another 4 million jobs. Employment in the travel and tourism industry has already been declining since late 2017 (CMIE, 2017-18). The Consumer Pyramid household level survey of the CMIE shows that the overall weekly unemployment rate went up drastically from an average of 9 percent in March to around 23 percent in May and to as high as 35 percent by early June, 2020 (CMIE, 2019-20).
4. In June the unemployment rate fell sharply to 11 percent reflecting the first round of relaxation of lockdown restrictions. There was also a significant recovery in the labour participation rate. Since then the unemployment rate has been stagnant at 11 percent. (Vyas, M. 2020). The farm incomes grew at around 5.5 percent per annum during 2004-05 to 2011-12 but declined to around 1.3 percent per annum during



2011-12 to 2015-16 and the trend of deceleration continued till 2017-18 (CMIE, 2018-19).

5. Preliminary estimates of International Labour Organisation indicate a rise in global unemployment of between 5.3 million and 24.7 million from a base level of 188 million in 2019 against an increase of unemployment by 22 million global financial crisis of 2008-09 (ILO, 2020).
6. After spread of Covid-19 virus a large number of firms and households are affected. The gross domestic saving rate decreased to 30.1 percent of GDP in 2018-19 from 32.4 percent in 2017-18 (RBI, 2020). The saving rate of the household sector, which is a net supplier of funds to the economy, declined from 23.6 percent of GDP in 2011-12 to 18.2 percent in 2018-19 (RBI, 2020).

### 9.0 Conclusion

Public sector enterprises have been given importance since independence putting much stress on mixed economy. Thus the purpose of establishing these industrial projects was to check the concentration of economic power, to make a trustful move towards rapid and diversified industrial development to take the country towards self-sufficiency in the industrial production and create surplus earnings for the further development of the state. Liberalisation, globalisation and privatisation entered in the field of PSEs during 1991 in India. PSEs had been facing different issues such as internal issues, fund crisis, need of structural reforms and global competitiveness. In India 90 percent of the labour engages in the informal sector and contributes 45 percent of the GDP. But the Covid-19 virus slows down the GDP growth by 4 percent. Moreover ILO observes the over 188 million people will be jobless in India and it is appearing to be the same due issues of industrial lockdown and migrants labour compelled to travel on foot or limited arrangement of transport to their home back.

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## IN VITRO ANTIMICROBIAL ACTIVITY OF SEED EXTRACT OF *PONGAMIA PINNATA* FROM RAJASTHAN

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### ABSTRACT

**Object:** This study was undertaken to investigate the *in vitro* antimicrobial activity of *P. pinnata* seed against human pathogens.

**Method:** Petroleum ether, alcoholic and chloroform extracts of *P. pinnata* seeds were prepared and their antimicrobial properties were evaluated by agar well diffusion method. MIC, MBC/MFC and cell viability test were determined by agar dilution method. Various fractions were showed antibacterial activity against *Escherichia coli*, *Salmonella typhi*, *Proteus mirabilis*, *Pseudomonas aeruginosa*, *Bacillus subtilis* and antifungal activity against *Candida albicans* and *Aspergillus fumigatus*

**Result:** The result indicated that all of the extracts exhibited antimicrobial properties. The highest potential was observed with petroleum ether fraction of *P. pinnata* seed. MIC values of all fraction ranging from 40µg/ml to 7 mg/ml. Petroleum ether fraction showed the maximum inhibition against fungi as compared to bacteria. Bactericidal concentration of petroleum ether was found to be 120µg/ml for *E. coli*, *P. aeruginosa* and *P. mirabilis* and 150µg/ml for *B. subtilis* and *S. typhi*. 70µg/ml MFC was observed for *C. albicans* where as this extract showed only fungistatic activity against *A. fumigatus*. As concentration of the extract increased number of bacterial cells also decreased. No change in cell number of bacteria beyond 60µg/ml concentration was observed.

**Conclusion:** The experiment confirmed the efficacy of *P. pinnata* seed extracts as natural antimicrobials and suggested the possibility of employing them in drugs for the treatment of infectious diseases caused by the test organisms.

**Key words:** Antimicrobial Activity, *Pongamia pinnata*, Petroleum ether fraction

### INTRODUCTION

The term antimicrobial is used for any substance, which prevents infection in plants, animals or humans by either being toxic to the source of infection i.e. bacteria, fungus, virus and parasites or by inhibiting the influence of infectious toxins produced by these pathogens on a cell-tissue or organs [1]. Medicinal properties of several plants and their extracts have been studied with the goal to discover new chemical classes of antimicrobial that could resolves problems such as development of resistant microorganisms, side effects of modern drugs [2,3,4] and emerging new diseases [5,6,7]. With the increase of antibacterial resistance to antibiotics, interest has been generated to investigate the antimicrobial effects of different extracts against a range of bacteria, to develop other classes of natural antimicrobials useful for infection control [8]. Thus plant extracts are promising natural antimicrobial agents with potential applications in pharmaceutical industries for controlling of pathogenic bacteria.



*Pongamia pinnata* (L.) Pierre (Fabaceae), a medium sized glabrous tree, found throughout India [9]. This plant different part has been recommended as a remedy for various ailments [10]. The seed and seed oil of this plant have been used for treating various inflammatory and infectious diseases such as leucoderma, leprosy, muscular and particular rheumatism [11]. The leaves of this plant are laxative, anthelmintic and cure piles, wounds and other inflammations [12]. Aqueous extract of the leaves are used as a medicated bath for relieving rheumatic pains and for cleansing ulcers in gonorrhea and scrofulous enlargement [13,14]. Anti-inflammatory activity of *P. pinnata* root and seed extracts have been reported [15, 16]. This plant has various ethnopharmacological properties but there is no report available in the literature on the screening of antimicrobial activity of different solvent extracts of *P. pinnata* seed extract against human pathogen. Therefore, study investigated the antimicrobial potential of *P. pinnata* seed extracts against human infective microorganism with the potential use of natural antimicrobial agents in pharmaceutical industries.

## MATERIALS AND METHOD

### Collection of Plant materials

The seeds of *P. pinnata* were collected from college campus of MLS University, Udaipur, Rajasthan, India identified by Prof. N.C. Aery on the basis of morphological features and the voucher specimen present at the Department of Botany.

### Preparation of extracts

*P. pinnata* seeds were dried in shade at room temperature and finely ground in an electrical grinder. The ground material was passed through sieve no. 240 so as to obtain powder of mesh size 60 which was used for preparation of extract. Reflux method of solvent extraction was used for successive separation of different organic constituents present in plant material [17, 18]. 40 gm of the air dried powdered material was extracted successively with 280 ml of respective solvents in a Soxhlet extractor. The series of successive solvents used was as follows:

Petroleum ether → Chloroform → Ethanol (100%)

Residue of each extraction was dried in hot air oven at 45°C before extracting with the next solvent. Fraction obtained with each solvent was concentrated in rotary evaporator and dried at room temperature. This fraction was weighed and percentage extractive was calculated in terms of fraction obtained from total dry weight of plant material.

Percentage Yield (%) = Dry weight of extract / Dry weight of plant material × 100

### Microorganisms

Fungi *Aspergillus fumigatus*, *Candida albicans*, and bacteria *E. coli*, *Bacillus subtilis*, *Salmonella typhi*, *Pseudomonas aeruginosa* and *Proteus mirabilis* were used to study the antimicrobial effect of plant extracts. Cultures of each bacterial strain were maintained on Luria broth (LB) agar medium at 4°C and fungal strains are maintained on potato dextrose agar medium.

### Assay of antimicrobial activity assessment

#### Cup Well Method

Preliminary screening of antimicrobial activity of various fractions of *P. pinnata* seed was done by agar well diffusion method [19]. Inoculum was prepared by culturing



bacteria on nutrient agar and potato dextrose agar for fungi. 0.1 ml ( $10^6$  cells/ml) of 24 hrs old bacterial cultures and 0.1 ml ( $10^4$  cells/ml) spore suspension of 7 days old fungal culture were used for inoculation. 20 ml of the molten sterile nutrient agar was poured aseptically in sterilized petriplates and was allowed to solidify at room temperature. Seeding of these plates was done by spread plate method (Sharma, 2005). 8 mm size wells were bored in the solidified nutrient agar with the help of sterile cork borer and filled with 250 $\mu$ l of respective extract concentration. The plates were incubated at 37<sup>0</sup> C for 24 hrs for bacteria and 72 hrs for fungi. The zone of inhibition developed around the well was measured by Himedia zone scale. Ciprofloxacin and Fluconazole were used as standard antibacterial and antifungal drugs respectively. DMF and distilled water control were also maintained simultaneously.

#### **Minimum Inhibitory Concentration (MIC)**

Minimum inhibitory concentration of the extract was assayed by agar dilution method [20] ]. Stock solution was prepared by dissolving 100 mg dried extract in 10ml dimethylformamide (DMF) to get 10mg/ ml extract concentration. This stock solution was further diluted to get 10 $\mu$ g to 1mg, 2mg, 3mg-10mg/ ml extract concentrations respectively. 1ml test solution was added in the order of increasing extract concentration i.e. 10 $\mu$ g / ml to 10 mg/ ml respectively to culture tubes containing 9 ml sterile nutrient media and autoclaved at 121<sup>0</sup> C and 15 psi for 20 minutes. Autoclaved tubes were inoculated with pure cultures of bacteria and fungi and incubated for 24hrs for bacteria and 72hrs for fungi. Tubes containing extract free medium were used as control. Positive control was maintained with DMF and a negative control was maintained with nutrient medium. Three replicates were maintained and the experiment was repeated three times.

#### **Minimum fungicidal/bactericidal concentration (MFC/MBC)**

Minimum fungicidal/bactericidal concentration was determined by inoculating treated fungi/bacteria on extract free medium and incubated at 37<sup>0</sup>C. Fungi and bacteria were treated with 10 -200 $\mu$ g per ml extract concentration respectively was re-inoculated on extract free medium and incubated fungi for 72 h. and bacteria for 24 h. Concentration that prevent the growth of fungal/bacterial colony on the extract free medium was taken as MFC/MBC [19] .

#### **Effect of extract on cell viability of test bacteria**

Inhibitory effect of extract was also studied as a function of increase or decrease in cell no. One ml of bacterial suspension containing  $1 \times 10^6$  cell/ml was inoculated in respective tubes containing increasing concentration of extract up to MIC concentration and incubated for 24 h after which change in cell number was measured by cell counting.

Total number of bacteria was calculated by following formula.



$$\text{Number of bacteria/ml} = X \times \frac{1}{0.00025} \times \text{Dilution of sample [21]}$$

Where X = Average number of cell per small square

### Statistical analysis

Data were expressed as the mean and standard deviation (SD) of the means and statistical analysis was carried out.

## RESULT

### Plant extract yield

The percentage extractive values of various fractions of *P. pinnata* seed are shown in table no. 1. Petroleum ether fraction of *P. pinnata* seed yield maximum percentage extractive value as compared to others.

### Antimicrobial Activity of plant Extract

Various fractions of *Pongamia pinnata* seed were investigated to evaluate their antimicrobial activity against human pathogenic bacteria and fungi using cup well method. Evaluation of antimicrobial activity of these plant extract was presented in table no.2. Amongst the various fractions petroleum ether were found to be most inhibitory to *C. albicans*. 19.3mm, 17.0mm, 14.1mm and 11.3mm, 14.1mm, 12.2 mm, 21.3 mm and 22.2 mm wide, zone was observed against *B. subtilis*, *S. typhi*, *E. coli* and *P. mirabilis* *A. fumigatus* and *C. albicans* respectively with petroleum ether fraction. Similarly Chloroform fraction formed 18.0 mm 17.00mm, 10.9 mm, 9.1mm, 8.3mm, and 8.1mm wide zone against *A. fumigatus*, *C. albicans*, *S. typhi*, *B. subtilis*, *S. typhi*, *E. coli* and *P. mirabilis* respectively. Whereas 18.3mm, 17.0mm, 12.3 mm, 10.0 mm, 6.8 mm, 7.2mm and 7.0 mm wide inhibition zones were observed against *A. fumigatus*, *C. albicans*, *B. subtilis*, *S. typhi*, *E. coli*, *Pseudomonas aeruginosa* and *P. mirabilis* respectively by alcohol fraction. Result revealed that maximum inhibition of all test organisms was brought about by petroleum ether fractions where chloroform and alcohol fractions exhibited moderate activity against all test organisms. Results of antimicrobial activity of various fractions can suggest that all fractions were most effective against test fungi as compared to bacteria.

### Minimum Inhibitory Concentration (MIC) of *Pongamia pinnata* seed extract

According to the results given in the Table 3, the minimum inhibitory concentrations (MICs), defined as the lowest concentrations of various fractions of *P. pinnata* seed extract. Petroleum ether, chloroform, and methanol that resulted in complete growth inhibition of the tested pathogens, were found to be in the range of 40µg to 7mg/mL. The polar extracts displayed significantly remarkable antibacterial activity against all test pathogens. *B. subtilis*, *P. mirabilis*, *E. coli*, *P. aeruginosa*, *S. typhi*, *C. albicans* and *A. fumigatus* with their respective MIC values ranging from 40µg/ml to 7 mg/ml. Petroleum ether extract showed greater antimicrobial effect as minimum inhibitory concentrations as compared to chloroform and methanol extracts. In this study test fungi *A. fumigatus* and *C. albicans* were found to be more susceptible to plant extracts than bacteria. However, in all cases, the standard antibiotic streptomycin and antifungal fluconazole revealed mild antibacterial and antifungal effect against all the bacterial strains and fungal strain respectively tested as compared to the extracts.



### **MBC and MFC of petroleum ether fraction of *P. pinnata* seed**

Results of bactericidal and fungicidal concentration of petroleum ether fraction of *P. pinnata* seed are given in table no. 4. Bactericidal concentration was found to be 120µg/ml for *E. coli*, *P. aeuroginosa* and *P. mirabilis* and 150µg/ml for *B. subtilis* and *S. typhi*. 70µg/ml MFC was observed for *C. albicans* where as this extract showed only fungistatic activity against *A. fumigatus*.

### **Effect of petroleum ether fraction of *p. pinnata* seed on cell viability of test pathogens**

Results of effect of extract on cell numbers of test bacteria are given in fig.1 It is evident from results that as concentration of the extract increased number of bacterial cells decreased. No change in cell number of bacteria beyond 60µg/ml concentration was observed

In case of *E. coli* average cell number in control was  $342.6 \times 10^2$  cells/ml, which was reduced to  $2.66 \times 10^2$  cell/ml at MIC concentration.  $454 \times 10^2$  cells per ml of *P. mirabilis* were observed in control but at MIC concentration it decrease to  $8.6 \times 10^2$  cell/ml

Similarly number of *S. typhi* cells also decreased from  $425.33 \times 10^2$  cells/ml in control to  $9.6 \times 10^2$  cells/ml at MIC concentration.  $672.6 \times 10^2$  cells/ml of *B. subtilis* were observed in control where as this number was reduced to  $8.6 \times 10^2$  cells/ml at MIC concentration. In case of *P. aeuroginosa* average cell no. in control is was  $336 \times 10^2$  cells per ml which was reduced  $10 \times 10^2$  cells/ml at 70µg/ml. similarly no. of cells of *C. albicans* and *A. fumigates* were also reduced beyond 60µg/ml (Table no.5).

### **DISCUSSION**

Problems of antibiotics resistance in both hospital acquired (nosocomial) and community acquired bacterial infections have made many antibiotics virtually obsolete. As the reports show no antibiotics can remain effective for too long. Logical way to combat the problem of microbial antibiotics resistance is to provide new antimicrobial agents. It is vital that research strategies be oriented towards discovery and development of novel antimicrobial agents. Many naturally occurring compounds found in plants, herbs, and spices have been shown to possess antimicrobial functions and serve as a source of antimicrobial agents against pathogens [22]. The main objective of the present study was to evaluate the ability of the plants extract to inhibit the growth of pathogenic bacteria with and without antibiotics and non-antibiotics drugs and to determine their ability to enhance the activity of antibiotics or non-antibiotics drugs.

In the present study, petroleum ether extract of *P. pinnata* seed is more effective against all test microorganisms than the chloroform and alcoholic extracts. Petroleum ether extract were more active against *A. fumigates* and *C. albicans* as compared to bacteria. Many workers have reported that various parts of *P. pinnata* showed antibacterial activity [23, 24, 25].

Badole et al (2011) [26] reported that *P. pinnata* seed oil exhibited antifungal activity against yeast and mold. Inhibition of tested pathogen is due to presence of sterols, fatty acids, furanoflavonoid; pongamol, pongapin, karanjin, rotenoid, flavone



glycosides, flavonoid, triterpenes etc in *P. pinnata* [ 27,28.,29,30,31,32], Triterpenes 118 is isolated from *P. pinnata* seed oil which showed strong antifungal activity [33].

Results of the present study indicate that inhibition of test microorganisms is concentration dependent. As concentration of the extract increased growth of test organisms also decreased. At higher concentration growth of test organisms was totally inhibited. This concentration dependent activity suggests that the active molecules act as extra cellular signals. It can be assumed that as the concentration of the extract increases the binding between ligands and receptor sites also increases which results in increased inhibitory effects [34]

The petroleum ether fraction of *P. pinnata* seeds shows antibacterial activity against all test organisms but is more active against gram-positive strain *B. subtilis* as compared to gram-negative strains. Lin *et al.*,[1999][35] reported that plant extracts are usually more active against gram-positive bacteria than gram-negative bacteria. Gram-negative bacteria have an effective permeability barrier, comprised of the outer membrane, which resists the penetration of amphipathic compounds and multidrug resistant pumps (MDRs), which extrude toxins across the barrier. It is possible that the apparent ineffectiveness of plant antimicrobial is largely due to this permeability barrier [36].

On comparison of antimicrobial activity of plant extracts with inhibitory effect of standard antimicrobials it can be said that the extract are more potent than their standard drugs as they showed significant inhibition of all test organisms some of which were found to be resistant to the standard drugs.

## CONCLUSION

*P. pinnata* is a ethanomedicinal important plant. It is an enriching plant of flavanoidspongamol, pongapin, karanjin, triterpene, sterols, fatty acids. Due to these constitute it showed antibacterial and antifungal activity. From future aspect it can be used as antibacterial and antifungal ointment and lotion.

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**Table No.1 Percent Extractive Value *P. pinnata* seed**

S.No.	Plant part	Petroleum ether	Chloroform	Alcohol
1	seed	40.3	12.5	20.2

**Table No.2 Antimicrobial Activity of *Pongamia pinnata* seed Extract**

S. No.	Microorganisms	Zone of Inhibition (mm)				
		Plant Extract			Standard control	
		PE	AE	CE	ciprofloxacin	Fluconazole
1.	<i>P. mirabilis</i>	11.3±0.20	7.0±0.15	8.3±0.10	5.0±0.15	
2	<i>s. typhi</i>	17.0±0.20	10±0.15	10.9±0.05	9.0±0.11	
3	<i>B. subtilis</i>	19.3±0.15	12.3±0.10	8.1±0.15	11.00±0.10	
4	<i>E. coli</i>	14.1±0.15	6.8±0.10	8.1±0.15	5.2±0.13	
5	<i>P. aeruginosa</i>	12.2±0.11	7.2±0.20	9.1±0.11	6.7±0.14	
6.	<i>A. fumigatus</i>	21.3±0.15	18.3±0.1	18.0±0.15		3.5±0.12
7.	<i>C. albicans</i>	22.2±0.15	17.0±0.15	17±0.5		5.5±0.2

PE= Petroleum Ether Extract, AE= Alcoholic Extract, CE= Chloroform Extract

**Table No.3 Minimum Inhibitory Activity of *Pongamia Pinnata* Seed Extract**

S.N o.	Microorganisms	Minimum Inhibitory Concentration (MIC)				
		Plant Extract			Standard control	
		PE	ME	CE	ciprofloxacin	Fluconazole
1.	<i>P. mirabilis</i>	80µg/ml	5mg/ml	1mg/ml	100µg/ml	
2	<i>s. typhi</i>	80µg/ml	7mg/ml	1.5mg/ml	200µg/ml	
3	<i>B. subtilis</i>	60µg/ml	3mg/ml	1mg/ml	100µg/ml	
4	<i>E. coli</i>	60µg/ml	5mg/ml	1mg/ml	100µg/ml	
5	<i>P. aeruginosa</i>	70µg/ml	5mg/ml	1.5mg/ml	200µg/ml	
6.	<i>A. fumigatus</i>	40µg/ml	3mg/ml	2mg/ml		100µg/ml
7.	<i>C. albicans</i>	50µg/ml	4mg/ml	1.5mg/ml		100µg/ml

PE= Petroleum Ether Extract, AE= Alcoholic Extract, CE= Chloroform Extract



**Table No.4 MIC and MFC/MBC of Petroleum Ether Fractions of *P. pinnata* Seed**

S.No.	Test Microorganism	MIC( $\mu\text{g/ml}$ )	MFC/MBC( $\mu\text{g/ml}$ )
1	<i>P. mirabilis</i>	80	120
2	<i>s. typhi</i>	80	150
3	<i>B. subtilis</i>	60	150
4	<i>E. coli</i>	60	120
5	<i>P. aeruginosa</i>	70	120
6	<i>A. fumigatus</i>	40	Fungistatic
7	<i>C. albicans</i>	50	70

**Table No. 5 Effect of Petroleum Ether Fraction on Cell viability of Test Microorganism**

S. No	Concentration ( $\mu\text{g/ml}$ )	<i>E.coli</i>	<i>B. subtilis</i>	<i>S.typhi</i>	<i>P.mirabilis</i>	<i>P.aerogenosa</i>	<i>C. albicans</i>	<i>A.fumigatus</i>
1	control	$342.6 \times 10^2 + 0.57$	$672.6 \times 10^2 + 0.57$	$425 \times 10^2 + 0.22$	$454 \times 10^2 + 1.0$	$336 \times 10^2 + 1.52$	$550.6 \times 10^2 + 1.5$	$245.3 \times 10^2 + 1.52$
2	10 $\mu\text{g/ml}$	$175.3 \times 10^2 + 0.57$	$455.6 \times 10^2 + 0.57$	$254.3 \times 10^2 + 1.52$	$309.6 \times 10^2 + 0.57$	$123.6 \times 10^2 + 0.57$	$218.3 \times 10^2 + 1.52$	$151.66 \times 10^2 + 1.15$
3	20 $\mu\text{g/ml}$	$132.33 \times 10^2 + 1.15$	$243.3 \times 10^2 + 1.52$	$95.6 \times 10^2 + 0.57$	$152.3 \times 10^2 + 1.52$	$79.66 \times 10^2 + 0.57$	$132.6 \times 10^2 + 1.52$	$120 + 1.00$
4	30 $\mu\text{g/ml}$	$125.3 \times 10^2 + 0.57$	$225.3 \times 10^2 + 0.57$	$66.6 \times 10^2 + 0.57$	$74 \times 10^2 + 1.73$	$71 \times 10^2 + 1.00$	$95 \times 10^2 + 1.00$	$72 + 1.00$
5	40 $\mu\text{g/ml}$	$72.6 \times 10^2 + 0.57$	$190.66 \times 10^2 + 1.15$	$43.6 \times 10^2 + 1.15$	$36.6 \times 10^2 + 1.52$	$48.66 \times 10^2 + 0.57$	$55.3 \times 10^2 + 1.15$	$52.3 + 0.57$
6	50 $\mu\text{g/ml}$	$32.33 \times 10^2 + 1.52$	$71 \times 10^2 + 1.0$	$25.6 \times 10^2 + 1.15$	$11.33 \times 10^2 + 1.15$	$30.33 \times 10^2 + 0.57$	$36 \times 10^2 + 1.0$	$30.6 + 0.57$
7	60 $\mu\text{g/ml}$	$20.6 \times 10^2 + 1.15$	$19.6 \times 10^2 + 0.57$	$9.6 \times 10^2 + 0.57$	$9.6 \times 10^2 + 0.57$	$23.66 \times 10^2 + 1.52$	$22.3 \times 10^2 + 1.52$	$9.66 + 0.57$
8	70 $\mu\text{g/ml}$	$2.66 \times 10^2 + 0.57$	$8.6 \times 10^2 + 0.57$	$9.6 \times 10^2 + 0.57$	$8.6 \times 10^2 + 0.57$	$10 \times 10^2 + 0.0$	$10.6 \times 10^2 + 1.15$	$2.33 + 0.57$
9	80 $\mu\text{g/ml}$	$2.66 \times 10^2 + 0.57$	$8.6 \times 10^2 + 0.57$	$9.6 \times 10^2 + 0.57$	$8.6 \times 10^2 + 0.57$	$10 \times 10^2 + 0.0$	$10^2 + 1.00$	$2.33 + 0.57$
10	90 $\mu\text{g/ml}$	$2.66 \times 10^2 + 0.57$	$8.6 \times 10^2 + 0.57$	$9.6 \times 10^2 + 0.57$	$8.6 \times 10^2 + 0.57$	$10 \times 10^2 + 0.0$	<b>2.2<math>\pm</math>0.12</b>	$2.33 + 0.57$
11	100 $\mu\text{g/ml}$	$2.66 \times 10^2 + 0.57$	$8.6 \times 10^2 + 0.57$	$9.6 \times 10^2 + 0.57$	$8.6 \times 10^2 + 0.57$	$10 \times 10^2 + 0.0$	<b>2.2<math>\pm</math>0.12</b>	$2.33 + 0.57$

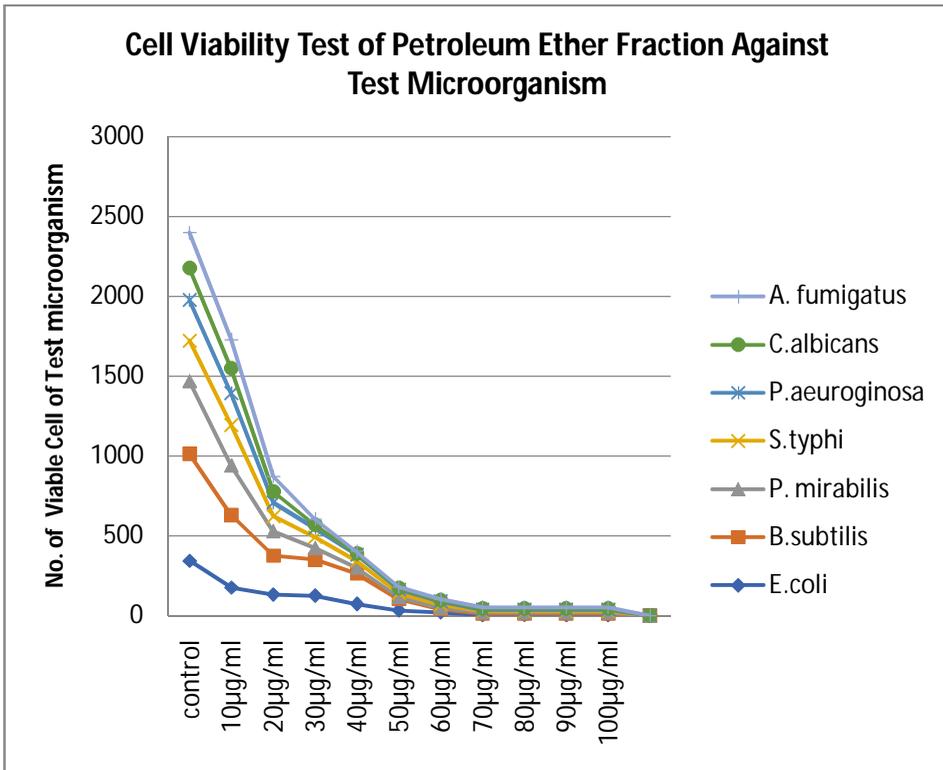


Fig. 1



**മിത്തും സാംസ്കാരികവും എം.ടിയുടെ തിരക്കഥയിൽ  
 ഒരു പുനരാവിഷ്കാരം-  
 പെരുന്തച്ചനെ ആസ്പദമാക്കി ഒരു പഠനം**

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ഓരോ കാലഘട്ടത്തിലും നിലനിന്ന വ്യത്യസ്ത ആശയങ്ങളും താൽപര്യങ്ങളുമാണ് മിത്തിനെ രൂപീകരിച്ചത്. എല്ലാ ജനവിഭാഗങ്ങളും അവരവരുടെതായ മിത്തുകൾ സൃഷ്ടിച്ചിട്ടുണ്ട്. വ്യത്യസ്ത ജന സഞ്ചയങ്ങൾ രൂപീകരിച്ചെടുത്ത ആശയാഭിലാഷങ്ങളുടെ പ്രതീകാത്മക ആവിഷ്കാരമാണ് മിത്തുകൾ. "അമാനുഷരായ കഥാപാത്രങ്ങളെ ഉൾക്കൊള്ളുന്നതും പ്രകൃതി പ്രതിഭാസങ്ങളെ സംബന്ധിച്ച ജനകീയ ആശയങ്ങൾക്ക് രൂപം നൽകുന്നതുമായ സങ്കല്പസൃഷ്ടമായ ഉപാധി " എന്നാണ് മാക്സ് മില്ലർ "ഡിക്ഷണറി ഓഫ് ആന്ത്രോപ്പോളജിയിൽ" മിത്തിനെ നിർവ്വചിക്കുന്നത്. ജനകീയ ആശയങ്ങളുടെ ഭാവനാത്മക ആഖ്യാനമെന്ന നിലയിലാണ് ഈ നിർവ്വചനത്തിൽ മിത്തിനെ പരിഗണിക്കുന്നത്.

മിത്ത് ഒരു ചിഹ്ന വ്യവസ്ഥയാണ്. നിരവധി പാഠങ്ങളെ ഉൽപ്പാദിപ്പിക്കാൻ ശേഷിയുള്ള ചലനാത്മക രൂപമാണ് അവയ്ക്ക് ഉള്ളത്. രൂപം കൊള്ളുന്ന കാലം നിക്ഷേപിക്കുന്ന അർത്ഥത്തെ മാത്രം ഉൾക്കൊള്ളുന്ന ഘടനയല്ല മിത്തിനുള്ളത്. നിരവധി കാലഘട്ടങ്ങളുടെയും വ്യവസ്ഥകളുടെയും പ്രവർത്തനവും പ്രതിപ്രവർത്തനവും മിത്തിനെ നിർണ്ണയിക്കുന്നുണ്ട്. അതുകൊണ്ടുതന്നെ വ്യത്യസ്തവും പരസ്പരവിരുദ്ധവുമായ നിരവധി പാഠങ്ങൾ മിത്തിൽ നിന്ന് ഉണ്ടായിക്കൊണ്ടിരിക്കുന്നു.

സാങ്കല്പിക ലോകത്തിന്റെ കേവലാഖ്യാനങ്ങളായി മാത്രമല്ല മിത്തുകൾ നിലനിൽക്കുന്നത്. അവ രൂപം കൊള്ളുന്ന സാംസ്കാരിക പരിസരത്തിലെ വസ്തുക്കളെ കൃത്യമായി സ്ഥാനപ്പെടുത്തുന്ന ഭാവനാനിർമ്മാണമാണ് മിത്തിനുള്ളത്. എന്നാൽ മിത്തുകളിൽ രേഖപ്പെടുയിക്കുന്ന യാഥാർത്ഥ്യം പ്രകടമായ പാരായണത്തിൽ വെളിപ്പെടുയെന്ന് വരില്ല.

മിത്ത് ഒരു വിനിയമ വ്യവസ്ഥയാണ്. അതൊരു സന്ദേശമാണ്. രൂപത്തെ പ്രതീകവൽക്കരിക്കുന്ന രീതിയും ഭാഷണശൈലിയുമാണ് മിത്ത്. ഒരു വസ്തുവിന്റെ സന്ദേശത്തിലൂടെ മിത്തിനെ നിർവ്വചിക്കുക സാധ്യമല്ല. പൗരാണികമായും അല്ലെങ്കിലും മിത്തിന് ചരിത്രപരമായ ഒരു അടിത്തറയുണ്ട്. ഓരോ മിത്തും ഉരുത്തിരിയുന്ന കാലത്തിലെ മാത്രം അർത്ഥത്തെ വഹിക്കുന്ന ഒന്നല്ല. നിരവധി കാലങ്ങളുടെയും വ്യവസ്ഥകളുടെയും ആവശ്യങ്ങളും താൽപര്യങ്ങളും മിത്തിന്റെ അർത്ഥോൽപ്പാദനത്തെ നിയന്ത്രിക്കുന്നുണ്ട്. അതുകൊണ്ടുതന്നെ അർത്ഥങ്ങൾ പലപ്പോഴും അട്ടിമറിക്കപ്പെടാറുണ്ട്. നിലവിലിരുന്ന അർത്ഥങ്ങളെ സമ്പൂർണ്ണമായോ ഭാഗികമായോ ചോർത്തിക്കളഞ്ഞുകൊണ്ട് പോലും പഠാനിർമ്മിതി സാധ്യമാകാറുണ്ട്. ഒരേ മിത്ത് തന്നെ പരസ്പര വിരുദ്ധവും വ്യത്യസ്തവുമായ അർത്ഥത്തെ ഉൾക്കൊണ്ടുയെന്ന് വരാം. മിത്തിന് പ്രചാരണം ലഭിക്കുന്ന സാംസ്കാരിക സാഹചര്യങ്ങളും അതിന്റെ അർത്ഥത്തെ ഉടച്ചു വാർക്കാറുണ്ട്. നിരവധി അർത്ഥങ്ങളെ ഉൾക്കൊള്ളുന്ന സാംസ്കാരിക രൂപമായി, മിത്തിന്റെ പുനരാവിഷ്കാരമായി 'പെരുന്തച്ചൻ' എന്ന മിത്തിനെ അപഗ്രഥനവിധേയമാക്കാനാണ് ഈ പഠനത്തിലൂടെ ശ്രമിക്കുന്നത്.

**മിത്തിന്റെ പുനരാവിഷ്കാരം പെരുന്തച്ചനിൽ**

സിനിമയുടെ അടിസ്ഥാന രൂപം എന്ന നിലയിൽ അംഗീകരിക്കപ്പെടുന്ന സാഹിത്യരൂപമാണ് തിരക്കഥ. സിനിമ എന്ന മാധ്യമത്തെ അതിന്റെ ലക്ഷ്യത്തിൽ കരുത്തുറ്റതാക്കുന്നത് തിരക്കഥയാ



ണ്. ചലച്ചിത്രത്തിന്റെ അടിസ്ഥാനരേഖ, അസ്ഥിവാദം, 'ബ്ലൂപ്രിന്റ്' എന്നൊക്കെ തിരക്കഥയെ വിശേഷിപ്പിക്കാം. ദൃശ്യങ്ങളിലൂടെ കഥ പറയുകയാണ് തിരക്കഥയുടെ രീതി. സിനിമയുടെ സാഹിത്യമായി തിരക്കഥയെ പരിഗണിച്ചുവരുന്നു. സ്ഥലമാത്രമായ ഒരു കഥാ തന്തുവിനെ തിരക്കഥയായി രൂപാന്തരപ്പെടുത്തുമ്പോൾ അതിൽ പല വ്യതിയാനങ്ങളും സംഭവിക്കാറുണ്ട്. ആ വ്യതിയാനങ്ങളുടെ സ്വഭാവമനുസരിച്ച് ചലച്ചിത്രത്തിന്റെ ലക്ഷ്യ തലങ്ങളിലും മാറ്റമുണ്ടാകുന്നുണ്ട്. ചലച്ചിത്രത്തിന് പ്രമേയമന്വേഷിച്ച് സാഹിത്യകൃതികൾ പരതുന്ന രീതി സിനിമയുടെ ആദ്യനാളുകൾ തൊട്ടേ പ്രബലമായിരുന്നു. സാഹിത്യ കൃതികളെ അടിസ്ഥാനപ്പെടുത്തി തിരക്കഥയെ ചിട്ടപ്പെടുത്തുമ്പോൾ പല സങ്കീർണ്ണതകളും നേരിടുന്നുണ്ട്. തിരക്കഥയിലെ ഈ ഗുരുതരമായ പ്രശ്നത്തെ വളരെ ലഘുവായി കൈകാര്യം ചെയ്യാൻ കരുത്തുറ്റ തിരക്കഥാകൃത്താണ് എം .ടി. വാസുദേവൻ നായർ. പുരാണ ഐതീഹ കഥകളിലെ കഥാപാത്രങ്ങളെ ചോരയും , നീരും , വികാരങ്ങളും ഉള്ള പച്ച മനുഷ്യരായി പ്രേക്ഷകന്റെ മുൻപിൽ എത്തിക്കാൻ എം.ടിക്ക് അപാര കഴിവുണ്ട്. വൈശാലി, ഒരു വടക്കൻ വീരഗാഥ, പെരുന്തച്ചൻ തുടങ്ങിയ ചിത്രങ്ങളിലെല്ലാം അദ്ദേഹത്തിന്റെ ഈ വൈദഗ്ദ്ധ്യം പ്രേക്ഷകൻ തിരിച്ചറിഞ്ഞിട്ടുണ്ട്. ഐതീഹ്യങ്ങളിലൂടെ പ്രചുര പ്രചാരം നേടിയിരുന്ന സങ്കല്പങ്ങൾ എം.ടി യുടെ കൈകളിലെത്തുമ്പോൾ ഖണ്ഡിക്കാൻ യാതൊരു പഴുതുമില്ലാത്ത മറ്റൊരു ആശയ മണ്ഡലത്തിലെത്തി നിൽക്കുന്നതിനായി നമുക്ക് കണ്ടെത്താൻ കഴിയും.

1990 ൽ അജയന്റെ സംവിധാനത്തിൽ പുറത്തിറങ്ങിയ 'പെരുന്തച്ചൻ' എന്ന സിനിമ ഐതീഹ്യ പുനരവതരണത്തിൽ എം.ടിയിലെ അതുല്യനാക്കുന്നു. നൂറ്റാണ്ടുകൾ കൊണ്ടു വേറുറച്ച ഒരു വിശ്വാസത്തെ പൊളിച്ചെഴുതാൻ പെരുന്തച്ചൻ എന്ന തിരക്കഥയിലൂടെ അദ്ദേഹത്തിന് സാധിച്ചു. ഐതീഹ്യ കഥയുടെ അഥവാ മിത്തിന്റെ പുനരാഖ്യാനമെന്ന നിലയിൽ സവിശേഷപഠനം അർഹിക്കുന്ന ഒരു ചലച്ചിത്രം തന്നെയാണ് പെരുന്തച്ചൻ ഐതീഹ്യ കഥയെ ഇഴകിറി പരിശോധനവിധേയമാക്കിയാണ് എം.ടി സിനിമ രൂപപ്പെടുത്തിയത്. "പറയിപ്പറ്റ പന്തിരുകുല"ത്തിന്റെ കഥയിൽ കണ്ട പെരുന്തച്ചനല്ല എം.ടി യുടെ പെരുന്തച്ചൻ. മകനോട് അസൂയ പുണ്ട അച്ഛന്റെ മനോവ്യഥകളുടെ പിന്നാമ്പുറങ്ങളിലേക്കാണ് എം.ടി യാത്ര ചെയ്യുന്നത്. ആ യാത്രയിൽ സമൂഹത്തിന്റെ ഉള്ളുകളിലേക്ക് എത്തിനോക്കാനും അദ്ദേഹം മറന്ന് പോകുന്നില്ല.

പണ്ഡിത ബ്രാഹ്മണ ശ്രേഷ്ഠനായ വരരുചിയുടെയും, അധഃകൃത വിഭാഗത്തിൽപ്പെട്ട പഞ്ചമിയുടെയും പന്ത്രണ്ട് മക്കളിൽ ഒരാളാണ് ഉളിയന്നൂർ പെരുന്തച്ചൻ. ബ്രാഹ്മണരും തമ്പുരാക്കന്മാരും ഒരു പോലെ പുകഴ്ത്തിയ പെരുന്തച്ചൻ തത്വശാസ്ത്രത്തിന്റെയും വാസ്തുശാസ്ത്രത്തിന്റെയും കൂലപതിയായി തീർന്നു. കൂലത്തൊഴിലിൽ തനിക്ക് മുകളിൽ മറ്റൊരാളില്ലെന്ന് ഉത്തമബോധ്യത്തോടെ തിളങ്ങിയിരുന്ന അദ്ദേഹത്തിന് മുകളിൽ കരിനിഴലായി പതിച്ച തന്റെ മകനിൽ അസൂയാലുവാകുകയും തന്റെ യശസ്സിന് മകന്റെ യശസ്സ് മങ്ങലേൽപ്പിക്കുമെന്ന് മനസ്സിലാക്കി മകന്റെ കഴുത്തിൽ ഉളിയിട്ടുകൊല്ലുകയും ചെയ്തു എന്നാണ് ഐതീഹ്യകഥ. തന്റെ ബ്രാഹ്മണ്യം നിലനിർത്താൻവേണ്ടി സ്വന്തം രക്തത്തിൽ പിറന്ന കുഞ്ഞുങ്ങളെ ഉപേക്ഷിക്കാൻ തയ്യാറായ വരരുചിയുടെ പുത്രനായ ഐതീഹ്യത്തിലെ പെരുന്തച്ചന് ഈ പ്രവർത്തി നിസാരമായിരിക്കാം. അസൂയ എന്നത് ഒരു വികാരമാണ്. സ്നേഹം, സന്തോഷം, ദുഃഖം, കോപം തുടങ്ങിയ വികാരങ്ങളെപ്പോലെ എല്ലാ മനുഷ്യനിലും അവൻ അറിയാതെ അലിഞ്ഞുചേർന്നിരിക്കുന്ന വികാരം അഥവാ ഭാവമാണ് അസൂയ. ഇതിന്റെ അളവ് അല്പം കൂടിപ്പോയാൽത്തന്നെ സമൂഹജീവിതം താറുമാ



റായിപ്പോകും. അങ്ങനെ വരുമ്പോൾ അസൂയ എന്ന ചിന്തയെ അടക്കി നിർത്താൻ വേണ്ടി ആരോ പഠിക്കണമെന്നായിരുന്നു. ഒരു കെട്ടുകഥയാവാം സ്വന്തം മകനെപ്പോലും കൊല്ലാൻ കഴിഞ്ഞ അസൂയയാൽ ഭ്രാന്തായിപ്പോയ, അന്ധനായിത്തീർന്ന തച്ചുശാസ്ത്രവിശാരദനായ പെരുന്തച്ചൻ എന്ന മിത്ത്.

എന്നാൽ ചലച്ചിത്രത്തിന്റെ ഇതിവൃത്തം പൂർണ്ണമായും വ്യത്യസ്തമാണ്. പെരുന്തച്ചനും സുഹൃത്തായ മാമ്പറ്റ ഉണ്ണിനമ്പൂതിരിയും, ഭാർഗ്ഗവി തമ്പുരാട്ടിയുമെല്ലാം പഴയ തലമുറയെയും പെരുന്തച്ചന്റെ പുത്രനായ കണ്ണൻ, ഉണ്ണിതമ്പുരാന്റെയും ഭാർഗ്ഗവിതമ്പുരാട്ടിയുടെയും പുത്രിയായ കുഞ്ഞിക്കൊവ്, നീലകണ്ഠൻ മുതലായവർ പുതിയ തലമുറയെയും പ്രതിനിധീകരിക്കുന്നു. പെരുന്തച്ചനും തമ്പുരാനും തമ്മിലുള്ള സൗഹൃദത്തിന് വളരെ സ്ഥാനം നൽകിക്കൊണ്ടാണ് തിരക്കഥയ്ക്ക് എം.ടി ആധാരമൊരുക്കിയിരിക്കുന്നത്. കണ്ണനും, കുഞ്ഞിക്കൊവ് തമ്മിലുള്ള പ്രണയത്തിൽ കൂടി ചലച്ചിത്രത്തിന് ആവശ്യമുള്ള എല്ലാ റേഡ്കളെയും അദ്ദേഹം ഉൾക്കൊള്ളിച്ചിരിക്കുന്നു.

ആദർശത്തെ പ്രണയിക്കുന്ന പെരുന്തച്ചനും തമ്പുരാട്ടിക്കുട്ടിയെ പ്രണയിക്കുന്ന കണ്ണനും വിരുദ്ധ ധ്രുവങ്ങളിലുള്ള മാനസികാവസ്ഥയാണ് വെച്ചുപുലർത്തുന്നത്. ഭാർഗ്ഗവിതമ്പുരാട്ടിയുടെ മുഖത്തെ മനസ്സിൽ ധ്യാനിച്ചുകൊണ്ട് സ്വയംവര ദുർഗ്ഗയുടെ മുഖം കൊത്തുന്ന പെരുന്തച്ചൻ തമ്പുരാട്ടിയെ ദേവിയായി തന്നെ ആരാധിക്കുകയാണ് ചെയ്യുന്നത്. കല്ലും മരവും ദേവിയും ദേവനുമായി കഴിഞ്ഞാൽ പിന്നെ തച്ചൻ തീണ്ടില്ല. മനസ്സിൽ കൊത്തുന്ന വിഗ്രഹങ്ങളുടെ കാര്യത്തിലും അതുതന്നെ സത്യം എന്ന് നെഞ്ചുറപ്പോടെ പറയുന്ന പെരുന്തച്ചന്റെ വിശ്വാസ പ്രമാണങ്ങളെ തകിടം മറിക്കുന്ന ചിന്താഗതിയാണ് 'കൊട്ടാരം കെട്ടിയാൽ തച്ചനും രാജാവുകുമല്ലേ' എന്ന കണ്ണന്റെ കണ്ടെത്തൽ പെരുന്തച്ചനിൽ ഈശ്വരവിശ്വാസം നിറഞ്ഞ് നിൽക്കുമ്പോൾ കണ്ണനിൽ മനുഷ്യവിശ്വാസം നിറഞ്ഞു നിൽക്കുന്നു. ജാതി വ്യവസ്ഥയെ എതിർക്കുന്ന ഒരു സോഷ്യലിസ്റ്റായി എം.ടി കണ്ണനെ അവതരിപ്പിക്കുന്നു. ഐതിഹ്യ കഥയെ ഇത്രമാത്രം സാമൂഹിക ഇഴയടുപ്പമുള്ള ഒരു കലാരൂപമായി വാർത്തെടുക്കാൻ കണ്ണൻ എന്ന കഥാപാത്ര നിർമ്മാണത്തിലൂടെ എം.ടിക്ക് കഴിഞ്ഞു. സാമൂഹിക വേർതിരിവുകളെ പരിഹസിക്കുന്ന കണ്ണൻ സമകാലീന സമൂഹത്തിന്റെ സന്തതി തന്നെയാണ്. ദാരിദ്ര്യമുണ്ടാകാതിരിക്കാൻ ഭൂമി ലക്ഷണം നോക്കി ഗൃഹങ്ങളും, കൊട്ടാരങ്ങളും നിർമ്മിച്ചു കൊടുക്കുന്ന തച്ചന്മാർക്ക് ഒരിക്കലും സ്വന്തമായി അത്തരം ഒരു ഭവനം നിർമ്മിക്കാൻ കഴിയാത്തതിന്റെ സത്യമെന്തെന്ന് കണ്ണൻ തിരിച്ചറിയുന്നുണ്ട്. കല്ലും, മരവും, ദേവീശിൽപ്പങ്ങളാകാൻ തച്ചൻ വേണം. ദേവി ആയി കഴിഞ്ഞാൽ തച്ചൻ തീണ്ടാപ്പാടകലെ എന്ന ആചാരത്തെ പെരുന്തച്ചന്റെ ഉപബോധമനസ്സ് ചോദ്യം ചെയ്യുന്നുണ്ട്. എന്നാൽ അദ്ദേഹത്തിന്റെ ജ്ഞാനവും, വിനയവും നിറഞ്ഞ ബോധമനസ്സ് ഉപബോധമനസ്സിനെ അടക്കിനിർത്തുന്നു. സ്വന്തമായി നേടുക എന്നത് ലക്ഷ്യമാക്കാതിരുന്ന പെരുന്തച്ചന്റെ നിസ്വാർത്ഥതയ്ക്ക് നേരെയാണ് കണ്ണന്റെ ആശയങ്ങൾ വീരൽചൂണ്ടുന്നത്. അതോടൊപ്പം കണ്ണനിൽ പഴയതെല്ലാം കാലഹരണപ്പെട്ടതാണ് എന്ന ചിന്തയും രൂപമെടുക്കുന്നു. പഴമയെ അധിക്ഷേപിച്ചുകൊണ്ട് തന്റെ തത്വശാസ്ത്രങ്ങൾക്ക് ആരൂഢം നൽകാൻ യുവാവായ കണ്ണൻ ശ്രമിക്കുന്നു. ഈ ചിന്താഗതി കണ്ണന്റെ നന്മകൾക്ക് ചിതയൊരുക്കുന്നു. യശസ്സിനൊപ്പം വിനയവും വർദ്ധിക്കണമെന്ന ശാസ്ത്രവും പഴയതിനെ പാടെ ഉപേക്ഷിച്ചുകൊണ്ട് പുതിയതൊന്നും നേടാൻ സാധിക്കില്ല എന്ന സത്യവും കണ്ണൻ വിസ്മരിക്കുന്നു. സ്വന്തം നിലനിൽപ്പിൽ അഹങ്കരിച്ചുകൊണ്ട് വന്ന വഴി മറക്കുന്ന ആധുനിക



യുവത്വത്തിന് ഉദാഹരണമാണ് കണ്ണനും, നീലകണ്ഠനും. ഒരേ രീതി ശാസ്ത്രങ്ങളിൽ വിശ്വസിക്കുന്ന ഇവർ ഒരേ സ്വഭാവഗുണമുള്ളവരുമാണ്. അതിനാൽ തന്നെ ഇവരുടെ പ്രവർത്തികൾ അപകവവും, എടുത്തുചാട്ടത്തിൽ കലാശിക്കുന്നവയും ആയിത്തീരുന്നു. സിദ്ധികൾ ദൈവാനുഗ്രഹമാണ്. അധ്വാനം കൊണ്ട് അത് വളർത്താനും, പക്ഷെ ആധാരം അനുഗ്രഹം കൊണ്ടേകിട്ടൂ. ആചാരങ്ങളും, ഉപചാരങ്ങളും ലംഘിച്ചാൽ നീയും ഞാനും വെറും തച്ചരാണ് സിദ്ധരാകില്ല എന്ന പെരുന്തച്ചന്റെ വക്തിവിവിനെ ഉൾക്കൊള്ളാൻ ചലച്ചിത്രത്തിലൊരിടത്തും കണ്ണനും സാധിച്ചിട്ടില്ല. ശൂദ്ര സ്ത്രീയെ, പറച്ചിയെ ഒക്കെ തമ്പുരാന്മാർക്ക് ഉപയോഗിക്കാം. സന്തതി ഉണ്ടെങ്കിൽ വാകീറിയ ദൈവം ഇരയും കൊടുക്കും എന്ന തത്വം പറഞ്ഞ് കളയണമെന്നല്ലേയുള്ളൂ. എന്ന് പൗരാണികതയെ പരിഹസിക്കുന്ന, പേരും പെരുമയും ആശാരിയ്ക്ക് വന്നപ്പോൾ അതിലും ഒരു അവകാശി കിടക്കട്ടെയെന്നുവെച്ച് ബ്രാഹ്മണന്റെ കഥ കെട്ടിയുണ്ടാക്കിയ ബ്രാഹ്മണുത്തെ പൂച്ഛിക്കുന്ന കരുത്തുറ്റ ആധുനിക സമൂഹത്തിന്റെ പ്രതിനിധിയായാണ് കണ്ണൻ ചലച്ചിത്രത്തിൽ പ്രത്യക്ഷപ്പെടുന്നത്.

“പെരുന്തച്ചൻ കോംപ്ലക്സ്” എന്ന മലയാള ശൈലിയായി മാറിയ ഐതീഹ്യത്തെ ചലച്ചിത്രമാക്കി മാറ്റിയപ്പോൾ കഥയ്ക്ക് സമുല മാറ്റമാണ് സംഭവിച്ചത്. ഐതീഹ്യത്തിലൂടെയും ചലച്ചിത്രത്തിലൂടെയും പെരുന്തച്ചന്മാർ തമ്മിൽ അജഗജാന്തരമുണ്ട്. ചലച്ചിത്രത്തിൽ തന്റെ ആത്മാർത്ഥ സുഹൃത്തായ തമ്പുരാന്റെ മകളെ പ്രണയിക്കുന്ന തന്റെ മകനെ ആത്മമിത്രത്തിന്റെ അടിമാനം കാത്തുരക്ഷിക്കാൻവേണ്ടി ഗത്യന്തരമില്ലാതെ കൊല്ലേണ്ടിവരുന്ന പിതാവായ പെരുന്തച്ചനെയാണ് കാണാൻ കഴിയുക. സ്വന്തം ആത്മാവിനെ ദഹിപ്പിച്ചുകൊണ്ടാണ് സ്നേഹനിധിയായ അച്ഛൻ പുത്രഹന്താവായ പെരുന്തച്ചനായി മാറുന്നത്. പുത്രൻ ഒരു സാമൂഹിക വ്യവസ്ഥിതിയെ തകിടം മറിക്കുമെന്ന് മനസ്സിലാക്കുന്ന ഒരു അച്ഛന്റെ കടുംകൈയായി ചലച്ചിത്രത്തിൽ ആദ്യ അവസാനം മാമുലുകളെ മുറുകെ പിടിക്കുന്ന പെരുന്തച്ചനെ നമുക്ക് കാണാം. അസൂയയാൽ സ്വബോധം നഷ്ടപ്പെടുന്ന പെരുന്തച്ചൻ എന്ന സങ്കല്പം പോലും ചലച്ചിത്രത്തിൽ വരുന്നില്ല. മനുഷ്യനായ ഏത് പിതാവും തന്നെക്കാൾ കേമനാകുന്ന മകനിൽ അടിമാനം കൊള്ളും എന്ന സാമാന്യ ലോകതത്വത്തെ കുട്ടുപിടിച്ചാണ് എം.ടി.ടി.റൈഫ് പൂർത്തിയാക്കുന്നത്.

പാരമ്പര്യത്തെ നിഷേധിച്ച് രാജകുമാരിയെ ദുഷിപ്പിച്ചു എന്ന അപകീർത്തി തന്റെ മകന്റെ സൽപേർ എന്നനേക്കുമായി തകർത്തുകളയുകയും എന്ന് ഭയക്കുന്ന അച്ഛന്റെ നൊമ്പരത്തിന്റെ കഥയായി മാറി പെരുന്തച്ചൻ. മിത്തിൽ നിന്നും ചലച്ചിത്രമായപ്പോൾ, പുത്രനും നേരിടേണ്ടിയിരുന്ന ദുഷ്ടപ്പേര് പുത്ര വധത്തിലൂടെ സ്വന്തം ആവാഹിച്ച് പഞ്ചാഗ്നിയിൽ ഉരുകി അസ്തമിക്കുന്ന വാത്സല്യനിധിയാണ് ചലച്ചിത്രത്തിലെ പെരുന്തച്ചൻ. തന്റെ പേരും, പെരുമയും എല്ലാം മകന്റെ കാൽപ്പാന്തകാലകീർത്തിക്കുവേണ്ടി ആ പിതാവ് ബലിയർപ്പിക്കുന്നു. ഒപ്പം തന്നെ സാമൂഹിക ദർശങ്ങൾക്കുവേണ്ടിയും നിലക്കൊള്ളുന്നു.

സാമൂഹിക വ്യവസ്ഥകളെ ഉൾക്കൊള്ളിച്ച് സംഘർഷ ഭരിതമായ ഒരു ചലച്ചിത്രമായി പെരുന്തച്ചൻ എന്ന ഐതീഹ്യം വികസിച്ചപ്പോൾ എം. ടി. കഥാപാത്രങ്ങൾക്കും സ്വന്തം ഭാവനയിൽ രൂപം നൽകി. ഉണ്ണി തമ്പുരാനും, കുഞ്ഞിക്കാവും, നീലകണ്ഠനുംമൊക്കെ തിരക്കഥയുടെ നിലനിൽപ്പിന് അഥവാ ചലച്ചിത്രത്തിന്റെ ലക്ഷ്യത്തിന് അത്യന്താപേക്ഷിതമായി. ചലച്ചിത്രകാലഘട്ടത്തിലെ സാമൂഹിക അന്തരീക്ഷത്തെ ഐതീഹ്യകഥയിലൂടെ ഇഴചേർന്ന് തിരക്കഥയിൽ ആവിഷ്ക്കരിച്ചിരിക്കുന്നതായി നമുക്ക് കാണാൻ കഴിയും. മൂലകഥയിലെ കഥാതന്തുവിനെ നിലനിർത്തിക്കൊണ്ടുതന്നെ പ്രേക്ഷക മനസ്സിനെ വിപുലീകരിക്കുക എന്ന ലക്ഷ്യത്തെ നിർവ്വഹിക്കുവാനും പെരുന്തച്ചൻ ചലച്ചിത്രത്തിന് സാധിച്ചു. ആധുനിക ചിന്ത



ഗതികൾ ഒരേസമയം ചലച്ചിത്രത്തിൽ നന്മയായും തിന്മയായും പ്രകടമായിരിക്കുന്നു. വ്യക്തി, സ്വയം കഴിവുകളിൽ ആത്മാടിമാനം കൊള്ളുമ്പോഴും അവൻ വ്യവസ്ഥകൾക്കെതിരാനാകുന്നില്ല എന്ന ഓർമ്മപ്പെടുത്തൽ കൂടി തിരക്കഥ നൽകുന്നുണ്ട്. എം.ടിയുടെ പെരുന്തച്ചൻ തന്റെ കഴിവുകളെ, ജന്മവാസനകളെ സമൂഹത്തിനുവേണ്ടി ഉപയോഗപ്പെടുത്തുകയാണ് ചെയ്യുന്നത്. പ്രതിഫലേച്ഛ കൂടാതെ ദക്ഷിണകൊണ്ടു തൃപ്തനായി സാമൂഹിക സേവനമായി തന്റെ പ്രവൃത്തിയെ കണക്കാക്കുന്ന പെരുന്തച്ചന്റെ മകനായി വരുന്ന കണ്ണൻ എന്ന കഥാപാത്രം ആധുനിക തലമുറയുടെ വക്താവാണ്. ചെയ്യുന്ന ജോലിയിൽ കണക്കുപറഞ്ഞ് പ്രതിഫലം വാങ്ങിക്കൊണ്ട് തന്റെ കഴിവിന്റെ മുല്യത്തെ കണ്ണൻ കാറ്റിൽ പറത്തുന്നു. മാമുല്യകളെ പരിഹസിച്ച് കഴിവുകളിൽ അഹങ്കാരം കലർന്ന ഉൾക്കാമ്പുള്ള കണ്ണനും തന്റെ കഴിവുകൾക്കെല്ലാം അതിതമായി മറ്റൊരു ശക്തി ഉണ്ടെന്ന് വിശ്വസിച്ച പാരമ്പര്യത്തെ മുറുകെപ്പിടിക്കുന്ന പെരുന്തച്ചനും വിരുദ്ധ മാനസിക ഭാവങ്ങളെയും, ധർമ്മ മുല്യങ്ങളെയും ചലച്ചിത്രത്തിൽ സമന്വയിപ്പിക്കുന്നു. മാലോകർ വാനോളം പുകഴ്ത്തുന്ന മകന്റെ അച്ഛനാകുന്നതിൽ അതേ സമയം തന്റെ മകന്റെ ഗുരുതമില്ലായ്മയിൽ വേദനിക്കുന്ന പിതാവിന്റെ മാനസിക പിരിമുറുക്കങ്ങൾ പെരുന്തച്ചനെ അത്യന്തം ദയനീയനാക്കി മാറ്റുന്ന പരിസ്ഥിതിയെ ആധാരമാക്കിയാണ് ചലച്ചിത്രം മുന്നേറുന്നത്. പെരുന്തച്ചൻ എന്ന മിത്തിനെ പുനർവായനാ വിധേയമാക്കി പല സാഹിത്യരൂപങ്ങളും മലയാളത്തിൽ രൂപം കൊണ്ടിട്ടുണ്ട്. ജിയുടെയും, വൈലോപ്പിള്ളിയുടെയും കവിതകൾ ഉദാഹരണം, എന്നാൽ ഈ കവിതകളിലൊന്നും തന്നെ ചലച്ചിത്രത്തെപ്പോലെ പെരുന്തച്ചനെ സമൂഹവുമായി ബന്ധപ്പെടുത്താൻ കഴിഞ്ഞിട്ടില്ല. പെരുന്തച്ചൻ തിരക്കഥയായി മാറിയപ്പോൾ വൈരുദ്ധ്യങ്ങൾ തമ്മിലുള്ള സംഘർഷങ്ങളിലൂടെ സാമൂഹിക പ്രാധാന്യമുള്ള ഒരു ഉത്തമ കലാരൂപമായി അത് പരിണമിച്ചു. ഐതിഹ്യത്തിലെ പെരുന്തച്ചൻ അസുയനിറഞ്ഞ കണ്ണുകൾകൊണ്ട് മകനെ നോക്കിക്കണ്ടപ്പോൾ ചലച്ചിത്രത്തിലെ പെരുന്തച്ചൻ മകന്റെ വളർച്ച അവന്റെ അഹങ്കാരത്തെയും വളർത്തുന്നു എന്ന് തിരിച്ചറിഞ്ഞ് പരിതപിക്കുകയാണ് ചെയ്യുന്നത്. മകന്റെ അത്ഭുതകരമായ വളർച്ചയിലൂടെ താനും വളരുന്നു എന്നേ കലാകാരനായ ഒരു അച്ഛൻ കരുതുകയുള്ളൂ. മകന്റെ വൈദഗ്ദ്ധ്യത്തെ തനിക്ക് നേരെയുള്ള വെല്ലുവിളിയായി ഒരു പിതാവും കണക്കാക്കുകയില്ല. അതിനാൽ തന്നെ പെരുന്തച്ചന്റെ സമനില തെറ്റിച്ചത് തന്റെ വിശ്വാസപ്രമാണങ്ങൾക്കു മേൽ മകൻ ഉയർത്തിയ വെല്ലുവിളികളാണ്. തന്റെ ആശയങ്ങളെ എതിർത്തിരുന്ന മകന്റെ പ്രവൃത്തികൾ പെരുന്തച്ചനിൽ അസഹിഷ്ണുത ഉളവാക്കുന്നു. ഈ അവസ്ഥയിൽ അച്ഛൻ മുറുകെ പിടിച്ചിരുന്ന ജാത്യാചാരങ്ങളെക്കൂടി മകൻ ചെന്റിക്കുന്നു എന്നു കണ്ട പിതാവിന് സമനില കൈവിട്ടു പോകുന്നിടത്താണ് ചലച്ചിത്രം അവസാനിക്കുന്നത്. തലമുറകളിലൂടെ കടന്നുപോകുമ്പോൾ ആകർഷകത്വം അസ്തമിക്കാതെ നിൽക്കുന്ന ഒരു നാടോടി കഥയ്ക്ക് മനുഷ്യകഥയുടെ കരുത്തും, പ്രസക്തിയും, സൗന്ദര്യവും നൽകി എം.ടി ചലച്ചിത്രമാക്കിയപ്പോൾ അതിന് ആസാധ്യത ഏറി. കല്ലിലും, മരത്തിലും ശിൽപ്പങ്ങളും, ബിംബങ്ങളും മനോഹരമായി രൂപകൽപ്പന ചെയ്യുന്ന വാസ്തു ശില്പകലാപാരമ്പര്യത്തിന്റെ നേർകാഴ്ച കൂടിയായി മാറി പെരുന്തച്ചൻ സിനിമ.

അൽപ്പം സ്ഥലത്ത് മനുഷ്യാലയം നിർമ്മിക്കാൻ പ്രകൃതിയോട് അനുവാദം ചോദിച്ചിരുന്ന, മരം മുറിക്കുമ്പോൾ കൂട്ടുകൾ നഷ്ടപ്പെടുന്ന പക്ഷികളോട് നേരത്തെ തന്നെ മാറി താമസിക്കാൻ അപേക്ഷിച്ചിരുന്ന ആ പഴയ തലമുറയുടെ പ്രകൃതി സ്നേഹം ആധുനിക തലമുറയ്ക്ക് അന്യമാണ്. ഇങ്ങനെ ഓരോ സമകാലീന ഘടകങ്ങളെയും സ്പർശിച്ചുകൊണ്ടാണ് ചലച്ചിത്രം കടുപോകുന്നത്. ഒരു കാലഘ



ട്ടത്തെ പ്രതിനിധീകരിച്ചുകൊണ്ടും സിനിമയുടെ എല്ലാ കലാമൂല്യങ്ങളെയും ഉൾക്കൊണ്ടുകൊണ്ടും 'പെരുന്തച്ചൻ' എന്ന സിനിമ അത്യന്തം ഭാവോജ്ജ്വലമായി മാറി. ഐതിഹ്യത്തിലെ പെരുന്തച്ചൻ വിപരീതമായി ഒരു അച്ഛന്റെ ഹൃദയവേദനയുടെ, ധർമ്മ സങ്കടങ്ങളുടെ നേർക്കാഴ്ചയായി ചലച്ചിത്രത്തിന് മാറാൻ കഴിഞ്ഞു. എം.ടി.യുടെ തിരക്കഥയിൽ പെരുന്തച്ചനും മകനും അവരവരുടേതായ കാഴ്ചപ്പാടുകളും ശരിക്കളും ഉണ്ട്. രണ്ടു കാഴ്ചപ്പാടുകളെയും ഖണ്ഡിക്കാനുള്ള ന്യായങ്ങളൊന്നും തന്നെ പ്രേക്ഷക മനസ്സിൽ ഉടലെടുക്കുന്നുമില്ല. ചലച്ചിത്രത്തിന്റെ ലക്ഷ്യം സാമൂഹിക വിപുലീകരണം തന്നെയാണ്. അതിനാൽ തന്നെ നിസാർത്ഥതയിലൂടെയുള്ള നേട്ടത്തിനുമാത്രമേ അനുഗ്രഹിച്ചു നുവദിക്കുന്ന തടയിൽ കൊത്തുന്ന ശില്പങ്ങളുപോലെ കാലങ്ങളെ കഴിഞ്ഞാലും മങ്ങലേൽക്കാതെ നിലനിൽക്കാൻ കഴിയുകയുള്ളൂ എന്ന കണ്ടെത്തലിൽ ചലച്ചിത്രത്തിന് തിരശ്ശീല വിഴുന്ന്. മലയാള സിനിമയെ കേരളീയമായ ഭാവുകത്വത്തിലേക്ക് നയിച്ച തിരക്കഥാകൃത്തായ എം.ടി.യുടെ കർമ്മ മണ്ഡലത്തിലെ ഒരു പൊൻതൂവലാണ് പെരുന്തച്ചൻ അഭിപ്രായങ്ങളെ ത്രസിപ്പിക്കാൻ പെരുന്തച്ചന് ഹൃദയത്തിലെ വിസ്ഫോടനങ്ങൾക്ക് കഴിഞ്ഞു എന്നതുകൊണ്ടുതന്നെ കാലത്തെ അതിജീവിച്ച് ഇന്നും പ്രേക്ഷക മനസ്സുകളിൽ പെരുന്തച്ചൻ ചലച്ചിത്രത്തിന്റെ ശില്പ ചാതുരി മിന്നിയിട്ടുണ്ടു്.

**സഹായഗ്രന്ഥങ്ങൾ**

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| 1. ചരിത്രവും പാരമ്പര്യങ്ങളും   | - സുനിൽ പി. ഇളയിടം, മാതൃഭൂമി ബുക്സ്           |
| 2. സിനിമ സമൂഹം പ്രത്യയശാസ്ത്രം | -രവീന്ദ്രൻ, മാതൃഭൂമി ബുക്സ്                   |
| 3. സിനിമ ഭാഷയും വ്യാകരണവും     | -ഉമ പബ്ലിഷേഴ്സ് നൂറനാട്                       |
| 4. സിനിമയുടെ ലോകം              | -അടൂർഗോപാലകൃഷ്ണൻ കേരള ഭാഷാ ഇൻസ്റ്റിറ്റ്യൂട്ട് |
| 5. മലയാള സിനിമയുടെ കഥ          | - വിജയകൃഷ്ണൻ                                  |
| 6. സിനിമ സംസ്കാരം              | - മാതൃഭൂമി ബുക്സ്                             |



## “उच्च माध्यमिक विद्यालयों में कार्यरत शिक्षकों की कार्य संतुष्टि, एवं समायोजन का अध्ययन”

पंकज कुमार शर्मा

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दक्षिण भारत हिंदी प्रचार सभा,

धारबाड

**सारांश** - इस शोध अध्ययन में उच्च माध्यमिक विद्यालयों में कार्य करने वाले शिक्षकों की कार्य संतुष्टि एवं समायोजन का अध्ययन किया गया है। इस शोध अध्ययन के आधार पर निष्कर्ष निकाला गया है कि उच्च माध्यमिक विद्यालयों में कार्य करने वाली शिक्षिकाओं की कार्य संतुष्टि एवं समायोजन उच्च माध्यमिक विद्यालयों में कार्य करने वाले शिक्षकों की कार्य संतुष्टि एवं समायोजन से अधिक है।

**शब्द कुंजी** - कार्य संतुष्टि, समायोजन।

**परिचय** - किसी भी देश के विकास में उस देश की शिक्षा व्यवस्था का विशेष योगदान होता है, जिस देश की शिक्षा व्यवस्था जैसी होती है उस देश का विकास भी वैसा ही होता है। भारत में शिक्षा को समवर्ती सूची में रखा गया है जिस पर राज्य एवं केन्द्र सरकारों को अधिकार प्राप्त है। भारत में राज्य एवं केन्द्र सरकार अपने-अपने ढंग से शिक्षा व्यवस्था करते हैं। शिक्षा व्यवस्था को तीन स्तरों-प्राथमिक शिक्षा, माध्यमिक शिक्षा व उच्च शिक्षा के रूप में स्वीकार किया गया है। शिक्षा के विभिन्न स्तरों पर शिक्षा व्यवस्था हेतु विभिन्न कार्यों जैसे-विद्यार्थियों का प्रवेश व उनकी सहायता, शिक्षकों का चयन, शिक्षकों को सुविधाएं, परीक्षाओं का आयोजन और मूल्यांकन आदि पर सरकार का प्रत्यक्ष एवं अप्रत्यक्ष रूप से नियन्त्रण है। इस प्रकार की शैक्षिक व्यवस्थाओं में



शिक्षकों की महत्वपूर्ण भूमिका हैं। यह भी देखने में आया है कि कमजोर संसाधन होने के बाद भी शिक्षक बहुत अच्छा शैक्षिक परिणाम देते हैं तथा शैक्षिक गुणवत्ता में उन्नयन करते हैं। अतः अच्छी शिक्षा हेतु शिक्षकों पर ध्यान आवश्यक है। जिससे शैक्षिक उद्देश्यों को आसानी से प्राप्त किया जा सके।

**शोध का औचित्य** - माध्यमिक शिक्षा, हमारी शिक्षा व्यवस्था की एक महत्वपूर्ण कड़ी है। देश एवं समाज के विकास की दिशा और दशा माध्यमिक शिक्षा द्वारा निर्धारित होती है। देश में माध्यमिक शिक्षा, माध्यमिक व उच्च माध्यमिक विद्यालयों के माध्यमों से संचालित है। शोधकर्ता ने देखा कि उच्च माध्यमिक विद्यालयों में योग्य शिक्षक एवं शिक्षिकाओं से शिक्षण कार्य किया जा रहा है जो स्थायी एवं अस्थायी पद्धति के अन्तर्गत है। ये शिक्षक अपनी योग्यता, क्षमता, अभिरूचि व परिस्थितियों के अनुसार विद्यालय में अच्छा शिक्षण कार्य करते हैं परन्तु शिक्षकों से सम्बन्धित अनेक पक्षों जैसे कार्य सन्तुष्टि व समायोजन आदि में भिन्नता देखने को मिलती है। इसलिए इन बातों का पता लगाया जाना आवश्यक है कि उच्च माध्यमिक विद्यालयों में कार्य करने वाले शिक्षकों की कार्य सन्तुष्टि, व समायोजन शिक्षकों से सम्बन्धित लिंग कारक (शिक्षक एवं शिक्षिका) से किस प्रकार से प्रभावित होती है। इसलिए शोधकर्ता द्वारा किया जा रहा शोध अध्ययन वर्तमान परिपेक्ष में औचित्यपूर्ण है।

**शोध अध्ययन के उद्देश्य** -

1. उच्च माध्यमिक विद्यालयों में कार्यरत शिक्षकों एवं शिक्षिकाओं की कार्य सन्तुष्टि का तुलनात्मक अध्ययन करना।
2. उच्च माध्यमिक विद्यालयों में कार्यरत शिक्षकों एवं शिक्षिकाओं के समायोजन का तुलनात्मक अध्ययन करना।



### शोध अध्ययन की परिकल्पनाएं -

1. उच्च माध्यमिक विद्यालयों में कार्यरत शिक्षकों एवं शिक्षिकाओं की कार्य सन्तुष्टि में अन्तर नहीं है।
2. उच्च माध्यमिक विद्यालयों में कार्यरत शिक्षकों एवं शिक्षिकाओं के समायोजन में अन्तर नहीं है।

### शोध अध्ययन का सीमांकन -

- ✓ शोध अध्ययन उच्च माध्यमिक विद्यालयों में कार्य करने वाले ६०० शिक्षकों-शिक्षिकाओं तक सीमित है।
- ✓ शोध अध्ययन उत्तर प्रदेश के बुलन्दशहर में ३० प्र० माध्यमिक शिक्षा परिषद द्वारा संचालित विद्यालयों में कार्यरत शिक्षक-शिक्षिकाओं तक सीमित है।

**शोध अभिकल्प** - शोध अध्ययन में सर्वेक्षण शोध विधि का प्रयोग किया गया है। शोध अध्ययन के लिए बुलन्दशहर को जनसंख्या के रूप में लिया है। न्यादर्श प्रतिचयन के लिए ६०० शिक्षकों को न्यादर्श के रूप में लिया गया है जिसमें शिक्षकों तथा शिक्षिकाओं को समान प्रतिनिधित्व दिया गया है। शोधकर्ता द्वारा स्वनिर्मित कार्य सन्तुष्टि मापनी एवं समायोजन मापनी का किया है। शोध अध्ययन मध्यमान, मानक विचलन, क्रांतिक अनुपात आदि सांख्यिकीय प्रविधियों का प्रयोग किया है।

### न्यादर्श का वर्गीकरण

लिंग के आधार पर	कुल योग
शिक्षक	300
शिक्षिकायें	300
योग	600



## आंकड़ों का विश्लेषण -

### प्रथम उद्देश्य -

शोधकार्य के प्रथम उद्देश्य “उच्च माध्यमिक विद्यालयों में कार्यरत शिक्षकों एवं शिक्षिकाओं की कार्य सन्तुष्टि का तुलनात्मक अध्ययन करना।” के लिए निम्नलिखित परिकल्पना बनाई-

“उच्च माध्यमिक विद्यालयों के शिक्षकों एवं शिक्षिकाओं की कार्य सन्तुष्टि में अन्तर नहीं है”।

उपरोक्त परिकल्पना के लिए आंकड़ों के सांख्यिकी विश्लेषण के आधार पर निम्नलिखित परिणाम प्राप्त हुए-

### उच्च माध्यमिक विद्यालयों के शिक्षकों एवं शिक्षिकाओं की कार्य सन्तुष्टि में तुलना हेतु सारणी

क्र०सं०	स्तर	शिक्षक एवं शिक्षिकाओं की संख्या	मध्यमान	मानक विचलन	स्ततात्रंश	क्रांतिक अनुपात
1	शिक्षक	300	14.10	2.12	598	32.10*
2	शिक्षिका	300	20.10	2.45		

\*0.01 सार्थकता स्तर पर सार्थक

सारणी के अनुसार क्रांतिक अनुपात मान 32.10 प्राप्त हुआ, जो 0.01 सार्थकता स्तर पर सार्थक है इसलिए शून्य परिकल्पना “उच्च माध्यमिक विद्यालयों के शिक्षकों एवं शिक्षिकाओं की कार्य सन्तुष्टि में अन्तर नहीं है” अस्वीकृत हो जाती है।



उपरोक्त सारणी द्वारा स्पष्ट होता है कि उच्च माध्यमिक विद्यालयों में कार्यरत शिक्षकों की कार्य सन्तुष्टि के फलांकों का मध्यमान 14.10 तथा शिक्षिकाओं की कार्य सन्तुष्टि के फलांकों का मध्यमान 20.10 है इसका तात्पर्य है कि शिक्षिकाओं के कार्य सन्तुष्टि के फलांकों का मध्यमान शिक्षकों के कार्य सन्तुष्टि के फलांकों के मध्यमान से अधिक है तथा यह निष्कर्ष निकलता है कि उच्च माध्यमिक विद्यालयों में कार्यरत शिक्षिकाओं में शिक्षकों की अपेक्षा कार्य सन्तुष्टि अधिक है।

### द्वितीय उद्देश्य -

शोधकार्य के दूसरे उद्देश्य “उच्च माध्यमिक विद्यालयों में कार्यरत शिक्षकों एवं शिक्षिकाओं के समायोजन का तुलनात्मक अध्ययन करना।” के लिए निम्नलिखित परिकल्पना बनाई- “उच्च माध्यमिक विद्यालयों के शिक्षकों एवं शिक्षिकाओं के समायोजन में अन्तर नहीं है”। उपरोक्त परिकल्पना के लिए आंकड़ों के सांख्यिकी विश्लेषण के आधार पर निम्नलिखित परिणाम प्राप्त हुए-

### उच्च माध्यमिक विद्यालयों के शिक्षकों एवं शिक्षिकाओं के समायोजन में तुलना हेतु सारणी

क्र०सं०	स्तर	शिक्षकों एवं शिक्षिकाओं की संख्या	मध्यमान	मानक विचलन	स्ततात्रंश	क्रांतिक अनुपात
1	शिक्षक	300	15.90	2.13	598	25.60*
2	शिक्षिका	300	20.20	1.99		

\*0.01 सार्थकता स्तर पर सार्थक



सारणी के अनुसार क्रांतिक अनुपात मान 25.60 है, जो 0.01 सार्थकता स्तर पर सार्थक है इसलिए शून्य परिकल्पना “उच्च माध्यमिक विद्यालयों के शिक्षकों एवं शिक्षिकाओं की समायोजन में अन्तर नहीं है” अस्वीकृत हो जाती है।

उपरोक्त सारणी से स्पष्ट है कि उच्च माध्यमिक विद्यालयों में कार्यरत शिक्षकों के समायोजन के फलांकों का मध्यमान 15.90 तथा शिक्षिकाओं के समायोजन के फलांकों का मध्यमान 20.20 है इसलिए शिक्षिकाओं के समायोजन के फलांकों का मध्यमान शिक्षकों के समायोजन फलांकों के मध्यमान से अधिक है तथा यह निष्कर्ष निकलता है कि उच्च माध्यमिक विद्यालयों में कार्यरत शिक्षिकाओं में शिक्षकों की अपेक्षा समायोजन अधिक है।

### निष्कर्ष एवं परिचर्चा-

- 1-शोधकार्य के प्रथम उद्देश्य “उच्च माध्यमिक विद्यालयों में कार्यरत शिक्षकों एवं शिक्षिकाओं की कार्य सन्तुष्टि का तुलनात्मक अध्ययन करना।” हेतु परिकल्पना बनाई गई कि-“उच्च माध्यमिक विद्यालयों के शिक्षकों एवं शिक्षिकाओं की कार्य सन्तुष्टि में अन्तर नहीं है” के विश्लेषण से निष्कर्ष प्राप्त हुआ कि- उच्च माध्यमिक विद्यालयों में कार्यरत शिक्षिकाओं में शिक्षकों की अपेक्षा कार्य सन्तुष्टि अधिक है। इसका तात्पर्य है कि महिलायें विद्यालय में व्यवसाय में शिक्षकों से अपेक्षाकृत अधिक संतुष्ट हैं तथा शिक्षक व्यवसाय से कम संतुष्ट हैं जिसका कारण शायद महिलाओं का इच्छाओं को सीमित रखना तथा कार्य के प्रति सचेत रहना है जबकि शिक्षक अपनी इच्छाओं को सीमित नहीं रखते हैं तथा कार्य के प्रति कम



सचेत रहते है। महिलायें इच्छाओं को सीमित रखती हैं जिससे बिना कारण पद प्रतिष्ठा के लालच में परेशान नहीं होती हैं एवं अपने पद से संतुष्ट रहते हुए कार्य मन लगाकर करती हैं जबकि ओर शिक्षक अपनी इच्छाओं को सीमित नहीं रखते हैं जिससे बिना कारण पद प्रतिष्ठा के लालच में परेशान होते हैं एवं अपने पद से संतुष्ट नहीं रहते हुए कार्य मन लगाकर नहीं कर पाते हैं इसलिए शिक्षिकायें, शिक्षकों की अपेक्षा कार्य से अधिक संतुष्ट होती हैं।

2-शोधकार्य के दूसरे उद्देश्य “उच्च माध्यमिक विद्यालयों में कार्यरत शिक्षकों एवं शिक्षिकाओ के समायोजन का तुलनात्मक अध्ययन करना।” हेतु परिकल्पना बनाई कि - “उच्च माध्यमिक विद्यालयों के शिक्षकों एवं शिक्षिकाओ के समायोजन में अन्तर नहीं है” जिसके विश्लेषण से निष्कर्ष निकलता है कि उच्च माध्यमिक विद्यालयों में कार्यरत शिक्षिकाओ में शिक्षकों की अपेक्षा समायोजन अधिक है। इसका तात्पर्य है कि महिलायें विद्यालय में शिक्षकों से अपेक्षा अधिक समायोजित हैं तथा शिक्षक विद्यालय में कम समायोजित हैं जिसका कारण शायद महिलाओं के व्यवहार में शालीनता एवं सहजता रखना है जिससे वे इच्छाओं को सीमित रखती हैं एवं विद्यालय व्यवसाय में आने वाली समस्याओं को समझ लेना है जबकि शिक्षकों का व्यवहार में शालीनता एवं सहजता नहीं रखना है जिससे वे इच्छाओं को सीमित नहीं रख पाते हैं एवं छोटी छोटी बातों से क्रोध में आ जाते हैं तथा विद्यालय में आने वाली शिक्षण व्यवसाय की समस्याओं को समझ नहीं पाते हैं। महिलायें इच्छाओं को सीमित रखती हैं जिससे वे बिना कारण



पद प्रतिष्ठा के लालच में परेशान नहीं होती हैं व अपने पद से संतुष्ट रहती हैं एवं विपरीत परिस्थितियों में समायोजन कर लेती है जबकि शिक्षक इच्छाओं को सीमित नहीं रख पाते हैं तथा बिना कारण पद प्रतिष्ठा के लालच में परेशान होते हैं एवं अपने पद से संतुष्ट नहीं होते हैं व थोड़ी सी विपरीत परिस्थितियां आने पर परेशान होते हैं एवं समायोजन नहीं कर पाते हैं अतः उच्च माध्यमिक विद्यालयों की शिक्षिकायें, शिक्षकों की अपेक्षा व्यवसाय में समायोजन कर लेती हैं।

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“राजयोग” नाटक में चित्रित सामाजिक लांछन व चिरन्तन नारीत्व से संबंधित प्रेमसमस्या-

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पंडित लक्ष्मीनारायण मिश्र जी का समस्या नाटकों के पुरस्कर्ता के रूप में हिन्दीनाट्य साहित्य में विशिष्ट प्रदेय है। पाश्चात्य रंगचेतना और चिंतन के प्रभाव को भारतीय परिवेश में आत्मसात कर समस्या नाटक कार मिश्रजी ने ग्रहण किया है। श्री लक्ष्मीनारायणमिश्र जी ने छः समस्या नाटक लिखे। उनमें से चौथा सामाजिक समस्यानाटक राजयोग है जिसमें कुलीन- परिवार के नैतिक हास की काली छाया संपूर्ण वातावरण को भयावह तथा कलुषित बना देती है। नाटक का प्रत्येक पात्र किसी न किसी सामाजिक विकृति से आक्रांत है। यही विकृति एक हीनताग्रंथि से - प्रत्येक पात्र को दबाए बैठी है। परिणाम स्वरूप कोई चरित्र स्वस्थ जीवनविधि का आनंद नहीं ले पाता। और सबसे बड़ी बुराई यह है कि एकदूसरे के पापों से उलझे हुए सभी पात्र अपने पर पर्दा - डालने की चेष्टा करते हैं। इसलिये सबके सब जटिलताओं में उलझे जाते हैं। अंत में पाप का पर्दा हटने पर ही सभी पात्र उन्मुक्त जीवन की साँस ले पाते हैं। नाटककार को यही दिखाना अभिप्रेत रहा है कि अपनी दुर्बलता को छिपा रखने से जीवन पवित्र ही होगा। अतः पाप को , - कलंक को प्रकाश रीति से धो डालने की आवश्यकता है और इसके लिये उचित साहस का संचय करना होगा।

“राजयोग” का कथानक स्पष्ट और जीवंत है। यह नाटक तीन अंकों में विभाजित है। मिश्र जी के अन्य समस्या - नाटकों की पृष्ठभूमि में पारिवारिक और सामाजिक पात्र हैं लेकिन “राजयोग” में उन्हें एकराजसी रूप प्रदान किया गया है। किन्तु इसमें निहित समस्या राजकीय न होकर प्रेम की ही समस्या है जिसका संबंध सामाजिक और चिरन्तन नारीत्व से है। इस नाटक की समस्या का समाधान नरेन्द्र द्वारा नाटककार ने दिया है। इसके लिए नरेन्द्र को राजयोग धारण करना पडा और राजयोगी के रूप में ही वह प्रेम की समस्या के समाधान के उपरांत राजयोग से संन्यास ले लेता है। वह स्पष्ट शब्दों में इस बात को स्वीकार करता है कि उसने इन सब समस्याओं को सुझाने के लिए ही यह रूप ग्रहण किया। इसमें राजघराने से संबंधित कथानक है और नरेन्द्र का योग वास्तव में राज्य का योग है जो दीवान का पद परित्याग कर सर्वदा के लिये कर्मयोग की ओर मुड जाता है। इसमें स्पष्टतः बूर्जुआ संस्कृति से हटकर सर्वहारा की अनुप्रेणा का संकेतन है।

- नाटक की कथावस्तु इस प्रकार है प्रथम अंक का आरंभ शत्रुसूदन और गजराज के वार्तालाप से होता है। शत्रुसूदन रतनपुर रियासत के अधिपति हैं। शत्रुसूदन और गजराज दीवान रघुवंशसिंह के संबंध में वार्तालाप कर रहे हैं। शत्रुसूदन गजराज से मनुष्य के स्वयं अपने कार्यकर्ता होने की बात



कहता है। मनुष्य स्वयं का स्वामी होता है अतः सेवा कर अन्न प्राप्त करना किसी का अनुग्रह , नहीं है। इसी बीच दीवानजी के संबंध की चर्चा से स्पष्ट होता है कि दीवान का पुत्र नरेन्द्र किसी जिनका कोई समाचार ,अज्ञात स्थान में चला गया है पाँच वर्ष से नहीं है। शत्रुसूदन चाहता है कि रघुवंशसिंह निर्वाह का प्रबंधकर उन्हें दीवान के पद से मुक्त कर दें किन्तु रघुवंश नरेन्द्र का पता , क्योंकि परंपरानुसार नरेन्द्र ही उस स्थान , लगाने के पूर्व उस स्थान से मुक्त होना नहीं चाहता का उत्तराधिकारी है। शत्रुसूदन इस परंपरा को तोड़ना चाहता है। रघुवंश सिंह पर इतना व्याघात पडता है कि वह उसी क्षण उस स्थान को छोड़ देना चाहता है। जब गजराज भी रघुवंशसिंह हे साथ जाने को उत्सुक होता है तो रघुवंश उसका प्रतिरोध कर उसे वहीं रहने का परामर्श देता है। बाद में शत्रुसूदन और चंपा का वार्तालाप है। चंपा बिहारी सिंह की पुत्री थी। बिहारी सिंह बाल-विवाह की कुरीति के विरोधी थे। इसलिए इन्होंने कन्या का बचपन में विवाह नहीं कराया और काल में ही चंपा -विद्यालय में भेज दिया। विद्यालय-उसे उच्च शिक्षा प्राप्त करने के लिये विश्व का हृदय रतनपुर रियासत के दीवान रघुवंश सिंह के पुत्र नरेन्द्र से उलझ , जो उसका सहपाठी था , गया। लेकिन शत्रुसूदन ने अपने राजपद के अधिकार के बल पर चंपा को अपनी पत्नी बना लिया। बाप की -माँ , चंपा उच्च शिक्षा प्राप्त करके भी नरेन्द्र के प्रति अपना प्रेम प्रकट नहीं कर सकी अकरुण आज्ञा का प्रतिवाद नहीं कर सकी और इस प्रकार आज वह शत्रुसूदन की दूसरी रानी के रूप में रतनपुर के राजभवन में रहती है। इसका प्रेमी नरेन्द्र शर्म के मारेकहीं चला , रंज के मारे , गया।

चंपा शत्रुसूदन से दीवान रघुवंशसिंह के संबंध में परामर्श करती है तो शत्रुसूदन इस बात का प्रतिरोध करता है कि नारी का क्षेत्र रजनीति न होकर पुरुष की कामुक कल्पना है लेकिन चंपा , - शत्रुसूदन के इस रोमांटिक दृष्टिकोण का प्रतिरोध करती है। यहाँ पर चंपा का कथन द्रष्टव्य है “भ्रम और मिथ्या की भाषा छोड़कर यदि आप यों कहें कि मेरा काम है रात को आपकी सेज पर और दिन को...”<sup>1</sup> चंपा के इस दृष्टिकोण से शत्रुसूदन विदग्ध हो उठता है। विवाह के पश्चात चंपा ने सदा यह प्रयत्न किया है कि वह शत्रुसूदन की धर्मपत्नी बन कर रहें। लेकिन वह अनुभव करती है कि वह सती स्त्री नहीं है। वह स्वयं को जानती है और यह भी जानती है कि उसमें कितना विकार है।<sup>2</sup>

ग्रेजुएट होकर भी वह यही मानती है कि सधवा स्त्री के लिये तीर्थ और व्रत शास्त्रों में वर्जित है। पति भगवान है। ...पति ईश्वर है<sup>3</sup> उसने सदैव श्रद्धा और सम्मान के साथ अपने पति के सामने आत्मलेकिन प्रेम देना इसके वश में नहीं है , समर्पण किया है-। इस प्रकार चंपा की समस्या है कि

<sup>1</sup>लक्ष्मीनारायण मिश्र- राजयोग - पृ.28

<sup>2</sup>लक्ष्मीनारायण मिश्र- राजयोग - पृ.23

<sup>3</sup>लक्ष्मीनारायण मिश्र- राजयोग - पृ.25



वह अपने धार्मिक संस्कारों से प्रेरित होकर अपने पति के सामने अर्पिता तो हो जाती है लेकिन इसे प्रेम नहीं दे पाती। चंपा और शत्रुसूदन के वार्तालाप से यह स्पष्ट होता है कि चंपा यद्यपि नरेन्द्र से प्यार करती है लेकिन शास्त्र की व्यवस्था के अनुसार वह जहर नरेन्द्र को ही देगी , शत्रुसूदन को नहीं।<sup>4</sup> इससे इस सत्य का उद्घाटन हो जाता है कि नरेन्द्र समस्त घटनाओं का केन्द्र है लेकिन प्रथम अंक में अनुपस्थित रहता है। समस्या का कारण है चंपा और शत्रुसूदन की , सौंदर्यपरक दृष्टिकोण जो नाटक ,रोमानी में संघर्ष की निष्पत्ति करता है। इस प्रकार “राजयोग” नाटक की कथावस्तु का चयन समकालीन परिवेश से लिया गया है। मूल्यों की क्षयग्रस्तता को उजागर करने तथा प्रेम की समस्या को सामाजिक लांछन से जोड़कर प्रस्तुत करने के उद्देश्य को लेकर मिश्रजी ने समस्याविधान के अनुरूप इतिवृत्त का -नाटक के वस्तु संरचनागत शिल्प-निर्माण किया है। यथार्थवादी रचना शैली में नाटक की मूल संवेदना को स्पष्ट करने के उद्देश्य को लेकर इस नाटक में वस्तु की योजना सशक्त ढंग से हो गई है।

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2. आलोचना - सितंबर 2000
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4. साहित्य संदेश - मई 1997

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<sup>4</sup>लक्ष्मीनारायण मिश्र- राजयोग - पृ.32



## योगतत्त्वोपनिषदि विवृतः प्रत्याहारप्रकारः

शिवप्रसादरेड्डी तिरुमलरेड्डी

शोधच्छात्रः,सांख्ययोगविभागः

राष्ट्रीयसंस्कृतविद्यापीठम्,विश्वविद्यालयः

तिरुप्पतिः,517501

षड्सु भारतीयेषु आस्तिकदर्शनेषु अन्यतममस्ति योगदर्शनम्। श्रीपतञ्जलिमहर्षिः दर्शनस्यास्य प्रवर्तको भवति। तेन विरचितं योगसूत्रं हि अत्र प्रामाणिको ग्रन्थः। तत्र चित्तवृत्तिनिरोधनार्थं नैके उपायाः प्रदर्श्यन्ते। तेषु यम-नियम-आसन-प्राणायाम-प्रत्याहार-धारणा-ध्यान-समाध्यात्माकोऽष्टाङ्गयोगः इति कश्चन उपायः दृश्यते। सः अन्तरङ्गबहिरङ्गभेदेन द्विधा विभज्यते। योगतत्त्वोपनिषद् इति प्रख्याते योगग्रन्थेऽपि हठयोगराजयोगभेदेन स एव अष्टाङ्गयोगः सम्यक् विवृतो विद्यते। तत्र राजयोगविवरणावसरे योगिभिः अनुष्ठेयः प्रत्याहारप्रकारोऽपि कथितो विद्यते। सः प्रत्याहारप्रकारस्तत् उद्धृत्यात्र प्रस्तूयते।

### प्रत्याहाराभ्यासप्रकारः

ततो भवेच्छठावस्था पवनाभ्यासतत्पराः।

प्राणोऽपानो मनोबुद्धी जीवात्मपरमात्मनौ ॥

अन्योन्यस्याविरोधेन एकता घटते यदा।

हठावस्थेति सा प्रोक्ता तच्चिह्नानि ब्रवीम्यहम् ॥

पूर्वं यः कथितोभ्यासश्चतुर्थांशं परिग्रहेत्।

दिवा वा यदि वा सायं याममात्रं समभ्यसेत्<sup>1</sup> ॥

<sup>1</sup> योगतत्त्वोपनिषत्-65-67



**सारः** – पूर्वोक्तदिशा प्रणायामाभ्यासे स्थैर्यं भजमानो योगी हठसंज्ञकामवस्थां काञ्चन लभते। अस्यामवस्थायां प्राणापानयोः मनोबुद्ध्योः जीवात्मपरमात्मनोश्च ऐक्यं सम्भविष्यति। अपानः विषयज्ञानं समाहृत्य अन्तर्मुखत्वेन चरति। प्राणः विषयत्वं बहिर्मुखत्वेन चरति। प्राणः विषयैः समं एकीभूय मलिनो भवति चेत् अपानः इति सः विवक्ष्यते। अनयोः प्रणापानयोः गतिरेव मनसः विक्षेपस्य हेतुः। प्रणापानयोः गतिं निरुच्य तदनु तौ एकीकृत्यैव कुम्भकावस्था सञ्जायते। अतः कुम्भकावस्थायां प्राणापानयोरविरोधता भविष्यति। प्रणापानगतिं निरुच्य प्रवर्तमानायां कुम्भकावस्थायां मनः निश्चलं भविष्यति। मनो नाम सङ्कल्पविकल्पात्मिका अन्तःकरणवृत्तिर्भवति। तत्तु विषयान् प्रणापानद्वारा गृहीत्वा बुद्धेः विवेचनाय समर्पयति। बुद्धिः तावत् स्वस्याः पुरतः आगम्यमानान् विषयान् विविच्य संस्कारवशात् धर्माधर्मान् परिशील्या आदेयान् अंशान् स्वीकरोति हेयान् परित्यजति च। प्राणचलने अवरुद्धे कुम्भकावस्थायां मनोव्यापाराः न भवन्ति।

**चले वाते चलं चित्तं निश्चले तु निश्चलं मनः<sup>2</sup> ।। इति**

हठयोगप्रदीपिकागतं वाक्यं भूयः स्मर्तव्यमेव। पश्चात् वक्ष्यमानेन श्लोकेन प्रत्याहारप्रकारं निर्वक्ति।

**एकवारं प्रतिदिनं कुर्यात्केवलकुम्भकम्**

**इन्द्रियाणीन्द्रियार्थेभ्यो यत्प्रत्याहारणं स्फुटम्<sup>3</sup> ॥**

**सारः** – साधको योगी प्रतिदिनं सकृदवश्यं केवलकुम्भकं कुर्यात् किञ्च इन्द्रियार्थेभ्यः विषयेभ्यः इन्द्रियाणि प्रत्याहरेत् च क्रियेयं प्रत्याहारसंज्ञिका च। तावदयं अष्टाङ्गयोगेषु अन्यतमं पञ्चमाङ्गं भवति।

**योगी कुम्भकमास्थाय प्रत्याहारः स उच्यते**

**यद्यत्पश्यति चक्षुभ्यां तत्तदात्मेति भावयेत् ॥<sup>4</sup>**

<sup>2</sup> हठयोगप्रदीपिका

<sup>3</sup> योगतत्त्वोपनिषत्-68

<sup>4</sup> योगतत्त्वोपनिषत्-69



**सारः** – योगी कुम्भकावस्थां सम्पाद्य प्रत्यहारमनुभवेत्। कथमित्युक्ते चक्षुभ्यां योगिना ये विषयाः अवलोक्यन्ते ते सर्वेपि आत्मैव इति भवनामेधयेत्। आत्माहं मद्भिन्नः कश्चिदपि विषयो नास्तीति भावनया प्रत्यहारसिद्धिर्लभ्यते।

यद्यच्छृणोति कर्णाभ्यां तत्तदात्मेति भावयेत्।

लभते नासया यद्यत्तत्तदात्मेति भावयेत्।।

जिह्वया यद्रसं ह्यत्ति तत्तदात्मेति भावयेत्।

त्वचा यद्यत्स्पृशेद्योगी तत्तदात्मेति भावयेत्।।<sup>5</sup>

**सारः** – योगी यद्यत् शृणोति कर्णाभ्याम् तत्तत् आत्मा इति भावयेत्। योगी यद्यत् नासया लभते तत्तत् आत्मा इति भावयेत्। योगी जिह्वया यद्यत् रसम् अत्ति तत्तत् आत्मा इति हि भावयेत्। योगी त्वचा यद्यत् स्पृशेत् तत्तत् आत्मा इति हि भावयेत्।

एवं ज्ञानेन्द्रियाणां तु तत्तसौख्यं सुसाधयेत्।

याममात्रं प्रतिदिनं योगी यन्नादतन्द्रितः<sup>6</sup>।।

**सारः** – सुदृश्यानि एव अवलोकयेत्, सुवाक्यानि एव शृणुयादिति प्रत्याहारे एव इन्द्रियाणां सुखं पूर्णत्वेन शोभनत्वेन च अनुभववेद्यं भवति अतः साधको योगी प्रतिदिनं यामपरिमितं समयमवश्यम् आलस्यमपि परित्यज्य प्रत्याहारं कुर्यात्। प्रत्याहारे तावद्योगी ज्ञानेन्द्रियैः स्वस्वविषयान् आत्मा इति हि भावयेत्। अस्मिन् श्लोके ज्ञानेन्द्रियाणीति पदं शिष्टानां कर्मेन्द्रियाणामुपलक्षणत्वेन प्रयुक्तं विद्यते। वक्तव्यांशस्य एकदेशकथनं भवति उपलक्षणम्। अत्र प्रकृते सर्वाण्यपि इन्द्रियाणि कथयितव्यानि तथापि तेषामेकदेशरूपं ज्ञानेन्द्रियमात्रमुपलक्षणत्वेन कथितमतः तच्छब्देन शिष्टान्यपि इन्द्रियाणि

<sup>5</sup> योगतत्त्वोपनिषत्-70-71

<sup>6</sup> योगतत्त्वोपनिषत्-72



अभ्युपगन्तव्यानि पुनश्च किमर्थमेकदेशत्वेन शिष्टानि इन्द्रियाणि परित्यज्य ज्ञानेन्द्रियाण्येव स्वीकृतानि  
इति प्रश्ने सर्वेन्द्रियेषु ज्ञानेन्द्रियाणां प्राधान्येन तदेव उपलक्षितम्।

यथा वा चित्तसामर्थ्यं जायते योगिनो ध्रुवम्॥

दूरश्रुतिर्दूरदृष्टिः क्षणाद्दूरगमस्तथा

वाक्सिद्धिः कामरूपत्वमदृश्यकरणी तथा ॥

मलमूत्रप्रलेपेन लोहादेः स्वर्णता भवेत्

खे गतिस्तस्य जायेत सन्तताभ्यासयोगतः ॥

सदा बुद्धिमता भाव्यं योगिना योगसिद्धये<sup>7</sup>।

सारः—प्रतिदिनं यस्तुसाधको योगी याममात्रं विघ्नान् विहाय प्रत्याहारं परिशीलयति सः विविधाः सिद्धीः  
प्राप्नोति। तत्र दूरश्रुतिः दूरदृष्टिः क्षणात् दूरगमः वाक्सिद्धिः कामरूपत्वं अदृश्यकरणी मलमूत्रप्रलेपेन  
लोहादेः स्वर्णता खेगतिः इत्यादयः प्रसिद्धाः सिद्धयो भवन्ति। योगसिद्धीनां सम्पादनार्थं योगी सर्वदा  
जागरूकः अभ्यासरतश्च भवेत् ।

एते विघ्ना महासिद्धेर्न रमेत्तेषु बुद्धिमान्

न दर्शयेत्स्वसामर्थ्यं यस्यकस्यापि योगिराट्<sup>8</sup> ॥

सारः— साधकस्य योगिनः आपद्यमानाः इमाः महासिद्धयः सर्वथा च सर्वदा योगं परमं विघ्नन्त्येव। तासु  
सिद्धिषु बुद्धिमान् योगी न कदापि रमेत् योगमर्मज्ञो योगी न कदापि इतरेषां पुरतः स्वीयां सिद्धिं प्रदर्शयेत्।

यथा मूढो यथा मूर्खो यथा बधिर एव वा।

तथा वर्तेत लोकस्य स्वलामर्थ्यस्य गुप्तये<sup>9</sup> ॥

<sup>7</sup> योगतत्त्वोपनिषत्-72-74

<sup>8</sup> योगतत्त्वोपनिषत्-75

<sup>9</sup> योगतत्त्वोपनिषत्-76



**सारः** – विवेकशीलः योगी जनानां पुरतः आत्मना योगदीक्षया आर्जिताः महासिद्धीः गोप्यत्वेन स्थापयेत्। तदर्थं साधारणानां जानानां सविधे मूढत्वेन वा बधिरत्वेन वा पामरत्वेन च वा व्यवहरेत्। एतादृशेन अभिनयेन स्वां सिद्धिं गोपयितुं साधको योगी प्रभवत्येव।

**शिष्याश्च स्वस्वकार्येषु प्रार्थयन्ति न संशयः ॥**

**तत्तत्कर्मकरव्यग्रः स्वाभ्यसेविस्मृतो भवेत्।<sup>10</sup>**

**सारः** –साधकस्य योगिनः शिष्याः तेषां कार्यार्थं वा सिद्ध्यर्थं संशयनिवृत्त्यर्थं वा अवश्यं सिद्धिप्रदर्शनार्थं वदेयुः। तदा कदाचित् प्रदर्शयेत् योगिना आर्जिताः सिद्धीः। तथापि स्वीयसाधनां विस्मृत्य योगी किमपि न कुर्यात् सः सदा आत्मनि योगपथि आग्रेसरः स्यादेव।

**अविस्मृत्य गुरोर्वाक्यमभ्यसेत्तदहर्निशम्।**

**एवं भवेच्छठावस्था सन्तताभ्यासयोगतः<sup>11</sup>।।**

**सारः** – मुमुक्षुर्योगी प्रत्याहरसम्पन्नरसनं स्वीयगुरोः उपदेशम् अविस्मृत्य अहोरात्रं योगसिद्धये अभ्यासं कुर्यादेव। एवं सततं अभ्यसनात् योगी हठावस्थां प्राप्नुयात्।

**अनभ्यासवतश्चैव वृथागोष्ठ्या न सिद्ध्यति।**

**तस्मात्सर्वप्रयत्नेन योगमेव सदाभ्यसेत्।<sup>12</sup>**

**सारः** – यस्तु साधकः केवलकुम्भकमनभ्यस्य लौकिकेषु कार्येषु भ्रमति तस्मै योगं परमपदं न सेत्स्यत्येव। अतः साधकः कठिनानपि क्लेशान् सोढ्वा बहुतरप्रयत्नेन कुम्भकाभ्यासं कुर्यादेव।

**उपसंहारः**

<sup>10</sup> योगतत्त्वोपनिषत्-77

<sup>11</sup> योगतत्त्वोपनिषत्-78

<sup>12</sup> योगतत्त्वोपनिषत्-79



योगतत्त्वोपनिषद् इति प्रख्याते योगग्रन्थे हठयोगः कीर्तितो विद्यते। तस्मिन् विवृतो प्रत्याहाराभ्यासप्रकारोऽत्र प्रस्तुतः। प्रयत्नोऽयं सर्वेभ्योऽपि योगविद्यामधिजिगांसमानेभ्य उपकुर्वीतेत्याशीय विरतो भवामि।

इति शम्

लेखनार्थमुपकृताः ग्रन्थाः

- 1)योगतत्त्वोपनिषद् -व्याख्याता-स्वामी नित्यानन्दः,प्राकाशनम्,पालक्काट् शिवानन्दाश्रमम्
- 2)हठयोगप्रदीपिका-व्याख्याता-स्वामी नित्यानन्दः,प्राकाशनम्,पालक्काट् शिवानन्दाश्रमम्
- 3)योगसूत्रम्-व्याख्याता-स्वामी नित्यानन्दः,प्राकाशनम्,पालक्काट् शिवानन्दाश्रमम्
- 4)घेरण्टसंहिता-व्याख्याता-स्वामी नित्यानन्दः,प्राकाशनम्,पालक्काट् शिवानन्दाश्रमम्



## ദളിത് സ്ത്രീ സ്വത്വാവിഷ്കാരം ഒരു ദളിത് യുവതിയുടെ കദനകഥയിൽ

ഡോ.ആർ.രാജേഷ്  
 അസോ. പ്രൊഫസർ,  
 എൻ.എസ്.എസ് കോളേജ്, പന്തളം

ആധുനികതയുടെ ശക്തനായ വക്താവായി മലയാള സാഹിത്യത്തിൽ രംഗപ്രവേശം ചെയ്ത എഴുത്തുകാരനാണ് എം. മുകുന്ദൻ. അഞ്ചു ദശകമായി മലയാള നോവൽ സാഹിത്യരംഗത്ത് സർഗ്ഗാത്മക സാന്നിധ്യമാണ് അദ്ദേഹം. ഒരേ സമയം തന്നെ കാലത്തിന്റെ ചലനങ്ങളെ ഒപ്പിയെടുക്കുവാനും നോവൽ രൂപങ്ങളെ നിരന്തരമായി പരീക്ഷണങ്ങൾക്ക് വിധേയമാക്കുവാനും ഈ നോവലിസ്റ്റിന് കഴിയുന്നു.

പ്രതിപാദ്യത്തിന്റെയും ആവിഷ്കരണരീതിയുടെയും പുതുതലമുറയ്ക്ക് ഉത്തരായു നികമെന്ന വിശേഷണത്തിന് അർഹമായ കൃതിയാണ് മുകുന്ദന്റെ ഒരു ദളിത് യുവതിയുടെ കദനകഥ. ദുരന്തമയമാണ് ജീവിതമെന്നും ഓരോ നിമിഷവും ദുരന്തസാധ്യത ജീവിതത്തെ പിൻതുടരുന്നവെന്നും മുകുന്ദന്റെ രചനകൾ ആവർത്തിച്ചു പറയുന്നു. കാലം കൊണ്ടും ആഖ്യാനം കൊണ്ടും ഈ നോവൽ ഉത്തരായുനികതയിൽ എത്തി നിൽക്കുന്നു. ദുരന്താഖ്യാനത്തിന്റെ ഉത്തരായുനിക പാഠമെന്ന് ഈ നോവലിനെ നമുക്ക് വിശേഷിപ്പിക്കാം.

ഉത്തരായുനിക മാധ്യമ സമൂഹത്തിന്റെ കാഴ്ചകളാണ് നോവലിൽ പ്രധാനമായും ചർച്ചചെയ്യുന്നത്. ഒരു ദളിത് യുവതിയുടെ കദനകഥ എന്ന നോവലിന്റെ ശീർഷകത്തിൽ തന്നെ ഒരു ദളിത് സ്ത്രീയുടെ സൂചനയുണ്ട്. നോവലിലെ നാടകത്തിന്റെ പേരാണ് ഒരു ദളിത് യുവതിയുടെ കദനകഥ. നാടകത്തിന്റെ പേരുതന്നെയാണ് നോവലിലും ശീർഷകമായി നൽകിയിരിക്കുന്നത്. ഒരു ദളിത് സ്ത്രീ പീഡിപ്പിക്കപ്പെടുന്നതും ആ പീഡനകഥ നാടകരൂപത്തിൽ അടിയടിച്ചതിന്റെ പേരിൽ സമൂഹത്തിൽ നിന്നും പൂർണ്ണമായും ഒറ്റപ്പെടേണ്ടിവന്ന ഒരു പെണ്ണിന്റെ അനുഭവമാണ് നോവൽ എന്നും ഈ ശീർഷകം ധ്വനിപ്പിക്കുന്നു. നാടക നിർമ്മിതിയെക്കുറിച്ചും നവീന നാടക വേദിയെക്കുറിച്ചുമുള്ള ചർച്ചകൾ ഇതിൽ ധാരാളമുണ്ട്. മാധ്യമപ്രവർത്തകരുടെ ഇടപെടൽ മൂലം തകർന്നുപോയ ഒരു നാടകാവതരണത്തിന്റെ കഥയാണിത്.

കീഴാള അവബോധം, പാരിസ്ഥിതിക നിലപാടുകൾ, സ്ത്രീസ്വത്വ പ്രഖ്യാപനം, ലിംഗ പരമായ തിരിച്ചറിവ് എന്നിങ്ങനെയുള്ള സമീപനങ്ങൾക്കെല്ലാം ഉത്തരായുനികതയിൽ ഏറെ പ്രസക്തിയും പ്രാധാന്യവും ഉണ്ട്. കീഴാളർ, ദളിതർ തുടങ്ങിയ വ്യത്യസ്തങ്ങളായ പേരുകളിൽ അറിയപ്പെടുന്ന ജനവിഭാഗങ്ങൾക്ക് പൊതുവായ ഒരു അസ്തിത്വം ഉണ്ട്. വ്യവസ്ഥാപിത ചരിത്രത്തിൽ നിന്നും പുറത്താക്കപ്പെട്ടവരും, ജീവിത ചുറ്റുപാടുകളാൽ മുഖ്യാധാരയിൽ നിന്നും അകന്നു നിൽക്കേണ്ടി വന്നവരും, അക്ഷര ജ്ഞാനമോ അറിവോ ഇല്ലാത്തത് കാരണം നിരന്തരം ചൂഷണങ്ങൾക്ക് വിധേയരാകേണ്ടി വന്നവരുമായ ഒരു കൂട്ടം ജനവിഭാഗത്തെയാണ് കീഴാളർ എന്ന പദം കൊണ്ട് വ്യവഹരിക്കുന്നത്. അസംഘടിതരായ ഈ ജനത മുന്നേറ്റത്തിന് തയ്യാറാകുന്നത് സമകാല സമൂഹത്തിൽ നമുക്ക് കാണാൻ സാധിക്കും.



**ദളിത് സ്വതാ**

ദളിത് എന്ന പദം 1972 ഏപ്രിലിൽ ബോംബെ കേന്ദ്രമാക്കി രൂപം കൊണ്ട ദളിത് പാതേഴ്സ് എന്ന പ്രസ്ഥാനത്തിലൂടെയാണ് പരിചിതമായത് . ദൽ എന്ന പദത്തിന് നശിപ്പിക്കപ്പെട്ട, തകർക്കപ്പെട്ട, അറുത്തു തള്ളപ്പെട്ട, പിളർക്കപ്പെട്ട എന്നെല്ലാം അർത്ഥങ്ങൾ ഉണ്ട് (1997.15) പീഡനങ്ങളും തിരസ്കാരങ്ങളുമാണ് ദളിത് അനുഭവങ്ങളുടെ അന്തർധാര. അധഃകൃതർ എന്ന പേരിലാണ് ദളിതനെ അറിയപ്പെട്ട് തുടങ്ങിയിരുന്നത്. അധഃകൃതം എന്ന വാക്കിന്റെ അർത്ഥം താഴ്ത്തപ്പെട്ടത് എന്നാണ്. ഭാഷാ പഠനത്തിൽ ദളിത് എന്ന പദത്തിന്റെ പ്രസക്തി വളരെയേറെയാണ്. സബോൾട്ടൺ എന്ന പദത്തിന് സമാന്തരമായാണ് കീഴാളർ എന്ന പദം രൂപപ്പെട്ടത്. കീഴാളർ എന്നാൽ സാമുദായിക, സാംസ്കാരിക ജാതീയ വേർതിരിവിന് വിധേയനാക്കപ്പെട്ടവർ എന്നാണ് അർത്ഥം.

**ദളിത് സാഹിത്യം**

അവഗണിക്കപ്പെട്ടവരുടെ സാഹിത്യമാണ് ദളിത് സാഹിത്യം. ദളിത് ജീവിതത്തിന്റെ യാഥാർത്ഥ്യവും, ദുരന്താനുഭവങ്ങളും പൊതുസമൂഹത്തിന്റെ മുമ്പിൽ അവതരിപ്പിക്കുന്നതിനുള്ള ശക്തമായ മാധ്യമമാണ് സാഹിത്യം അഥവാ എഴുത്ത്. തങ്ങളനുഭവിക്കുന്ന അവഗണന, ചൂഷണം അനീതി, ദാരിദ്ര്യം, വിശപ്പ് ഇവയൊക്കെ അവതരിപ്പിക്കുന്നതിനുള്ള ഏക മാധ്യമമാണ് സാഹിത്യം. ദളിത് സാഹിത്യത്തിന്റെ പ്രത്യയശാസ്ത്രം അംബേദ്കറി സമാണ്. അംബേദ്കറുടെ ചിന്തകളെ മുൻനിർത്തി ദളിത് ഉന്നമനത്തിന് വേണ്ടി പ്രവർത്തിക്കുന്നതാണ് ദളിത് സാഹിത്യം. ദളിത് സാഹിത്യകാരന്മാരുടെ പരമപ്രധാന ലക്ഷ്യം സാഹിത്യം കൊണ്ടുള്ള സാമൂഹിക പ്രവർത്തനമാണ്.

പാശ്ചാത്യ സ്ത്രീവാദത്തിന് ബദലായി മൂന്നാം ലോക അധിനിവേശാനന്തര സ്ത്രീവാദവുമായി ബന്ധപ്പെട്ടാണ് കീഴാളവർഗ്ഗസ്ത്രീവാദം ശ്രദ്ധേയമായത്. 1988- ൽ പോസ്റ്റ് സ്കൂൾ ഓഫ് ലിറ്ററേച്ചർ മാർക്സിസിയൻ ചിന്താധാരയുടെ വക്താവായ ഗായത്രി ചക്രവർത്തി സ്പീവാക്കിന്റെ കാൻ ദി സബാൾട്ടൺ സ്പീക്ക് എന്ന രചനയാണ് കീഴാള വർഗ്ഗ സ്ത്രീവാദത്തിന്റെ ആധികാരികമായ പഠനമായി കരുതപ്പെടുന്നത്.

**ഒരു ദളിത് യുവതിയുടെ കദനകഥ**

1996 ൽ ആണ് ഒരു ദളിത് യുവതിയുടെ കദനകഥ എന്ന നോവൽ പ്രസിദ്ധീകൃതമാകുന്നത്. ദളിത് പ്രശ്നങ്ങളെ ആവിഷ്കരിക്കുന്നതോടൊപ്പം തന്നെ ദളിത് വിഷയങ്ങളും സമൂഹമാധ്യമത്തിൽ ചർച്ചചെയ്യപ്പെടേണ്ടതാണെന്ന ചിന്തയ്ക്കും ഈ നോവലിൽ ഇടം ലഭിയ്ക്കുന്നു. ജഗധാരി ഗ്രാമത്തിലെ ഭഗവന്തി എന്ന ദളിത് യുവതിയ്ക്കുനേരെ ഗുണ്ടേച്ച എന്ന സവർണ്ണ ഫ്യൂഡൽ പ്രഭു നടത്തുന്ന ബലാൽക്കാരവും കാട്ടുനീതികളുമാണ് ഈ നോവലിലെ ദളിത് പ്രശ്നമാകുന്നത്. ഭഗവന്തി ജൂതുമതിയായ വിവരം അറിയുമ്പോൾ അലങ്കരിച്ച കാളവണ്ടിയിൽ കയറി ഗുണ്ടേച്ച ഭഗവന്തിയുടെ കുടിലിലേക്ക് ചെല്ലുന്നു. അവിടെ എത്തിയ സവർണ്ണ പ്രഭുവായ ഗുണ്ടേച്ച ഭഗവന്തിയുടെ ഉടുതുണികൾ മുഴുവൻ ഊരിയെടുത്ത് നഗ്നയാക്കി ഗ്രാമത്തിലൂടെ അവളെ പരേഡ് ചെയ്യിപ്പിക്കുന്നു. ഭൂരഹിതാവസ്ഥയും,



തൊഴിലില്ലായ്മയും, നിരക്ഷരതയും രോഗവും ഒക്കെ ചേർന്ന് നരകതുല്യമായ ഒരു ജീവിതം നയിക്കുന്ന ദളിതരുടെ മേൽ ഭൂവുടമകൾ നടത്തുന്ന അതിക്രമങ്ങൾ ഉത്തരേന്ത്യ പോലെയുള്ള സംസ്ഥാനങ്ങളിലെ സാമൂഹിക രാഷ്ട്രീയ പശ്ചാത്തലത്തിൽ നിത്യസംഭവമായിരുന്നു. ഈ പ്രശ്നങ്ങളെ ഉൾക്കൊണ്ട് കൊണ്ടാണ് നാരായണൻ എന്ന അദളിതനായ നാടകകൃത്ത് ജഗധാരി ഗ്രാമത്തിലെത്തുന്നതും, ബ്രാഹ്മണനായ പുത്രപ്രവർത്തകനാണെന്ന വ്യാജേന ഗുണ്ടേച്ചയുടെ വീട്ടിൽ താമസമാക്കുകയും അയാൾ ദളിതരുടെ നേർക്ക് അഴിച്ചുവിടുന്ന ഹിംസകളെ നാടകമാക്കുക എന്ന സാഹസിക കൃത്യം നിർവ്വഹിക്കുകയും ചെയ്തത്.

കലയിൽ കോംപ്രമൈസിലല്ല എന്ന വിശ്വസിക്കുന്ന വിക്ടർ കരിംബായിയും നാടകകൃത്തായ നാരായണനും ഈ വിഷയം ഏറ്റെടുത്ത് നാടകമാക്കുന്നു. ജഗധാരി ഗ്രാമത്തിലെ ഭഗവതിക്ക് എല്ലാവരുടേയും മുന്നിലൂടെ ഉടുതുണിയില്ലാതെ പരേഡ് ചെയ്യേണ്ടി വന്നത് അവൾ ഒരു ദളിത് സ്ത്രീ ആയതുകൊണ്ട് മാത്രമാണ്. ഈ ഒരു സന്ദേശം മറ്റുള്ളവർക്ക് കൂടി നൽകാനാണ് നാടകകൃത്തും സംവിധായകനും ശ്രമിച്ചത്. സ്കൂൾ ഓഫ് ഡ്രാമയിലെ അവസാന വർഷ വിദ്യാർത്ഥിയായ രാധികയാണ് ഭഗവതിയുടെ വേഷം ചെയ്യാമെന്ന് സമ്മതിച്ചിരുന്നത്. എന്നാൽ നാടകത്തിലെ ചില പ്രത്യേക രംഗങ്ങളുടെ കഠിനവും കാരണം ആ വേഷം ഉപേക്ഷിക്കുന്നു. ഭഗവതിയുടെ നഗ്നത സ്റ്റേജിൽ അവതരിപ്പിച്ച രാധികയോട് നാരായണൻ പറയുന്നുണ്ട്, അച്ഛനമ്മമാരുടേയും സഹോദരങ്ങളുടേയും മുമ്പിൽ ഉടുതുണിയില്ലാതെ പരേഡ് ചെയ്യേണ്ടി വരുന്ന ആ പാവം പെൺകുട്ടിയെക്കുറിച്ചാണ് ഒന്ന് ആലോചിച്ചു നോക്കൂ എന്ന്. ദളിത് വിഷയങ്ങൾ പ്രശ്നവൽക്കരിക്കുന്നതിന് ഏറ്റവും ശക്തമായ മാധ്യമം നാടകമാണ്. പത്തഞ്ഞൂറ് ആളുകളുടെ മുമ്പിൽ പിറന്നപടി നിൽക്കാൻ കഴിയില്ല എന്ന കാരണം കൊണ്ട് രാധിക ഭഗവതിയുടെ റോൾ നിഷേധിക്കുന്നതോടെ വസുന്ധര ആ റോൾ ചെയ്യാമെന്നേറ്റ് സ്വമേധയാ മുന്നോട്ട് വരുന്നു. ഒരു ദളിത് സ്ത്രീക്ക് അനുഭവിക്കേണ്ടിവരുന്ന അപമാനവും വേദനയുമായിരുന്നു നാടക പ്രമേയം. ഈ നോവലിനുള്ളിലെ നാടകം കാണാനെത്തുന്നവർ ഉത്തരാധുനികയിലെ കാഴ്ചയുടെ സമൂഹമാണ്. നാടകം എന്ന കലാരൂപത്തോടുള്ള അഭിനിവേശം കൊണ്ടും നാടത്തിൽ അവതരിപ്പിക്കുന്ന സാമൂഹിക വിഷയത്തോടുള്ള പ്രതിബദ്ധതകൊണ്ടും നാടകം കാണാനെത്തിയവരായിരുന്നില്ല അവർ.

ഒരിക്കൽ പ്രതിസുതവരനായ ഗോകുലിനൊപ്പം വസുന്ധര മാൻപാർക്കിൽ പോയപ്പോൾ ഒരു മാൻകുട്ടിയെ മടിയിലിരുത്തി അവൾ അതിനോട് എന്തെല്ലാമോ പറയുന്നുണ്ട്. അത് നാടകത്തിൽ ഭഗവതി ആട്ടിൻകുട്ടിയോട് പറയുന്ന ഡയലോഗാണെന്ന് ഗോകുലിനു മനസ്സിലായി. തന്റെ നിത്യ ജീവിതത്തിൽ, നാടകത്തിലെ പല അവസ്ഥകളും അവൾ അറിയാതെ അവതരിപ്പിച്ചുപോകുന്നു. (1996:45) ഇങ്ങനെ വസുന്ധര ഭഗവതിയുമായി ആശൈക്യം പ്രാപിക്കുന്നു. ഭഗവതി കൊല്ലപ്പെട്ടിരിക്കാം എന്നതിനും നോവലിൽ സൂചനയുണ്ട്. ഭഗവതി ജീവിച്ചിരിക്കുന്നു എന്ന അറിവ് എന്നെ ശല്യം ചെയ്യുന്നു. വസുന്ധര പറഞ്ഞു നാരായണൻ അതു പറയാൻ പാടില്ലായിരുന്നു. ഭഗവതി തന്റെ സങ്കല്പം മാത്രമാണെന്ന് പറഞ്ഞാൽ മതിയായിരുന്നു. (1996:45) ഭഗവതിയുടെ ജീവിതം ഒരു അസ്വസ്ഥതയായി വസുന്ധരയിൽ നിറയുന്നുണ്ട്. അപമാനിക്കപ്പെട്ട ദളിത് യുവതിയായി വസുന്ധര



അഭിനയിക്കാൻ തയ്യാറായിട്ടും ഈ പ്രശ്നം സമൂഹമധ്യേകൊണ്ടുവരാൻ അവർക്ക് കഴിയാതെ പോകുന്നു. ഒരു ദളിത് സ്ത്രീയുടെ പ്രശ്നങ്ങൾ നാടകവേദിയിൽ അവതരിപ്പിക്കുക എന്ന ലക്ഷ്യത്തോടെ തികച്ചും പ്രതിബന്ധതയോടെ അഭിനയിച്ച വസുന്ധര ഇവിടെ ഏറെ പ്രതിസന്ധികൾ നേരിടേണ്ടതായി വരുന്നു. ഒരു പെണ്ണ് എന്ന നിലയിലാണ് അവർ ഈ നാടകത്തിൽ പുറന്തള്ളപ്പെടുന്നത്. ഒരു ദളിത് യുവതിയുടെ കദനകഥ ഒരു ദളിത് നോവലല്ല. എന്നാൽ ദളിത് ജീവിതാവസ്ഥയും അതിന്റെ പ്രതിസന്ധികളും ഈ നോവലിനുള്ളിലെ നാടകത്തിൽ സൂചിതമാകുന്നു. എന്നാൽ നോവലിന്റെ ശീർഷകം സൃഷ്ടിക്കുന്ന പ്രതീതിയല്ല നോവൽ സൃഷ്ടിക്കുന്നത്. നാടകത്തിൽ ഒരു ദളിത് യുവതിയുടെ വേഷം അവതരിപ്പിച്ച വസുന്ധരയുടെ കദനകഥയായി ഇത് മാറുന്നു. ഇവിടെ നാടകം മുന്നോട്ട് വെയ്ക്കുന്ന ഗുരുതരമായ പ്രശ്നങ്ങൾ അവഗണിക്കപ്പെടുന്നു. ശരീര കാഴ്ച കളിലും, ക്ഷണിക ലൈംഗികതയിലും അഭിരമിക്കുന്ന ഒരു ഉത്തരാധുനിക സമൂഹം രൂപപ്പെട്ടുവരുന്നതിന്റെ സൂചനയും നമുക്ക് ലഭിക്കുന്നു.

വരേണ്യ വർഗ്ഗത്തിന്റെ ചൂഷണവും, പാർശ്വവൽകൃതന്റെ നിലവിലിടവും പുറംലോകം അറിയുക എന്ന ലക്ഷ്യത്തെ മുൻനിർത്തിയാണ് നാരായണൻ ഒരു ദളിത് യുവതിയുടെ കദനകഥ എന്ന നാടകം രചിക്കുന്നത്. എന്നാൽ ദളിതർ നേരിടുന്ന യഥാർത്ഥ പ്രശ്നങ്ങൾ പലപ്പോഴും തമസ്ക്കരിക്കപ്പെടുകയാണ് ഉണ്ടാവുക. ജാത്യാധികാര ബലതന്ത്രങ്ങൾക്കിടയിൽ ഞെരിഞ്ഞ് അമർന്നു പോകുന്ന ദളിത് അവസ്ഥ ഈ നോവലിൽ ചിത്രീകൃതമാകുന്നുണ്ട്. ആരുടെ മുൻപിലും നിവർന്നു നിൽക്കുവാനുള്ള ആത്മബലം ആർജ്ജിക്കുമ്പോഴാണ് നാം യഥാർത്ഥത്തിൽ സ്വതാവബോധം നേടുന്നത്.

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