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Editorial.....

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

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

Dr.K.Victor Babu
Editor-in-Chief

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MERGERS AND ACQUISITIONS (M & As) – A STUDY OF ORGANIZATIONAL CULTURE

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ABSTRACT

Culture refers to a shared way of life. In the chemistry of M&A deals, the important issue that needs to be accorded attention is culture. A study is made to examine the variation in the organizational culture, as perceived by the employees, between the pre and post-**event** (Merger/Acquisition) period. Two-hundred and thirty-one employees of one merged and three acquired firms have been administered OCTAPACE Profile, developed by **Pareek** (2002). It is observed that there is a significant positive change in the perception of employees with regard to the organizational culture in the post-**event** (M&A) scenario. The importance of organizational culture is highlighted.

Keywords: Organizational Culture, HRD Practices, Mergers & Acquisitions, Manufacturing Firms.

INTRODUCTION

The most important objective of a business firm is to achieve attractive returns on investment and to grow continuously. Such a vertical movement can take place either by initiating new products /ventures or developing or enlarging the capacity of the existing ones. This kind of growth can either be limited to internal sphere or can be extended making it big in size in terms of operations/activities. External growth can be achieved by resorting to Mergers and

Acquisitions (M&As). Basically, such ventures(M&As) are aimed at increasing the shareholders' value or wealth. Results constantly show that predominantly the M&As benefit the wealth of shareholders of the target company and not of the acquirer. **Chakravorty Jayesh** (2012) categorically mentions that merging two companies together will not automatically end up with success. In mergers, achieving success is not that easy because such ventures require integrating of people with different cultures, attitudes and mindsets together. Some of the most important ingredients of success are careful pre-merger planning which includes the conduct of proper due-diligence, effective and healthy communication that reach well, proper and competent leadership, and speed at which the process takes place.

A definite process is generally involved in such **events**. **Aruna** (2011) has aptly stated that mergers and acquisitions involve two phases viz. a) Pre-merger and acquisition phase, and b) Post-merger and acquisition phase. In the first place, the organization which is going to acquire the target organization will assess the cultural and organizational differences, life cycle of the organization, management styles and the role of leaders in the organization. The post-merger and acquisition phase comprises of assessment of plans for successful integration.

The five 'C's which are of importance and which keep the process of M&A to move in the right direction are.....Communication, Counselling, Compliance, Compensation and Culture. A clear demarcation cannot be made between them while dealing with each of these issues, and all the five issues are interrelated and interdependent too. The importance of **enabling culture** and the **cultural compatibility** are the most frequently quoted issues in literature.

Frequent restructuring of an organization is required in the changing environment, and an **enabling culture** would facilitate to

withstand the changing requirements. In this context, the term **Enabling culture** refers to creating an environment where employees feel that they are properly motivated to take initiative and risk, and further, they feel inspired to experiment and innovate, and make things happen. The HRD culture is characterized by practices which include openness, confrontation, trust, autonomy, pro-activeness, and collaboration (**Bhattacharyya**, 2006).

Organizational culture: In the chemistry of M&A deals, the important issue that needs to be accorded attention is **culture**. The term **culture** is very close to each one's heart and has an emotional connotation. Hence, it has attracted attention of different professionals. What is **culture** according to one person is different from what the other person thinks of. **Culture** includes all soft and hard issues concerned with people which include values, ethics, behaviour, practices and attitude of people. In-terms of similarity, there is nothing called culture of equals. However similar the entities are, one has the advantage of having influence over the other.

The term **culture** includes basic values, beliefs, and assumptions that people share in the organization. Thoughts and behaviour of persons are affected by **culture**. In fact **culture** affects everyone including the employees, customers and suppliers (**Burke**, 2000).

The management's perception of culture differs, while some admit that it is the culture that makes or mars the performance of the organization and hence, it must be given a prominent place in planning the organizational development. There are others who believe that it is the cause for conflicts and cultural differences are viewed as a nuisance with minor inconveniences and in extreme cases as a disaster.

The formation of new culture is the resultant combination of best practices of both the entities. In reality, both the firms will have

certain strong points and practices that are attractive for assimilation. Effective integration of both cultures is necessary to move forward and in achieving a partnership that is beneficial to both. The most important point for debate is the place of new culture for the workforce in achieving its intended goals. Assessment of culture is necessary to know how people respond to change.

REVIEW OF LITERATURE

People issues are important to address in the implementation of the M&A deal at every level. **McKay** (2003) has broadly divided the **People issues** as a) talent management, b) compensation and benefits, c) culture, and d) communication. The author has accorded importance to a culture-fit assessment. Such an assessment is required to know how far the culture of two companies is compatible. **Miller** (2000) has mentioned that it is the culture that binds people together. Merging balance sheets is relatively easy than merging the culture of companies. The author has mentioned that culture does refer to the pattern in which norms, values, beliefs, and attitudes influence individual's and group's behaviour within an organization. Further, the author has highlighted the importance of culture and quoted a study of Harvard Business School which showed that firms that actively managed their corporate culture realized a 682% increase in revenue compared with a 166% increase for firms that did not manage culture. Net income increased to 757% for the firms that attended to culture versus a one percent increase for those that did not. Also, stock prices soared 901% for firms that actively managed their culture, while those that did not realize only a 74% rise in stock price.

Krell (2001) mentioned that there are five crucial steps in making the deal of M&A a successful one. One of the steps to a successful union, identified by the experienced HR and Business Executives in mergers and acquisitions, is to define a realistic culture.

The other four are – visible and strategic leadership, consistent and careful communication, addressing the ‘me’ issues, and sharing of space.

Carey and Ogden (2004) mention that mergers and acquisitions have the potential to bring uncertainties among employees, customers and suppliers. The authors, after having interviewed many executives, consultants and regulators who have been actively involved in mergers of different organisations, have arrived at the conclusion that the way the issues concerned with the human side are dealt with speak of making or breaking a merger or an acquisition. It is mentioned that culture-conflicts, integration-challenges and other people-issues are equally important as those of financial results of a merger.

Many authors have compared mergers with that of marriages in terms of compatibility and living together as strong units of society. **Lang** (2003) has mentioned that mergers in higher education sector are a frequent phenomena and the process does not differ much from the corporate sector involving in mergers. The author reveals that some marriages fail due to the fact that the partners are incompatible and could not reconcile.

Culture-fit is the most stressed point in the **events** of M&As but it is emphasized that care must be taken in ascertaining that the compatibility of cultures must not look artificial; and in fact it should be as natural as that of a healthy family. **Arora** (2010) mentions that cultural compatibility is a major issue in the process of M&As. The author has compared the Merger to that of a marriage. An inquiry of similarities and differences between the cultures of both the acquirer and acquired firms would enable in avoiding a possible divorce before marriage solemn promises are taken. In case, the gaps are too wide and the incompatibility is too great, it is better to call off the wedding.



Like individuals, organizations also bear the distinct ways of functioning. These distinct ways may be understood from the perspective of unique cultures which surround them eternally. During the process of M&As, many-a-times, cultural differences between the acquired and acquirer organizations / merger partners do crop up. While comparing the cultural compatibility between two companies with that of a marriage, **Majed** (2012) said that by thorough understanding of the cultures of both the companies that include similarities and differences well before the marriage vows are taken place, a possible divorce in the later part could be avoided. If the compatibility between the two companies is too wide, it is a wise decision to call off the wedding, rather than proceeding with such variations.

Considerable number of organizational marriages have resulted in financial disappointment. Even then, the number of such ventures is on the rise. **Cartwright** and **Cooper** (1993) have justified such organizational marriages on the financial and strategic grounds that are meant to achieve the commonly expressed effect of **two plus two equals five**. Two challenges that need to be faced in the course of union are – the compatibility of cultures (as culture is considered to be a social adhesive which binds people and brings cohesiveness) **and** integration of different workforces into one unified and compact one.

Cultural compatibility is the prime factor found to influence the fruitful outcome of M&A ventures. The present study would explore the extent of cultural compatibility observed in the post-M&A deal scenario.

RESEARCH METHODOLOGY

The present study is intended to examine the difference in the organizational culture, as perceived by the employees, between the pre and post-**event** (M&A) periods.

The researchers propose the following null hypothesis:

Null hypothesis(Ho): The organizational culture, as perceived by employees, does not differ between pre and post-**event** (M&A) periods.

Alternate hypothesis (Ha): The prevailing organizational culture, as perceived by employees, would be positive during the post-**event** period compared to pre-**event**(M&A)period.

Tools of Study

- 1) A pro-forma to obtain the personal and occupational details of employees.
- 2) OCTAPACE Profile, developed by **Pareek** (2002). This has been administered on all the subjects in the form a questionnaire (**see Annexure**).The instrument indicates some of the values of the organization before and after (present) the **event** (Merger/Acquisition initiatives) has taken place. Further, the tool is administered with an assumption that each statement/item in the tool reflects the opinion/response of the respondent on the issues in question, based on personal experience or recall of past instances/experiences of others. It has forty statements that indicate some organizational values. It is presumed that if these are the values of top management, they will generally be shared in the organization.

The employee is asked to read each statement and give his/her response. For items 1 to 24, the response would indicate how much of the spirit contained in the statement is valued in the organization on a four-point scale – Highly valued/Given a fairly high value/Given a rather low value/**and** Given a very low value – both before the **event** has taken place and after the **event** has taken place (present).

For items 25 to 40, the employee is asked to check how widely each belief, stated there, is shared in the organization and later to provide his/her response on a four point-scale as – **Very widely**

shared belief/ Fairly widely shared belief/Only some persons in the organization share this belief/ and Only a few or none have this belief – both before the **event** and after the **event** has taken place (present).The employee is requested not to leave any statement unanswered.

Scoring: To make all statements unidirectional, the items marked within parentheses are reversed so that 4,3,2,1 become 1,2,3,4. The rows are added and they represent eight aspects of OCTAPACE in the same order. The scores on each aspect (sub-dimension) ranges from 5 to 20. Higher score indicates positive side of sub-dimension.

Sub-dimensions

1. Openness – 1,9,17,(25),33
2. Confrontation – 2,10,18,(26),34
3. Trust – 3,11,19,27,(35)
4. Authenticity – 4,(12),20,28,36
5. Pro-action – 5,13,21,29,37
6. Autonomy – 6,(14),(22),(30),38
7. Collaboration – 7,15,(23),(31),39
8. Experimentation – 8,16,24,32,(40)

The mean percentage score is worked for each sub-dimension and the formula is:

$$\text{Mean Percentage Score} = \frac{\text{Obtained Score}}{\text{Max. Possible Score}} \times 100$$

This instrument has been widely used by researchers in the field of Human Resource Management and is proved to be very effective in assessing the organizational culture. Further, the instrument has met

the tests of reliability, validity and practicability in the measurement of culture.

Method of Data Collection: The study was conducted in four manufacturing firms that went for restructuring (three cases of acquisition and one case of merger) in the recent past. A list of employees of merged/acquired entities who were on the roll at the **event**-time (Merger / Acquisition) and who fulfilled the following criteria has been prepared:

- a) Employees who are holding the middle and higher levels of managerial positions (excluding the cadres of workmen and staff);
- b) Employees who have a clear knowledge of the **event** of Merger/Acquisition attempt and the subsequent consequences;
- c) Employees who have admitted that they had experienced or are experiencing the impact of the **event**(Merger/Acquisition);
- d) Employees who are articulate and are able to communicate their opinion/perceptions about the process and **events** in the whole exercise, and
- e) Employee who have consented to serve as subjects of the study.

Three-hundred and seventeen employees who have fulfilled the above criteria have been administered OCTAPACE Profile, developed by **Pareek** (2002) in the form of a questionnaire with a request to complete the same during leisure time without any disruption to their routine work. The questionnaire also comprises of a pro-forma to obtain personal and occupational details of employees. Two-hundred and thirty-one filled-in questionnaires (231 of 317 or 72.9%) have been found to be complete in all aspects. The data were gathered during the period of June 2014 – August 2015. All ethical issues of research, and especially of informed consent, are followed in carrying out the study.

Characteristics of the respondents:

Personal and occupational details of respondents are presented in Table 1. Of the 231 employees, 84 (36.4%) are aged 35 years and below, and 43 (18.6%) in the age group of 36-45 years. As many as 104 (45%) are aged 46 and above. The mean age of the employees is 41 years. Male representation is predominant (94.81%) than female representation. As many as 121 (52.4%) have a Degree/Diploma Certificate in technical education like engineering and the rest are without technical background. Most of the employees i.e, 213 (92.2%) are married and the remaining (18/231 or 7.8%) are unmarried. As many as 175 (75.8%) have put in service of 10 years and above and 56 (24.2%) have put in less than 10 years of experience in the same organization. The average duration of experience of the respondents is 12.6 years (Table 1). The respondents mostly belong to middle age group with technical education background, married and have had more than 10 years of work experience. In terms of personal and occupational background, it can be mentioned that the respondents are mature enough both in personal and social life to assess their work/life and bring a balance between the two.

RESULTS AND DISCUSSION

1) The perception of employees with regard to organizational culture in the pre and post-**event** period indicates that it moved from good to very good. There is a significant positive change in the perception in all the sub-dimensions, except that of **Autonomy**. In terms of **Autonomy**, the employees have lost the same to a greater level in the post-**event** scenario.

The extent of positive perception can be noticed on the basis of the mean difference. The positive perception is in the sub-dimension of **Pro-action**, followed by other dimensions viz. **Confrontation**,

Openness, Trust, Experimentation, Authenticity, and Collaboration (Table 2).

It is generally noticed that employees have realized that corporate restructuring is inevitable in the present times to withstand in the market competition on one hand, and to excel in terms of horizons of business on the other hand. To achieve the above, one has to get ready for a change. Those who expect a change that may influence their job and its functions are more likely to get adjusted than those who continually resist change. Similarly, the employers have also changed in line with the development perspective. It is the idea of young people that their future depends on the prosperity of the organizations and hence, they are action-oriented and take initiatives. Employees do not hesitate to face challenges and to work jointly for a common cause. Though, autonomy is reduced in the post-event (M & As) scenario, the employees have enjoyed to a greater level of freedom to express their ideas, feelings and activities, and are even provided conducive atmosphere of experimenting with new ideas without any undue interference.

It is found that employees have mutual trust among themselves, and they have trust on management, and management equally on employees reciprocally. Generally, employees share ideas and no person is considered as an island as far as human relations are concerned. Innovation on the part of employees is encouraged, interaction among employees is sound and the same is genuine too. Each accepts the feelings of every other person as a human being and there exists a feeling of belongingness and a sense of equality in the organizations. Employees use power without fear in helping others. Freedom of performance is encouraged by others.

2) Among the employees of different age groups, those of younger age group (35 years and below) have positive perception about



organizational culture than the employees of other age groups in the Pre-**event** scenario; but in the post-**event** situation, the employees of older age group (46 years and above) have indicated positive perception of the culture of the firm.

At the level of young age group (35 years and below), the increase in the perception is at moderate level, and a higher level of positive perception is found in case of middle age group (36 years – 45 years). Persons within higher age group (46 years and above) have perceived the culture as healthy and proactive than persons of other two groups, stated above (Table 3).

3) Between the employees of technical background and employees of non-technical background, it is observed that technical employees have positive impression about the organizational culture in the pre-**event** scenario, and this trend is observed to be opposite in the post-**event** situation.

The perception of both technical and non-technical employees with regard to the organizational culture is considered to be good in the post-**event** scenario compared to earlier stage/state as can be noticed in the difference of mean values. The degree of positive perception is found to be more among the non-technical employees than the employees of other group (Table 4).

4) When employees are classified as married and unmarried, it is found that unmarried employees have positive impression about the organizational culture in the pre-**event** stage. In the post-**event** situation, no such difference is observed.

The trend of positive perception of organizational culture is noticed among employees of both married and unmarried employees, and positive change is more evident in the case of married employees, when the difference in mean score is observed (Table 5).

5) Employees with shorter duration of work experience compared to employees of longer duration of work experience have positive perception about organizational culture in the pre-**event** scenario. But after the **event**, the situation is found to be reverse.

The duration of work experience of employees is related to the perception of employees about organizational culture. In the post-**event** scenario, the employees with longer years of work experience have perceived the culture to be more proactive than employees of shorter duration of experience (Table 6).

The importance of organizational culture and the major role of HRM department in developing proactive culture are explained by **Khera** and **Sharma** (2007). The authors say that the success and effectiveness of an organization does not solely depend on the competencies and abilities of employees and management. It is the culture that is intimately associated with success. This is true in the present investigation which reveals the presence of a sound culture after the **event** of M & A. The culture of an organization is greatly influenced by the HRD practices that the firms adopt. **Rao** (1999) has vividly explained that effective HRD practices influence not only financial but also other performance indicators of the firms by generating satisfaction among employees which in turn influence satisfaction of customers. To be more precise, such practices contribute to the enhancement of one or more of the three 'C's– Competencies, Commitment and Culture. The term practice refers to many things which may be in the form of a system to be adopted, a procedure to be followed, an activity to be undertaken, a norm to be followed, a rule to be adhered to, an accepted or expected habit, or just a way of carrying out things.

On the whole, the values, shared beliefs and ethos are common in organizations and hence, received positive response from employees.



Employees have realized that culture is relevant and critical for business performance and success which further brings efficiency and effectiveness. The employees, in general, are proactive to the culture of the organization in the post-**event** scenario.

Testing of Null Hypothesis

Null hypothesis (Ho): The organizational culture, as perceived by employees, does not differ between pre and post **event** (M&A) periods.

Alternate hypothesis (Ha): The prevailing organizational culture, as perceived by employees, would be positive during the post-**event** period compared to pre-**event** (M&A) period.

Result: The observation of the study indicates that the organizational culture, as perceived by the respondents, is pro-active and compatibility is felt by them during the post-**event** (M&A) period (Table 2). Hence, the null hypothesis is rejected and alternate hypothesis is tenable.

CONCLUSION

The literature on M&A attempts by firms indicate that paying more importance to financial issues is necessary, but equally human resource is to be accorded the same extent of prominence. **Lau et al** (2012) have expressed that the main reason for the failure of the attempts of M&A is of paying greater attention to financial factors alone and neglecting the socio-cultural and other non-financial aspects. The poor track record of M&As can be attributed to the tendency of top management to neglect non-financial and other socio-cultural factors. **Trank et al** (2012) have explained a wider view of practitioners, researchers, academicians, and consultants in involving HR professionals in the process of M&A from its inception; but rarely such involvement is noticed. When there is a failure of M&A, the HR issues and especially the failure of cultural integration are quoted as the prime etiological factors.



Every business organization has its own culture which attracts talent, retains it for a long-time, develops it, and further derives maximum input for its growth; and that culture, generally passes from one generation to another. The importance that has been accorded by the management for issues concerned with culture has made the attempts successful. The organizational culture has moved from proactive before the deal to the most desired one after the implementation of the deal. The study reveals that organizational culture is an important ingredient in the success of M&A deals. It is appropriate to mention that **Pestonjee and Pandey (2013)** have listed the characteristics of the present-day organizations which include; uncertainty of external environment of future organizations, complex systems, time as a resource, new technology, virtual workplaces, highly specialized jobs, cultural diversity and communication strategies. Referring cultural diversity, the authors have suggested that organizations need to frame HR policies in such a way to handle issues of culture.

Terms used /Explanations of terms:

- 1) **Merger**: Two or more companies join together by pooling their tangible and intangible resources and emerging as one entity to achieve the intended common objectives. The combined entity becomes larger in size and in its operations. The original firms lose their identity after merger and altogether a new entity is formed.
- 2) **Acquisition**: When one company purchases another company and controls its functioning and operation, it is known as acquisition. Usually the acquirer is big in operations and the acquired is small. Both may be independent in operations and in accounting process and they may be related or unrelated in the area/sector/service.
- 3) The terms Firm and Organization are used synonymously conveying the same meaning.
- 4) Event means Merger/Acquisition. Pre-event means before the implementation of M&A. Post-event means after the implementation of M&A.



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Table 1

PERSONAL AND OCCUPATIONAL DETAILS OF EMPLOYEES

	Personal and Occupational Details	No. of Employees N: 231	Percentage
A	Gender		
I	Male	219	94.81
li	Female	12	5.19
B	Age group		
I	35 years and below	84	36.4
li	36 to 45 years	43	18.6
lii	46 and above	104	45.0
	Mean: 41 years		
C	Education		
I	Technical	121	52.4
li	Non-technical	110	47.6
D	Marital status		
I	Married	213	92.2
li	Unmarried	18	7.8
E	Work experience (present)		
I	Below 10 years	56	24.2
li	10 years and above	175	75.8
	Mean:12.6 years		



Table 2 : ORGANIZATIONAL CULTURE AS PERCEIVED BY EMPLOYEES

Sl. No	Sub-dimension		Before M&A N:231	After M&A N:231	Mean Difference	Paired 't' value	Statistical Significance df: 230
1	Openness	Mean	67.294	80.649	13.355	12.607	p < 0.001
		SD	12.775	7.314			
2	Confrontation	Mean	66.104	80.238	14.134	13.679	p < 0.001
		SD	11.895	6.728			
3	Trust	Mean	67.403	80.758	13.355	13.000	p < 0.001
		SD	12.810	6.770			
4	Authenticity	Mean	63.571	68.507	4.935	9.115	p < 0.001
		SD	6.862	5.196			
5	Pro-action	Mean	69.849	91.623	21.775	13.311	p < 0.001
		SD	20.507	9.223			
6	Autonomy	Mean	60.346	57.078	-3.268	6.181	p < 0.001
		SD	7.539	6.256			
7	Collaboration	Mean	64.567	68.398	3.831	7.097	p < 0.001
		SD	6.839	5.153			
8	Experimentation	Mean	65.476	78.701	13.225	13.043	p < 0.001
		SD	11.131	7.721			
	Total	Mean	65.576	75.744	10.168	13.711	p < 0.001
		SD	8.751	4.196			



Table 3
AGE AND OCTAPACE

35 Years and Below (N: 84)				
Stage of Event (M&A)	Mean	SD	Mean Difference	Statistical Significance
Before	72.835	3.945	- 1.563	df: 83
After	74.397	2.934		t: 3.808 p < 0.001
36 Years and 45 Years (N: 43)				
Before	69.855	5.845	- 4.04	df: 42
After	73.895	4.105		t: 4.633 p < 0.001
46 Years and Above (N: 104)				
Before	57.945	5.927	- 19.651	df: 103
After	77.596	4.374		t: 20.886 p < 0.001

Table 4
EDUCATION AND OCTAPACE

Technical (N: 121)				
Stage of Event (M&A)	Mean	SD	Mean Difference	Statistical Significance
Before	67.309	8.516	- 7.80	df: 120
After	75.109	4.428		t: 7.714 p < 0.001
Non-technical (N: 110)				
Before	63.671	8.646	- 12.773	df: 109
After	76.443	3.824		t: 12.289 p < 0.001



Table 5
MARITAL STATUS AND OCTAPACE

Married (N: 213)				
Stage of Event (M&A)	Mean	SD	Mean Difference	Statistical Significance
Before	64.994	8.834	- 10.778	df: 212
After	75.772	4.354		t: 13.680 p < 0.001
Unmarried (N: 18)				
Before	72.465	2.896	- 2.951	df: 17
After	75.417	1.268		t: 3.904 p < 0.001

Table 6
DURATION OF WORK EXPERIENCE AND OCTAPACE

Below 10 Years (N: 56)				
Stage of Event (M&A)	Mean	SD	Mean Difference	Statistical Significance
Before	72.946	3.547	- 1.596	df: 55
After	74.542	3.186		t: 2.787 p < 0.01
10 Years and Above (N: 175)				
Before	63.218	8.613	- 12.911	df: 174
After	76.129	4.410		t: 14.927 p < 0.001

ANNEXURE:OCTAPACE PROFILE

This instrument will indicate some of the values and beliefs of your organization before and after (present) M&A. Given below are statements that indicate some organisational values. If these are



values of the top management, they generally will be shared in the organisation. Read each statement and give your response. Your response should indicate how much the spirit contained in the statement is valued in your organisation before and at present. For items 25 to 40, check how widely each belief, stated there is shared in the organisation. Please be frank and indicate tick (✓) the appropriate response (any one of the four responses i.e. Highly valued; Given a fairly high value; Given a rather low value; and Given a very low value) for each statement both before and present. Further, you are requested not to leave any statement unanswered. This is purely an academic work and the information, provided by you, will be kept confidential.



Sl. No.	Statements	Before M&A				After M&A			
		Highly valued	Given a fairly high value	Given a rather low value	Given a very low value	Highly Valued	Given a fairly high value	Given a rather low value	Given a very low value
1	Free interaction among employees, each respecting others' feelings, competence and sense of judgment.								
2	Facing and not shying away from problems								
3	Offering moral support and help to employees and colleagues in a crisis								
4	Congruity between feelings and expressed behaviour (minimum gap between what people say and do)								
5	Preventive action on most matters.								
6	Taking independent action relating to their jobs								
7	Team work and team spirit								
8	Trying out innovative ways of solving problems								



9	Genuine sharing of information, feelings and thoughts in meetings								
10	Going deeper rather than doing surface-level analysis of interpersonal problems								
		Before M&A				After M&A			
Sl. No.	Statements	Highly valued	Given a fairly high value	Given a rather low value	Given very low value	Highly valued	Given a fairly high value	Given a low value	Given a very low value
11	Interpersonal contact and support among people								
12	Tactfulness, smartness and even a little manipulation to get things done								
13	Seniors encouraging their subordinates to think about their development and take action in that direction								
14	Close supervision of, and directing employees on, action								
15	Accepting and appreciating help offered by others.								
16	Encouraging employees to								



	take a fresh look at how things are done								
17	Free discussion and communication between seniors and subordinates								
18	Facing challenges inherent in the work situation								
19	Confiding in seniors without fear that they will misuse the trust								
20	Owning up to mistakes								
21	Considering both positive and negative aspects before taking action								
		Before M&A				After M & A			
Sl. No.	Statements	Highly valued	Given a fairly high value	Given a rather low value	Given a very low value	Highly valued	Given a fairly high value	Given a rather low value	Given a very low value
22	Obedying and checking with seniors rather than acting on your own.								
23	Performing immediate tasks rather than being concerned about large organisational goals								



24	Making genuine attempts to change behaviour on the basis of feedback								
Please check how widely each belief stated below is shared in the organisation									
		Before M&A				After M&A			
Sl. No.	Statements	Very widely shared belief	Fairly widely shared belief	Only some persons in the organisation share this belief	Only a few or none have this belief	Very widely shared belief	Fairly widely shared belief	Only some persons in the organisation share this belief	Only a few or none have this belief
25	Effective managers put a lid on their feelings								
26	Pass the buck tactfully when there is a problem								
27	Trust begets trust								
28	Telling a polite lie is preferable to telling the unpleasant truth								
29	Prevention is better than cure								
30	Freedom to employees breeds indiscipline								
		Before M&A				After M&A			
Sl. No.	Statements	Very	Fairly	Only some	Only a	Very	Fairly	Only some	Only a



		widely shared belief	widely shared belief	persons in the organisation share this belief	few or none have this belief		widely shared belief	widely shared belief	persons in the organisation share this belief	few or none have this belief
31	Usually, emphasis on team work dilutes individual accountability									
32	Thinking out and doing new things tones up the organisation's vitality									
33	Free and frank communication between various levels helps in solving problems									
34	Surfacing problems is not enough; we should find the solutions									
35	When the chips are down you have to fend for yourself (people cannot rely on others in times of crisis)									
36	People generally are what they appear to be									
37	A stitch in time saves nine									
38	A good way to motivate									



	employees is to give them autonomy to plan their work								
39	Employees' involvement in developing an organisation's mission and goals contributes to productivity								
40	In today's competitive situations, consolidation and stability are more important than experimentation.								



TRIBAL EDUCATION : A STUDY ON SITUATIONS OF STUDENTS IN TRIBAL WELFARE RESIDENTIAL HOSTELS, VISAKHAPATNAM CITY-A.P.

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Introduction:

'Education' is considered as the most influential agent of development and its foundation has impact on the whole developmental process. Therefore, right from the very beginning of planning, India has been showing its utmost concern and commitment towards the spread of education throughout the country with special emphasis on spreading it in remote and forest dominated areas where the tribal communities reside. It enables them to utilize the opportunities for their advantage and betterment of life. With a view to bring overall Socio-economic development of Tribal communities in different parts of the country , special schools as well as colleges have been established under the Tribal Welfare Department besides other government schools run by the Education Department.

Thus, the Ministry of Tribal welfare has been organising Tribal welfare residential schools/colleges for Boys & Girls through the ITDA and society. The present study is an attempt to explain the concept of tribe, population, the situations and services of students in Tribal Welfare Residential Hostels in Visakhapatnam, Andhra Pradesh, India.

The Concept of Tribe:

The term tribe was taken over by anthropologists from an ordinary usage. The connotation 'tribe' attributed to certain ethnic groups in India is the legacy of the British rule (*Chandra Guru et. al:* 2015). In general, it was applied to people who are considered to be primitive and

lived in backward areas. A tribe is a self contained unit. It constitutes a society in itself. (The Imperial Gazetteer of India, 1911). defines a tribe as a “collection of families bearing a common name, speaking a common dialect, occupying or professing to occupy a common territory and is not usually endogamous though originally it might have been so” (Nithya:2014).)

In other words, a tribe may be defined as a group of people speaking a common language, observing uniform rules of social organization and working together for common purpose such as trade, agriculture or warfare. Other typical characteristics include a common name, a contiguous territory, a relatively uniform culture or way of life and a tradition of common descent. Considering the above definitions, the Indian tribes (ethnic groups) are characterized as more distinctive in social and cultural terms; reside in areas like hills, forest, sea coasts and islands; and whose style of life is quite different from civilized man (Preet :1994).

Their societies are not static, rather dynamic. The rate of change in tribal society is very slow. Since they are materially backward and economically poor, attempts have been made by the Government to develop them. Today, the governments of all places of the world are paying special attention towards the development of the Tribals (Nithya:2014).

The Government of India Act 1935, has specified some tribes as backward in the provinces of Assam, Behar, Orissa, Central provinces, Madras and Bombay. However, the first serious attempt to list 'Primitive Tribe' in this category was made during the 1931 census. Specifying the Scheduled Tribe, the article 342 of the Constitutions provides that, 'President may with respect to any state or Union Territory specify the tribes or tribal communities which shall deemed to be Scheduled Tribes in relation to that state or Union territory. In



pursuance of this provision the President made an order in 1950, in relation to the then part 'A' and part 'B' states, called the Constitution Order 1950.

The tribal population of India is known to be the autochthonous people of the land. Tribal are often referred to as ADIVASI, VANYAJATI, VANVASI, PAHARI, ADIMJATI and ANUSUCHIT JAN JATI, the latter being the constitutional name. The concept of tribe emerged in India with the advent of British. Gradually, the concept of reservation emerged and the nomenclature of schedule tribe emerged in independent India. (Basu: 2000).

According to Vidyarthi (1981), “ the tribe is a social group with define territory ,common name, common district, common culture ,behaviour of an endogamous group common taboos existence of distinctive social and political system , full faith in leaders and self-sufficiency in their distinct economy.”

Population:

India has been portrayed as country with having second largest tribal (Adivasis) population in the world. It is ironical that the poorest people of India are living in the areas of richest natural resources. According the 2011 census, tribal's constitute 8.2 percent of the total population of the country. The tribal people of India are called "Scheduled Tribes" in the Indian Constitution. In India, 461 ethnic groups are recognized as Scheduled Tribes, and they are considered to be India's most indigenous people. According to the Anthropological Survey there are 4,635 tribal communities living today. Out of this, 732 are most Indigenous communities.

Prabhakar Reddy (1989), the country has huge tribal population, which has been living the country in for ages. The constitution of India formally recognizes several tribes and gives them the status of a “Scheduled Tribes”.

According to the 2001 Census, the total population of Scheduled Tribes in India is 8, 43, 26,240 persons .They constitute 8.2 per cent of the total population of the country. 91.7 per cent of the tribal are living rural areas, whereas, only 8.3 percent inhabit in urban areas (National Conference of Dalit Organizations (NACDOR, 2006). The sex ratio of Scheduled Tribes population at 978 females per 1000 males is higher than that of the total population of the country as well as that of Scheduled Castes.

Review of literature:

India is moving towards inclusive growth but lack of education, skill development and transparent governance are a few hurdles in progressing towards a faster pace of development (*Sahu: 2014*).

Mohanty and Choudhury (1990) have made a study on tribal society, their culture, and the socio-cultural factors affecting the educational system in tribal areas. They conclude that generally the government facilities available for the tribal students include: residential and non-residential schools, free studentship, scholarship and stipend, free dress, free reading and writing materials, Mid-Day Meals etc. Despite all provisions they are lagging behind the mainstream mainly because of their poor economic condition, inaccessible hill abode, lack of awareness etc.

The study of Shah and Patel (1985) Examines The educational development of the tribal students belonging to Bhill, Dhodia etc, of Gujarat state. These tribal students were mainly residing in rural and forest dominated villages of concerned state. They concluded that the tribal students face a number of problems relating to their education, some of which are mainly related to the forest environment, forest economy and income of their parents.

Adinarayana Reddy (2004) identified the problems in promotion of literacy among primitive tribal women especially in case of Savara of

Andhra Pradesh and Cholonkayan and Kattunayakan of Kerala. In case of the primitive tribes it is very poor and among women, it is very low. Literacy is the key for socio- economic development of any section or region.

Because of these peculiar conditions the special provisions have also failed to bring an impressive performance in their literacy level. In 1961, their overall literacy level was 8.5. Recognizing their count and deprivation, marginalization in Indian society, the government of India has started an innovative scheme for the promotion of education among scheduled tribes, the establishment of residential schools/colleges in the tribal areas known as tribal welfare school/colleges. The welfare schools concept was started in Third Plan throughout scheduled areas in the country. It aims to provide educational facilities to tribal students. At the same time construction of hostels for both boarding and lodging facility to the tribal students was launched by the state governments in the schedule areas. All these special measures were accorded highest priority to improve the education among the tribal. They also fail to make it beyond 11.39 percent because of absenteeism, stagnation and drop-outs among the tribal were far greater than among other social groups.

Objectives of the study:

Following are the objectives of the study

- To ascertain socio-economic and demographic characteristics of the respondents.
- To find out the economic and co-curricular programmes of the respondents.
- To analyse the opinions of the respondents regarding facilities in their residential hostels.
- To find out the problems faced by respondents



Methodology:

Sample:

In order to elicit the information from the respondents, the researcher used Quota Sampling technique. In addition to that, he has constructed questionnaires, conducted case studies and adopted Focused Group Discussion methods for elucidating the information from the respondents who are studying and staying at tribal welfare residential hostels in Visakhapatnam.

The tribal welfare residential hostels are located in GVMC were taken for the purpose of study. Three hostels namely U.G hostel for boys, hostel for Girls and P.G. hostel for boys were identified. Ten respondents from each in intermediate, degree and post graduates were interviewed. Thus, the data was collected from 30 respondents (15 boys and 15 girls) of the tribal welfare residential hostels in Visakhapatnam.

The Mean Age of the respondents:

The data indicate the mean age of the respondents. The mean age of was 23.4% where the mean age of girls was 16.6%. Accordingly, the mean age of the boys was comparatively more than the girls were highlighted.

The Sub-Caste details:

In view of the sub caste details of the respondents, the data evidently indicates the sub-Caste of the respondents that there were six subgroups such as Bhagata, Konda Dora, Puraja, Valmiki, Kammara and Knookadora. Out of these 6 sub-castes, significantly two categories such as Bhagatha (67%) from girls and Konda Dora (53%) from boys were found more who were properly availing the educational facilities through the tribal welfare residential hostels. However, remaining four categories such as puraja, only 7 percent of respondents from boys and girls, valmiki only 7 percent of from girls, Kammara and Konda Dora



7 percent of respondents from boys were availing educational facilities through the tribal welfare residential hostels.

Type of family of the respondents:

The type of family of respondents revealed that the three - fifths of the boys and half of the girls belonged to the nuclear families. Another significant number of the respondents noticed that one - fourth of the students were from single parent families. Further, only one fifth of the girls and a very less number of boys were hailing from joint family.

Parents' Occupation:

With regard to the parents occupation of the respondents , The most of the occupation of their (Boys and Girls) parents depend upon the agriculture and two - fifth of them were daily wage labourer. Very few stated that their parents were engaged in sew employment.

Facilities in the hostels:

In order to elicit the opinions of the respondents on the hostel facilities which were provided by the Govt , the researcher used a three point scale i.e., 'Good,' 'Average' and ' Poor'. The data evidently show that a majority of the respondents (93% from Boys and 73% from Girls) opined that the accommodation and boarding facilities were rated as "Average" . However, very less percent i.e. 27 percent from girls, 7 percent from boys were rated as 'Good'. An insignificant number of respondents i.e. 7 percent from boys and girls equally rated as 'Poor' about boarding and expressed that the hostels were overcrowded and thus there is inadequate space. However, the respondents rated as good with regard to the maintenance of hostel toilets and bathrooms. Appropriate sanitation measures were taken up by the hostel management. A significant number of respondent's i.e. 100 percent from girls and 73 percent from boys were rated as 'Good' with regard to the water facility in the welfare hostels.

Study facilities:

Pertaining to the study facilities of the respondents at the hostels, the data envisaged that the Television (T.V) and News Paper facilities were provided in the hostel. Further, they stated that the facilities were good.

Percentage of Marks of the respondents

The data evidently shows that the three - fifths of the respondents from girls in P.G. courses have obtained 60 percent of the marks whereas the most of the boys have obtained less than 50 percent of the marks from their P.G. courses. However, the two - fifths from boys and one fifth from girls have obtained marks less than 50 percent in their Degree courses. A few i.e. one fifth from girls obtained less than fifty percent marks in intermediate courses.

Participation in sports and cultural activities:

During the period of study, participation of the students in cultural programmes enable them to get mental relief, recreation and rejuvenation of thoughts which can pave the way for the students in paying attention and concentration on their studies and there would be also a chance to avoid lethargy, inertia and Ambrosia. Moreover, it enhances the active participation and involvement of the students in all useful and cultural activities for the society's good. In this context, the researcher collected information pertaining to the cultural programmes of the respondents. A majority of the girl respondents (73%) expressed that they actively participated in the cultural programmes. However, the three - fifth of the respondents conveyed that the only from boys (67%) were participated in the cultural programmes interestingly. Further, the rest from both boys and girls stated that they did not participated in any cultural programmes due to lack of awareness, interest and ill-health.

Frequency of visits from parents:

As regards the visits made by the parents, the data indicate that 91 percent of the parents in case of boys and 63 percent of the parents in case of girls did not visit their wards. It was only few parents who visited them in the hostels.

Frequency of visits their houses by the students:

With regard to the frequency of students visiting their houses, the data evidently show that more than four - fifths of the girls and a little above half of the boys were visiting their houses monthly during the holidays. A little below half of the boys and an insignificant number of the girls are rarely visited their house. In other wards most of the times they spend in the city preparing for the competitive exams.

Problems at Hostels:

Pertaining to the problems of students at hostels, the data clearly indicate that a majority of the students both girls 85% and boys 70% have expressed their problems. They were mostly with regard to the accommodation as the hostel were overcrowded. The students were allotted in the rooms beyond the capacity of the rooms. Further, 73 percent from the girls and 57 percent from boys have revealed that there was drainage problem within the and besides the hostels premises.

Major Findings:

The following are the major findings of the study

The mean age of the respondents i.e., the boys was 23.4% and the girls 16.6%.

- The sub-Caste of the respondents were six subgroups such as Bhagata, Kondadora, puraja, valmiki, kammara and Knookadora.

- Out of these 6 sub-castes, significantly two categories such as Bhagatha 67% from girls and Konda Dora 53% from boys have been properly utilizing the educational facilities through the tribal welfare residential hostels significantly.
- However, remaining four categories such as puraja, only 7% of respondents from boys and girls, valmiki 7% of from girls, Kammara and konda dora 7% of respondents from boys were availing educational facilities through the tribal welfare residential hostels.
- The data clearly indicate the type of the family of respondents revealed that the three fifth of the boys and exactly, half of the girls respondents belonged to the nuclear families.
- Another significant number of the respondents noticed that the one fourth of the students were from single parent families. Further, only one fifth of the girls and a very less number of boys were hailing from joint family was denoted by them.
- Most of the occupation of their (respondents) parents was agriculture in order to earn and another two fifth of them were depend upon coolly for their lively hoods.
- A majority of the respondents (93% from Boys and 73% from Girls) opined that the accommodation and boarding facilities were rated as an “Average” .
- All the girls and 73% from the boys had rated as ‘Good’ about the hostels, toilets and bathrooms as they were maintained very well with appropriate sanitation measures.
- All the girl respondents and 73 % from boys had rated as ‘Good’ with regard to the water facility in the welfare hostels.
- Very less percent i.e. 27% from girls, 7% from boys were rated as ‘Good’ about accommodation.



- An insignificant number of respondents i.e. 7% from boys and girls equally rated as 'Poor' about boarding and expressed that it was not adequate due to overcrowding in the hostels and their rooms on one hand.
- As regards to the study facilities of the students at the hostels, the Cent percent girls and a less than four - fifth of the respondents stated that the Television (T.V) and News Paper facilities were provided well .However , reading room facilities were not provided aptly by the welfare hostels.
- The data evidently shows that the three - fifths of the respondents from girls in P.G. courses have obtained 60% of the marks whereas the most of the boys have obtained less than 50% of the marks in their P.G. courses. However
- Two - fifth from boys, and one fifth from girls have obtained marks less than 50 percent in their Degree courses. A few i.e. one fifth from girls obtained less than fifty percent marks in intermediate courses.
- A majority of the girl respondents (73%) expressed that they actively participated in the cultural programmes.
- About three - fifths of the boys (67%) had participated in the cultural programmes. Further, the rest of boys and girls had not participated in any cultural programmes due to lack of awareness, interest and health problems.
- 67 percent of the boys and 73% of the girls had participated actively in the cultural programmes to get relief and avoiding boredom.
- 91% of the parents of the boys and 63% of the parent of the girls did not visit their children in the hostels.



- More than four - fifths of the girls and a little above half of the boys had visited their houses during the holidays, an insignificant number of the girls were rarely visiting their house on the other did not visits their houses as they spend preparation for the competitive exams.
- A majority of the students both girls (85%) and boys (70%) have expressed problem of hostel accommodation due to overcrowdings. More our, students were allotted the rooms beyond the capacity of rooms. 73% from the girls and 57% from boys have revealed about the drainage problem in the hostels premises.

Discussions:

The Government of India as well as State Government had launched the residential welfare hostels for tribal student in order to increase the levels of higher education and uplift them through higher education on par with the other rural and urban communities. Despite the educational and welfare provisions for the tribal students, they were not properly sensitized about educational and welfare facilities. As was observed in the study, the data evidently indicate the sub-caste of the respondents that there were six subgroups such as Bhagata, Kondadora, puraja, valmiki, kammara and Knookadora. Out of these 6 sub-castes, only two categories such as Bhagatha (67%) from girls and Konda Dora(53%) from boys have been properly utilizing the educational facilities through the tribal welfare residential hostels significantly. However, remaining four categories such as puraja, only 7% of respondents from boys and girls, valmiki only 7% of from girls, Kammara and konda dora 7% of respondents from boys were availing educational facilities insignificantly through the tribal welfare residential hostels. Therefore, the other sub castes when



there was less participation in education need to be encouraged. Then only there can be holistic development of the nation as a whole. Further, there need to more hostels to be constructed to avoid overcrowding and there were no special rooms for the study to them. In this backdrop, there must be an imperative need to revitalize , renovate and rejuvenate of the welfare facilities in the hostels in particular and generate awareness on the vital role of higher education and welfare facilities for the tribal students which can pave the way for equality, social justice and society's betterment.

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CAUSES AND CONSEQUENCES OF TRIBAL HEALTH

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Abstract

Majority of Indian tribes are living in the remote forest areas remain isolated, untouched by civilization, they are largely unaffected by the developmental processes going on in the rest of the state. Therefore, these groups remain backward, particularly in health, education and socio-economic aspects. Health is one of the vital indicators reflecting the quality of human life. World Health Organization (WHO) describes health as a state of complete physical, mental, social and spiritual well-being and not merely as absence of diseases or infirmity. Today majority of Indian indigenous people are facing various communicable and non-communicable diseases. It is found that positive correlation between the health status of tribal people and their socio-economic development.

INTRODUCTION

Tribal population in India constitutes 8.2% of the country's population (Census, 2010) and is considered as socially and economically backward and disadvantaged. Tribal poverty has come into sharp focus since their food sources from the forest have started dwindling. Also, widespread poverty, illiteracy, under nutrition, absence of safe drinking water and sanitary living conditions, poor maternal and child health services and in effective coverage of national health and developmental services have been identified by several studies, as possible contributing factors to the dismal health conditions prevailing among the tribal population in India (Sawain,1994).Majority



of Indian tribal's are living in the remote forest areas remain isolated, untouched by civilization, they are largely unaffected by the developmental processes going on in the rest of the state. Therefore, these groups remain backward, particularly in health, education and socio-economic aspects. The widespread poverty, illiteracy, malnutrition, absence of safe drinking water and sanitary living conditions, poor maternal and child health services and ineffective coverage of national health and nutritional services have been traced out in several studies as possible contributing factors to dismal health conditions prevailing among the tribal population. (Human Development Report, 2005).

Tribal Health Care System

Tribal communities are mostly forest dwellers. Their health system and medical knowledge over ages known as 'Traditional Health Care System' depend on the both herbal and the psychosomatic lines of treatment. While plants, flowers, seeds, animals and other naturally available substances formed the major basis of treatment, this practice always had a touch of mysticism, supernatural and magic, often resulting in specific magico- religiousrites (Balgir, 1997). Faith healing has always been a part of the traditional treatment in the Tribal Health Care System, which can be equated with rapport or confidence-building in the modern treatment procedure. For example, the doctor priests of the Saora tribe utilize several herbs and roots in conjunction with their magico-religiousrites in Odessa. Health problems and health practices of tribal communities have been profoundly influenced by the interplay of complex social, cultural, educational, economic and political practices. The study of health culture of tribal communities belonging to the poorest strata of society is highly desirable and essential to determine their access to different health services available in a social set up. The common beliefs, customs, traditions, values and practices connected with health and The common beliefs, customs, traditions,



values and practices connected with health and disease have been closely associated with the treatment of diseases. In most of tribal communities, there is a wealth of folklore associated with health beliefs. Knowledge of folklore of different socio-cultural systems of tribals may have positive impact, which could provide the model for appropriate health and sanitary practices in a given eco-system. The health culture of a community does not change so easily with changes in the access to various health services (Balgir, 2004). Hence, it is required to change the health services to conform to health culture of tribal communities for optimal Utilization of health services.

Health and Its Correlates

Health is a pre-requisite for human development and is essentially concerned with the wellbeing of common man. The UNDP Human Development Index (HDI) comprises three components i.e. health, education and income generating capacity. Health is a function, not only of medical care, but also of the overall integrated development of society - cultural, economic, educational, social and political. The health status of a society is intimately related to its value system, philosophical and cultural traditions, and social, economic and political organisation. Each of these aspects has a deep influence on health, which in turn influences all these aspects. Hence, it is not possible to raise the health status and quality of life of people unless such efforts are integrated with the wider effort to bring about overall transformation of a society. Health development can be integrated with the larger programme of overall development in such a manner that the two become mutually self-supporting. Good health and good society go together. This is possible only when supportive services such as nutrition and improvements in the environment and in education reach a higher level.



The health problems need special attention in the context of tribal communities of India. Available research studies point out that the tribal population has distinctive health problems which are mainly governed by their habitat, difficult terrains and ecologically variable niches. The health, nutrition and medico-genetic problems of diverse tribal groups have been found to be unique and present a formidable challenge for which appropriate solutions have to be found out by planning and evolving relevant research studies. Primitive tribal groups of India have special health problems and genetic abnormalities like sickle cell anaemia, G-6-PD red cell enzyme deficiency and' sexually transmitted diseases.(Commissioner Report for Scheduled Tribe and Scheduled Caste, 1986-87).

The health and nutrition problems of the vast tribal population of India are as varied as the tribal groups themselves who present a bewildering diversity and variety in their socioeconomic, socio-cultural and ecological settings. Nutritional anaemia is a major problem for women in India and more so in the rural and tribal belt. This is particularly serious in view of the fact that both rural and tribal women have heavy workload and anaemia has profound effect on psychological and physical health. Anaemia lowers resistance to fatigue, affects working capacity under conditions of stress and increases susceptibility to other diseases. Maternal malnutrition is quite common among the tribal women especially those who have many pregnancies too closely spaced. The forest based, tribal economy in most parts of the world was women-centred. Women made provisions for the basic necessities like food, fuel, medicine, housing material, etc. from the forest produce. Food was obtained from shifting cultivation and from minor forest produces (MFP) like flowers and fruits collected from the forest .Extraction from herbs, roots and animals were used for medicine. All these efforts incurred an excessive workload on women.



The National Health Policy, 1983 (being revised), categorically emphasizes the urgent need for improving the tribal health especially through detection and treatment of endemic and other diseases specific to tribals. In pursuance of the policy commitments, the Ministry of Health and Family Welfare continued to give focused attention to improve the health conditions of STs by implementing various health care programmes besides relaxing norms with a major objective to attend to the health needs of STs. A separate Tribal Development Planning Cell has been functioning under the Ministry since 1981 to co-ordinate the policy, planning, monitoring and evaluation of the health care schemes for the welfare and development of STs. Also, the State Governments have been advised to introduce schemes for compulsory annual medical examination of ST population in rural areas. Under these schemes, Mobile Health Check-up Teams are deputed to villages according to schedule drawn up annually. In case of a need for further investigation or treatment, tribal patients are entitled to avail of free facilities in Government/Referral hospitals. To reach the health-care services to STs especially those living in the most backward remote areas, 52 districts in 13 states (Andhra Pradesh-6, Bihar-6, Gujarat-3, Kerala-5, Madhya Pradesh-4, Maharashtra-6, Manipur-4, Orissa-8, Rajasthan-2, Tamil Nadu-2, Tripura-4, Uttar Pradesh-1 and West Bengal-1) were identified by the Central Planning Committee. (*Report of Ministry of Tribal Affairs*)

It is found that majority of these tribes believe the causes for ill health are

- Displeasure of supernatural entities,
- Breach of taboos,
- Non-fulfillment of obligations towards their gods,
- Influence of occultism and



➤ Environmental and physical ones.

Further, nutritional deficiencies are more in young tribal children and reproductive health care is also poor. Health of the tribes is prejudiced by a number of factors such as adequate food, housing, sanitation, healthy lifestyles, protection against-environmental hazards and communicable diseases.

- Experts have identified variety of issues related to tribal health that is:
- Health and culture-including,
- Health, food habits and environment,
- Medicine, health and community-modern,
- Fertility and mortality,

Interaction of traditional and modern systems of medicine at various levels and reasons for non-adoption of modern practices (Naidu, 2008; Sawin, 1994). High degree of inbreeding and therefore high prevalence of genetically inherited diseases is most common among many Indian tribes. Most of the tribes have high prevalence of many infectious diseases because of their habitation in remote areas. Most of tribes studied by anthropologists and NGOs appear to have a few common practices regarding maternal and child care.

Among most of the tribes, gastrointestinal disorders, particularly dysentery and parasitic infection are very common leading to morbidity and malnutrition, diarrhoea, dysentery, skin diseases, respiratory diseases. Nutritional problems, anaemia due to food taboos, wrong infant feeding practices, fertility, neo-natal mortality, post-natal mortality, peri-natal mortality, poor life-expectancy etc. are some of the vital health issues and it requires and urgent scientific interventions in this regard (Taywade,2006). One can say that today health-seeking behaviour of majority tribals is greatly governed by cultural values,



beliefs and traditions. Now it is open for gradual change because of different kinds of interventions. Contrary to changes in health seeking behaviour patterns of the indigenous people, one also can notice tremendous changes, which have occurred with respect to philosophy, knowledge, and practices of indigenous systems such as Ayurveda, Homeopathy, Allopathic, etc.

However, it becomes important to work on problems of tribal health because it differs from a particular area to another area owing to their geographical location, historical background and the processes of social change (Bulliyya, 2009). Geographical isolation and limited interactions with other communities has become an obstacle to know the degree of prevalence of HIV/AIDS among tribal communities. However in some areas, STs are emerging as a high-risk group for HIV/AIDS as they migrate driven by displacement or for employment opportunities (Arlappa, 1999; Bose, 2006; Kerketta, 2008). Our pilot study has suggests that the lack of optimal utilization of health services by tribes may be due to a variety of reasons. Some services are inappropriately used, whereas others, such as preventive health programmes, are under-utilised due to lack of awareness.

In addition, one of the main problems identified with tribes was communication difficulty to interact with external forces like NGOs. Anthropologists said what is required to improve the awareness about basic health concepts of tribes are culturally appropriate health instructions, better and easily accessible medical services with a sympathetic and understanding attitude of the doctors and health staff.

Various studies have shown that tribal health related NGOs now re-examining their approaches due to inherent complexity and difference in case unique health behaviour of various tribes. If NGOs could succeed in having in depth knowledge about various cultural factors in habiting tribes to have modern medical facility would be very useful to frame some effective and cultural specific health service



delivery to the tribes. And many NGOs are thinking to have larger scale projects and draw financial and human resource from the mainstream policies and projects for holistic health approach, taking in to the consideration of unique socio economic set-up of Indian tribes.

The widespread poverty, illiteracy, malnutrition, absence of safe drinking water and sanitary living conditions, poor maternal and child health services and ineffective coverage of national health and nutritional services have been traced out in several studies as possible contributing factors to dismal health conditions prevailing among the tribal population in Karnataka (Human Development Report,2005).

The major health problems of the tribal communities that the high incidence of maternal mortality and morbidity. Lack of sufficient supply of food, poor environmental and personal hygiene result in high levels of reproductive tract infections. Sexually transmitted diseases especially are high among women. Special problems such as genetic disorders, hematological disorders and other ailments are also found in grater proportions in certain Tribal populations, and vector borne disease such as 'Malaria' pose special risks in several Tribal areas. Such health problems are not seriously viewed by the authorities. It is imperative that their health problems cannot be studied in isolation from the general population of India. Tribal people suffer from the same diseases as others with marked preponderance of infective over degenerative diseases. These are malnutrition, anemia, parasitic infestations and infections like diarrhea and respiratory disorders. The life of the Tribals is so beset with these disorders right from birth and the average life expectancy is much lower in contrast with the national average of 58-60 years.

Health and Nutrition

In many parts of India tribal population suffers from chronic infections and diseases out of which water borne diseases are life



threatening. They also suffer from deficiency diseases. The Himalayan tribes suffer from goiter due to lack of iodine. Leprosy and tuberculosis are also common among them. Infant mortality was found to be very high among some of the tribes. Malnutrition is common and has affected the general health of the tribal children as it lowers the ability to resist infection, leads to chronic illness and sometimes leads to brain impairment. The ecological imbalance like cutting of trees have increased the distances between villages and the forest areas thus forcing tribal women to walk longer distances in search of forest produce and firewood.

Conclusion

Governments have been advised to introduce schemes for compulsory annual medical examination of ST population in rural areas. Under these schemes, Mobile Health Check-up Teams are deputed to villages according to schedule drawn up annually. In case of a need for further investigation or treatment, tribal patients are entitled to avail of free facilities in Government/Referral hospitals. To reach the health-care services to STs especially those living in the most backward remote areas, and NGOs also contribute in a positive note to the development of tribal health and in the protection of their indigenous knowledge base which is either ignored or exploited. We all know that the tribal have the keys to the biologically diverse areas. They have a profound knowledge of the flora and fauna, the appropriate plant species with medical importance, their location, the parts to be used, time of collection, preparation and administration of the same. Their knowledge of the ethno-medicine is very important for their existence. Government and Non-Governmental Organization also working for tribe's health. But still they are suffering different diseases.



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ANALYSIS OF DEBTORS AND CREDITORS TURN OVER RATIOS AS PART OF ANALYSIS OF WORKING CAPITAL MANAGEMENT IN SMALL SCALE INDUSTRIES IN GUNTUR DISTRICT- A CASE STUDY

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Abstract

Short term survival and success is prerequisite to Long term success. In a small scale industry the management of working capital is relatively more important and necessary than that of management of long term capital (capital budgeting). Accordingly the asset allocation decision of a firm is of two types, the first popularly known as Capital Budgeting and the second designated as Working Capital Management. One major aspect of working capital management is the trade-off between risk (liquidity) and reward (profitability). The importance of adequate liquidity in the sense of ability of the firm to meet current/short term obligations when they become due for payment can not be over looked, in fact the liquidity is a prerequisite for the very survival of the firm. The ratios which indicate the liquidity of a firm are 1) Net working capital 2) Current ratio 3) Quick ratio 4) Absolute quick ratio and 5) Turn over ratios.

The basic firms in the textile industry ladder are cotton ginning and pressing units which are mostly falls in the category of small scale according to the classification of MSMEs under MSME development Act 2006, with investment ranging from 25 lakhs to 5 crore rupees in



plant and machinery for manufacturing industries. In this study two turn over ratios are selected 1. Debtors turn over ratio 2. Creditors turn over ratio for analysis, as part of analysis of working capital management.

Key words : Financial performance, working capital management, Ratio analysis, Liquidity, Turn over ratios,

1.INTRODUCTION:

Funds collected through various resources are invested in the assets (long term and short term) of the business organization. These assets are employed for revenue earnings. Accordingly the asset allocation decision of a firm is of two types, the first popularly known as Capital Budgeting and the second designated as Working Capital Management. Short term survival and success is prerequisite to Long term success. One major aspect of working capital management is the trade-off between risk (liquidity) and reward(profitability). The greater (excess) the liquid resources of the firm, the lesser will be the profitability and vice versa. The firm has to maintain current assets at such levels to ensure satisfying earnings to the organization without compromising its liquidity position. The importance of adequate liquidity in the sense of ability of the firm to meet current/short term obligations when they become due for payment can not be over looked, in fact the liquidity is a prerequisite for the very survival of the firm. The short term creditors of the firm are interested in the short term solvency of the firm. But liquidity implies, from the view point of utilization of funds by the firm that, whether they are idle or utilized very efficiently or earning a little. A proper balance between the two contradictory requirements i.e., liquidity and profitability is essential for efficient financial management.

In a small scale industry the management of working capital is relatively more important and necessary than that of management of



long term capital (capital budgeting). The ratios which indicate the liquidity of a firm are 1) Net working capital 2) Current ratio 3) Quick ratio 4) Absolute quick ratio and 5) Turn over ratios. The management of working capital can be monitored through ratio analysis by adopting suitable ratios. In this study two turn over ratios are selected 1. Debtors turn over ratio 2. Creditors turn over ratio for analysis. As part of analysis of working capital management the analysis of these two ratios is the best way of examining the liquidity, to determine how quickly certain assets are converted into cash.

A business organization often buys and sells goods on credit. Credit is a powerful instrument to promote sales. In working capital management sundry debtors and sundry creditors are the significant and major components. In a business organization next to inventories and cash, the accounts receivable is considered to be an important aspect of financial planning and control. 'Accounts Receivable' otherwise termed as sundry debtors or trade debtors or book debts, may be defined as money due from a customer for sale of goods or services in the ordinary course of business. Similarly when a business organization makes the purchases on credit, it undertakes to make the payment at a future date for the goods/services purchased by it to the seller. In the books of accounts of an organization the payments to be made on demand to the suppliers (sellers) of the goods and services to the organization on credit are recorded as 'Accounts payables' or sundry creditors or trade creditors.

The debtors turn over ratio is also termed as receivable turnover ratio or debtors velocity. This ratio indicates the number of times the receivables are turned over in the business during a particular period usually a year. In other words it indicates that how quickly the debtors are converted into cash. This ratio establishes the relationship between receivables and credit sales, and is computed by dividing net credit

sales by average accounts receivables where in accounts receivables are sundry debtors plus bills receivables put together.

Debtors Turn over Ratio = Net Credit Sales / Average Accounts Receivables

The analysis of debtors turnover ratio supplements the information regarding the liquidity of one item of current assets of the firm. The ratio measures how rapidly debts are collected. A high ratio is indicative of shorter time lag between credit sales and cash collection. A low ratio shows that debts are not being collected rapidly.

The creditors turn over ratio is also termed as payables turnover ratio. This ratio indicates the number of times the payables are turned over in the business during a particular period usually a year. This ratio is between net credit purchases and the average amount of creditors outstanding during the year, and it is calculated by dividing the net credit purchases by average creditors.

Creditors Turn over Ratio = Net Credit Purchases / Average Accounts Payables.

A low turnover ratio reflects liberal credit terms granted by suppliers to the organization, while a high ratio shows that the suppliers credit terms are stringent and accounts are settled rapidly. This ratio is an important tool for analysis as to how a firm can reduce its requirement of current assets by relying on supplier's credit.

2.INDUSTRY:

The basic industries in the textile industry ladder are cotton ginning and pressing units which are mostly falls in the category of small scale sector according to the classification of MSMEs under MSME development Act 2006, with investment ranging from 25 lakhs to 5 crore rupees for manufacturing industries. Guntur district is

agriculturally highly productive district in the new Andhra Pradesh comprising of 13 districts. Guntur dist has got a variety of agricultural land structures and is performed with varied sources of irrigation. The canal irrigation supported agriculture yields paddy, pulses and cotton in black cotton soils. The rain fed agriculture in red sandy soils yields pulses and tobacco and spices (red chillies). The major crops of the district are paddy, pulses, cotton, spices (red chillies), tobacco and maize. The breadth of cotton textile industry starts from cotton ginning mills (seed separation from raw cotton resulting product is lint) to readymade garments exports to within the country and to other countries.

3.OBJECTIVES:

The cotton, an agricultural produce being the basic raw material for the ginning mills is abundantly grown in the Guntur district and other neighboring districts and also in the adjoining districts of Telangana State and is abundantly available, but the prices of cotton is subjected to many factors. The survival and development of ginning mills primarily depends on the prices of raw materials and processed product (de-seeded cotton) lint. The lint is the basic raw material for spinning mills, in turn to cloth making weaving mills. The prices of processed produce i.e., lint depends on the international market of the cotton because a majority of this product is also exported to international market from India. The Garments exports and the Textile Policy of the Government also affects the prices and demand of processed produce i.e., lint, and in turn affects the prices of raw cotton in either way i.e., higher demand and higher prices or sluggish demand and lower prices.

1. The main objective of this study is to review the importance of turnover ratios indetermining the efficiency of working capital management.



2. The other important objective is to analyze the debtors turn over ratios which indicates the one of the current assets management and gives scope for review of credit policy of the organization.
3. To review the creditors turn over ratios of the sample units to asses the credit terms offered by the creditors to the SSI units in this industry.

4. DATA COLLECTION AND METHODOLOGY:

The financial data comprising credit sales, sundry debtors, bills receivables and credit purchases, Trade creditors, bills payables, which are affecting the Debtors turnover ratio (DTR) and Creditors turnover ratio (CTR) are collected from the secondary sources in the format. Sixty (60) SSI units are selected as sample of the study on random basis out of nearly 350 units which falls under the category of small scale units as per the definition of MSMED Act 2006, and whose age is not less than 5 years and not more than 20 years, from across the district mainly from the Guntur urban and rural mandals and Ganapavaram of Chilakaluripeta mandal where in the 80% of the ginning units are located. The financial data collected is pertaining to previous three years i.e., 2015-16, 2014-15 and 2013-14 financial years and the average values are considered for calculations. To evaluate the working capital status of SSI units of this industry group, two Turn over ratios, vis., Debtors Turn over ratio and Creditors Turn over ratio are selected for analysis.

Tools: In this study Accounting techniques like ratio analysis and statistical tools like Regression test, and correlation analysis are used.

Terminology : DTR – Debtors Turn over Ratio, CTR – Creditors Turn over Ratio.



5. ANALYSIS AND DISCUSSION:

5.1: Debtors turn over ratio – Debtors turnover ratio vs sundry debtors and credit sales

Table – 1: Debtors turnover ratio- Results of Regression.

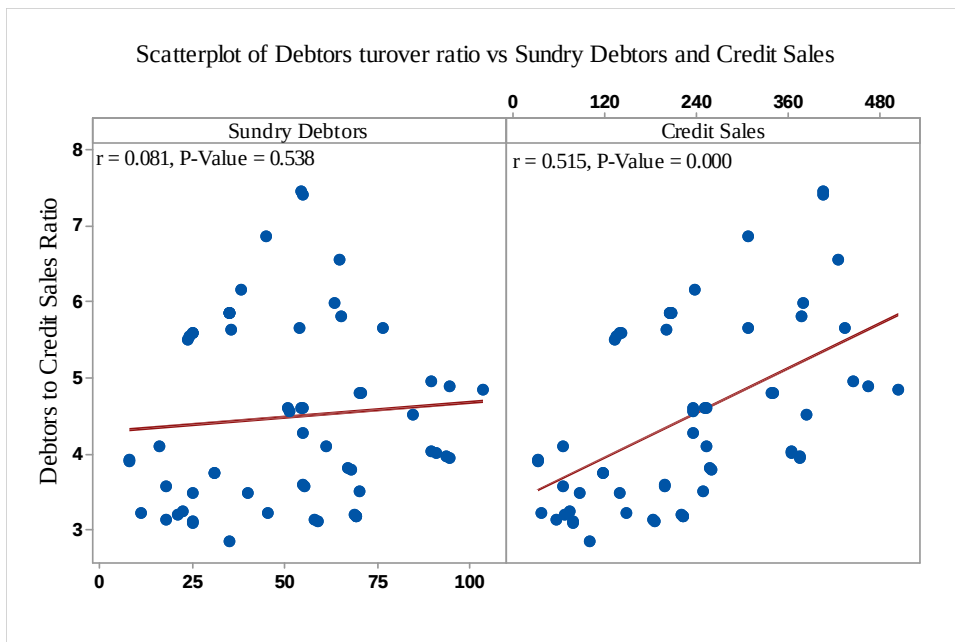
Term	Coef	SE Coef	T-Value	P-Value
Constant	4.201	0.121	34.70	0.000
Sundry Debtors	-0.07949	0.00455	-17.47	0.000
Credit Sales	0.018783	0.000903	20.79	0.000

R-Sq = 88.43% P-Value: 0.000

The p-value in the Analysis of Variance (0.000) shows that the model estimated by the regression procedure is significant. The p-values for the estimated coefficients of sundry debtors and credit sales are less than 0.05, indicating that they are significantly related to Debtors Turnover ratio. This suggests that a model with these two predictors may be more appropriate. The R^2 value indicates that the predictors explain 88.43% of the variance in Debtors Turnover ratio, indicating that the model fits the data well.

The regression analysis shows the significant relation of sundry debtors and credit sales in achieving a higher (positive) debtors turn over ratio. Higher credit sales indicate the liberal credit policy is being followed by the cotton ginning mills (SSIs) in the industry. More credit sales resulting in higher trade debtors (account receivables). Every business organization shall strive to trade off between liberal credit sales policy and debtors management (prompt account receivables, more debtors turn over cycles and assuring minimal levels of bad debts), which impacts working capital management and ultimately profitability of the firm.

Graph – 1: Debtors turnover ratio : Results of correlation.



The above scatter plot exemplifies that the debtors to credit sales ratio is increasing with increasing sundry debtors and credit sales but it is not significant in the case of sundry debtors at 5% level of significance as per the insignificant p-value(0.538) of the correlation coefficient ($r=0.081$).

The correlation result of sundry debtors to DTR shows a majority of the ginning mills nearly 75% of them are below the mark of 5 DTR, and only 25% of them recorded a DTR between 5.5 to 7.5, indicating that majority of the ginning mills are not efficiently managing debt collection. The correlation result of credit sales to DTR shows a tendency of increase in DTR with increase in credit sales. The scatterplot also indicates that the bigger firms whose credit sales is higher, they are able to achieve a higher DTR which indicates efficiency in debt collection management by the bigger firms.

5.2 : Creditors turn over ratio : creditors turn over ratio vs sundry creditors and credit purchases

Table – 2 : Creditors turn over ratio : Results of Regression.

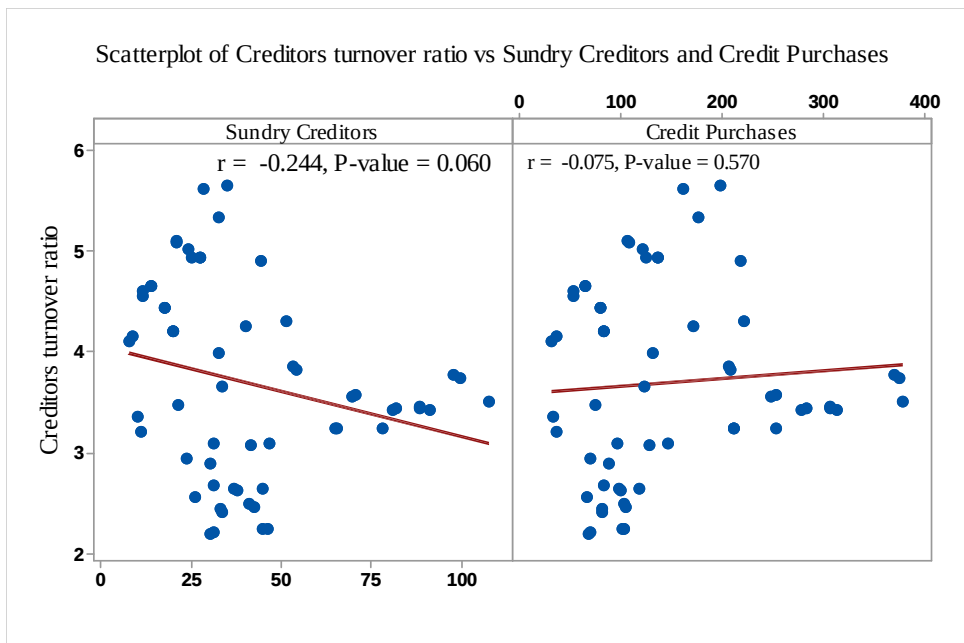
Term	Coef	SE Coef	T-Value	P-Value
Constant	3.8409	0.0675	56.89	0.000
Sundry Creditors	-0.10580	0.00417	-25.38	0.000
Credit Purchases	0.02878	0.00117	24.62	0.000

R-Sq = 91.92% P-value: 0.000

The R^2 value indicates that the independent variables explains 91.92% of the variance in Creditors Turnover ratio, indicates that the model fits the data fairly well. Further, the p-value of the Analysis of Variance (0.000) shows that the model estimated by the regression procedure is statistically significant. The p-values for the estimated coefficients of Sundry Creditors and credit purchases are less than 0.05, indicating that they are significantly related to Creditors Turnover ratio. This suggests that a model with these two independent variables are significantly appropriate.

The CTR is computed by dividing net credit purchases by average creditors. A higher ratio indicates restricted or stringent terms of credit by the suppliers and obligation for immediate payment for the credit purchases made by the firm. A low ratio reflects liberal credit terms granted by Raw materials suppliers. Lower is the ratio, investment is low in Raw material component of inventory, resulting in liberty to the firm to commit more funds in other components of current assets which may result in higher revenue generation and profitability to business organization.

Graph – 2: Creditors turnover ratio : Results of correlation.



The P-values of both the predictors are greater than 0.05 which reveals that there is no significant correlation between the predictors and the dependent variable creditor's turnover ratio. The negative r-value of the sundry creditors shows that as the value of sundry creditors increases the creditor's turnover ratio decreases but it is not significant at 5% level of significance.

The scatterplot of sundry creditors to CTR indicates more than 50% of the firms are at higher levels of CTR and less than half of the firms are achieving a lower CTR, which indicates the terms of credit extended by the raw materials suppliers are stringent. Only a few bigger firms achieved a lower CTR despite having a higher sundry creditors to be discharged. The correlation result of credit purchases to CTR is insignificant.

6. CONCLUSION:

1. The regression analysis of DTR (debtor's turnover ratio) indicated that credit sales and the resulting trade debtors are significantly related to DTR, which shows that a dynamic (liberal) credit sales policy is being followed in this industry. But only less than 25% of the firms of the sample have recorded a higher DTR between 5.5 to 7.5 range, and majority of the firms have recorded a low DTR below 5, which indicates that despite liberal credit sales policy, majority of the firms have failed in prompt debt collection management. Only a few bigger firms have managed to achieve a higher DTR indicating their efficient debt collection management.

2. The regression analysis and correlation result of CTR (creditor's turnover ratio) shows only 50% of the sample firms could be able to keep their CTR in a lower range of below 4. Only 25% of the sample units having higher credit purchases managed to achieve a low CTR, which indicates majority of the firms have to face stringent credit terms from their suppliers.

3. The review of turn over ratios of the sample units of the cotton ginning mills industry in Guntur district reveals that only 25% of the units which are bigger in size (in terms of credit sales and credit purchases) are able to keep the DTR and CTR at desirable levels and perform well, but a majority of the firms (which are smaller in size) failed to manage their credit sales policy, debtors management and convince their suppliers for extension of liberal credit terms.

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EXPLOITATION OF SEXUAL MINORITIES IN WORK PLACES: A GROWING EPIDEMIC IN INDIA

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Abstract:

The right to work is a concept that people have a human right to work or engage in productive employment and may not be prevented in doing so as it is constitutionally guaranteed under Article 16 and internationally guaranteed under Article 23 of Universal declaration of human rights. But sexual minorities such as lesbian, gay, bisexual and transgenders of India face discrimination and fired from jobs as there is no anti-discrimination law to protect them which leads to self hatred, terrible depression, mental trauma, driven to suicides and ultimately succumb to family pressure. The present topic highlights how India as an emerging economy can fully explore the potential of LGBT population and for working places to have inclusive policies that would enable their employees to be able to bring their whole selves to work.

Key Words: Gay, Lesbian, Bisexual, Transgender, Lesbophobia, Biophobia, Transphobia and Homophobia.

Introduction:

India is a vast country but public discussion of homosexuality has been inhibited by the fact that sexuality in any form is rarely discussed openly. For many parts of Indian society LGBT identity is perceived as a foreign evil, many people deny the existence of sexual minorities in India dismissing same-sex behavior as a western upper class phenomenon, many other label it as a disease to be cured an abnormality to be set right or a crime to be punished. All this denial



and rejection by society under various pretexts backed by an enforced invisibility expose sexual minorities to constant abuse and discrimination in every field including working places.

India is still at a nascent stage in terms of societal acceptance of LGBT individuals despite very little progress the subject of sexual orientation and gender identity of sexual minorities has been stigmatized by society and regarded by many as a subject that has no place for discussion in working places and shrouded with taboos, stigmas and mysteries. Sexual harassment in working spaces is repeated on greater scales in public places. Gay, lesbians are tormented for their femininity and masculinity, even transgenders find it extremely difficult to get suitable employment of their choice. So most of them are forced in to sex work.

However to embrace diversity in terms of promoting greater gender equality in working places and providing greater opportunities to sexual minorities western nationals operating in India and Indian companies in recent times are beginning to recognize the business benefits and are aiming at better inclusive working environment.

Work place discrimination of sexual minorities in India:

Prejudice, discrimination, harassment of sexual minorities in working places leads to low self esteem, de-motivation, stress, anxiety, depression and may even leads to deaths. The disparity between urban and rural area and the nuances of the structured class system adds further complexities to their working environment. In India working place attitudes towards employees for sexual orientation or gender identity have typically followed “Don’t ask, Don’t tell” (DADT) pattern of United States of America which forces LGBT employees working in military service to remain in closet and not to express their homosexual relationship, otherwise fired from jobs. However the Indian LGBT community have become more open and bold in recent years with

NGO's, CBOs and organizations like Mingle (mission for gay, lesbian employment) and equal India alliance calling for greater equality for sexual minorities and this influence is beginning to be felt in workplace too. Although very little research has been done in India, research in other countries shows that productivity suffers significantly when LGBT employees cannot be open about their sexual orientation or gender identity in workplace. This leads to deficit in trust with colleagues which has potential to undermine the effectiveness of the organization itself. Though Indian constitution has certain provisions to protect them they are more enforced in its breach rather than observance. There is no anti-discrimination law to protect LGBT employees in workplace. So compliance with law is the key driver for companies in India to address the needs of LGBT employees because companies in India cannot remain immune to international influence where laws on this subject are often more clearly articulated.

Major companies have clear anti-harassment policies for protecting their employees against discrimination. MNC's like Microsoft, Google, IBM, Goldman Sachs, Brain & Company RBS, JP Morgan, Cisco, Citi Bank etc, and even certain firms such as Wipro, TCS, Infosys, Mind tree have sexual orientation on their anti-harassment policy. Gender identity is not covered by many of them but the question that should an employee be open about being LGBT depends on a number of factors such as companies policies on LGBT employees, the general working environment, levels of awareness among colleagues and local factors such as religion, culture etc. Generally in multinational firms that have clear defined anti-harassment policies to protect LGBT employees and which are located in metropolitan cities it is relatively safe to be open of being an LGBT. However in absence of anti-harassment policies one will have to exercise caution and discretion before confiding colleagues about their alternate sexual orientation/ gender identity. Generally such

organizations are not likely to have an LGBT friendly work environment or any level of awareness on this issue.

The coming out process helps one to lead a more honest an open life and closer relationships with colleagues, reduce stress of trying to hide ones identity increases connectivity with other LGBT people at work place and bring positive change in workplace surroundings by dispelling myths about sexual minorities. But harassment can constitute anything from verbal and physical abuse, exclusion from team events discrimination during work allocations, promotions. Sexual harassment can come from all level managers, colleagues and even juniors and customers who can be a source of homophobic harassment at workplace in many cases such harassment are a result of ignorance on LGBT issues which can be sorted out at the individual level by engaging with that person who harassed you. For serious causes of harassment where managers are involved is one may need to make use of the company's grievance redressal mechanism.

A major study into the workplace experiences of LGBT people in India conclude that homophobia is rampant and many employees feel unable to come out at work. In a report by Indian Institute of Management Ahmadabad and Biz Divas a diversity and inclusion consultancy firm said they have not taken any concrete steps to make their working places LGBT friendly.

However with tide of change happening not just in India but every where around the globe where companies and working places can no longer ignore this issue in India. States like Karnataka, Tamil Nadu and Odisha have shown progressive policies for transgenders and gender variant people. In Karnataka Section 19(1) of Karnataka State Backward commission rules 1995 have recommended government of Karnataka to include Hijars, Kothis, Jogappas, TG, mangalamukhi in category II (13) of backward list 53.



Ratikanta Pradhan alias Aaishwarya Rituparna Pradhan a transgender of Odisha is working in Odisha Financial Tax service as commercial tax officer in Paradeep port city. Even in Khurda district of Odisha state transgenders have been employed in mushroom cultivation.

The Tamil Nadu government has also taken bold steps to recognize transgender as a separate gender for the first time in the country. Life insurance corporation of India in response to the seminar arranged for employment mela has given appointments to transgenders as agents in the corporation. Nearly 100 transgenders participated and 14 of them were selected for employment as agents. Rs.13,380/- has been approved for starting a tailoring training by a NGO for transender in Chennai. Even Rs.2.25 Lakhs has been distributed to the distirct social welfare officer of Chennai for starting a beautician course for transgenders. Transgenders who have enrolled themselves with Tamil Nadu welfare Board for rehabilitation through awareness programmes are provided employment opportunities.

The Karnataka High Court appointed C. Anu a transgender person to an administrative job in the group D category.

Role of Judiciary:

The Judiciary has been an arm of social revolution in many societies particularly in democratic ones. It upholds the rule of law and brings about social readjustment necessary to establish coherent socio-economic order. Though law has criminalized the very existence of sexual minorities after the Suresh Kumar Koushal''s verdict of Supreme Court yet in **National Legal Service authority v. Union of India and ors**¹ Supreme court gave recognition to transgenders as third gender and said they are citizens of the country and are part and

1. AIR 2014 SC 1863.



parcel of society and the government must take steps to bring them to mainstream society the court granted many benevolent rights including rights to employment.

The Madras High Court in **Jackuline Marry v. The Superintendent of Police**² extended the transgender community to include a case of a female transferred to male (FTM) and stated that fundamental rights are also available to them and it is for them to chose and express their identity either as a male or as a female or a male transsexual. The order was confined only to legal status of a petitioner's sex involved in a writ petition for being denied employment as a Grade – II police constable. The petitioner was a born as a female child her medical record; birth register, name, family card, government records, her get up, gestures, demeanor were all of a female. Society did not doubt her sex at all and even she actively participated in sporting events for women and won medals. In girls elementary school, girl's High school and Women's college she was recorded as a female.

In 2010 the Tamil Nadu uniform Service recruitment Board Chennai directly recruited her to the post of Grade – II police constable and she was terminated from service for her mismatched gender identity and leveling. The court said the petitioner had full liberty to choose a different sexual gender identity as third gender in future based medical declaration if there is any law put in place recognizing FTMs as third gender. So the petitioner was declared as a female. For all purposes and she got a right to retain such sexual gender identity

So treating the petitioner not as a female in the basis of medical declaration that she is transsexual and a 46XY women who happens to have androgen insensitivity syndrome and forcing her to accept the said sexual identity will surely amount to petitioner's guarantee under Article 14, 15, 19 (1) and 21 of constitution. The court said she was

2. MLJ (2014) Digest 2013-2014.



born female recognized in society as female she choose to identity as female for all purposes so she is a female in legal parlance and so eligible for appointment as a women police constable. The petitioner has declared her gender identity as a female for all purposes. So she is a female notwithstanding the declaration made by medical authority that she was a transgender. so fundamental rights are also available to FTMs and therefore it is for them to choose and express either as a male or as a female or as a transsexual. So order of termination from service was set aside and the court ordered a consequential order within 6 weeks from judgment permitting the petitioner to join duty on Grade II police constable (women) with continuity of service.

K. Prithika Yashini v. 4 Controller of examinations³ the Madras High court directed Tamil Nadu Uniformed service recruitment Board to appoint Prithika Yashini as a transgender to the post of sub-inspector as she entitled to get a job. The court acknowledged that Yashini a TG was eligible for the post of sub-inspector. The Judges expressed anger over Boards failure at providing a third gender category in its application from despite supreme courts' decision. She was born as a boy named Pradeep Kumar and turned into Prithika after sex-reassignment surgery but earlier her application was rejected by the Board under the ground that she did not come under given two categories, male and females. She felt heartbroken and moved to Madras High court where she cited the supreme Court's Judgment ordering central and state governments to treat a transsexual as a socially and educationally backward citizen and extended all possible help.

3 . MHC 2015 WP No. 7210 of 2015 available at: indiankanoon.org/doc/64096500.

Conclusion:

Without economic empowerment the emancipation of the exploited community is a distant dream because social acceptance of LGBT community in India remains low because sexuality is regarded as a taboo discussion in family discourse. The barrage of heterosexual image that gay's are inflicted with at working place results in profound self hatred to such an extent that it is almost beyond repair. LGBT individuals in India have faced discrimination and persecution in India and it will likely be some time before Indian society can throw of stigmas taboos surroundings the working environment nonetheless the current of change is under way that is facilitating greater level of open discussion and debates that would drive the agenda forward. So by creating safe and open workplace environment service providers in India can lead the way in overcoming prejudice and changing mindset. So in doing so they can reap the benefits of unleashing the full potential of these vulnerable group and minimize the deficit of trust which has the potential to undermine the effectiveness of organization.

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WOMEN'S TRAFFICKING

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INTRODUCTION

Human Trafficking is a relatively simple term for an undoubtedly complex reality and international crisis. Trafficking is a modern form of slavery that violates human dignity and worth. It is an issue of high complexity, interwoven with sex tourism, labour migration, forced marriages, bonded labour and other similar practices. It is considered as the second largest illegal trade after arms sale. A complex and multifaceted phenomena; trafficking does not lend itself easily to any uniform definition.

Trafficking consists of all acts involved in the recruitment, transportation, forced movement, and/or selling and buying of women and children within and/or across borders by fraudulent means, deception, coercion, direct and/or indirect threats, abuse of authority, for the purpose of placing a woman and/or child against her will with or without consent in exploitative and abusive situations such as forced prostitution, marriage, bonded and forced labour, begging, organ trade, etc. (Dindzar (JalpaiGuri) and Chagrabandha (koach Bihar) 2003). The problem of trafficking in women has been add released at the international, regional and national level.

MAGNITUDE OF THE PROBLEM

The poor parents sell their girls, tricked into fraudulent marriage, or promised employment in towns only to find themselves in prostitution and labour. The trafficking circles are the escalation in



young girls, in the last decade. There are approximately 800,000 people trafficked across international borders annually and, of these, 80% are women or girls and 50% are minors, the global sex is the fastest growing form of commerce, worth 32 billion annually. The two most common purposes for women trafficking are sexual exploitation and forced labour. (P.M. Nair, 2007).

GLOBAL SCENARIO

Slavery is lowest in developed nations and the European Union at 1.5 per 1000 people. The world average is 3 people in every 1000 are forced into labor. An appalling 26% of all modern slaves or 5.5 million are children under 18, the majority of underage girls are forced into child prostitution and pornography. Other children are forced into working in sweat shops while young boys 12 and older are frequently recruited and forced to become child soldiers. The majority at 56% (11.8 million) of the world's forced laborers remain in their home country. As an example India has been identified as a nation where many of its own poor citizens are forced into slave labour. However, of the 44% (9.1 million) that are forced into labor across borders, the vast majority being women and children are sold into the highly profitable sex trafficking trade often operated by organized crime rings

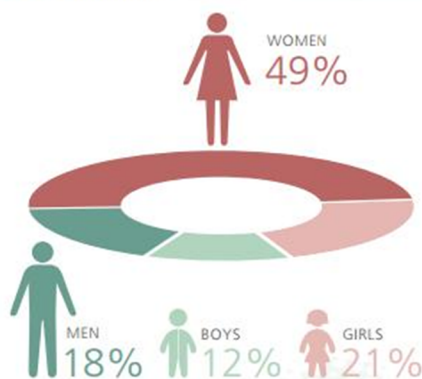
This first time conference on slavery in the twenty-first century comes fresh on the heels "The physical, economic and sexual exploitation of men, women and children condemns 30 million people to dehumanization and degradation. Every day we let this tragic situation continue, is a grievous assault on our common humanity and a shameful affront to the consciences of all people". Women and children have been among the biggest losers in this era of globalization, if we consider the massive increase in human trafficking in recent years. Cheated or sold into a life of sexual slavery or indentured servitude, the victims of human trafficking and their stories reveal the

dark underside of increased international mobility. With the demise of socialist states, in particular, women and children from impoverished areas have been smuggled or lured to wealthy industrialized countries where they are exploited for high profits. Although some steps have been taken by the European Union, the UN, and individual national governments to prevent these abuses, precious little has actually been achieved. The continued sale of human beings as commodities on the world market must be addressed globally if the practice is to be curbed (Joachim Hagoplan, 2014).

CORE RESULTS

- Data coverage: 2010-2012 (or more recent).
- Victims of 152 different citizenships have been identified in 124 countries across the world.
- At least 510 trafficking flows have been detected.
- Some 64 per cent of convicted traffickers are citizens of the convicting country.
- Some 72 per cent of convicted traffickers are men, and 28 per cent are women.
- 49 per cent of detected victims are adult women.
- 33 per cent of detected victims are children, which is a 5 per cent increase compared to the 2007-2010 period.

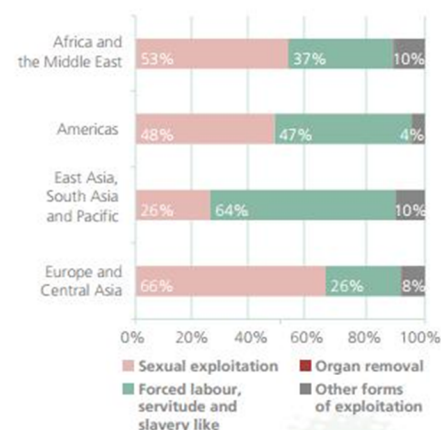
Detected victims of trafficking in persons, by age and gender, 2011



Source: UNODC elaboration on national data.

The data collection has revealed wide regional difference with regard to the forms of exploitation (see figure).

Forms of exploitation among detected trafficking victims, by region of detection, 2010-2012 (or more recent)



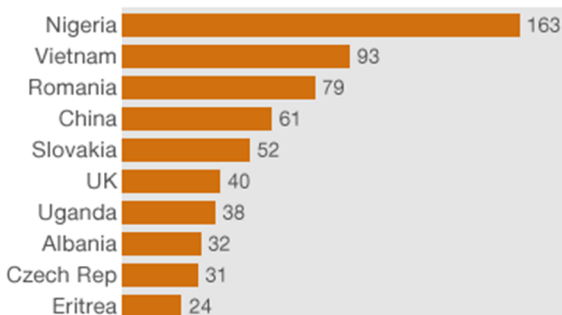
Source: UNODC elaboration on national data.

Source : Global Report on Trafficking in Persons 2014

<http://www.bbc.com/news/uk-19984615>

Top ten source countries for trafficking victims to UK, 2011

Number of referrals of potential victims



Note: top ten countries account for 64% of all referrals

Source: Home Office

INDIAN SCENARIO

1. Approximately 75-80% of human trafficking is for sex. There are more human slaves in the world today than ever before in history
2. There are an estimated 27 million adults and 13 million children around the world who are victims of human trafficking.
3. Human trafficking not only involves sex and labour, but people are also trafficked for organ harvesting.
4. A human trafficker can earn 20 times what he or she paid for a girl. Provided the girl was not physically brutalized to the point of ruining her beauty, the pimp could sell her again for a greater price because he had trained her and broken her spirit, which saves future buyers the hassle. A 2003 study in India found that, on average, a single sex slave earned her pimp at least 250,000 rupees a year.



5. Although human trafficking is often a hidden crime and accurate statistics are difficult to obtain, researchers estimate that more than 80% of trafficking victims are females. Over 50% of human trafficking victims are children.
6. Human trafficking is the only area of transnational crime in which women are significantly represented—as victims, as perpetrators, and as activists fighting this crime.
7. Severe natural disasters have left millions homeless and impoverished, which has created desperate people easily exploited by human traffickers.
8. After sex, the most common form of human trafficking is forced labour. Researchers argue that as the economic crisis deepens, the number of people trafficked for forced labor will increase.
9. Sex traffickers use a variety of ways to “condition” their victims, including subjecting them to starvation, rape, gang rape, physical abuse, beating, confinement, threats of violence toward the victim and victim's family, forced drug use, and shame.
10. Family members will often sell children and other family members into slavery; the younger the victim, the more money the trafficker receives. For example, a 10-year-old named Gita was sold into a brothel by her aunt, now who is 22-year-old recalls that when she refused to work, the older girls held her down and stuck a piece of cloth in her mouth so no one would hear her scream as she was raped by a customer. She later contracted HIV.
11. Human trafficking is one of the fastest growing criminal enterprises because it holds relatively low risk with high profit potential. Criminal organizations are increasingly attracted to human trafficking because, unlike drugs, humans can be sold repeatedly. (Statistics on Women in India 2010).



TABLE

Sl. No.	State/UT	Buying Of Girls For Prostitution (Sec.373 IPC)			Selling Of Girls For Prostitution (Sec.372 IPC)			Prohibition of Child Marriage Act 2006			Other Crimes			Total		
		I	R	P	I	R	P	I	R	P	I	R	P	I	R	P
(1)	(2)	(28)	(29)	(30)	(31)	(32)	(33)	(34)	(35)	(36)	(37)	(38)	(39)	(40)	(41)	(42)
STATES:																
1	ANDHRA PRADESH	0	0.00	0.00	2	0.01	2.00	16	0.06	7.21	576	2.16	4.42	2576	9.68	4.42
2	ARUNACHAL PRADESH	0	0.00	0.00	0	0.00	0.00	0	0.00	0.00	7	1.51	0.05	82	17.71	0.14
3	ASSAM	0	0.00	0.00	0	0.00	0.00	1	0.01	0.45	64	0.54	0.49	518	4.41	0.89
4	BIHAR	0	0.00	0.00	3	0.01	3.00	1	0.00	0.45	14	0.03	0.11	1580	3.57	2.71
5	CHHATTISGARH	0	0.00	0.00	0	0.00	0.00	1	0.01	0.45	1282	12.92	9.83	3737	37.68	6.42
6	GOA	0	0.00	0.00	0	0.00	0.00	0	0.00	0.00	118	23.27	0.91	270	53.25	0.46
7	GUJARAT	0	0.00	0.00	2	0.01	2.00	12	0.06	5.41	178	0.87	1.37	2076	10.16	3.57
8	HARYANA	0	0.00	0.00	2	0.02	2.00	17	0.19	7.66	214	2.34	1.64	1640	17.95	2.82
9	HIMACHAL PRADESH	0	0.00	0.00	0	0.00	0.00	2	0.09	0.90	82	3.83	0.63	428	19.99	0.74
10	JAMMU & KASHMIR	0	0.00	0.00	0	0.00	0.00	0	0.00	0.00	9	0.20	0.07	75	1.69	0.13
11	JHARKHAND	2	0.02	33.33	5	0.04	5.00	1	0.01	0.45	16	0.12	0.12	129	0.99	0.22
12	KARNATAKA	0	0.00	0.00	1	0.01	1.00	26	0.13	11.71	159	0.82	1.22	1353	6.97	2.32
13	KERALA	0	0.00	0.00	0	0.00	0.00	11	0.12	4.95	1024	11.03	7.85	1877	20.22	3.22
14	MADHYA PRADESH	0	0.00	0.00	3	0.01	3.00	6	0.02	2.70	3502	11.82	26.86	8247	27.84	14.16
15	MAHARASHTRA	2	0.01	33.33	13	0.03	13.00	16	0.04	7.21	2595	6.94	19.90	6410	17.15	11.01
16	MANIPUR	0	0.00	0.00	0	0.00	0.00	0	0.00	0.00	2	0.21	0.02	123	12.91	0.21
17	MEGHALAYA	0	0.00	0.00	0	0.00	0.00	0	0.00	0.00	19	1.92	0.15	183	18.47	0.31
18	MIZORAM	0	0.00	0.00	0	0.00	0.00	0	0.00	0.00	17	4.66	0.13	78	21.37	0.13
19	NAGALAND	0	0.00	0.00	0	0.00	0.00	0	0.00	0.00	1	0.15	0.01	8	1.22	0.01
20	ODISHA	0	0.00	0.00	0	0.00	0.00	0	0.00	0.00	139	1.00	1.07	1123	8.06	1.93
21	PUNJAB	0	0.00	0.00	0	0.00	0.00	0	0.00	0.00	98	1.13	0.75	1336	15.38	2.29
22	RAJASTHAN	1	0.00	16.67	0	0.00	0.00	5	0.02	2.25	177	0.63	1.36	2888	10.27	4.96
23	SIKKIM	0	0.00	0.00	0	0.00	0.00	0	0.00	0.00	0	0.00	0.00	39	19.31	0.07
24	TAMIL NADU	0	0.00	0.00	0	0.00	0.00	56	0.28	25.23	113	0.56	0.87	1188	5.91	2.04
25	TRIPURA	0	0.00	0.00	0	0.00	0.00	1	0.08	0.45	26	2.12	0.20	100	8.16	0.17
26	UTTAR PRADESH	0	0.00	0.00	0	0.00	0.00	5	0.01	2.25	1921	2.20	14.73	9857	11.31	16.93
27	UTTARAKHAND	0	0.00	0.00	0	0.00	0.00	0	0.00	0.00	11	0.29	0.08	232	6.10	0.40
28	WEST BENGAL	1	0.00	16.67	69	0.24	69.00	43	0.15	19.37	89	0.31	0.68	2530	8.69	4.35
	TOTAL (STATES)	6	0.00	100.00	100	0.02	100.00	220	0.05	99.10	12453	2.87	95.52	50683	11.69	87.05
UNION TERRITORIES																
29	A & N ISLANDS	0	0.00	0.00	0	0.00	0.00	0	0.00	0.00	18	13.53	0.14	54	40.60	0.09
30	CHANDIGARH	0	0.00	0.00	0	0.00	0.00	0	0.00	0.00	26	6.79	0.20	213	55.61	0.37
31	D & N HAVELI	0	0.00	0.00	0	0.00	0.00	0	0.00	0.00	0	0.00	0.00	14	11.11	0.02
32	DAMAN & DIU	0	0.00	0.00	0	0.00	0.00	0	0.00	0.00	1	1.12	0.01	14	15.73	0.02
33	DELHI	0	0.00	0.00	0	0.00	0.00	1	0.02	0.45	537	9.87	4.12	7199	132.26	12.36
34	LAKSHADWEEP	0	0.00	0.00	0	0.00	0.00	0	0.00	0.00	0	0.00	0.00	0	0.00	0.00
35	PUDUCHERRY	0	0.00	0.00	0	0.00	0.00	1	0.22	0.45	2	0.45	0.02	47	10.51	0.08
	TOTAL (UTs)	0	0.00	0.00	0	0.00	0.00	2	0.03	0.90	584	8.80	4.48	7541	113.59	12.95
	TOTAL (ALL-INDIA)	6	0.00	100.00	100	0.02	100.00	222	0.05	100.00	13037	2.96	100.00	58224	13.23	100.00

Source: Crime in India, National Crime Records Bureau, Ministry of Home Affairs - 2013



CAUSE OF WOMEN TRAFFICKING IN INDIA

There are many factors which contribute to human trafficking in India. They include

- In India, more than 42% of the people are economically poor, most of the people live in poor villages one of the main reasons for this according to Indian culture, is that sons are the ones who will carry on the family name girls are more expensive because of dowry system.
- Many Indian villages do not have schools. The schools that do exist are in very poor conditions. As a result, most of the children have little or no education. So due to these reasons traffickers makes false promises to parents, luring them to send their girls and finally they reach to unwanted places.
- The lower castes, which contain the majorly of the population have less opportunity for advancement than those in the higher castes. The lower castes are exploited in Indian society.
- The village people are illiterate. A trafficker, through persuasive promises, can easily mislead them.
- For the village people the city represents a dream of a better life. In this way the villagers are cheated by the trafficker and their daughters are been trafficked.
- Mental physical and emotional abuse of women is very common in the villages and throughout Indian society so they end up in the hands of traffickers.
- This system is still prevalent in some states in India, particularly in the South including Karnataka, Tamil Nadu, Andhra Pradesh and Maharashtra. Daughters are dedicated to lord shire, sexual abuse takes place and finally trafficking broker take the girls to brothels and sell them.



- The Bedia believe that they are born as sex workers. They are primarily located in Madhya Pradesh, Rajasthan and Uttar Pradesh(www.agaperesearchfoundation.org/arf2013).

ROLE OF GOVERNMENT TO PROTECT & CONTROL WOMEN TRAFFICKING

Prevention

The Government of India continued its efforts to prevent human trafficking. The Ministry of Home Affairs (MHA) Anti-Trafficking Cell continued bimonthly inter-ministerial meetings on trafficking, which also included participation of anti-trafficking officers from state governments. The Ministry of Women & Child Development (MWCD) inter-ministerial anti-trafficking committee held routine meetings regarding the government's policy directives on trafficking. The MHA recognized certain state governments for their efforts on human trafficking. The state governments of Assam and Andhra Pradesh were each given awards of approximately the equivalent of \$3,500. The Ministry of Overseas Indian Affairs (MOIA) continued to conduct safe emigration awareness campaigns. Some state governments organized public awareness events. For instance, West Bengal organized a dance drama performed by trafficking victims (American International Journal of Research in Humanities, Arts and Social Science)

India being a source of sex tourists domestically and to South Asian, Southeast Asian, and Gulf countries, the government did not take measures to reduce the participation of its nationals in child sex tourism. (Human Trafficking in India must end November 8, 2013 by Ramandeep Kaur) There was no information on whether the Indian government provided human trafficking training to its nationals who were deployed abroad on international peacekeeping missions.



Protection

India made efforts to protect and assist trafficked victims, but the penalization of trafficking victims remained a serious concern. A 2009 MHA (Source 2013 Trafficking in Persons Report) non-binding directive advises state government officials to use standard operating procedures (SOPs) to identify trafficking victims proactively and refer them to protection services; however, there is no information that these SOPs are in use, and the government did not provide comprehensive information on the number of trafficking victims it identified. Some NGOs reported delays in obtaining release certificates for rescued bonded laborers, which are required to certify that they were held in bondage and make them entitled to compensation under the law, and distribution of rehabilitation funds was uneven across states. An Odisha-based NGO reported that, after providing immediate relief payments with relief certificates, state government officials rarely followed up on cases or provided other legally mandated relief funds. Children in bonded labor were usually not provided release certificates.

There were numerous reports that trafficking victims—mostly children subjected to sex trafficking and forced labor—were rescued, most often in partnership between police and NGOs. Rescued victims often received limited and delayed assistance and resources from central and state governments, though NGO advocacy expedited this process for beneficiaries. Some rescued victims were denied rehabilitation services to which they were legally entitled. NGOs provided the vast majority of rehabilitation services and legal aid for trafficking victims, and advocated for victims by pursuing government officials until victim compensation was disbursed. The Government of India continued to fund the Swadhar program—which helps female victims of violence, including sex trafficking—and the Ujjwala program—which seeks to protect and rehabilitate female sex trafficking victims—generally through shelter homes. However, long delays in

financing these two programs, as well as corruption in securing licenses and funds, led to the closure of many of these homes and also prevented NGOs from opening new homes. The lack of government oversight and monitoring of these care facilities led to much criticism of the Swadhar and Ujjwala programs, particularly as several cases of abuse were discovered in these and other private trafficking victim care homes in the reporting period. In one of these private shelters to which police referred vulnerable females, women and children were subjected to severe abuse, including sex trafficking, bonded labor, forced abortions, gang rape, torture, and the sale of children for unknown purposes. The government raided and closed these shelters. While there were prosecutions in the prominent Apna Ghar shelter case, there is little information on other prosecutions. Both NGO and government shelters faced financial shortages and an insufficient number of trained personnel, particularly medical and psychological counselors. A number of government shelters under these programs were overcrowded and unhygienic, offered poor food, and provided limited services. The lack of adequate security in a government-funded Ujjawala home in Hyderabad made it possible for a nine-member gang to break in and kidnap four trafficking victims; two previous kidnap attempts took place in the preceding months. Some shelters did not permit adult victims to leave, purportedly for security reasons, contrary to international principles on the protection of victims. In some cases, traffickers continued to re-recruit trafficking victims by approaching shelter managers and pretending to be family members to get the victims released to them. India does not provide care for adult male trafficking victims. NGOs report that government processes to refer identified victims to care facilities are not followed. In investigations, police sometimes treated victims as suspected criminals and subjected them to aggressive questioning. Some Indian diplomatic missions in the Middle East provided services to Indian migrant laborers, some of



whom were likely victims of trafficking. The Ministry of Overseas Indian Affairs (MOIA) provided discretionary funds to Indian embassies and consulates to assist with medical care, rehabilitation, repatriation, and legal assistance to Indian citizens living in countries of the Persian Gulf, some of whom may be trafficking victims. Some officials noted few embassies made use of these funds. The MOIA also funded and operated an Indian Workers Resource Center in Dubai, which provided legal, medical, and financial support to Indian migrant laborers and operated a 24-hour toll-free helpline for Indian workers in distress. NGOs across India agreed that victim repatriation across state lines was sometimes more difficult than across international borders due to the lack of SOPs and chains of command on trafficking issues. State and district governments responsible for the implementation of directives continued to apply them unevenly. Some state governments provided additional services geared to protect victims. For instance, from April to December 2012, the Tamil Nadu government funded programs in shelters to provide training for printing, embroidery, tailoring, and other trades. The Andhra Pradesh government provided immediate financial support to rescued trafficking victims.

Women's safely laws

- Guardian and wards act, 1890
- Indian pen as code, 1860
- Christen marriage act, 1872
- Indian evidence act, 1872
- Married women's property act 1874
- Workmen's compensation act 1923
- Indian successions act 1925
- Immoral traffic (prevention) act 1925



- Dowry prohibition act 1961
- Commission of sati (prevention) act 1987
- Cinema to graph act 1952
- Birth , deaths & marriages registration act 1886
- Minimum wages act 1948
- Prevention of children from sexual offences act 2012
- Child marriage restraint act 1929
- Muslim personal law (shariat) application 1937
- Indecent representation of women (prevention) act 1986
- Special marriage act 1955
- Hindu marriage act 1955
- Hindu succession act 1956
- Foreign marriage act 1969
- Family court act 1984
- Maternity benefit act 1861
- Hindu adoption and maintenance act 1956
- Code of criminal procedure 1973
- Medical termination of pregnancy act 1979
- National commission for women act 1990
- The pre-conception and prenatal diagnostic techniques (prohibition of sex selection) act 1994
- Protection of women from domestic violence act 2005



- Sexual harassment of women at work place (prevention, prohibition and redress) act 2013
- Indian divorce act 1969
- Equal remuneration act 1976
- Hindu widow re-marriage act 1856
- Muslim women (prevention of rights on divorce) act 1986

ROLE OF SOCIAL WORKER

“Our law clinic represents clients who are survivors of human trafficking. Social workers play a key role in many of our clients' efforts to recover from the trauma of trafficking and to build a secure future life,” says Suellyn Scarnecchia, Clinical Professor of Law at the University of Michigan Human Trafficking Clinic. “Social work case managers who help both our minor and adult clients, connect our clients to essential resources like cash assistance, housing, education, English language training, employment, transportation, and counseling. Many of our clients receive counseling from social work therapists in individual or group settings as well. We teach our law students that the skill of working with other professionals, like social workers, is essential to their clients' success. Serving victims of human trafficking is truly an interdisciplinary enterprise.” Human trafficking robs its victims of their most basic human rights, and members of the social service workforce, being grounded in protecting the rights of others, must be trained and ready to respond to trafficking in their communities (www.state.gov/j/tip/rls/tiprpt/countries/2013/). The Professional Social Work has effective partnership with Governmental organizations as well as many developmental institutions. Social Work Research may be useful to not only studying the problems of women trafficking but help to find out the appropriate remedies too



CONCLUSION

Trafficking of women and children is the ultimate violation of human rights, but on the other hand, the response of the government and non-governmental sector is more or less ad hoc and individual-oriented, and seldom institutionalized. The extent and depth of exploitation of the trafficked victims have never been fathomed by the agencies concerned and, therefore, the response scenario has been dismal. The study also shows that post-rescue programs lack the essence of empowerment. The welfare approach, which is commonplace, has to be replaced by a rights-based approach, where the survivors, the victims as well as prospective victims (the vulnerable ones) should be involved not only in developing strategies but also in implementing them. A participatory and holistic approach can be in the best interests of the victim, survivor and all concerned to destroy the traffickers and kidnappers network.

As is seen poverty and illiteracy are the main elements constituting the substratum for trafficking. Herein operates the demand factor. This demand is fuelled by several other factors like the impunity with which the traffickers can operate, thanks to the distortions in law enforcement. The low risk enjoyed by the exploiters, coupled with the high profit in this world of crass commercialization, ensures perpetuation of trafficking. Whereas the traffickers have no restriction on court jurisdictions or the boundaries between police stations, districts, states, and even nations in carrying out their 'trade', the enforcement agencies are bogged down by restrictions and limitations of all sorts, which are effectively capitalized by the traffickers. The response by the government agencies and even civil society has established that they have been able to address only the tip of the iceberg. The trends and dimensions of the problem of trafficking has exposed how it is the ultimate human rights violation and how

holistic developmental issues are deeply linked to it and which needed to be addressed for successfully combating the menace.

In this regard, the World Day against Trafficking in Persons was established in 2013 by the United Nations in order to raise awareness and promote the rights of nearly 2.5 million people in modern day slavery. Out of the UN's efforts to combat human trafficking, the Blue Heart Campaign was born, an awareness raising campaign being joined by the governments of many world nations, including Peru, Switzerland, Brazil, Nigeria, India, and Lebanon (www.un.org/en/events/humantrafficking/index).

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WOMEN AND RESERVATIONS

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Women represent more than half of the world's population and just less than half of the global electorate. Nevertheless, women constitute a marginal proportion of representatives in the world's legislative bodies. In 2008, the average rate of female representation in national parliaments stands at a meager 18 percent. India has of yet managed notably limited success in rectifying these imbalances, with women currently holding only 8 percent of parliamentary seats. Although India was one of the first democratic nations to grant women the vote, women are neither represented in the legislative spaces nor contributing towards the formation of national laws.

After twelve years of Women's Reservation Bill lying in Limbo amid intermittent and embarrassingly hot headed scenes in the House, it was finally introduced in the Rajya Sabha during the last day of the Budget Session, 2008. As it is a Constitutional Amendment Bill, it must now acquire a two-thirds majority to be passed in the Parliament.

The arguments in favour of reserved representation can be simply delineated:

- Women represent half of the population of a country and therefore have the right to half of the seats, since decisions made in parliament have a direct impact on their lives.
- Women have different social and biological experiences which should be represented in institutions of governance.
- Women and men have partly conflicting interests.



- Women in positions of power can inspire more women to place themselves in influential and decision-making roles.

The Women's Reservation Bill which has been a political raw nerve for nearly a decade now was passed in the Rajya Sabha on **March 9, 2010** ensuring 33% reservation to women in Parliament and State Legislative Bodies. It has always triggered heated arguments in Parliament and outside. Its advocates say the Bill is essential for active political participation of women.

Implications of the Bill

The main provisions of the Bill, as introduced in the Rajya Sabha in May 2008, are:

1. Not less than one-third of seats to be reserved in the Lok Sabha and State Legislative Assemblies for women.
2. One-third of the total number of seats to be reserved for women belonging to the Scheduled Castes or the Scheduled Tribes.
3. Reservation of seats to cease to exist or expire after 15 years of the commencement of the constitutional amendment.
4. To select women candidates through a system of rotation, by which one third of the total constituencies to be reserved for women candidates, will be determined through a draw of lots.
5. To consider extending the reservation to Rajya Sabha and the Legislative Councils of States, without making any definite provisions within the scope of the current bill.

Women's Rights and Social Development

In the words of Dr BR Ambedkar ***“I measure the progress of a community by the degree of progress which women have achieved”***



Taking measures to enhance the status and visibility of women is critical for sustainable progress against the range of human development indicators, both because women are particularly vulnerable to social and economic marginalization when resources are scarce and because women are critical agents in the development processes. According to various international reports, development in India is being severely hampered by the breadth of the gender gap and limited female participation in traditionally male dominated institutions and social strata.

There are countless studies to demonstrate the effectiveness of women's empowerment as a tool for development. For example, Kerala and Manipur have experienced rapid progress in improving health and reducing mortality and fertility rates- the benefits of which affect men as well as women- and in these states women also play a vital social and economic role. This correlation should not be surprising, given that nutrition and child health generally half fall within the merit of the women's household decisions. Ultimately, healthy, educated and empowered women are more likely to raise healthy, educated and confident children and engage positively with the life of the community.

To eliminate gender discrimination and promote female empowerment, women's decision making capacity must therefore be enhanced within the household, the workplace and the political sphere. Increased political influence should have reverberations for women's equality in the other two realms, which will in turn have implications for India's performance against all milestones for social progress.

Reservation of seats is a basic, constituent and logical step towards both women's emancipation and inclusive development- particularly for a government which promised that the "equal access to



participation and decision making of women in the social, political and economic life of the nation” would be at the heart of its agenda. When there is no universally accepted definition of democracy, any functional analysis must include two fundamental principles: all members of the society must have equal access to power, and all members must enjoy universally recognized freedoms and liberties. The Indian model of democracy also priorities representation so as to avoid the pitfalls of “majority rule”. On this basis, there already exists a quota for Scheduled Castes and Scheduled Tribes.

The final objective of reservation is to increase women's visibility in all policy decisions on the basis that all policy decisions affect women as well as men, and affect women differently to men. This applies equally to the “harder” issues such as trade, industry, agriculture, defence, employment, etc, as it does to those “softer” issues which are traditionally assigned to women politicians.

Political participation of all sections of society is essential for building a functioning and representative democracy. Women must therefore be present in new arenas of decision making with their experiences, perspectives and visions of the future informing public debate. Reservation will provide elected women with the ability to compliment elected men in making the rules that apply equally to both sexes and which women are equally expected to abide by.

Political Participation and Mobilization

“There is nothing so unequal as the equal treatment of unequals” – Aristotle

Of those states reported on in the Election Commission's Report, 2004, the average differential between voter turnout for men and voter turnout for women amounts to approximately 7 per cent, and rises to substantially more than this within certain states. In one 1996 study-



four years after adoption of the 73rd Amendment – more than one in three women said that they were not interested in local elections at all, in contrast with one in every five men.

There are multiple explanations for this discrepancy. For one, women are more likely to be uneducated or illiterate, which has limited dissemination of political ideas and engagement. For another, women are currently an unrepresented political minority amongst political institutions that have consciously and subconsciously excluded them from their registers. Meanwhile, those policies that were originally designed to protect women's rights and level the playing field have rarely been implemented on the ground, further disillusioning implemented on the ground, further disillusioning.

A democracy grants political sovereignty to the people: the people must therefore retain a fundamental belief in its ability to represent their needs and act in their interests. In terms of countering apathy, reservation for a sub-group of the population can open up the system and demonstrate that a democratically elected government works for them and that is not just an elite bureaucracy functioning solely for the dominant sections of society. Indeed economic and social empowerment cannot be sustained unless women are politically aware, active participants in all levels of decision making. It is participants in all levels of decision making. It is mobilised and engaged with political processes, and for this to happen they must believe that their voices are being heard within the legislative spaces.

Women's political participation can provide the inspiration for women to take action on a vision of a better and more equal society, and to make meaningful contributions towards inclusive national

development. Women are and have been politically active throughout India, and the large and expanding mass of women's groups and advocacy efforts are testament to this. However, their participation has



testament to this. However, their participation has questions of women cannot be asked, certainly not answered, by individual groups, and women's answered, by individual groups, and women's questions need to be seen as matters of public interest not matters of specifically female concern outside of the political sphere. They must be raised and debated at all levels, with “women's issues” becoming public issues.

At the same time, women will become visible as competent individuals capable of holding positions of power, enacting laws and demanding accountability for their implementation within political spaces. There can be no equal society until women help to elect lawmakers and make laws. The Constitution of India is a progressive document that guarantees equal rights for both sexes, and entitles women to enjoy economic, social, cultural and political rights on an equal footing with men

(Article 325). It proceeds to consider the appropriate use of legislation to redress inequality and prevent the further infringement of women's fundamental democratic freedoms and human rights. Under Article 15 (3), the State is thereby empowered to make “special provisions”, legislative or otherwise, to secure women's socio-political advancement. Indian case law has already interpreted the Equal Protection provisions to allow for affirmative action for women.

In addition, India is a signatory to a number of international agreements that support proactive state measures for women's political development:

1. Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) was ratified by India in 1993. Article 3 discusses appropriate measures, including legislation, to ensure the full advancement of women. Beyond this, Article 7 affirms that signatories should take all appropriate measures to eliminate discrimination against women in the political and public life of



the country. It recognizes that, unless countries take active steps to promote this integration, women will never be able to fully enjoy the basic human rights guaranteed in international law.

2. The Inter Parliamentary Union's (IPU) Universal Declaration on Democracy1997 asserted that “the achievement of genuine democracy presupposes a genuine partnership between men and women in the conduct of the affairs of society in which they work in equality and complementarity, drawing mutual enrichment from their differences.”

3. Beijing Platform for Action (BPfA), 1995 affirmed that women's persistent exclusion from decision making was substantially hampering the achievement of democratic transformation, women's empowerment and achieving the goals of sustainable development. The BPfA therefore endorses affirmative action for women in the political spheres. Under the Constitution and other national and international Commitments, the State is thereby under an obligation to protect and promote the human rights of women, including the right to political equality, without any discrimination on the basis of sex.

Reservations on Reservations

1. Inclusion of an OBC/Muslim Sub-Quota

The greatest impediment to the passing of the Bill is the insistence from certain political lobbies on a “quota within a quota” for women of other backward classes (OBC). The concern is that, without these provisions, elected women will come from the ruling classes alone and will selectively represent the interests of this socio-political elite. Even with no general quota, it is difficult to understand why it is assumed that OBCs will be less well represented upon the implementation of women's reservation.

The demand for 33 percent reservation is partly based on



research that took place in the United States in the 1970s, which concluded that 30 per cent representation by minorities in a decision making body could significantly influence the majority verdict. It is far below the proportion of women in the general population.

2. How do we avoid electing only “proxy women” to the Parliament?

It has been raised as a concern that only women from the ruling classes will be elected, and that these women are likely to be “proxy women” acting under direction from husbands, family members or party officials. One response to this has been to recommend a clause that restricts the participation of women who are directly related to a serving politician. However,

electoral politics is centred around such networks, and it is surely unrealistic to throw the charge of tokenism at women as if men are wholly autonomous of networks and party connections. Ultimately, male politicians are equally dependent on the political leadership for their (re)nomination.

Women are bound by double standards when it comes to politics. They are at once too uneducated or too elite to participate in politics; they do not represent women enough or they do not behave like “real” politicians, i.e. men. Undoubtedly, there are women in politics who will fit these criteria; there will also be women who are part of clans, dynasties, party networks and so forth. However, there are also men who obtain their position through precisely such networks, and find they can then use their elected positions as they wish within the party limits. Once a woman is elected, she will have to perform her duties, attend parliament, attend events etc. This cannot be done by any -elected agent in her place: she will have to think non for herself, and, if a Bill is to be passed in a non-discriminatory form, policy makers must believe that she is capable of doing so.



3. Is reservation itself discriminatory, in that it offers voters only a choice of candidates selected against pre-defined criteria rather than merit?

Parties already select candidates who will stand in a given constituency, i.e. it is not a completely free choice by the electorate. Since women have been unable to participate alongside men as equals, there is a need for differentiation which tackles injustice, so as to enable a route to cultural de-differentiation, i.e. a levelling of the current imbalances in the power dynamic that has of yet chosen to ignore the “merits” of half the population. Discrimination is different treatment of equals, whereas affirmative action is an attempt to do justice and redress entrenched privilege that has created inequality.

4. Will affirmative action end after 15 years?

A more substantial criticism concerns the A more substantial criticism concerns the longevity of the terms of the Bill. Reservation of seats is designed as an interim measure to enable women to overcome the historical disadvantages they face in accessing traditional systems of power. The worry should not be that the quota will remain after fifteen years, but that, without supporting measures, fifteen years may not be long enough to rectify centuries of historical damage exerted by disabling women's access to the public domain. This is not to say that reservations do not work, but

that they cannot exist in isolation: they constitute necessary but not sufficient reform. Quotas can form only one part of a multi-faceted strategy for tackling the exclusion of women, and are not an end in and of themselves. Reservation is, of course, a means of providing the opportunity to participate, but from there significant will and commitment will need to be invested to render this participation meaningful.



5. *Will the system of rotation result in political chaos?*

Under the present bill, a system of rotation will be established which will randomly determine one third of the total number of constituencies to be reserved solely for women candidates. The key concerns with this system are that:

- The lottery system for earmarking reserved constituencies will provide few incentives for aspirants and incumbents to nurse their constituencies, as neither men nor women will know in advance which constituencies will be open to them until the elections.
- Reserved constituencies may not correspond with the location of the most meritorious female candidates.
- It might be unlikely that any woman will get elected more than once to the Lok Sabha or State Assemblies, which will effectively mean that women candidates enjoy no more than a token stint inside the legislative bodies.

In some ways, quotas are a remedy to a disease, but in some cases they can lead to another disease. As we have seen in Central and Eastern European countries, quotas have led to a ceiling. They have led countries to not develop a political culture whereby women are integrated into the political system. For this reason, it is essential that political parties take steps to “integrate” women into political processes and ensure that they capture equal influence among key stakeholders.

Recommendations:

1. Strong political will and commitment will be instrumental in facilitating the passing of the Women's Reservation Bill. Constitutional and political action needs to play a proactive role in extending women's reservation by passing it as an Act of Law, rather than leaving it to the good faith of the political parties.



2. The Bill needs to be passed in the monsoon session of the parliament so as to enable women to enter politics in larger numbers and ensure greater gender equity within parliament
3. Time frame and targets should be established for achieving women's equal representation and participation at decision/policy making levels.
4. Hold regular reviews of the effectiveness and degree of women's participation once the Bill is enacted.
5. Make women's membership of decision making bodies such as committees/sub-committees, arbitration councils etc mandatory. This will prevent their exclusion from decision-making processes within the Parliament.
6. Sensitize male members as to the necessity of women's inclusion in the business of the elected body.
7. Hold a review after 15 years and thereafter to see whether there is a need for extension of provisions for reservation. It must be ensured that female participation does not decline once the provisions are removed
8. To enable full and meaningful participation, reservation must also be extended to the Rajya Sabha and State Legislative Councils.
9. Augment a pool of state funding for female contestants who are standing outside of reserved seats - in particular once the reservation on a seat has come to an end. This will enable women to run a campaign for election that is on a par with male candidates, particularly in the case of party political preference for men.
10. Ensure that political parties increase their number of women candidates, that is to say, women candidates with a fair chance of winning. The quota must be embedded in the selection and the nomination processes from the very beginning.
11. Consider freezing rotation of reserved seats for two consecutive



terms to allow time for the full integration of women candidates into the political system.

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COMPARATIVE STUDY ON PHYSICAL FITNESS AMONG HOCKEY AND FOOTBALL PLAYERS

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Abstract

The present study was based on the comparative of physical fitness of hockey and football players of university level players of kalaburagi district. The investigator wanted to reveal the significant difference of physical fitness among hockey and football players, the objectives of the study was to find out the level of physical fitness components like speed, endurance, agility, flexibility, and strength all five components were compared with both hockey and football players, the study hypotheses was there would be the significant difference among hockey and football players at university level players, the present study consist of fifty hockey players and fifty football players were the sample of the research study. The investigator was visited stadiums, and sports grounds and met many hockey and football players the selected players taken as sample of the study and given them instruction on the research study and took the physical fitness tests to both sample groups of the study, the collected data was scrutinized and calculated through statistical techniques like, mean, sd, t-test, to results were showing the significance difference among the hockey and football players in their physical fitness.

Key words: Comparative Physical Fitness

Introduction

Health and physical fitness have a vital role in the life of men from time immemorial. The progress of the Nation lies in the hands of the people, who are healthy and physically fit. Every individual should develop



physical fitness for a happy and effective living. In order to get physical fitness one has to involve in physical activities.

Physical activity is essential for the development of wholesome personality of a child which would depend upon the opportunities provided for wholesome development of the mental, physical, social and spiritual aspects. Hence a well organized and properly administered physical education programme for school children is very essential.

Physical activity throughout the ages has been acclaimed for health and recreation. It provided fun and enjoyment. It also provided youthful exuberance and the elderly care. Physical activity and movements are as old as human existence. It played numerous roles from struggle for existence to struggle for excellence.

A sports is an activity in our lives where pursuits of different movement achieved through the total investigation of Neuro – muscular co-ordination. In this modern era, we can see that each and every individual directly or indirectly related to sports. Modern Physical Education commonly known as there is sports where pursuit of discipline freely formed such as biological, social and physical sciences.

Over a decades, the society in general has realized the need for keeping fit and health through organized physical activity programme. Scientific evidence has made with a clear and that unless man engages himself in organized vigorous physical activity programme. The real benefits would not come.

Many researchers strongly support the regular exercises helps one to keep a strong and healthy and to prevent cardio vascular diseases. Physically fit person, heart beats at a lower rate and pumps more blood per beat at rest. As a result of regular exercises and individual's capacity to use oxygen is increased systematically energy production depends on internal chemical or metabolic change. Health, Fitness and performance are poorly correlated phenomena. Health is generally

defined as the freedom from disease, fitness strictly relates to a man's ability to meet the demands of his environment and excellence in performance.

Meaning of Physical Fitness

Most authors define 'physical fitness's the capacity to carry out every day activities without excessive fatigue and with enough energy in reserve for emergencies. Emphatically this definition is inadequate for a modern way of life. By such a definition almost anyone can classify himself as physically fit Gatchell (1977)

According to Clarke (1971) Physical fitness is the ability to carry out daily task with vigor and alertness without undue fatigue and ample energy to enjoy leisure time pursuits and to meet unforeseen emergencies. Fitness is a broad term denoting dynamic qualities that allow to satisfy the needs regarding mental, emotional stability special consciousness and adoptability spiritual and oral fear and organic health are consistent with heredity. Physical fitness means that the organic system of the body are healthy and function efficiently vigorous tasks and leisure activities beyond Organic development, muscular strength and stamina. Physical fitness implies efficient performance in exercises Bucher and Prentice (1985)

Importance of physical fitness

Every individual must know the importance of physical fitness. In other words, one must have a fundamental knowledge of anatomy and physiology. This fundamental knowledge enables person to understand physical fitness. Physical fitness is the capacity of a person to function steadily and smoothly when a situation arise. Physical fitness makes you feel mentally sharper, physically comfortable and more with your body and better able to cope with the demands that every day life makes upon you. Increased physical fitness not only improves health but improves your performance at work. Hundreds of American

companies have backed with idea financially by employing full time directors of fitness for their work. GordenmJackson(1985)

The benefits of physical fitness are numerous. The person who is physically fit has greater amount of strength, energy and stamina an improved sense of well being better protection from injury because strong well developed muscles safeguard bones, internal organs and joints and keep moving parts limbers and Improved cardio respiratory function Bucher and Prentice (1985)

It is necessary for every individual to be physically fit to perform their daily work with ease and to take part in various activities effectively. Every one should be fit enough through participation in physical activities to develop[p the different physical fitness components.

Physical Education and Physical Fitness

The primary aim of physical education is not to develop star athletes, winning team of expert performance but a national vitality with character values and physical fitness. It aims to develop youth into citizen who have the capacity to enjoy vigour and interesting life. Mathews (1967)

According to Falls, (1971) “Physical fitness is an important objective of physical education programme and the programme is directed toward achieving the objectives through specific development exercises as well as games and activities that help to improve physical fitness”.

Harrison Clark (1971) opines “Neuro – muscular coordination of individual which include his ability to learn new skill finally to achieve competency in physical activities in essential to all phase of physical education”.

The Need for Fitness Education

Fitness is that state which characterizes the degree to which a person is able to function efficiently. Fitness is an individual matter. It implies

the ability of each person to live most effectively within his potentialities. Falls (1980) Physical activities help a man achieve high degree of physical conditioning. In schools there is a compulsory physical activities programme for all boys and girls, so it would be interesting to find out which of the components have better physical fitness. There are many physical fitness tests to evaluate the ability of the students to carry out daily tasks without undue fatigue.

Physical Exercise and Physical Fitness

Exercise is the means to an art, vigorous and lengthy life, inactivity will kill you. Many people say that exercise makes them feel better and more relaxed number of studies have shown that people improve psychologically as well as physically as a result of running programmes. There is a lot of circumstantial evidence to suggest that this relaxing effect is caused by the release of endorphin – morphine – like substances which occur naturally in the brain. “If you make an investment in exercise it makes you conscious of other reasonable health habits. You are not about to waste your investments”

Morehouse and Brass (1975)

According to Lumpkin (1986) “Exercise means using or exerting body play” refers to the resultant action or what the participants do during physical exertion. “Games” range from amusements or diversions to competition with significant outcomes governed by rules. Freedom from work or duties describe “Leisure” which may or may not be used for physical activity similarly “Recreation” refers or renews one’s strength and spirits after toil again with or without activity. “Sport” encompasses all these diversions and physical activities that are does for pleasure and success”.

Performance related Physical Fitness

Ko Ko (1985) says, “General physical fitness is the capacity of the body to perform work to resist disease and infection and to resist physical

stress imposed by such things as heat, cold, atmospheric pressure changes at high attitude or under water and the forces of jolts and vibrations”.

Thomas (1962) opines, “Physical fitness is the total fundamental capacity of an individual to perform a given task”. Exercise is not always performed in a sport or training when you paint your room or change a flat tire you are exercising and when you exercise or number of important bodily changes influence psychological functioning in every striking way if you are eventually to organize a realistic personal programme of exercise it is important that you understand these changes.

Components of Physical Fitness

There is no single measure of physical fitness and no single way of achieving it. However, these are three major qualities which contribute to overall fitness, they are strength, stamina and flexibility.

“The achievement of total fitness depends upon combining these three main strands, strength, stamina and flexibility” Gardon Jackson (1985)

According to Mathews (1967) “Total fitness refers to individual capacity to measure and live effectively in the environment. AAHPER fitness is that state which characterizes the degree and which the process is able to function. Fitness is an individual matter. It implies the ability of each person to live most effectively with potential ability to function and depend upon the physical, mental, emotional, and social and spiritual components of fitness, all of which are related to each other and are mutually independent. “Fitness means the development of components muscular strength, muscular endurance cardiovascular endurance and flexibility”

Physical Fitness:

According to Bucher (1958) Physical fitness is “the ability of an individual to live a full and balanced life. It involves physical, mental, emotional, social and spiritual factors and the capacity for their wholesome expression”. Physical fitness refers to practical performance of exercise that calls for the number of experiences, they are the feeling of happiness in the process of correct performance of movement, feeling of “confidence, self satisfaction, surprise and unhappy in the process of confusion and disappointment etc.

It is a positive quality, extending on a scale from death to “abundant life”. All living individuals have some degree of physical fitness which varies considerably in different people and in the same person at different times². It is not as broad in its meaning as ‘total fitness’. It include, adequate degree of health, posture, physique, proper functioning of vital organs, nutrition, and good health habits along with an adequate amount of endurance, strength, stamina and flexibility Clark and David (1978) .

Design of the study

This research study based on comparative research, in this study the investigator needed to find out the level of physical fitness of hockey and football players who have represented in the university level competitions, the objective of the study to find out the significance difference of physical fitness among hockey and football players.

Objective of the study

- ❖ To find out the physical fitness performance of hockey players
- ❖ To find out the physical fitness performance of football players
- ❖ To compare physical fitness components among hockey and football players.



Hypothesis of the study

- ❖ There would be significant difference In physical fitness among hockey and football players
- ❖ There would be significance difference in all fitness components among both sample groups.

Sample of the study

In the present study fifty Hockey players and fifty football players who were participated at least university level competitions. The sample consisted only male players from kalaburagi district of Karnataka state India.

Tool of the study

- ❖ AAPERD Motor fitness test used as a tool of the study
- ❖ Stop watch, rope, measuring tape, scales, whistle etc used in as tools.

Data Collection

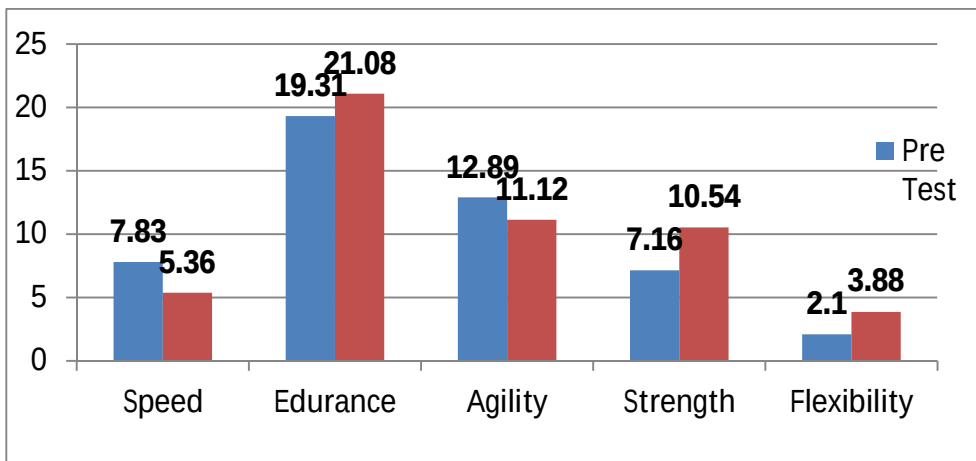
The research data was collected after the instruction about the study and the tests of physical fitness, after data of speed, endurance, strength, agility, flexibility, all five motor fitness components were tested, and data was collected and analyzed the differences among hockey and football players of kalaburagi district, Karnataka, India.

Data Analysis of the study

Table-1 – Shows the mean, sd, t value of Hockey and football players physical fitness in all components of physical fitness.

Motor Fitness		Hockey players	Football players	t-Value
SPEED	Mean	7.83	5.36	5.57**
	SD	1.93	1.23	
ENDURANCE	Mean	1931.32	2108.80	3.81*
	SD	129	202	
AGILITY	Mean	12.89	11.12	2.95**
	SD	1.62	2.02	
STRENGTH	Mean	7.16	10.54	12.07*
	SD	1.92	1.72	
FLEXIBILITY	Mean	2.1	3.88	6.11**
	SD	1.31	1.34	

Significant at 0.05 level **



This table and graph shown the significant differences among hockey and football players which revealed that the sample groups having the significant differences in the physical fitness tests, the motor fitness components speed, endurance, agility, strength & flexibility all components were significantly differ among hockey and football players of kalaburagi district. (the endurance data score had edited 1931 converted as 19.31 and 2108 edited as 21.08 because the stability of graph, the actual score was in the table) all t values were significant at 0.05 level.

Conclusion of the study

The results showing that the hockey players are having significantly less physical fitness than the football players of kalaburagi district, tests on the sports performance (speed, endurance, agility, strength, flexibility) the sports performance influenced by the due to difference in the nature of sports..

- ❖ There is significant difference in the physical fitness among hockey and football players.
- ❖ There is significant difference in all the components of the physical fitness among hockey and football players.



- ❖ The hockey players are less physically fit than the football players in all the physical fitness components.

Recommendation of the study

- ❖ The present study will be conducted on different sports players.
- ❖ The study will be conducted to compare the different sports and games in the sports world.
- ❖ These studies will help to improve the sports lacunas of games.

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MISLAY OF MORALITY UNDER THE MASK OF MODERNITY **With a special reference to Marlowe's 'Doctor Faustus' and** **Eliot's 'Waste Land'**

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INTRODUCTION

Today it is a major concern with the international community which is facing a threat to its morality and order in the society in the guise of *modernity* which ultimately leads to a deterioration of social relations, human values, human dignity, man to man relationship, family system etc.. The young people of the world today are mislead by such and such notions which are harmful to human society. A change or breakage in the traditional societies has given a scope for degeneration of the present generation in moral and spiritual life. As a result the young people are spoiling their lives and character. As an old saying says "If you lose your money you can re-earn it, if you lose your health you can recover from it, if you lose your character, with that everything is lost and that can never be recovered." The fact is that today people are addicted to many modern dimensions and appliances which they feel that they are privileged in using them and feeling proud of being in such position. But in fact they are spoiling themselves of their character, their health, their time, their peace of mind, their spiritual life and on the whole the meaning for their life on the earth.

Morality is the distinction between right and wrong. It is a scrupulous following or fixing or adhering to the socially accepted set of norms and behave in such a way how those set of rules expect a person to do. Morals differ among cultures and there are morals that are

relative i.e. dependent upon situation and context. Yet the range of distinction may vary but the basic forms of good and bad are common to all societies. The world has changed a great deal during the last 50 years span with a rapid advancement of the technology in all spheres. This speeding technological development has gravely changed the style of human life and character. The expected line of construction of human character in traditional societies has totally disappeared. “Morality” which is a prime concern that plays a vital role in building the character of a person has become an unknown or alien word to all humans. People, who are intoxicated to modern appliances or gadgets have lost the sense for the essence of morality. As a result the human value system has collapsed. People are failing to grasp the meaning of the words of Immanuel Kant.

“Two things awe me most, the starry sky

Above me and the moral law within me”

The people of the present generation have lost sense and concern for both morality and ‘Nature’ the basic moral force “nature” around him. Modern man has lost his concern for nature which is a great moral force for **William Wordsworth**.

“Nature did never betray

The heart that loved her”

With a passion for modern appliances and gadget he has totally forgotten about his relation with other objects/aspects in nature.

“Come forth into the light of things

Let nature be your teacher

She has a world of ready wealth

Our minds and hearts to bless

Spontaneous wisdom breathed by health”



This resulted in the loss of his “Compassion” for other living and nonliving objects in nature. As **Arthur Schopenhauer** says “*Compassion is the basis for morality*”, this aversion of humans for *compassion* leads to degeneration of values and system. Man has evolved a sense for modern machine but not for morality. In this context he becomes guilty of his disconcert for basic laws of nature losing morality. Man’s passion for knowledge and his ardent efforts for improving technology have proved to be futile in many ways. With all his inventions man has lost all his natural senses and sensuousness. We don’t know what man has achieved by running to this corner and that corner of the universe and by improvised technologies. What is the use of rapidly developed and produced techno-inventions?. We are of the opinion “*What is modern man really after and what does he gain by his running to this corner to that corner, except losing mental serenity, peace of mind and meaning for his existence here on the earth.*” Man’s effort in this connection reminds us the words of **Mathew Arnold** which say that under the mask of modern technology man is losing everything essential in his life.

*“The world seems
To lie before us like a land of dreams
So various, so beautiful, so new,
Hath really neither joy, nor love, nor light,
Nor certitude, nor peace, nor help for pain;
And we are here as on a darkling plain
Swept with confused alarms of struggle and flight,
Where ignorant armies clash by night”*



The above piece of poems of Mathew Arnold pictures the present state of the affairs of human world which is a degenerated generation.

MODERNITY VERSUS MORALITY

Though modernity roughly started in mid 19th century, it reached its zenith point during the last five decades. “modernity” the state or quality of being modern can be contrasted with what? Right, Old, Outmoded or Ancient. But it has now come to sense that the maximum use of technology and science to make human life comfortable and free from traditional cultures. In this regard man is forgetting the fact that he is a part of this universe and environment

“But of the tree of the knowledge of good and evil, thou shalt not eat of it;

For in the day that thou eatest thereof thou shalt surely die”

The above verse from The Bible, from the book of Genes(2:17), has now assumed a greater importance today, if one examines the sense and real meaning of the sentence from the Holy Book. Modern man is under a wrong notion that he is leading a comfortable and sophisticated life with the advanced technology and with the modern appliances. Let us examine how comfortable man's condition in this context is. With the invention of motor, man has achieved a greater development for comfortable journeys and lifestyle. But with the excessive use of vehicles, he has lost his natural tendency of walking and also missing the chance of long walks in natural environment to find solace to his fret and fever, in nature. With the invention of various electric and electronic gadgets like washing machines, refrigerators, T.V, vehicles of transport man has become totally lazy. With computer he has lost the habit of reading books, with smart phones he has totally lost his mental peace, mental balance, relation with family members, friends, relatives. With the introduction of internet and software inventions man has not only become lazy but also has become a victim to it by losing his

human tendency and psyche and by becoming a machine himself losing man to man relations and lost even human touch.

With the introduction of various social and software media on computer, like face book, WhatsApp, Internet browsing etc., people irrespective of age groups have spoiled their mind set with the pornographic literature or pictures etc., in You Tube, Facebook etc., The most pathetic development is availability of blue films, nude pictures, pornographic literature on internet has spoiled the moral life of humans making the entire mankind sinful and characterless apart from this it has become a fashion to consume alcoholic drinks, drugs, tobacco products etc which are gravely damaging human society and family system. He has lost a sense to differentiate good from bad truth from false. In a context **Mark Twain** says

“Always do what is right.

It will gratify half of mankind astound the other”

The advanced modern technology has made human to lose his natural ability to recognize what is right and what is wrong. As a result man has lost the knowledge of his relation with his environment which is an essential ingredient of human society. **Laurence Sterne** says **“Respect for ourselves guides our morals, respect for others guide our manners.”** By addicting himself to machines man has lost his human respect and human dignity. What, here we have to understand is, the own invented technology has become a curse and brought doom to man. The most formidable dimension is that children as well as young people have become victims of modern equipment.

The human predicament in this regard has resemblance to **Christopher Marlowe’s Character Dr. Faustus**, a talented German, physician, physicist, clergyman and professor who loses his wisdom and resort to magic or Black art for the sake of worldly



pleasures, power and materialistic life. He sells out his soul to devils Lucifer and others for the sake of 24 years of power and pleasures. In spite of earnest counseling by good angels, old man and others he becomes a victim to physical pleasures and materialistic and immoral enjoyment. He asks Mephistophilis to bring beautiful Helen to him. Seeing Helen he burst out in to poetry:

*“Was this the face that launched a thousand ships
And burnt the topless tower of Illium?
Sweet Helen, make me immortal with a kiss
Her lips suck forth my soul; see where it flies
Come Helen, come and give me my soul again
Here will I dwell, for heaven be in these lips”*

He sells his soul out to devils for the sake of physical pleasures and sexual gratification by writing an agreement with his own blood. He becomes immoral and ultimately foregoes his own life and eternal bliss. His inordinate ambition to rise above human stature; may be beyond the forbidden tree of knowledge; brings his fall and eternal damnation. Now Dr. Faustus tells himself

*“All beasts are happy, for when they die
Their souls are soon dissolved in elements
But mine must live still to be plagu’d in the hell”.*

Same is the fate of modern man who has no satisfaction nor contentment of life in spite of riches material he has.

The modern humans thirst for knowledge and technology has made them like Dr. Faustus and Adam and Eve. This forbidden fruit of knowledge brought their death and curse on to the total human generation. Their thirst for riches and aggrandizement made them

peace less; their thirst for lust made them character less, their sophisticated lives made them sexually immoral and corruption in all forms has been ravaging human beings.

SPIRITUALITY –MODERNITY --RELIGION

Though there was a moral breakdown in the aftermath conditions of World war I and World war II, which resulted in war disasters, life loss, property loss, poverty, lawlessness, epidemics etc..But modern world mostly has developed with the emergence of standard political trends and the governments of various nations have concentrated on average man and his welfare. The economical, political and social conditions have changed a great deal paving a way for the welfare and development of common man. Man's comfortable and safety conditions, financial development, secured laws and order in the society made him to lose trust in God. In Europe people resorted to heavy drinking, eating, adultery corrupted activities spoiled their moral life. The role of church was not cared for. The degenerated ethical values lead to violence and violence breeds violence. **T.S.Eliot's** "*The Waste Land*", (1922) and "*Hollow Men*", (1925) reflect the state of affairs related to spirituality, not only in the Europe continent but also in the other parts of the world. The poems reflect the spiritual and emotional sterility of the modern world. These poems are master pieces which are long, complex about psychological and cultural crises that came with the loss of moral, cultural and traditional values.

"Feeding a little life with died tubers"

The life is lived at the lowest ebb. A mere physical existence with spiritual sterility and death. Such is the life of waste landers.

"If there were water we should stop and drink

Amongst the rock one cannot stop or think

Dead mountains, mouth of carias teeth that can not spit

Here one can neither stand nor lie nor sit"

These lines symbolically describe the last stage of human journey. It is utterly desolate and barren land, there is no rain or water and the peace and patience of man is tested by vision of terror the rocks are dry like the rotten teeth of a skull. The images of dry sand, rocks, skull indicate the dull, inanimate and meaningless lifegoings of human beings. The themes of these poems are death in life i.e.s the living death of the modern waste landers.

The modern man has faith neither in god nor in moral values nor inS philosophical postulations laid down by the traditional and meaningful societies. It is a common phenomenon with almost all religions of the world. On one side as the Christian societies are suffering from loss of faith and loss of morality resulted in the chaos of society, on the other, under the veil of extreme love for religion or religious fanaticism Islamic countries have taken a different turn and spoiling the conditions of the societies. Extreme gun culture has damaged the peaceful life of Islamic countries. The fruits of technology, guns, bombs, high explosives have taken away the peaceful life of humans and put them under threat and terror, making them totally insecured and fear-stricken.

The development of science and technology has influenced the societies of other religions where also people's faith and morality have degenerated. This loss of faith in God and religion, degeneration of morality and value system, which are results of modern political, economical and technological development, have totally made human life fall in *Jeopardy*. The poet of waste land poems says that modern man has lost his sense of good and evil. This keeps him from being alive from acting. In the modern desolate land people are dead. They merely exist like dead things. The present state of human affairs has nothing more than that. It is a life in death, a life of complete inactivity,

listlessness and apathy. As we discussed in earlier paragraphs, man has become averse to healthy human and social relations by being slave to modern mortal appliances. If we examine the precepts of Buddhism, they tell *desires are responsible for all human sufferings*. They say that these desires are meaningless and sometimes inordinate and unattainable for most people. Yet some times they won't satisfy with whatever they have. They want more and more. This brings them sorrow. To possess them they resort to all sorts of unlawful and immoral activities losing their faith in God and by becoming Dr. Faustus. Having lost his religious faith man has resorted to all sorts of immoral and corrupted activities. It indicates his spiritual dearth and death apart from moral malignancy. The excessive passion for finance, power, immoral sex has made humans life futile. Leo Tolstoy in his "*War and Peace*" says "How can one be well when one suffers morally." So, modern man is losing spiritual serenity due to spiritual sterility.

DEGENERATION TO REGENERATION

It is a proven fact that religion is the prime force that keeps up the morality of mortal man. No other organization or institution has succeeded in that dimension. Yet religion necessarily, need not be the prime force behind the moral life of a man. **Martin Luther King Jr.** in his "*Rediscovering Last Values*" says "*The first principle of value that we need to rediscover is this, that all reality hinges on moral foundations and this is a moral universe and that there is moral law of the universe just as abiding as physical laws*". Whether it is an outcome of a religion or outcome of a set of moral and traditional values of a society, the moral behavior of a society must be a strengthly one. As Albert Einstein says "*It seems to me that the idea of a personal god is an anthropological concept which I cannot take seriously. I also cannot imagine some will or goal outside the human sphere. Science has been changed with undermining morality but the change is unjust. A man's*



ethical behavior should be based effectually on sympathy, education and social ties and needs no religion's basis is necessary. Man would indeed be in a poor way if he had to be restrained by fear of punishment and hope of revend after death". Human beings are basically good. But man's goodness is forced or influenced by such and such circumstances. The advancement of technology has made human life easy and comfortable. Yet his life span is not more than that of ancient people who lived for hundreds of years, his life style is not more comfortable and more contented than that of ancient people, his knowledge is not greater than that of people who constructed EgyptianPyramids. But due to victimization, modern man, having lost all his human, moral, physical and legal rights to modern technology, has lost everything. He ,being under spurious notion that he possessed many things is unable to realize the fact. His addiction to these things made him lose mental peace, time, physical satisfaction, human relations, social relations, man to man relations, family relations and what not?. Having lost everything, he is considered "Hallow man "experiencing death-in-life.

CONCLUSION:

Though the impact of *modernity* appears to be a foe to *mortality* to a maximum extent, we cannot totally take it for granted. But at the same time "knowledge is already existing in nature and man's advancement in technology can neither be a *boon* nor a *curse* as man is simply discovering what is already there. With a wrong notion some of the people are using it not only for good but also for bad, paving a way for deterioration of values in a society and future generations. This has to be stopped. The fruits of knowledge have to be used for common good of all. Instead, man's selfishness and criminal bent of mind is misusing it and bringing curse onto the total mankind. So, man must stick on to the ethical behavior based effectually on sympathy, education and social ties as Einstein says. Religion also has a major role in this regard. Hence,*modernity* should be a word which has to sense that the people



lead a life of more novel, more humane, more lovable, more sympathetic, more affectionate and more knowledgeable to lead a more meaningful life for common good of all.

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WATER AVAILABILITY, IRRIGATION AND CROP MANAGEMENT OF THE RAYALASEEMA REGION, ANDHRA PRADESH

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Abstract

The Rayalaseema region covering an area about 67,293 sq.km has been studied with a view to study the distribution pattern of various sources of irrigation and cropping pattern for the agriculture development. The total irrigated area of the Rayalaseema region is 776,921 hectares which is about 30.88% of the total net sown area and 11.55% the total geographical area of the Rayalaseema region. Among various sources of irrigation about 4,60,385 hectares of land is under tube well (59%), 1,64,401 hectares under canal (21%), 84,216 hectares under dug well (11%), 52,469 hectares under tanks (7%), 12,108 hectares under irrigation (1.56%) and 3,342 hectares under other sources of irrigation (0.44%). The total cropped area of the Rayalaseema region is 2,907,334 hectares which accounts to 43.20% of the total geographical area of the Rayalaseema region. The major crops cultivated according to hierarchy are groundnut (49.75%), sunflower (12.70%), bengal gram (12.68%), paddy (9.65%), fruits & vegetables (7.27%), jowar (3%), redgram (1.4%), cotton (1.22%), chillies (0.58%), onion (0.55%), maize (0.50%), bajra (0.38%), and mulberry (0.24%). The study of water balance elements shows that water availability days in humid and wet periods vary from August to January months which accounts to about 180 days. The region is subjected to frequent droughts particularly in the western part, which is the main cause for crop failures and very low yields. There is a need for micro irrigation development for the growth

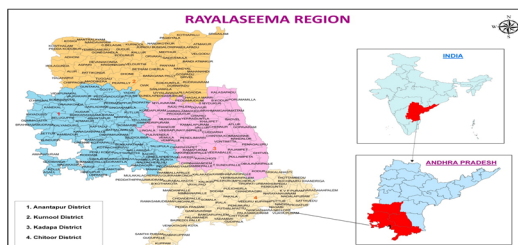
of fruits and vegetables in the Rayalaseema region. The study will enlighten the need for development of tank irrigation and micro irrigation for the development of agriculture. The authors also make an attempt to describe the irrigation and cropping pattern of the Rayalaseema region with thematic maps.

Water balance is a basic concept in applied climatology and has been gaining importance in various fields of agriculture and water management. With increasing population and decreasing per capita availability of water, optimum utilization and conservation of water has become a problem of vital importance in which water balance plays a major role. It is well established that water supply to a region is primarily through precipitation and the water loss is almost entirely due to evapotranspiration. The wetness and dryness of a place is determined by the relative magnitudes of precipitation and potential evapotranspiration. The water balance elements are precipitation, potential evapotranspiration, actual evapotranspiration, water deficit, water surplus, moisture adequacy, Aridity Index, Humidity Index and Moisture Index. Thornthwaite and Mather (1955), Penman (1956), Van Bavel (1956) and Christinan (1970) have developed formula for estimation of potential evapotranspiration. In India the formulae devised by Thornthwaite and Mather (1955) has been intensively used for evaluation of water balance studies at national, state, regional, basin, district and micro level by Subrahmanyam (1956,1957,1958,1963,1967,1982 and 1983) Subrahmanyam and Murthy (1968) Subrahmanyam and Sastri (1969 a and b 1971) Subrahmanyam and Sharma (1974) Subrahmanyam et . al (1964 and 1970) Subrahmanyam and Subramaniam (1964 and 1965) Subramaniam (1961) Sastri (1969) Ramasastri (1973) Sharma (1974) Bora (1976) Ram mohan (1978), Hema malini (1979), Viswanadham (1981) Sambasiva Rao (1983 and 1986) Sambasiva Rao and Kalavathi (1983) Subrahmanyam and Venkatesh (1983), Sambasiva Rao and

Rajeswari (1985), Kalavathi (1985), Vasthala (1987), Sambasiva Rao et al. (1987), Rajeswari (1990), Krishna Reddy (1990), Madhuramma (1992). The above said researchers have carried out extensive studies on water balance application in agriculture, water resources development and drought climatology.

Water availability days and calendar are evaluated using monthly values of potential evapotranspiration (PE) and actual evapotranspiration (AE) If $AE=PE$ it is called as humid period If $AE = \frac{1}{2} PE$ or more than half of PE, then it is called as wet period. If $AE = \frac{1}{4}^{th}$ of PE or more than $\frac{1}{4}^{th}$ but less than half of PE then it called as moderately dry period. If $AE = \frac{1}{8}^{th}$ of PE or in between $\frac{1}{4}^{th}$ and $\frac{1}{8}^{th}$ of PE then it is called as dry period. Based on the monthly values PE and AE the water availability of days and calendar is prepared for 47 stations of the Rayalaseema region. Irrigation plays an important role in distribution of crops.

LOCATION MAP OF THE RAYALASEEMA REGION



STUDY AREA:-

The Rayalaseema region covers in an area about 67,293sq.km. The region covers Anantapuramu, Chittoor, Kadapa and Kurnool districts. Geographically the districts is located in between 12^0-37^1 to 16^0-18^1 northern latitudes, and 76^0-50^1 to 79^0-59^1 eastern longitudes. There are about 234 revenue mandals and 4395 revenue villages in Rayalaseema region. The total population of the

Royalaseema region 1,55,04,738 (2011 census). The density of population is 230 persons per sq.km.

OBJECTIVES:-

The main objectives of the study are

1. To study the annual water balance elements of the Royalaseema region,
2. To analyze the water availability days and calendar of the Royalaseema region,
3. To study the various sources irrigation of the Royalaseema region and
4. To suggest appropriate cropping pattern depending upon water availability days and water availability calendar.

METHODOLOGY:

1. Thornthwaite and Mather (1955) water balance technique has been adopted to study water balance elements for about 47 stations of the Royalaseema region,
2. Basing on monthly values of potential evapotranspiration and actual evapotranspiration the water availability days and calendar are prepared for 47 stations of the Royalaseema region,
3. The various sources of irrigation has been collected from statistical hand books
4. Basing an water availability days and calendar the crop management of the Royalaseema region is suggested.



RESULTS AND DISCUSSION:

ANNUAL WATER BALANCE ELEMENTS OF THE RAYALASEEMA REGION:

The mean annual rainfall varies from 485mm in Yadiki station to a maximum of 1348mm in Satyavedu station (Table-1). The average annual rainfall of the Rayalaseema region is 728.28mm. The potential evapotranspiration value varies from 1396mm in Bangarupalem station to a maximum of 1857mm in Badvel station. The average annual potential evapotranspiration value of the Rayalaseema region is 1654.42mm. The potential evapotranspiration value is less than 1500mm in Bangarupalem, G.Bramheswaram, Hindupur, Kuppam, Madakasira, Madanapalli, Palamaneru, Punganuru and Srisailam stations. The potential evapotranspiration value varies from 1500mm to 1600mm in Aluru, Dhone, Gooty, Kadiri, Kalyanadurgam, Penukonda and Rayadurgam stations. The potential evapotranspiration value ranges from 1600mm to 1700mm in Adoni, Anantapuramu, Bukkapatnam, Yemmiganur, P.Ahobilam, Pathikonda, Puttur, Satyavedu and Urvakonda stations. The potential evapotranspiration value exceeds 1800mm in Badvel, Kadapa, Jammalamadugu, Nandyal, Proddutur, Rajampet and Sidhavatam stations. In other stations it varies from 1700mm to 1800mm.

The actual evapotranspiration value varies from 674mm in Dharmavaram station to a maximum of 1190mm in P.Ahobilam station. The average annual actual evapotranspiration value of the Rayalaseema region is 899.23mm. The actual evapotranspiration value exceeds 1000mm in Atmakur, Chandragiri, Chittoor, G.Bramheswaram, P. Ahobilam, Puttur, Satyavedu, Sidhavatam Srisailam and Vayalpadu stations. The actual evapotranspiration value varies from 900mm to 1000mm in Adoni, Allagadda, Kadapa, Kalahasti, Kamalapuram, Kuppam, Nandikotkur, Palamaneru, Punganuru, and

Rajampet stations. The actual evapotranspiration values range from 800mm to 900mm in Aluru, Bangarupalem, Yemmiganur, Jammalamadugu, Gooty, Koilakuntla, Kurnool, Pathikonda, Proddutur, Pulivendula, Rayachoti and Tadipatri stations. In other stations it is less than 800mm (Table-1).

The water deficit ranges from 370mm in Srisailam station to a maximum of 1058mm in Dharmavaram station. The average annual water deficit of the Rayalaseema region is 755.19mm. The water deficit values are more than 900mm in Anantapuramu, Dharmavaram, Jammalamadugu, Proddutur, Pulivendula, Tadipatri, and Yadiki stations. The water deficit values ranges from 700mm to 900mm in Allagadda, Anantapuramu, Badvel, Bukkapatnam, Kadapa, Dhone, Yemmiganur, Gooty, Hindupur, Kadiri, Kalahasti, Kalyanadurgam, Kamalapuram, Koilakuntla, Kurnool, Madakasira, Nandikotkur, Nandyal, Pathikonda, Penukonda, Rajampet, Rayachoti, Rayadurgam, Sidhavatam, Urvakonda, and Vayalpadu stations. In other stations the water deficit value is less than 700mm. There is no annual water surplus in any station of the Rayalaseema region.

The moisture adequacy value varies from 39% in Dharmavaram station to a maximum 74% in G.Bramheswaram and Srisailam stations. The average annual moisture adequacy is 54%. The average moisture adequacy values are more than 70% in G.Bramheswaram, P.Ahobilam and Srisailam stations. The moisture adequacy varies from 60% to 70% in Atmakur, Chandragiri, Chittoor, Kuppam, Madanapalli, Palamaneru, Punganuru, Puttur and Satyavedu stations. It varies from 50% to 60% in Adoni, Allagadda, Aluru, Badvel, Bangarupalem, Kadapa, Dhone, Yemmiganur, Gooty, Hindupur, Kalahasti, Kamalapuram, Koilakuntla, Madakasira, Nandikotkur, Nandyal, Pathikonda, Penukonda, Rajampet, Sidhavatam and Vayalpadu stations. In other stations it is less than 50%.



The Aridity Index value varies from 26% in G.Bramheswaram and Srisailam stations to a maximum of 61% in Dharmavaram station. The average annual Aridity Index value of the Rayalaseema region is 46%. The Moisture Index values show semi-arid type of climate in Anantapuramu and Dharmavaram stations. In other stations dry sub-humid type of climate is noticed.

TABLE-1

WATER BALANCE ELEMENTS OF THE RAYALASEEMA REGION, ANNUAL

S.no	Station	P in mm	PE in mm	AE in mm	WD in mm	WS in mm	Im in %	Ia in %	Im in %	C C
1	Adoni	679	161 9	921	698	0	57	4 3	- 25.8	C1
2	Allagadda	713	181 7	973	845	0	54	4 6	- 27.6	C1
3	Aluru	580	159 3	848	745	0	53	4 7	- 28.2	C1
4	Anantapuramu	539	165 7	735	922	0	44	5 6	- 33.6	D
5	Atmakur	818	173 7	103 7	700	0	60	4 0	- 24.0	C1
6	Badvel	741	185 7	961	896	0	52	4 8	- 28.8	C1
7	Bangarupalem	762	139 6	802	594	0	57	4 3	- 25.8	C1
8	Bukkapatnam	614	163 4	746	888	0	46	5 4	- 32.4	C1
9	Chandragiri	911	173 7	103 8	699	0	60	4 0	- 24.0	C1
10	Chittoor	896	174 1	106 0	681	0	61	3 9	- 23.4	C1
11	Kadapa	763	183 4	990	844	0	54	4 6	- 27.6	C1
12	Dharmavaram	525	173 2	674	105 8	0	39	6 1	- 36.6	D



13	Dhone	538	155 7	783	774	0	50	5 0	- 30.0	C1
14	Yemmiganur	605	162 3	892	731	0	55	4 5	- 27.0	C1
15	G.Bramheswaram	127 0	147 8	110 0	378	0	74	2 6	- 15.6	C1
16	Gooty	568	156 2	808	754	0	52	4 8	- 28.8	C1
17	Hindupur	583	147 1	769	702	0	52	4 8	- 28.8	C1
18	Jammalamadugu	611	181 3	845	968	0	47	5 3	- 31.8	C1
19	Kadiri	615	158 2	779	803	0	49	5 1	- 30.6	C1
20	Kalahasti	119 0	170 4	987	717	0	58	4 2	- 25.2	C1
21	Kalyanadurgam	514	158 0	713	867	0	45	5 5	- 33.0	C1
22	Kamalapuram	634	179 0	924	866	0	52	4 8	- 28.8	C1
23	Koilakuntla	656	174 7	883	855	0	51	4 9	- 29.4	C1
24	Kuppam	813	143 4	922	512	0	64	3 6	- 25.6	C1
25	Kurnool	551	171 7	837	879	0	49	5 1	- 30.6	C1
26	Madakasira	571	144 6	755	701	0	52	4 8	- 28.8	C1
27	Madanapalli	749	145 4	899	555	0	62	4 8	- 28.8	C1
28	Nandikotkur	669	173 5	915	809	0	53	4 7	- 28.2	C1
29	Nandyal	763	181 0	102 0	801	0	56	4 4	- 26.4	C1
30	P. Ahobilam	106 0	166 5	119 0	475	0	71	2 9	- 17.4	C1
31	Palamaneru	855	146 4	941	523	0	64	3 6	- 21.6	C1
32	Pathikonda	606	161 4	827	787	0	51	4 9	- 29.4	C1
33	Penukonda	593	153 6	772	764	0	50	5 0	- 30.0	C1



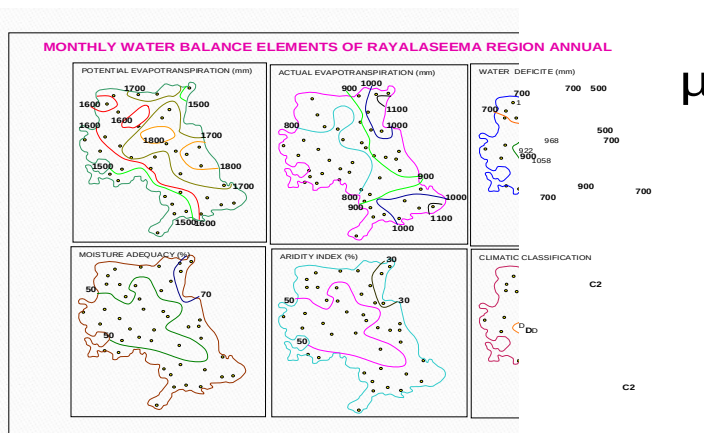
34	Proddutur	630	180 4	873	931	0	48	5 2	- 31.2	C1
35	Pulivendula	604	176 8	842	926	0	48	5 2	- 31.2	C1
36	Punganuru	801	140 8	927	481	0	66	3 4	- 20.4	C1
37	Puttur	110 0	166 9	110 6	563	0	66	3 4	- 20.4	C1
38	Rajampet	779	183 4	959	875	0	52	4 8	- 28.8	C1
39	Rayachoti	671	171 9	845	874	0	49	5 1	- 30.6	C1
40	Rayadurgam	502	157 1	701	870	0	45	5 5	- 33.0	C1
41	Satyavedu	134 8	167 7	114 6	531	0	68	3 2	+9. 2	C1
42	Sidhavatam	833	183 4	107 4	760	0	59	4 1	- 24.6	C1
43	Srisailam	107 0	142 3	105 5	370	0	74	2 6	- 15.6	C1
44	Tadipatri	544	177 8	830	948	0	47	5 3	- 31.8	C1
45	Urvakonda	524	161 9	771	848	0	48	5 2	- 31.2	C1
46	Vayalpadu	781	177 2	100 8	764	0	57	4 3	- 25.8	C1
47	Yadiki	485	174 6	781	965	0	45	5 5	- 33.0	C1

Note:- P=Precipitation. PE=Potential Evapotranspiration.
 AE=Actual Evapotranspiration.

WD =Water Deficit. WS=Water Surplus. Ima = Moisture adequacy. Ia=Aridity Index.

CC=Climatic Classification. Im =Moisture index

Note:- A=Per Humid B1-B4=Humid C1=Dry Sub humid C2=Moist Sub Humid D=Semi Arid E=Arid



WATER BALANCE OF THE RAYALASEEMA REGION:

1. Total surface water resources $67293 \text{ km}^2 \times 733.15 \text{ mm} = 49,335$ million m^3
2. Total surface water resources stored in ponds, lakes, tanks, reservoirs etc 4,933 million m^3 (10%)
3. Total surface water resources recharged to ground water 8,032 million m^3 (16.28%)
4. Total surface water resources lost in the form of surface run-off 9,867 million m^3 (20%)
5. Total water resources lost in the form of evaporation and evapotranspiration 26,503 million m^3 (54.93%)

From the study of water balance it is found that out of 49,335 million m^3 of water availability about 10% is stored in ponds, lakes, tanks and reservoirs, 16.28% is recharged to ground water, 20% is lost in the form of surface run-off and 53.72% is lost in the form of evaporation and evapotranspiration.



TABLE-2
IRRIGATION OF THE RAYALASEEMA REGION (2009)

(All values in hectors)

S. no	Station	CANAL S	TANKS	TUBE WELLS	DUG WELLS	LIFT IRRIGATION	OTHER S	Total irrigated area
1	Chittoor	320	24508	130091	33084	0	26	188029
2	Kurnool	112170	11920	81593	35248	11486	932	253349
3	Anantapuramu	21340	8917	103128	9854	68	2296	145603
4	Kadapa	30571	7524	145573	6030	554	88	190340
TOTAL		164401	52869	460385	84216	12108	3342	777321
PERCENTAGE		21%	7%	59%	11%	1.55%	0.45%	100%

From the study of land under various sources of irrigation (Table-2) it is noticed that the total irrigated area is 777,321 hectors which is about 30.88% of the total net sown area and 11.55% the total geographical area of the Rayalaseema region. Out of the total irrigated area of 777,321 hectors about 21% is under canal irrigation, 7% is under tank irrigation, 59% is under tube well irrigation, 11% is under dug well irrigation, 1.55% is under lift irrigation and 0.45% under other sources of irrigation. As tube well irrigation accounts to 59% in the Rayalaseema region, it is found that annual extraction of ground water resources is more than annual recharge. It led to steep fall in ground water levels and dry up of ground water resources.



Some farmers have dug new tube wells up to depth of 100 to 150 meters to extract ground water resources. The extraction of ground water resources is very high in Kadapa, Chittoor and Anantapuramu districts. Majority of the mandals in these districts have become dark zones (Table-2).

TABLE-3
CROPPING PATTARN OF THE RAYALASEEMA REGION (2009)
 (All values in hectors)

S. n o	Station	PADD Y	JOWA R	RED GRA M	COTTO N	CHILLE S	FRUITS& VEGITABLES	GROUN D NUT	SUN FLOWE R	BENGA L GRAM
1	Chittoor	55523	-	-	-	-	82798	188903	-	-
2	Kurnool	111449	66260	30303	23397	14085	32451	246143	233509	224086
3	Anantapura mu	48722	14388	23	730	1574	38384	870456	42272	73055
4	Kadapa	65066	7252	10488	11467	1306	57892	141012	93466	71451
TOTAL		280760	87900	40184	35594	16965	211525	1446514	369247	368592
PERCENTAGE		9.65%	3%	1.40%	1.22%	0.58%	7.27%	49.75%	12.70%	12.68%



The total cropped area of the Rayalaseema region is 2,907,334 hectares which accounts to 43.20% of the total geographical area of the Rayalaseema region. The major crops cultivated according to hierarchy are ground nut (49.75%), sun flower (12.70%), Bengal gram (12.68%), paddy (9.65%), fruits & vegetables (7.27%), jowar (3%), red gram (1.4%), cotton (1.22%), chillies (0.58%), onion (0.55%), maize (0.50%), bajra (0.38%) and mulberry (0.24%). From the analysis of cropping pattern it is found that ground nut is the major crop cultivated in the Rayalaseema region followed by sun flower, bengal gram, paddy, and fruits & vegetables (Table-3).

WATER AVAILABILITY DAYS OF THE RAYALASEEMA REGION:

The water availability days and calendar of the Rayalaseema region has been worked out for 47 stations taking monthly potential evapotranspiration and actual evapotranspiration. In the present study an attempt is made to study the water availability days and calendar of the Rayalaseema region based on the monthly values of potential evapotranspiration and actual evapotranspiration.

HUMID PERIOD:

During the humid period the number of water availability days from 0 days in Badvel station to a maximum of 184 days in Srisailam station. The number of days in humid period is 30 in Anantapuramu, Dhone, Yemmiganur, Gooty, Kalyadurgam, Kamalapuram, Koilakuntla, Kurnool, Nandikotkur, Tadipatri and Urvakonda station. In Madakasira station the number of days in humid period is 31 days. In Adoni, Aluru, Hindupur, Jammalamadugu, Kadiri, Nandyal, Pathikonda, Penukonda, Proddutur, Pulivendula, Rajampet, Rayachoti and Yadiki stations. The number of days varies from 91 to 92. In Allagadda, Atmakur, Kadapa, Kalahasti, Madanapalli, Rayadurgam, Sidhavatam and Vayalpadu stations, Bangarupalem, Chittoor, Kuppam,



Palamaneru, Punganuru, Puttur and Satyavedu stations. The number of days ranges from 121 to 122. The number of days is 153 each in G.Bramheswaram and P.Ahobilam stations. The number of days is 184 in Srisailam station.

WET PERIOD:

During wet period the number of days varies from 61 in Penukonda station to a maximum 215 days in Badvel station. In Penukonda the number of days in wet period is only 61. The number of days varies from 89 to 93 in Allagadda, Anantapuramu, Bukkapatnam, Chittoor, Kadiri, Kalyadurgam, Rayadurgam, Srisailam, Tadipatri and Urvakonda stations. The number of days varies from 121 to 123 in Aluru, Atmakur, Bangarupalem, Chandragiri, Kadapa, G.Bramheswaram, Hindupur, Jammalamadugu, Kalahasti, Kuppam, Proddutur, Pulivendula, Rayachoti, Satyavedu and Vayalpadu stations. The number of days range from 151 to 154 days in wet period in Adoni, Dhoni, Yemmiganur, Gooty, Koilakuntla, Kurnool, Madanapalli, Nandyal, P.Ahobilam, Palamaneru, Pathikonda, Punganuru, Sidhavatam and Yadiki stations. In Kamalapuram, Nandikotkur, Puttur and Rajampet stations the number of days during wet period varies from 181 to 184 days. In Badvel station the maximum number of days of 215 days is found in wet period.

MODERATELY DRY PERIOD:

In moderately dry period the number of days varies from 31 in Puttaparthi and Rajampet station to a maximum of 212 days in Madakasira and Urvakonda stations. The number of days is 31 days in Puttur and Rajampet stations. The number of days varies from 58 to 61 days in Atmakur, Badvel, Kadapa, Jammalamadugu, Kamalapuram, Nandikotkur, Nandyal, P.Ahobilam and Sidhavatam stations. In Allagadda, Dhoni, G.Bramheswaram, Pathikonda, Proddutur, Punganuru and Srisailam the number of days range from 89 to 92. In



Adoni, Bangarupalem, Chandragiri, Chittoor, Yemmiganur, Gooty, Hindupur, Koilakuntla, Kuppam, Kurnool, Madanapalli, Pulivendula, Rayachoti, Sidhavatam, Vayalpadu and Yadiki stations the number of days during moderately dry period of varies from 120 to 132 days. The number of days during moderately dry period range from 152 to 154 days in Aluru, Anantapuramu, Dharmavaram, Kadiri and Rayadurgam stations. In Kalyadurgam, Penukonda and Tadipatri stations the number of days is 182 each in moderately dry period. In Madakasira and Urvakonda stations the number of days in moderately dry period is 212 each.

DRY PERIOD:

During dry period the number of days range from 0 days in G.Bramheswaram, Kuppam, Madakasira, Madanapalli, P.Ahobilam, Palamaneru, Punganuru, Satyavedu and Srisailam stations to a maximum of 120 days in Dharmavaram and Jammalamadugu stations. The number of days varies from 30 to 31 in dry period in Adoni, Aluru, Chandragiri, Chittoor, Kalahasti, Puttur, Urvakonda, Vayalpadu and Yadiki stations. In Bukkapatnam, Yemmiganur, Gooty, Hindupur, Kadiri, Kalyanadurgam, Koilakuntla, Kurnool, Pathikonda, Penukonda, Pulivendula, Rayachoti, Sidhavatam and Tadipatri stations the number of days is 61 each in dry period. The number of days varies from 91 to 92 days in dry period in Allagadda, Atmakur, Badvel, Kadapa, Kamalapuram, Nandikotkur, Nandyal, Proddutur and Rajampet stations. The number of days is 120 each in Dharmavaram and Jammalamadugu station in dry period.

During moderately dry period and dry period the number of days varies from in 61 days in P.Ahobilam and Puttur stations to a maximum of 274 days in Dharmavaram station. In Palamaneru, Punganuru, Srisailam and G.Bramheswaram stations the number of days varies from 91 to 92 days. The number of days ranges from 122 to

132 days in Bangarupalem, Kuppam, Madanapalli, Rajampet, Satyavedu and Sidhavatam stations. The number of days ranges from 150 to 151 in moderately dry period and dry period in Adoni, Atmakur, Badvel, Chandragiri, Chittoor, Kamalapuram, Nandikotkur, Nandyal, Pathikonda, Vayalpadu and Yadiki stations. The number of days varies from 174 to 181 in moderately dry period and dry period in Allagadda, Aluru, Bukkapatnam, Dhone, Yemmiganur, Gooty, Hindupur, Jammalamadugu, Koilakuntla, Kurnool, Pulivendula, Rayachoti and Rayadurgam stations. In Anantapuramu, Kadiri, Kalyadurgam Madakasira, Penukonda, Tadipatri and Urvakonda stations the number of days in moderately dry period and dry period ranges from 212 to 243 days. In Dharmavaram station the maximum days of 274 is found in moderately dry period and dry period.

From the analysis water availability days it is found that the number of days in moderately dry and dry period exceeded 170 days in Allagadda, Anantapuramu, Bukkapatnam, Dharmavaram, Dhone, Yemmiganur, Gooty, Hindupur, Jammalamadugu, Kadiri, Kalyanadurgam, Koilakuntla, Kurnool, Madakasira, Penukonda, Proddutur, Pulivendula, Rayachoti, Rayadurgam, Tadipatri and Urvakonda stations. In all these stations crop cultivation can be carried out by providing water resources through canal, tube well, dug well and tank irrigation (Table -4).

TABLE-4

WATER AVAILABILITY DAYS IN RAYALASEEMA REGION

S.no	Station	Humid	Wet	Moderately dry	Dry
1	Adoni	61	154	120	30
2	Allagadda	92	92	89	92
3	Aluru	61	123	150	31



4	Anantapuramu	30	93	153	89
5	Atmakur	92	122	59	92
6	Badvel	0	215	58	92
7	Bangarupalem	122	121	122	0
8	Bukkapatnam	91	93	120	61
9	Chandragiri	92	123	120	30
10	Chittoor	122	93	120	30
11	Kadapa	92	123	58	92
12	Dharmavaram	30	61	154	120
13	Dhone	30	154	89	92
14	Yemmiganur	30	154	120	61
15	G.Bramheswaram	153	120	92	0
16	Gooty	30	154	120	61
17	Hindupur	61	123	120	61
18	Jammalamadugu	61	123	61	120
19	Kadiri	61	92	151	61
20	Kalahasti	92	123	120	30
21	Kalyanadurgam	30	92	182	61
22	Kamalapuram	30	185	58	92
23	Koilakuntla	30	154	120	61
24	Kuppam	122	121	122	0
25	Kurnool	30	154	120	61
26	Madakasira	31	132	212	0
27	Madanapalli	92	151	132	0
28	Nandikotkur	30	184	59	92
29	Nandyal	61	153	59	92



30	P. Ahobilam	153	151	61	0
31	Palamaneru	122	152	91	0
32	Pathikonda	61	154	89	61
33	Penukonda	61	61	182	61
34	Proddutur	61	123	89	92
35	Pulivendula	61	123	120	61
36	Punganuru	122	151	92	0
37	Puttur	123	181	31	30
38	Rajampet	61	182	31	91
39	Rayachoti	61	123	120	61
40	Rayadurgam	91	93	150	31
41	Satyavedu	122	121	122	0
42	Sidhavatam	92	151	61	61
43	Srisailam	184	89	92	0
44	Tadipatri	30	92	182	61
45	Urvakonda	30	92	212	31
46	Vayalpadu	92	123	120	30
47	Yadiki	61	154	120	30

WATER AVAILABILITY CALENDAR OF THE RAYALASEEMA REGION

HUMID PERIOD:

In humid period the number of months varies from 0 in Badvel station to a maximum of 6 months in Srisailam station. In Anantapuramu, Dharmavaram, Dhone, Gooty, Kalyanadurgam, Kamalapuram, Koilakuntla, Kurnool, Madakasira, Nandikotkur, Tadipatri and Urvakonda stations there is only one month in humid



period. It is September in all the above said stations except Madakasira where October is noticed.

In Adoni, Aluru, Hindupur, Jammalamadugu, Kadiri, Nandyal, Pathikonda, Penukonda, Proddutur, Pulivendula, Rajampet, Rayachoti and Yadiki station there are 2 months in the humid period. They are September and October in all above said stations except Rajampet where October and November are noticed. In Allagadda, Atmakur, Bukkapatnam, Chandragiri, Kadapa, Kalahasti, Madanapalli, Rayadurgam, Sidhavatam and Vayalpadu stations 3 months are found in humid period. The months are September, October and November and October, November and December months. There are 4 months in humid period in Bangarupalem, Chittoor, Kuppam, Palamaneru, Punganuru, Puttur and Satyavedu stations. The months are September, October, November and December. In G.Bramheswaram and P.Ahobilam stations there are five months in humid period. They are July, August, September, October and November months. In Srisailam station there are six months in humid period. They are July, August, September, October, November and December months (Table - 5).

WET PERIOD:

In wet period the numbers of months vary from two in Dharmavaram station to a maximum of seven months in Badvel station. In Dharmavaram station October and November months are in wet period. In Allagadda, Anantapuramu, Bukkapatnam, Chittoor, Kadiri, Kalyanadurgam, Rayadurgam and Srisailam stations there are three months in wet period. They are found in wet period in January, July and August. In Chittoor station January, August and November, in Kadiri station January, August and December, October, November and December in Kalyanadurgam and Anantapuramu stations, January, August and September months in Rayadurgam station,



January, February and June months in Srisailam station, July, November and December in Allagadda station and January, August and December months in Bukkapatnam station. In wet period the number of months are four in Aluru, Atmakur, Bangarupalem, Chandragiri, Kadapa, G.Bramheswaram, Hindupur, Jammalamadugu, Kalahasti, Kuppam, Madakasira, Proddutur, Pulivendula, Rayachoti, Satyavedu and Vayalpadu stations. The number of months is five in wet period in Adoni, Dhone, Yemmiganur, Gooty, Kurnool, Koilakuntla, Madanapalli, Nandyal, Palamaneru, Pathikonda, Sidhavatam and Yadiki stations. There are 6 months in wet period in Kamalapuram, Nandikotkur and Rajampet stations. In Badvel station there are 7 months in wet period.

From the analysis of humid and wet period it is found that in Puttur station there are 10 months. They are January, February, March, June, July, August, September, October, November and December months. In P.Ahobilam, Palamaneru, Punganuru, Srisailam and G.Bramheswaram stations there are 9 months. The months are January, February, June, July, August, September, October, November and December months. In Bangarupalem, Rajampet, Satyavedu, Sidhavatam, Kuppam and Madanapalli stations there are 8 months in humid and wet periods. They are January, February, July, August, September, October, November and December months. In Adoni, Atmakur, Badvel, Chandragiri, Chittoor, Kadapa, Kalahasti, Kamalapuram, Nandikotkur, Nandyal, Pathikonda, Vayalpadu and Yadiki stations there are 7 months in humid and wet period they months are January, July, August, September, October, November and December months and June, July, August, September, October, November and December months. In Allagadda, Aluru, Bukkapatnam, Dhone, Yemmiganur, Gooty, Hindupur, Jammalamadugu, Koilakuntla, Kurnool, Proddutur, Pulivendula, Rayachoti and Rayadurgam there are 6 months in humid and wet periods. The months are July, August, September, October, November and December. In Kadiri, and



Madakasira stations there are 5 months in humid and wet periods. The months are August, September, October, November and December and January, August, September, October and November months. In Anantapuramu, Kalyanadurgam, Penukonda, Tadipatri and Urvakonda stations there are 4 months in humid and wet periods. They are September, October, November and December months. In Dharmavaram station there are only 3 months in humid and wet periods. There are September, October and November months.

From the analysis it is found in Puttur, G.Bramheswaram, P.Ahobilam, Palamaneru, Punganuru, Srisailam, Kuppam, Madanapalli, Rajampet, Satyavedu, Sidhavatam, Adoni, Banaganapalle, Chandragiri, Chittoor, Kadapa, Kalahasti, Nandikotkur, Nandyal, Pathikonda, Vayalpadu and Yadiki stations the humid and wet periods range from 7 to 10 months. The period is highly suitable for crop cultivation (Table -5).

MODERATELY DRY PERIOD:

In moderately dry period the number of months varies from one in Puttur and Rajampet stations to a maximum of 7 months in Madakasira and Urvakonda stations. The number of months is two in Atmakur, Kadapa, Jammalamadugu, Kamalapuram, Nandikotkur, Nandyal and Sidhavatam stations. In Allagadda, Dhone, G.Bramheswaram, P.Ahobilam, Palamaneru, Pathikonda, Proddutur and Srisailam station. There are 3 months in moderately dry period. In Adoni, Bangarupalem, Bukkapatnam, Chandragiri, Chittoor, Yemmiganur, Gooty, Hindupur, Kalahasti, Koilakuntla, Kuppam, Kurnool, Madanapalli, Rayachoti, Satyavedu, Vayalpadu and Yadiki stations. There are 4 months in moderately dry period. The duration of 5 months in Aluru, Anantapuramu, Dharmavaram, Kadiri and Rayadurgam stations. In Kalyadurgam, Penukonda and Tadipatri stations the duration of moderately dry period is 6 months. The



moderately duration is 7 months in Madakasira and Urvakonda stations (Table -5).

DRY PERIOD:

The dry period is nil in Bangarupalem, G.Bramheswaram, Kuppam, Madakasira, Madanapalli, P.Ahobilam, Palamaneru, Punganuru, Satyavedu and Srisailam stations. The dry period is one month in Adoni, Aluru, Chandragiri, Chittoor, Kalahasti, Puttur, Rayadurgam, Urvakonda, Vayalpadu and Yadiki stations. The dry period has two months in Bukkapatnam, Gooty, Hindupur, Kadiri, Kalyanadurgam, Koilakuntla, Kurnool, Pathikonda, Penukonda, Pulivendula, Rayachoti, Sidhavatam and Tadipatri stations. In the above said stations the dry period is found in March and April months. The dry period is 3 months in Allagadda, Anantapuramu, Atmakur, Badvel, Kadapa, Kamalapuram, Nandikotkur, Nandyal, Proddutur and Rajampet stations. The dry period is 4 months in Dharmavaram and Jammalamadugu stations.

The moderately dry and dry period extends from a minimum of two months in Puttur station to a maximum of 9 months in Dharmavaram station. In Puttur April and May months are found. In Dharmavaram January, February, March, May, June, July, August and December months are noticed in moderately dry and dry periods. In G.Bramheswaram, P.Ahobilam, Palamaneru, Punganuru and Srisailam stations the number of months in moderately dry and dry period is 3 months. They are March, April, May and March, April and June. In Bangarupalem, Kuppam, Madakasira, Rajampet and Satyavedu stations the moderately dry and dry period has extended for 4 months. They are March, April, May, June months. The moderately dry and dry period has continued for 5 months in Adoni, Atmakur, Badvel, Chandragiri, Chittoor, Kadapa, Kalahasti, Nandikotkur, Nandyal, Pathikonda, Vayalpadu and Yadiki stations. The months are February,



March, April, May, June and January, February, March, April and May months. The number of months in moderately dry and dry period is 6 months in Allagadda, Aluru, Bukkapatnam, Dhone, Yemmiganur, Gooty, Hindupur, Jammalamadugu, Koilakuntla, Kurnool, Proddutur, Pulivendula, Rayachoti and Rayadurgam stations. The months are January, February, March, April, May and June and February, March, April, May, June and July. In Kadiri, and Madakasira the number of months are 7. They are January, February, March, April, May, June and July in Madakasira and February, March, April, May, June, July and December months in Kadiri station. The number of months moderately dry and dry period is 8 months in Anantapuramu, Kalyanadurgam, Penukonda, Tadipatri and Urvakonda stations. The months are January, February, March, April, May, June, July and August months.

From the analysis it is found that in Allagadda, Aluru, Anantapuramu, Bukkapatnam, Dhone, Dharmavaram, Yemmiganur, Gooty, Hindupur, Jammalamadugu, Koilakuntla, Kadiri, Kalyanadurgam, Madakasira, Penukonda, Proddutur, Pulivendula, Rayachoti, Rayadurgam, Tadipatri and Urvakonda stations the moderately dry and dry periods extend from 6 to 9 months. In these stations the crop cultivation could be carried out only when the crop is supplemented with irrigation water (Table -5).

Humid period: September, October and November

Wet period: July, August and December

Moderately dry period: January, February and June

Dry period: March, April and May



TABLE-5

WATER AVAILABILITY CALENDAR IN RAYALASEEMA REGION

S.no	Station	Humid period	Wet period	Moderately dry period	Dry period
1	Adoni	9,10	1,7,8,11,12	2,3,5,6	4
2	Allagadda	8,9,10	7,11,12	1,2,5	3,4,6
3	Aluru	9,10	1,8,11,12	2,3,4,6,7	5
4	Anantapuramu	9	10,11,12	1,5,6,7,8	2,3,4
5	Atmakur	9,10,11	6,7,8,12	1,2	3,4,5
6	Badvel	-	1,7,8,9,10,11,12	2,6	3,4,5
7	Bangarupalem	9,10,11,12	1,2,7,8	3,4,5,6	-
8	Bukkapatnam	9,10,11	1,8,12	2,5,6,7	3,4
9	Chandragiri	11,12	1,7,8,9	2,3,5,6	4
10	Chittoor	9,10,11,12	1,7,8	2,3,5,6	4
11	Kadapa	9,10,11	1,7,8,12	2,6	3,4,5
12	Dharmavaram	9	10,11	5,6,7,8,12	1,2,3,4
13	Dhone	9	7,8,10,11,12	1,2,6	3,4,5
14	Yemmiganur	9	7,8,10,11,12	1,2,3,6	4,5
15	G.Bramheswaram	7,8,9,10,11	1,2,6,12	3,4,5	-



16	Gooty	9	7,8,10,11,12	1,2,5,6	3,4
17	Hindupur	9,10	1,8,11,12	2,5,6,7	3,4
18	Jammalamadugu	9,10	7,8,11,12	1,6	2,3,4,5
19	Kadiri	9,10	1,8,11	2,5,6,7,12	3,4
20	Kalahasti	10,11,12	1,7,8,9	2,3,5,6	4
21	Kalyanadurgam	9	10,11,12	1,2,5,6,7,8	3,4
22	Kamalapuram	9	1,7,8,10,11,12	2,6	3,4,5
23	Koilakuntla	9	7,8,10,11,12	1,2,5,6	3,4
24	Kuppam	9,10,11,12	1,2,5,7	3,4,6,8	-
25	Kurnool	9	7,8,10,11,12	1,2,3,6	4,5
26	Madakasira	10	8,9,11,12	1,2,3,4,5,6,7	-
27	Madanapalli	10,11,12	1,2,7,8,9	3,4,5,6	-
28	Nandikotkur	9	6,7,8,10,11,12	1,2	3,4,5
29	Nandyal	9,10	6,7,8,11,12	1,2	3,4,5
30	P. Ahobilam	7,8,9,10,11	1,2,6,12	3,4,5	-
31	Palamaneru	9,10,11,12	1,2,5,7,8	3,4,6	-
32	Pathikonda	9,10	1,7,8,11,12	2,5,6	3,4
33	Penukonda	9,10	11,12	1,2,5,6,7,8	3,4
34	Proddutur	9,10	7,8,11,12	1,2,6	3,4,5
35	Pulivendula	9,10	7,8,11,12	1,2,5,6	3,4



36	Punganuru	9,10,11,12	1,2,6,7,8	3,4,5	-
37	Puttur	9,10,11,12	1,2,3,6,7,8	5	4
38	Rajampet	10,11	1,2,7,8,9,12	5	3,4,6
39	Rayachoti	9,10	7,8,11,12	1,2,5,6	3,4
40	Rayadurgam	10,11,12	1,8,9	2,4,5,6,7	3
41	Satyavedu	9,10,11,12	1,2,7,8	3,4,5,6	-
42	Sidhavatam	9,10,11	1,2,7,8,12	5,6	3,4
43	Srisailam	7,8,9,10,11,12	1,2,6	3,4,5	-
44	Tadipatri	9	10,11,12	1,2,5,6,7,8	3,4
45	Urvakonda	9	10,11,12	1,2,4,5,6,7,8	3
46	Vayalpadu	10,11,12	1,7,8,9	2,3,5,6	4
47	Yadiki	9,10	1,7,8,11,12	2,3,5,6	4



CROP MANAGEMENT OF THE RAYALASEEMA REGION:

The major crops cultivated in the Rayalaseema region according to the hierarchy are groundnut, sunflower, bengal gram, paddy, fruits and vegetables, jowar, sugarcane, red gram, cotton, chillies, onion, maize and mulberry. The ground nut is cultivated in about 14, 46,514 hectares of land which accounts to 48.64% of the total cropped area. The sunflower is cultivated in about 3, 69,247 hectares which accounts to 12.42% of the total cropped area. The Bengal gram is cultivated in about 3, 68,592 hectares which amounts to 12.47%. The paddy is cultivated 2, 80,760 hectares of land which accounts 9.44%. The fruits and vegetables are cultivated in about 2, 11,525 hectars of land which accounts to 7.11%. The jowar is cultivated in about 87,900 hectares which amount to 2.95% of the total cropped area. The sugarcane is cultivated in about 48,060 hectares which accounts to 1.62%. The red gram is cultivated 40,184 hectares which amounts 1.35%. The cotton is cultivated in black soil plains in about 35,594 hectares which accounts to 1.20% of the total cropped area. The chilies are cultivated in about 16,965 hectares of land which amounts to 0.57% of the total cropped area. The onion is cultivated in about 16,098 hectares which accounts to 0.54% of the total cropped area. The maize is cultivated in about 15,143 hectares and amounts 0.509% of the total cropped area. The mulberry is cultivated in about 7005 hectares which accounts to 0.24% of total cropped area of the Rayalaseema region.

The crops in the Rayalaseema region are cultivated both in Kharif and Rabi seasons. The Kharif season extends from July to December. The Rabi season extends from December to April months. Climatologically the humid and wet periods are for about 6 to 8 months in 39 stations of the Rayalaseema region. It extends from July to December. Therefore under normal climatic conditions the cultivation of crops during Kharif season is highly favourable in 39 stations of the Rayalaseema region. However, depending upon water requirement for



each crop the water has to supplement through canal, tank and well irrigation. For example for cultivation of paddy the amount of required varies from 100cm to 120cm and it is a water logged crop. The duration of paddy crop varies from 100 to 120 days.

In areas where assured water supply is available through canal, tanks and well irrigation paddy could be cultivated. The sugarcane can also require about 200 to 225mm of the duration of crops water and for about 365 days. Therefore this crop can be cultivated only in areas where there is prolonged humid and wet periods for about 6 to 8 months. The sugarcane could be cultivated by supplementing water with canal, tank and tube well irrigation. It is noticed the concentration of sugarcane crop is high in Chittoor district, where the rainfall is high with high moisture adequacy. The groundnut is the major crop in the Rayalaseema region which accounts for 48.64% of the total cropped area it is mainly cultivated under rainfed conditions in Anantapuramu district. The groundnut of water requires is about 60 to 65 cm and the duration of crop is 105 days. Due to frequent failures of monsoon and occurrence of frequent drought in Anantapuramu district, the yield is very poor and varies from 400 to 600kgs per hector. However, ground nut cultivated under canal, tank or well irrigation the yields are high and vary from 1200 to 1800kgs per hector. In Anantapuramu district in almost all the stations the moderately dry and dry period extends from 7 to 9 months which extends from February, March, April, May, June, July and December months. Therefore the yield of ground nut crop is very low.

The cotton is cultivated in black soil plains of the Rayalaseema region in Jammalamadugu, Proddutur, Koilakuntla, Allagadda, Chagalamarri, Nandyal, Nandikotkur, Urvakonda, Vajrakarur, Bommanahal, Vidapanakal, Guntakal, Owk and Aluru. In these mandals the moderately dry and dry period extends 6 to 8 months. The duration of crop is 165 days and the amount of water requires varies



from 70 to 75 cm. Therefore, the cotton crop has to be supplemented with irrigation water. The chillies are also cultivated in black and red soils. The duration of crop is 160 days and the amount of water required varies from 75 to 80cm. The crop has supplemented with water. The sunflower is cultivated mainly in black soil plains during Kharif season. The agro-climatic conditions of favourable for cultivation of sunflower in black soil because the humid and wet period extends for 6 months in majority of the stations in the Rayalaseema region from July to December months. The bengal gram is also cultivated in black soils in humid and wet periods. The dry food crops cultivated are ragi, jowar and maize. The duration of crop varies from 100 to 105 days and amount of water required ranges from 45 to 50cm. They are cultivated in the Kharif season during humid and wet periods in the Rayalaseema region.

Due to plantation of hybrid variety of ragi, jowar and maize crops the crop yields have relatively increased. The onion is cultivated in red sandy soils of Kurnool district around Pathikonda, Yemmiganur, Kodumur, Gudur, C.Belagal, Nandyal, Mahanandi stations. The duration of crop is 70 days and the amount of water required varies from 30 to 35cm. The onion crop is cultivated in Kharif season. It has to be supplemented with irrigation water for better yields. The mulberry is cultivated in Chittoor, Anantapuramu districts. It is cultivated in Kharif and Rabi seasons. It has to be supplemented with irrigation water for better yields. Agro climatologically the Rayalaseema region can be divided in to dry climate zone with semi arid conditions in Anantapuramu district, western Kurnool district and central Kadapa basin. The Nallamalai, Palakonda, Sheshachalam and Thirumala hills are grouped under wet sub-humid type of climate because these hilly regions receive annually more than 1000mm. The eastern plains of Chittoor district which receive more than 1000mm of rainfall annually are also grouped under wet sub-humid type of climate. In other parts of

the Rayalaseema region dry sub-humid type of climate prevails and the crops should be supplemented with irrigated water for better yields.

The banana crop is cultivated in Nandyal, Mahanandi and Orvakal mandals of the Kurnool district and in a few parts in Anantapuramu, Kadapa and Chittoor district. The duration of crop is 365 days and the amount of water requirement ranges from 200 to 225cm. the crop can be cultivated only in irrigated fruits of the Rayalaseema region.

The fruits and vegetables concentration of high in Chittoor district followed by Kadapa, Anantapuramu and Kurnool districts. The crop requires water resources for healthy growth which can be supplemented through drip irrigation to save and conserve water resources. The duration of crops vary from 95 to 140 days and the amount of water requirement ranges from 55 to 60cm. Finally adaptation of modern irrigation methods like drip and sprinkler using high yielding variety of crops, supplying with required quantity organic and of inorganic measures and pesticides applied timely when it is warranted increase the crop yields of various crops cultivated in the Rayalaseema region.

The Nallamalai, Sheshachalam, Palakonda, Thirumala and Velikonda hills should be allowed to grow natural forests. Afforestation of bamboo, sandal wood, blue gum wood, cashew nut, wattle bark, eucalyptus, kusuma and teak plantation would increase the forest wealth in the above said hills.

CONCLUSIONS:

- The analysis of annual water balance elements depicted that there is water deficit in the Rayalaseema region.
- The water availability days and calendar reveals that July, August, September, October, November and December months



are suitable for crop cultivation under normal climatic conditions.

- Crop cultivation during rabi season has to be supplemented with irrigation water.
- The crop suitability of the Rayalaseema region reveals that dry food crops, wet food crops, oil seeds, cereals, fruits & vegetables and commercial crops may be cultivated depending upon the availability of water resources.

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THE CHOICE IS OURS TO MAKE GAMBELLA A BETTER PLACE

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Every issue that I have ever been involved with, I've seen and experience conflict of perspective and action. My experience has primarily been with the socially, economically and politically issues. Everyone has their own motives and plans for action. The action plans often differ which can really test an individual's motives. Each person has to ask themselves on a regular basis, "Why am I doing this work and what do I hope to achieve?"

I would assume those most social planners, activists and other facilitators of change desire a world of equality, justice and perhaps even peace and harmony. The reality is that we are all human beings with a rough and smooth side. I believe that it is the smooth side of all of us that sustain our motives while it is the rough side which bears the burden of conflict.

The impetus for our motives is based upon our experiences, our own dirt and a burning desire to do something to make Gambella a better place. Unfortunately our dirt gets in the way of making Gambella a better place. When we all know what dirt belongs to whom and we begin to claim our own dirt, it will be a beginning of peace and harmony. And regardless of whose dirt it is, it all stinks.

A common peace of dirt I keep running across in my travels is ego and control. Ego is good to know who you are and what you stand for and remaining true to that. However, when one strong ego is challenged by another strong ego; refusal to put you in the other person's shoe results



in conflict. When two strong egos collide, stubbornness takes over. The conflict then moves to a place of control and the issues lay in limbo while two or more people struggle for power. Conflict is easy enough to avoid; just run away and let someone else handle it. Or stand there in your rightness and battle it out until resolution is reached.

We all want and truly believe we are right. And we are...for ourselves. We each carry our own truth based on our experiences and it is not for another person to say that so and so is wrong. They, like me, came to their truth as a result of their own path in life. So, how do we resolve conflict?

I have to keep going back to the Anyuak traditional speaking which reminds me of a bigger picture. The speaking that motivates me on a personal level is that the healing of mother earth begins with me. Not my neighbors, my friend or the other guy, but me. It then becomes my responsibility to take the time to examine my own behavior and how I might have contributed to conflict. When I can identify my own dirt with complete honesty, I can then take the next step. For me that speaking embodies humility. Humility understands that we are all imperfect human beings. Humility ensures that do not ever place ourselves above another. It reminds us that we are all teachers and students alike. Humility teaches us that we are all mirrors of our beauty and dirt. When we forget this teaching, we'll be reminded by the grandfathers in some aspect of our lives. How we handle the on-going lesson of humility determines our contribution to Gambella peace and harmony.

It takes a bigger person to put the ego aside, step out of the way and let creator's will be done. Creator gave each one of us the breath of life through spirit and He gives us the power of choice. And there are times when we need to choose to get out of the way to allow creator's will to be done.

From what I understand of Gambella community building the power and strength of an individual was important but never to the detriment of the community. Choosing the leadership in the community was based on acknowledging the individual(s) who embraced the principles of honesty, humility, patience, faith, kindness and sharing. When a person lived by these principles and had the experience of leadership, wisdom was the outcome. And it was that wisdom which determined the value of the leader to the community.

Honest communication was and is the road to resolution of conflict. The mediator(s) should be the rest of the community who try to maintain objectivity. In other words (as Milton keeps reminding us), "keep the personal out of it, and remember the issue". It's pretty tough to keep the personal out of it. When we disagree with one another. But we need to try.

Unfortunately, being the human that we are, we choose sides, pass judgement and gossip to one another about our position and opinions.

There are many times when I get frustrated with other groups and individuals who ultimately have the same motives as I yet choose different methods of facilitating change. There have even been times when I've said to myself (on my high horse), "How can we ever achieve development, peace and harmony, when I'm surrounded by assholes?" There have also been times when I've needed to take time out to re-examine myself and do some personal healing. I think if we all just worked on healing ourselves, change would happen naturally. And it is happening. It's just not happening as fast or in quite the way as some of us would like.

We are living in very confusing and dangerous times. Everything that happens to each of us in our personal lives is a test and opportunity for growth and change. When we face these tests with courage and integrity, it is another small step towards building community. Each

time one of us falls and is hurt, it affects the rest of the community. We all need to accept the responsibility of extending a hand to help a brother or sister who has fallen.

An obstacle that we, as human beings, have to learn to overcome is that we are living in a world of many different nations and ways of doing things. Anuaks have their own way which is important to understand because it often doesn't mesh with the others way. And how are we ever going to teach others people our way of seeing and doing things if we can't even get along with each other?

Telling someone to "shut up" or shouting an insult does nothing but wound and provoke resentment. Not to imply we shouldn't get but if we never articulate our desires, frustrations, resentment or hurts, how can we hope to resolve conflict? When we take the time to explain ourselves to people of different backgrounds we can open a dialogue that results in positive changes. We usually ready to donate advice. We listen to our friends' problem and it doesn't seem difficult to dispose an instant prescription .But when it comes to our own problems we often don't have clued. How can we be so knowing in the one instance, and so slow-witted or unsure in the other?

Let's make certain our own house is in order before points our dust balls elsewhere. Perhaps the trait that irritates us about our close friend is one we're afraid to acknowledge in ourselves. None of us is perfect, and none of us needs to be perfectionist in order to be a decent, warm soul. We can learn to be critical of ourselves without being caustic or self-loathing.

In the end, people who exercise their minds all the time will certainly find it less strenuous than those who are prefer living without thought. We must never fail to stretch our minds without questioning; we do not progress and grow without debate. I quietly often sure we are directly responsible for the very problem we face.



Our cynicism dampens our career. Our tempers destroy friendships and our pride keeps us from getting the help we need. These are measures we can take. We need to assess our problems and look at how might be contributing to them. Then we can take action. Sometimes, the problems will not be one of our own making. When such a problem doesn't go away, we must consider our options. We can leave or fight it. We are not solely individuals but part of a community.

Our concentric circles begin with our family then move outward to include our neighborhood and the global community. When we make ourselves stronger, community will be stronger. When our community is stronger, it makes every individual in it stronger by providing more power, more opportunities, more role models and more hope. The choice is ours to make Gambella a better place.



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 onk/;;u l ckã.; dk ikr dj ldr gA jko.k vkfn jk{k l] pk.Mky
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 Hkfo"; ijk.k e mYy[k vk;k g ftle egf"k d';i }kj feJ n'k e EyPNk
 dk 'kkflr fd;k x;k FkA uhp o.k gku ij Hkh egf"k d';i u mu EyPNk
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 lLdfr d egUoi.k v³x Lohdkj fd; x; gA ijk.k Hkkjrh;
 lLdfr d e#n.M g ftl ij vk/kfud Hkkjrh; lekt viU
 vflRro dk ifrf"Br djrk gA ijk.k 'kCn dh 0;RifUk ^ij.kkr
 ijk.ke** bl idkj dh tkrh gA bldk vfHkik; ;g g fd ijk.k l
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 fopkj/kkjvk dk lE;d ifjp; djku okyh veY; fuf/k gA Hkkjrh;
 ekU;rk ijk.kk dk mikluk dk Hk.Mkj] efDr dk }kj] Kku dk
 vdkj] HkfDr dk lk/ku rFkk de dk inhi ekurh g] ftldh T;kfr
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 LFkku ij mfYyf[kr fd;k x;k gA¹ ijk.k vrhr dk oreku l
 tkmU okyh Ük[kyk gA lLdr ok³e; d ikphu xUFkk e ijk.kk dk
 mYy[k feyrk gA _Xon e ijk.k 'kCn dk i;kx vud e=k e
 miyC/k gkrk gA² ijUr bu LFkkuk ij ijk.k 'kCn doy ikphurk dk
 ck/kd gA vFkoon e ge ijk.k 'kCn bfrgk l] xkFkk rFkk ukj'klh
 'kCnk d lkFk i;Dr iklr gkrk g tgg ;g ,d fof'k"V folk d :i
 e gh miyC/k gkrk gA³,d vU; vFk Hkh g ftle ijk.k rFkk ijk.k



dk tkuu oky 0;fDr;k dk vlRrRo inf'kr gkrk g D;kfd tk
 ijk.kk e io dh Hkfe Fkh ml cf)eku ykxk u tku fy;k Fkk ml
 ijk.kfor dgk x;kA⁴

1 bfrgkI ijk.kkH;k on leicg;rA
 foHkR;RiJrkn onk eke; igfj";frAA egkHkkjr] vkfnio]267

2 v; iUFkk vufoÜk ijk.kkA _Xon] 4-18-1

3 bfrgkIL; p o l ijk.kL; p xkFkkuk p ukjk'kl huk p fi;
 /kke HkoFr ; ,o onAA vFkoon] 15-1

4 ;r vklhn Hkfe% iok ;ke}kr; bn fon%A¹
 ;k o rk fo|kUueFkk l eU;r ijk.kforAA ogh] 11-8-7

ckã.k lkfgR; e Hkh ^ijk.k* dk vlRrRo ief.kr gkrk gA 'kriFk
 ckã.k e dgk x;k g fd ;Kku"Bkrk mUg ¼; teku½ min'k dj fd
 ijk.k gh on gA ¹ ft l fo'k"K Hkkjrh; lkfgR; jpuk d ek;/e l
 ofnd fopkj/kkj] ifjdYiuk] ldYiuk dk onkÜkjdy e Øe'k%
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ijk.k 'kCn dh 0;RifÜk ikf.kfu] ;kLd rFkk ijk.kdkjk u nh gA ijk
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 ijk.k 'kCn dh 0;RifÜk g & ^ijk uo HkoFr** vFkkr tk ikphu gkdj
 Hkh u;k gkrk gA² ok; ijk.k d vulkj tk ikphu dky e thfor Fkk
 og ijk.k dgykrk gA³ ijk.kk d fo"K; e ,lk dgk tkrk g fd



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 lf{klr fd;k g rFkk vVBkjg ijk.kk e foHkkftr fd;kA 0;k l u
 ijk.kk dk ^v"Vkn'k* l[;k e l0;ofLFkr cuk;k ftld luu l
 mÙke Qy dh ikflr gkrh gA⁴ ijk.kk dk lc 'kkL=k dk L=kr ekuk
 x;k gA ine ijk.k e dgk x;k g fd tk fo"k; ikphu ;k ijkru
 ijEijk dk ydj pyrk g og ijk.k dgk x;k gA⁵

1 rku mifn'kfr ijk.k onAA 'kriFk ckã.k] 23-4-2-13

2 mik/;k; cyno % ijk.k foe'k] i"B] 3

3 fu#DreL; ;k on loiki% ieP;rAA ok; ijk.k] 1-203

4 V.Mu iYyoh % gfjo'k ijk.k e o'k vkj eUoUrj] Hkfedk Hkkx

5 ijk ijEijk ofV ijk.k ru rr LereAA ine ijk.k

ijk.kk d drk egf"k on0;k l g tk lR;orh d i= dg x; gA¹
 ekd.M; ijk.k Hkh ijk.kk d fodkl dk n'kkrk g fd cãk d e[k l
 ijk.k dh mRifÙk gb vkj egf"k;k d i;Ru l ijk.kk dk i.k;u
 vokUrj dky dh ?kVuk gA² ijk.k vrhr l oreku rd dh Ük[kyk
 dk o.ku djr gA JhenHkkxor rFkk Hkfo"; ijk.k u doy vrhr dk
 iR;r Hkfo"; d jkto'kk dk o.ku Hkh fd;k x;k g D;kfd tk Hkfo";
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 uke Hkfo"; ijk.k g ij ;g Hkh cgr ikphu gA Hkfo"; ijk.k d
 ukedj.k dk dkj.k ;g g fd bl ijk.k e Hkfo"; e gku okyh
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 fo}kuk u bl ijk.k e viu le; e gku okyh ?kVukvk dk Hkh tkM
 fn;k ft l l bl ijk.k dk ey: i fodr gk x;k gA l Hkh ijk.kk dh
 Øe fo" k; d lph e Hkfo"; ijk.k dk uoh l [; k ij j [kk x;k gA³
 ukjn ijk.k e Hkfo"; ijk.k dk v?kkjdYi dk cryk; k x;k gA eRL;
 ijk.k Hkh Hkfo"; ijk.k dk v?kkjdYi dk crykrk gA⁴

- 1 v"Vkn'k ijk.kkfu dRok lR; orh l r%A
 i'pkn Hkkjrek[; ku pØ rnicfgreAA V.Mu iYyoh% gfjo'k
 ijk.k e o'k vkj eUoUkj] i0] 2
- 2 ijk.kern onk'p e[kH; k-ufofu% l rk%AA
 ijk.k l fgrk'pdcgyk% ijeg" k; %A
 onkuk ifoHkkx'p drLrLr l gL='k%AA ekd.M; ijk.k] 45-
 20&21
- 3 ----- Hkfo"; Uuo e LereA fo".k ijk.k] 3-6-22
- 4 v?kkjdYiorKU r i l³ xu txfRLFkreA
 euodFk; kek l Hkrxkel; y{k.keAA
 prn'k l gL=kf.k rFkk ip'krkfu pA



Hkfo";pfjr ik; Hkfo"; rfngkP; rAA eRL; ijk.k] 53-30

Hkfo"; ijk.k dk ey fo"k; Hkfo";Rdkfyd ,frgkfld ?kVukvk dk o.ku djuk Fkk ijr bl le; ;g ,d lEinkf;d xUFk cu x;k gA¹ Hkfo"; ijk.k e ftu ,frgkfld lkefx;k dk lp; g olk fd lh vU; ijk.k e ugh gA Hkfo"; ijk.k e ,frgkfld lkexh e eu d jkT;kjkg.k l ydj vxtk d Hkkjr e vku rd dk foLrkj l o.ku gA

Hkfo"; ijk.k e of.kr EyPN tkfr

Hkfo"; ijk.k e fofHkUu idkj dh tkfr;k dk o.ku fd;k x;k g ftue gkj] g.k] ccj] x#.M] 'kd] [kl] ;ou igyo] jket] [kl]Hko vkfn ie[k FkhA Hkfo"; ijk.k e bu lHkh tkfr;k dk EyPN dgk x;k gA² Hkfo"; ijk.k d ifrlx io e EyPNk d guu d fy; fd; x; ;K dk orkur of.kr g ftle jktk {ked dk EyPNk u ekj fn;k Fkka ukjn _f" }kjk lkjk orkur {ked d i= i|kr dk cryk;k x;k rRi'pkr jktk i|kr u EyPN;K fd;kA³ EyPNk dh mRifUk fofHkUu xUFkk e fHkUu&fHkUu idkj l of.kr dh x;h gA EyPNk dk gh vuk; rFkk vLH; dgk tkrk gA ikphu vk;k dh nf"V e o ykx tk Li"V mPpkj.k djuk ugh tkur Fk rFkk eu";k dh o tkfr;k ftue o.kkJe /ke dh 0;oLFkk ugh Fkh rFkk ,l ykx tk lLdr Hkk"kk dk i;kx u djd fd lh vU; Hkk"kk dk i;kx djr Fk] EyPN dgykr FkA⁴

1 0;k lf"k"; dojyky % lLdr yfyr lkfgR; dk bfrgkl] i"B] 91



g vLi"V]v0; ofLFkr rFkk v'k) Hkk"kk dk mPpkj.k djuka⁷, d vu;
 0; RifÜk d vulkj

pjknfx.kh mHk; inh dh EyPN l Hkh bldh 0; RifÜk ekuh xb g⁸
 ft ldk vFk g vFkghu rFkk txyh Hkk"kk ckyuk EyPN o g t k
 vFkghu rFkk vlj Hkk"kk dk i; kx djr gA

1 tkykdfoUndU; k; k -----A

o.k l³ djnk" k.k cgopr tkr; %AA cãoor ijk.k] 10-121

2 uxh l jUn flg % egkHkkjr lek t lLdfr n'ku] i0] 73

3 ckã.; k o'; rk tkr% {kÜkk Hkofer uker%AA

4 i. jked i" k EyPNk'p gkjhrk% lfdjkrd%AA jkek; .k] 1-55-3

ii. i. MkfdjkrkUnfeMkfU lgykUccjklRnkA

rFko njnkUEyPNkUQur% l k l l t gAA egkHkkjr] 1-164-36

5 Hknk% fdjkr'kcjifyUnk 'kdKU [k'kkuA vejdk'k] 2-10-20

6 gkjg.kkUccj k'p x#.Mk'p 'kdKU [k'kkuA ;ouku iYyok'po
 jket ku [kj l HkorkuAA Hkfo"; ijk.k] 1-3-4-

7 √EyPN v0; Dr 'kCn] ikf.kuh; /kk r ikB] /kk r l [; k] 2] i0] 5

8 √EyPN v0; Drk; k okfp ok] ogh] /kk r l [; k] 2] i0]

EyPN 'kCn dk i; kx 'kriFk ckã.k e ccj rFkk vlH; Hkk"kk dk
 i; kx dju okyk d vk'k; e vk; k gA ckã.kk %Kkfu; k½ dk bl
 Hkk"kk dk i; kx djuk oftr cryk; k gA¹, lh Hkk"kk dk i; kx vlj



y_kx d_jr F_k] b_ld f_y; ^g-yok* d_k m_nkgj.k f_n;k g f_tl d_h
 l_k; .k u ^g-j; %* ^g 'k=vk*! d : i e 0; k[; k d_h gA² , r_j; ckã.k
 e EyPN Hkk"kk d_k i; kx d_ju oky d_k v_lj dgk x; k g³A rFkk
 mud_h Hkk"kk d_h v_kl_jh okd rFkk j_k{k l_h okd dg_dj fuUn_k d_h gA⁴
 i_r' t_fy u v_iu egkHkk"; e EyPN Hkk"kk d_k v_iHkk"kk d_h l_Kk n_h g
 v_kj ; g cryk; k g f_d v_i'kCn_k oky_h b_l Hkk"kk d_k mPpkj.k ugh
 d_juk p_kf_g; A⁵ of l"B Lefr e ; g cryk; k x; k g f_d EyPN Hkk"kk
 v'k) Hkk"kk g] vr% ; g Hkk"kk ugh l_h[k_uh p_kf_g, A⁶ Hkfo"; i_jk.k e
 cryk; k x; k g f_d EyPN_k d_h Hkk"kk d_k Hkxor_h l_jLor_h d_k 'k_ki g_k
 x; k b_lh_fy, ; g Hkk"kk egk&v/ke Hkk"kk dg_h t_kr_h gA EyPN_k d_h
 of) d_fy; x e Hk_h Fk_h t_k v_fr l{k_i l dg_h x; h gA lLdr gh
 , d ok.k_h g f_tl l Hkkjro" k iQfYyr g_k jg_k gA vU; [k.Mk e ogh
 Hkk"kk EyPN Hkk"kk g_k x_b D; kfd EyPN y_kx_k u gh m_ld_k v_kuUn
 f_y; k FkA⁷ de i_jk.k e EyPN Hkk"kk d_k v_Hk_n Hkk"kk d_h

1 rLe_kU; ckã.kk EyPNrA v_l; k g"kk okdA 'k_riFk ckã.k] 3-2-1-24

2 l ; keokHkeu"Vek tgoLrnouk rnnok% l0; dor r· l_jk v_kUkop l_k
 g·yok g·yo b_fr onU_r% i_jkoHko%AA ogh] 3-2-1-23

3 eu l_k o b_f"k_rk okXonfrA ; k fg vU; euk okp onfr v_l; k o l_k
 okd vnot"V_kA , r_j; ckã.k] 6-5

4 ; k o n_lr_k onfr] ; keUer% l_k o j_k{k l_h okdA ogh] 6-7

5 u EyfPNro u v_iHkkf" kroA EyPN_k g ok , "k ; n_i'kCn%A
 r· l_jk%A egkHkk";] iFke v_kfãd] i0] 7

6 u EyPNHkk"kk f'k{k_rA of l"B Lefr] 201



7 IjLoR;k'p 'kku EyPNHkk"kk egk/kekA

r"kk of) % dyk pklhRl{k i.k idhfrkA

ILdrL;o ok.kh r Hkkjr o"keg;rkeAA

vU; [k.M xrk lo EyPNk g;kufnuk-HkouA Hkfo"; ijk.k] 1-3-
 5-20&22

IKk nh xb g rFkk IH; lekt e bl Hkk"kk d i;kx dk oftr
 cryk;k x;k g] D;kfd ml le; bl Hkk"kk dk i;kx dju okyk dk
 ?k.kk dh nf"V l n[kk tkrk Fkk] bl Hkk"kk d f'k{k.k dk fuf"k)
 cryk;k x;k gA¹ egf"k 0;k l u EyPN Hkk"kk dk vFk v0;Dr rFkk
 vLi"V ok.kh d vFk e fd;k g rFkk vk;k }kjk bl Hkk"kk dk i;kx
 fuf"k) ekuk gA² edMkuy u EyPN Hkk"kk dk vFk ,l 0;fDr l
 fd;k g tk vIH; ,o vILdr rFkk dd'k /ofu dju okyh ok.kh
 dk i;kx djrk gA³ 'kCnk dk v'k) mPpkj.k Hkh EyPN Hkk"kk dk
 mnkgj.k g tk ikphu dky e vlij }kjk fd;k tkrk FkA Hkkjr e
 vlij 'kCn dk i;kx Hkkjr l ckgj if'pe d ykxk d fy, i;Dr
 gvk g D;kfd ; ykx ILdr dk rk nj viuh Hkk"kk dh l;Dr
 /ofu;k dk mPpkj.k Hkh lgh <x l ugh dj ikr FkA⁴ EyPN Hkk"kk d
 i;kx dk ilx egkHkkjr d vkfn io e of.kr fd;k x;k gA
 yk{kxg io e ik.Mok dh okj.kkor ;k=k d ilx e n;k/ku d
 xlr "kM;U= dk o.ku gA fonj u ;f/kf"Bj dk lUn'k Hktu e
 EyPN Hkk"kk dk i;kx fd;k rkfd og lko/kku jg] ifj.kkeLo:i
 ;f/kf"Bj le; jgr viuh Hkkb;k rFkk ekrk d lFk ljf{kr fudy
 x;A fonj d }kjk EyPNHkk"kk e lUn'k Hktu dk ;g vFk gk ldrk
 g fd ml le; lekt e bl Hkk"kk dk ipyu rFkk fodkl de Fkk



fdUr xlr dk;k dh io lpuk nu rFkk lko/kku dju d fy;
 fo}kuk }kjk bl Hkk"kk dk i;kx fd;k tkrk Fkka⁵ ijk.kk d v/;;u
 e ;g ik;k x;k fd dfy;x d vku ij EyPNk dh l[;k e of)
 gk xb Fkha lekt dk Lrj fxj x;k rFkk on&itk ikB lc ylr gk
 x;k Fkk] lkFk gh ykxk

- 1 u EyPNHkk"kk.k f'k{kr ----- de ijk.k] 16-14
- 2 uk;k EyPNfur Hkk"kkfHkA Hkxoir] Hkk"kk dk bfrgk l i0] 108
- 3 ,0,0 eDMkuy% ofnd bUMDI] Hkx&2] i0] 181
- 4 f'ko ukjk;.k fu#Dr ehek l k] iFke lLdj.k] i0 432
- 5 fdfpPp fonj.kkDrk EyPNokpf l ik.MoA

Ro;k p rUkFkR;Drerf}'ok l dkj.keAA egkHkkjr] 1-135-6

dh Hkk"kk v l H; rFkk ccj gk xb] bl h le; e EyPN Hkk"kk dk mn;
 gvkA ;g EyPN Hkk"kk jktk U;g d le; of) dh ikr gbA U;g u
 on okD;k rFkk lLdr l iFkd EyPN Hkk"kk dk foLrkj fd;k rFkk
 dfy dh of) d fy; ckãh Hkk"kk dk vi'kCnk okyh Hkk"kk cuk
 fn;kA¹ l jLorh d 'kki l l Hkh jktk EyPN&Hkk"kk&Hkk"kh gk x; vkj
 vkpkj e v/ke fl) g,A² Hkfo"; ijk.k e EyPN Hkk"kk dk pkj Hkxk
 e foHkDr fd;k x;k g ot Hkk"kk] egkj"Vh] ;kouh rFkk x#f.MdkA
 bu Hkk"kkvk d Hkh pkj yk[k l{e Hkn gA ot Hkk"kk vkj egkj"Vh
 ikdr d e[; Hkn gA ;kouh vkj x#f.Mdk EyPN Hkk"kk d e[;
 Hkn gA ikdr e ikuh; dk ikuh rFkk ch{k dk Hk[k dgk tkrk g]
 bl h rjg EyPN Hkk"kk e fir dk irj vkj Hkkr dk cnj dgk tkrk
 gA ;g ;kouh Hkk"kk gA ble v'o dk vL; dgk tkrk gA³

x#f.Mdk ft l vxth Hkk"kk dgk x;k g mle jfookj d LFkku ij
 l.M] QkYxu d LFkku ij Qjoh rFkk "kf"V d LFkku ij fIDIVh
 dk i;kx gkrk gA⁴ tk lkr ije ifo= ifj;k ekuh xb g mue vc
 fg l k dh iofoÙk fn[kkb nrh gA vk;k d n'k e nL; ykx] 'kcj]
 fhkYy] e[k eu"; fLFkr jgr gA EypN n'k e cf)eku Hkh EypNk d
 t l /kek dk vkpj.k dju oky gkr gA

1 EypNHkk"kk drk ru onokD; ijk³e[kkA
 DyÜp o); cká.h Hkk"kk dÜok i'kCnxkeAA Hkfo"; ijk.k] iFke
 [k.M] 1-3-5-3

2 ,o r"kk Lerk o'kk ukeek=.k dhfr rkkA
 l jLoR;k'p 'kk iu EypNHkk"kk egk/kekAA ogh] 3-5-20

3 ot Hkk"kk egkj k"Vh ;kouh p x#f.MdkA
 rk l k pry{kfo/kk Hkk"kkÜpkU;kLrFko pAA
 ikuh; p Ler ikuh ch{k{kk Hk[k mP;r
 firirj Hkkrk p cknj% ifrjo pA
 lfr l k ;kouh Hkk"kk áÜoÜpkLiLrFkk iuAA ogh] 1-3-5-32&35

4 jfookj p lM p QkYxu po QojhA
 "kf"V'p fIDIVh rnnkgkjeh n'keAA ogh] 1-3-5-37

leLr x.k EypNk d gh v/khu gku d dkj.k vk; n'k e vox.k
 Hkj g, gA Hkkjr e EypNk dk jkT; Qyk gvk g¹A pk.kD; u
 EypNk d fo"k; e lgh dgk g fd gt kjk pk.Mkyk d leku ,d



;ou vFkkr EyPN gkrk g] bl l c<dj dkb nlljk uhp ugh gkrkA
 ;ou 'kCn dk vFk ;gk fd l h lEink; fo'k" k l ugh vfir v/ke dk
 vkpj.k dju oky n"V 0;fDr l g²A

mi l gkj

gekj n'k e viu n'kokfl;k l fhkUu ykxk dk EyPN dgu dh
 ijEijk jgh gA bl hfy; nL;] dkfQj] EyPN] tUVkby t l lEck/ku
 tkrh; igpku cu x;A EyPN mu ykxk d fy; dgk x;k g t k
 v l H; rFkk vuk; FkA eu";k dh o tkr;k ftue o.kkJe /ke dh
 0;oLFkk ugh Fkh rFkk o ykx tk Li"V mPpkj.k djuk ugh tkur Fk
 rFkk v l H; Hkk"kk dk i;kx djr FkA bud fuok l LFkku dk Hkkjr d
 l kFk&l kFk] phu vkfn n'kk e Hkh cryk;k x;k gA bu g ukfLrd
 ykxk dh J.kh e j[kk x;k gA vk;or l fhkUu io n'k l ydj
 b'kku] mUkj vkj if'pe n'kk e jgu d dkj.k gh bu n'kk d uke
 nL;] v l j vkj EyPN ifl) g; FkA v l hfj;k n'k dk uke bu gh
 v l jk d uke ij iMk gA egf" k d';i }kjk bu EyPNk dk
 l Ldkfjr dj ckã.k cuku dk o.ku Hkh iklr gkrk gA Hkfo"; ijk.k
 e 'kkfyokgu jkt k }kjk bu tkr;k ij fot; iklr dju dk o.ku
 Hkh fd;k x;k gA okghd uke dk n'k ft l dk ikf.kfu d vulkj
 vk/kfud uke itkc g] ;g ckgj l vku okyh tkr;k e ie[k
 EyPNk dk e[; fuok l LFkku FkA budh Hkk"kk d fo" k; e ckr dh
 t k; rk budh Hkk"kk dk v l jh Hkk"kk] ccj Hkk"kk rFkk EyPN Hkk"kk dgk
 x;k gA bl Hkk"kk dk vU; xUFkk e vi'kCnk okyh EyPN Hkk"kk dgk
 x;k gA bl idkj EyPNk dh Hkk"kk] dk mYy[k dj ikjfk.kd le;
 e budh mifLFkr dk cryku dk i;k l fd;k x;k gA



1 ;k ifo=k llrij k rkl fglk iorra
 nL;o% 'kcjk fhkYyk e[kk vk; fLFkrk ujkAA
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 EyPNk/khuk x.kk% lo-ox.kk vk;n'kdAA
 EyPNjKT; Hkkjr p r}hi"k Ler rFkA Hkfo"; ijk.k] iFke
 [k.M] 1-3-5-38&40

2 pk.Mkykuk IgL= p lfjfhkLrUonf'kfHkAA
 ,dk fg ;ou% ikDrk u uhp k ;oukr ijAA pk.kD; uhfr] v0]
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CONSTRUCTING CHILDHOOD IN PRE-COLONIAL ORISSA

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Abstract

This paper tries to look into the Pre-British Orissa to get an idea on childhood as seen through ancient inscriptions and medieval literature. It addresses the pre-colonial notion of childhood, as this window into the past will sharpen our understanding of the continuities and breaks within the familial structures and kinship networks as the perception of “childhood” underwent changes in the colonial period. The aim of this chapter is to represent the various ideological and practical policies which reshaped childhood in the pre-colonial Oriya society. The research question here is - how are the children depicted in the literature of the pre-colonial society?

Key words: Childhood, Oriya, Literature, Chatsali, Construction, Chautisha, Koili

Introduction

The history-writing on pre-colonial Orissa is possible to some extent though the paucity of sources poses difficulties. Though children and childhood are seen in various texts of pre-colonial Oriya literature, there are not too many of them. A few literary texts in the form of palm-leaf manuscripts and inscriptions enable us to know something about the notions of childhood prevalent in the pre-colonial period. As literary culture was not widespread, but it remained confined to a few literate communities. The notions present in these texts were perhaps not shared by the entire Oriya society. Some of these texts were



Chautisha,¹ *Chaupadi*,² *Koili*,³ *Oriya Bhagabata*,⁴ and *Gopibhasa*⁵ to mention a few.

Furthermore, the modern notions of childhood did not exist within the pre-colonial Oriya culture. The presence of children was a socio-cultural given but this training, nurture, and upbringing were shaped by cultural norms specific to a historical period. Thus, societal attitudes towards children were different from what they became in the nineteenth century. As discussed earlier, Philippe Aries, in his observations on childhood in the Western historical context, had denied that the understanding of childhood existed in medieval European society in his paradigmatic writing *Centuries of Childhood*. Other scholars like James A. Schultz and Shulamith Shahar countered such a position in their books, *The Knowledge of Childhood in Medieval German* and *Childhood in the Middle Ages*, respectively. They pointed to the existence of notions of childhood in medieval Europe though their notions were not similar with the modern concepts of childhood.

¹ *Chautisha* was a famous form of poetry starting from 'ka' to 'ksha' with each consonant of the alphabet in the beginning of every line or verse in a sequence. As there were *Chautirish* or thirty four letters in the Oriya alphabet, there were thirty four stanzas or couplets in a poem. That is why the name of the poem was called *Chautisha*.

² Apart from *Puranas* and *Kavyas*, the small poems were written with knots in medieval Orissa was known as *Chaupadis*. The use of this word was seen in the traditional Oriya literature from the sixteenth century. In sixteenth century, Jagannath Das clubbed his poems under two *Chaupadis*: *Shola Chaupadi* and *Chari Chaupadi*.

³ *Koili* is a kind of poem in Oriya in which each line starts with addressing *Koili* or Cuckoo. *Kesava Koili* of Markand Das is the first *Koili* in Oriya literature.

⁴ *Bhagabata* or *Oriya Bhagabata* is written by Jagannath Das in the sixteenth century. It was used as the textbook in the *Chatsalis*.

⁵ *Gopibhasa* is a poem which expresses the grief of Gopis or the people of Gopapura (the childhood place of Lord Krishna) with the departure of Lord Krishna to Mathura.



Therefore, the argument here is that the notion of childhood in pre-colonial Orissa was different from what it was in colonial Orissa. Here, a quick glance at such imprints about childhood present in the pre-colonial period spanning from the second century BC to 1803 is taken.

Hatigumpha Inscription and Childhood of Kharavela

The first instance of a reference to childhood comes from the Hatigumpha inscription⁶ of Kharavela,⁷ where his childhood days have been described briefly. It is clear that children who were born in a royal household were trained in kingly occupations: thus Kharavela was trained in various subjects understood to form part of the preparation necessary to become a good king. Therefore, princes were taught statecraft so that they could control the state. To get a more specific idea of childhood of Kharavela, the second line of Hatigumpha inscription says, "*Pandaram basati siri kadar sharirabata kidita kumar kidika tato lekha rupa ganana vyavahara vidhi bisaradena shababijabadapena naba basani yuvarajam panshashitam sampurnam chatubishati basho tadani badhamana sheshaya benabhi bijoy tatiye* (Thereafter, being proficient in writing (Lekha), coinage (Rupa), arithmetic (Ganana), law (Vyavahāra) and procedure (Vidhi) and skilled in all arts, he ruled as the crown prince for nine years. After completion of his twenty-fourth year and with the ripening of the age of minority,

⁶Hathigumpha inscription consists of seventeen lines incised in deep cut Brahmi letters of the first century BC on the overhanging brow of a natural cavern called Hathigumpha in the southern side of the Udayagiri hill near Bhubaneswar in Orissa.

⁷ King Kharavela was the ruler of Chedi dynasty of Kalinga (part of present Orissa) in the second century BC (193 BC to 170 BC) who erected the caves for the Jain monks in Udayagiri hill near Bhubaneshwar.



he as glorious as Vainya was crowned king in the third generation of the royal dynasty of Kalinga).⁸

The above descriptions in Hatigumpha inscription shows how the early life of Kharavela was spent in learning the skills deemed essential for kingship. In this particular line of Hatigumpha inscription, there are specific sets of training peculiar to a certain age: the description of Kharavela's age and the activities suitable for different stages of growth demonstrates that training children was considered as a science with its own methods. The age of playing and learning for a prince was seen to be up to nine years. The word "kidita kumar" refers to the playful child after the age of playing "kidita tato"; he became proficient in all subjects (bisaradena shababijabadapena) like writing, coinage, arithmetic etc. Further, we note that "play" was as essential to the development of a child as was learning and the acquisition of martial skills. There is no information regarding the common people, unfortunately, or what they thought suitable for the training of children. It seems reasonable perhaps to suggest that elite families would impart training to their male children similar to the training described for Kharavela. Here, the idea of childhood is imbibed with education, and in a more common way with apprenticeship.

Vedic Education System and the Idea of Childhood

After the Chedi dynasty fell, some information regarding education came from the Shailadhaba and Bhaumakar dynasties when they recorded that education about the Vedas was imparted to children. As we move towards the Ganga dynasty, the nature of education had begun to change. During this period, there are some literary sources which reveal to us that the educational structure mentioned in the Vedas, was followed in Orissa under the Gangas. The Brahmins

⁸ *Epigraphia Indica*, Vol. XX (Delhi: Manager of Publications, 1933), pp. 86-89.



controlled literacy. The Brahmins belonging to the 'Bhatta-Gotra' were held to be the most superior for their profound knowledge in the Vedas, Vedangas, Alankara, Astadhyai, etc. The *chiruvrolu* plate of Hamvira mentioned the name of the chief donee as Aubhala Bhatta (a Brahman from Bhatta-Gotra), who was proficient in several languages and well versed in the Vedas and Bhasyas.⁹ Thus, it was the Brahmins, who monopolized education, and clearly Sanskrit was the medium of instruction, which helped them retain their advantage over the other castes. Other kinds of references to the training of children from these available sources still remain scanty for the Ganga period.

The educational institutions were not controlled directly by the state authority in pre-colonial Orissa. In ancient Orissa (Kalinga), there is very slight evidence on education. It is only from the Ganga period that a plate of Anangabhimha-III is available and has been preserved in the Orissa state museum.¹⁰ It registers the gift of land to a *Matha* (Abbey), for the study of Vedas, Puranas and Vyakarana. It testifies to the existence of educational institutions and the care of monarch in fostering studies. In addition to these, education was also imparted in the house of the teacher, or the guru, the residences of the rich, pilgrim centers, *Akhadas* etc. The term *Akhadas*, probably denotes the military school for the warrior castes in pre-colonial Orissa.¹¹

The structure of education in pre-colonial Orissa was unorganized and generally dependent on formal institutional base. *Mathas* and *Viharas* (Monk's residence) etc. were existent, but such formal spaces were not the rule or even general practice. Memorization was the best method prescribed for students for the acquisition of knowledge. Teaching was mostly based on oral and auditory forms. The

⁹ Baba Mishra, *Medieval Orissa and Cult of Jagannath* (New Delhi: Navarang, 1995), p. 164.

¹⁰ *Ibid.*, p. 165.

¹¹ *Ibid.*, p. 165.



teacher had a free hand in teaching. There were hardly textbooks or paper but there were plentiful references of pen and ink. There was very little impact of education on the practical life of an individual. Probably, the aim of the pre-colonial education was to produce good scribes rather than produce men of letters in order to preserve the traditional knowledge in the pre-print age. The pre-colonial education in Orissa was religious, non-textual, unorganized and community based in nature.

Divine Childhood in *Chautisha* and *Koili*

Oriya literature has a rich literary tradition from the fourteenth century in the form of *Chautisha*, *Chaupadi*, and *Charyapada*.¹² One such *Chautisha* tells us about the notion of childhood prevalent in the society. The 'Kalasa' *Chautisha* of Bachha Das is written in the fourteenth century.¹³ It is the oldest *Chautisha* in Oriya literature. This *Chautisha* is about the marriage of Parvati with Shiva. Parvati's mother is not happy with the old bridegroom's appearance, who is old, and marrying a girl of minor age but her father, Himavant consoled the mother by saying that it is written in their destiny about their daughter's marriage with Shiva who is powerful like Brahma and Bishnu in this universe. Thus the practice of child marriage is recorded in this *Chautisha*, and we can surmise that it is prevalent in the fourteenth century Oriya society. According to modern ideas these practices are dominated by superstitions and blind beliefs in the Fates and Divine ordination.

From 1435, at a slightly later period, Gajapati begun to rule in Orissa, and there were some changes in the area of education. From this point onwards, we see education was no more a monopoly of the

¹² *Charyapada* is a medieval form of Oriya literature.

¹³ Artaballabh Mohanty, *Types of Ancient Oriya Prose and Poetry* (Bhubaneswar: Utkal University, 1983), pp. 63-67.



Brahmins and that other castes had entered into the field of education. Because of the surge in creativity and wider literacy, the famous period in the history of Oriya literature started at this point of time. Sarala Das, a great poet, who wrote the first Oriya Mahabharata, belonged to this period. Probably, the use of Oriya in the field of literature had been seen during this period. Perhaps, the emergence of the Karan/Kayastha caste posed a challenge to the Brahminical monopoly on education, also around this time. Some of the Karans were noted for their erudition in the Shastras. Not only the Karans but the Mati Vamsa Ojha as a community was socially empowered to teach across caste divisions of children. Thus education was no longer confined to the Brahminical and the upper caste control. The low caste communities had entered into the field of literacy and the writings of Sarala Das, or the Bhagabata of Jagannath Das indicate this. Jagannath Das even mentioned that the untouchables had access to education. It seems that the *Chatsali* system of education begun during this period and it continued to be well entrenched right upto the colonial period.

In the second half of the eighteenth-century Orissa, Maratha rule established itself. There was not much change in any sphere in Orissa under Maratha rule, even though the Maratha rule had created chaos and disorder in Orissa in the political sphere. However, in the field of education, there was no such impact of Maratha rule because education was autonomous in nature and it was not the business of state. It continued to train and educate the young and kept its form and autonomy even under the new Muslim rule: as a concession to the change in the ruling class, it accommodated the state-driven educational institutions that taught Persian and the basic tenets of Islam and Koran.

A sixteenth-century Oriya notion of childhood can be retrieved from an account of the hagiography of the childhood days of Gajapati



Kapilendra Deva as recounted in the *Madala Panji*.¹⁴ Kapili Rout, even though he hailed from the Kshatriya caste, was a cow-herd boy in a Brahmin's family, in the early part of sixteenth century.¹⁵ One day his Brahmin owner saw him under a tree while he was sleeping. The sun rays fell directly on the face of Kapili and a huge king cobra shadowed his face with its hood. Later, he left the Brahmin's house and joined with a band of thieves. He could not sustain himself by thieving and became a beggar in the region of Puri. Meanwhile the last Ganga king, Bhanudeva-IV, did not have any son, so he adopted Kapili as his son because of a divine dream. The king asked Kapili his caste and Kapili had replied he belonged to Surya Vamsi (Solar). The king then asked him to render service to him. After some days, Mother Bombalakhi apparently visited the king in his dream and asked him to enthrone Kapili Rout as the king of Utkal (Orissa).

The early life story of Kapilendra Deva, as it is narrated in the *Madala Panji* shows a certain mythical representation of childhood. Children like Kapili could not enjoy their childhood; they worked for the elite for their livelihood. Such orphan children, who became great and noble, had a miraculous past attached to their youth. One can surmise that others, not as successful as Kapili, would have continued as shepherds, thieves, and beggars. Further, there are no clues as to how children were viewed in the adult world as a special social category. We only come across the childhood days of persons of great administrative ability or spiritual reputation.

The powerful literary form to express human emotions in the sixteenth century was the *Koili*. It was a unique type of poem, which elaborated wide range of human feelings. The composition was

¹⁴ *Madala Panji* is a round-shaped almanac written in the Jagannath temple of Puri.

¹⁵ Artaballabh Mohanty, *Types of Ancient Oriya Prose and Poetry* (Bhubaneswar: Utkal University, 1983), pp. 9-10.

addressed to a cuckoo or *Koili*. One such *Koili*- the *Kesaba Koili*, by Markanda Das in the fifteenth century was a famous text for children in *Chatsalis*. Its composition and theme seems to have appealed children and the *Koili* achieved much popularity. The poem, *Kesaba Koili* by Markand Das:

O Cuckoo, Kesaba has gone to Mathura,

On whose bidding has he gone,

My son has not come back yet, O Cuckoo. (1)

O Cuckoo, to whom shall I give milk of my breast?

My son has gone to Mathurapuri, O Cuckoo. (2)

O Cuckoo, my son has not come back,

The dense Brundavana looks beautiful no longer, O
Cuckoo. (3)

O Cuckoo, Nanda doesn't enter the house,

The lovely palace is desolate without Govinda, O Cuckoo.
(4)

O Cuckoo, King Nanda has a stone for his heart,

Putting collolium to the eyes, he placed his son on the
chariot, O Cuckoo (5)

O Cuckoo, how the jewels on the girdle at his waist rang,

Bewitching the maidens of Gopapuri, O Cuckoo! (6)

O Cuckoo, at night Hari would ask for the moon,

At the mere lift of his eyebrows- Nanda would be at his
bidding, O Cuckoo. (10)

O Cuckoo, he would brim with laughter on my lap,



Swaying from side to side, moving upon the swing, O
Cuckoo. (11)

O Cuckoo, the two beautiful liquid eyes,
Cheating and lying he went, crossing the bounds, O
Cuckoo. (12)

O Cuckoo, wherever the she-parrot's voice carries,
You can see Hari floating like a parrot, O Cuckoo. (13)

O Cuckoo, on his body is smeared sandal wood paste,
With him plays his brother Balarama, O Cuckoo. (16)

O Cuckoo, bruising my nipple I gave him milk to drink,
In my old age I cannot see my son, O Cuckoo. (17)¹⁶

In this *Koili*, Yasoda expresses grief because her son, Krishna had left for Mathura and the mother was unable to bear the absence of her son. She remembered nostalgically her son's childhood and expressed her grief to the cuckoo or *Koili* as her only means of consolation. But there is no mention of Krishna as person not a cynical expression of a mother remembering her son's antics. Still, in this *Koili* is embedded the idea of childhood of the poet. He elaborates on the universal theme of the love between a mother and her son. There is a regional twist, as the Eastern part of India has rightly or wrongly portrayed an extremely protective motherhood which addressed the theme of "maternal love." The poet has symbolized Krishna's childhood as "happy childhood" of divinity – in short the childhood of Lord

¹⁶ Priyadarshi Patnaik, "Koili Poetry: An Exploration of the Transformation of Poetic Form." *Kavya Bharati*, Issue No. 22, 2010, pp. 166-167. Also the Oriya version of the *Koili* can be seen in Jatindra Mohan Mohanty, ed., *Prachina Odia Kabita* (Bhubaneswar: Orissa Sahitya Academy, 1984), pp.25-27. The poem is translated from Oriya to English by Priyadarshi Patnaik.



Krishna. But the poet's imagination of Krishna's childhood is itself expressions of his own society as the vocabulary are meant for something which exists in the society.

Not only in *Koili* but also in the Oriya *Bhagabata*, the idea of Krishna's childhood had been elaborated beautifully by Jagannath Das.¹⁷ It was considered as a land mark in Oriya literature and was a *Chatsali* textbook up to the twentieth century even after independence. It was so popular and famous that there was a separate public structure (Bhagabata Tungi) reserved for this sacred book in all Oriya villages, where it was worshipped and read in the evening before a large gathering. In Oriya *Bhagabata*, Jagannath Das had described the childhood days of Lord Krishna in an every-day style. The Dasama Skandha (tenth part) of Oriya *Bhagabata* on Gopalila (Life at Gopa) is a fine sample of a hagiographical childhood of Krishna and his friends. Jagannath Das, however, used familiar pictures of a reckless and naughty "childhood" which would appeal to popular imagination:

As the days go on, children don't stay at home,

(They) Dance by holding the cow's horn, they roam near
the fire,

(They) Play with the rested sword; put their hand in the
mouth of the dog.

(They) Tumble down and roll in the fountain, keep their
hand in the mouth of the snake,

(They) Roll on the thorn; catch the baby of the cat,

¹⁷Jagannath Das is a famous name in all the Oriya households for his scripture Oriya Bhagabat. It is a sacred text for all the stratas of Oriya society. In the Oriya Bhagabat, the standard Oriya language gets its final touch. Apart from Oriya Bhagabat, he has written enormous *Chautishas*.



(They) Play very recklessly, Ram and Damodar in Gokul.

Jasoda and Rohini restrain and beat their sons daily,

They can't do their domestic chores; again they keep
them in their lap,

(They) Never stay at home for a second, always wanders
in the houses of Gopis.

With their peer group from Gopa, they play together with
Ramakrishna,

(He) Breaks somebody's curd pot; tears the clothes into
pieces,

(They) Free the calf to have milk from its mother, eat
cheese by thieving,

(They) Make the baby in the swing cry, pour water on
somebody.¹⁸

A sixteenth-century poet, Balaram Das was one of the Panchasakha¹⁹ poets of Orissa who had composed many *Chautishas*, which were also taught in the *Chatsalis*. It retained the divine elements, but it had used the Oriya alphabetic order for another element of its compositions. I cite it partially, as it was meant for children in the *Chatsalis*. The poem, *Kamala Lochan Chautisha* by Balaram Das:

¹⁸Jagannath Das, Oriya *Bhagabata*, Dasam Skandha, Nabama Adhyay, Gopalila, pp. 56-57. All translations from Oriya are my own unless otherwise indicated.

¹⁹ Panchasakha refers to five poets of medieval Oriya literature known as: Balaram Das, Jagannath Das, Achyutananda Das, Ananta Das, and Jasobanta Das. Though all these five poets wrote over a period of time but they are known as Panchasakhas as they belong to same school of thought, Utkaliya Vaishnavism.



God with lotus-eyes, have conch-shell and wheel in his hands.
Chief of birds serves by Laxmi and Saraswati.
God, who sits on Garuda and keeps calf in Gopa.
He has strong and stature body, with attractive and beautiful face.
Lord's style is nice, so Kamala/Laxmi is his wife.
Lord Shiva serves to him followed by all gods with fear.
When the King Kansa had showed pride, many demons died.
There is no limit in his name, whose body is not apparent.
He had destroyed the city of pearls and remove fear of all gods.
He killed indestructible Ravana, who can praise your kindness.
You have taken birth in Jadu dynasty to preserve the world from disorder.
You are best in this world, born among the ascetic (Sadhus).
Your body with blue colour, all gods serves you.
Human sadness ameliorates with the uttering of the word "Hari", chanting "Hari" gives pleasantness.
This poem, on the god with yellow-clad and the sea of pardon, is composed by Balaram Das.²⁰

These texts meant for *Chatsalis* and children show that religious instruction was central to the acquisition of literacy. Saraswati, the goddess of learning, had a poem in her name written by

²⁰ Jatindra Mohan Mohanty, ed., *Prachina Odia Kabita* (Bhubaneswar: Orissa Sahitya Academy, 1984), pp. 103-104. All translations from Oriya are my own unless otherwise indicated.



Balaram Das in the seventeenth century. *Sripanchami Geeta* (Song on the day of Saraswati Puja)

Worship Lord, God Murari, husband of Goddess Laxmi

Please give secure boon to my son O god of limitless.

Important among the twelve months

Apart from it, the day of the holy month Magha

She comes in the holy month of Magha

In the name of Basanta Panchami.

You are our friends and relatives

So, we came to your house.

We don't go to miser friend's house

Who gives us scolding?

We are not moneylender or borrower

People will see whatever you give.

We are the beggars of once in a year

Lord has created such a system.

Tell us two words "Yes" or "No"

We will go from your house immediately if you deny.

And, we will go to our house

Balaram Das composed it with devotion.²¹

²¹ Jatindra Mohan Mohanty, ed., *Prachina Odia Kabita* (Bhubaneswar: Orissa Sahitya Academy, 1984).

All translations from Oriya are my own unless otherwise indicated.



The implication of this poem, as it pertained to education in the seventeenth century, shows that the concept of “childhood” as a shape for training youngsters was very much present. It suggests that groups of children visited the houses in the village in turn to get alms for their teacher. As the poem suggests, the students of the *Chatsalis* visited only those houses who were known to them, and which had enough surplus for alms. Further, only the day of Saraswati Puja or Magha Saptami, was reserved for this custom, as their teacher would receive the fruits of students’ efforts at collecting alms for him. The custom seems to demonstrate the teacher-student bond (Guru-Shishya parampara).

Childhood in Allegory

Dadhyata Bhakti²² (Strongest Devotion) is a literary work on Bhakti or devotion towards Lord Sri Krishna by Bhakta Kabi Rama Das, composed around the last quarter of the eighteenth century. It focuses on the society and social relations during the eighteenth century. My intention here is to locate the children and childhood during the Maratha rule in Orissa. The author remarks that the children were submissive element under the adults. The children did not have any type of freedom within the family. The two biographies, Harischandra and Balak Rama Das, in Dadhyata Bhakti are the best examples of the condition of children during that time. King Harischandra has considered his son as his wealth and has given to the sage Viswamitra, when he had nothing left to give the sage after donating all his treasure in charity. Yet in another biography, an adolescent, Rama Das has been abandoned by his family and he went to the jungle to pray. His intense prayers finally secured for him a divine boon.

²² Bhaktakabi Ramadas, *Dadhyata Bhakti* (Cuttack: Biswabidya Press, ?).



Aside from narratives centered on religious and supernatural themes, Dadhyata Bhakti also included biographies of various persons who presented an ideal form of human existence. Not surprisingly, this piece of work therefore became a popular workbook for children at *Chatsalis*. The children from *Chatsalis* had to learn narratives written in rhyme. Though the general impression about pre-colonial literature is that the biographical element was absent in the text. Dadhyata Bhakti contained biographies for teaching children as well as adults the importance of leading virtuous lives. In the colonial period, a similar textbook appeared, written by Fakir Mohan Senapati. He translated Iswar Chandra Vidyasagar's *Jiban Charita*²³ which consisted of biographies of renowned persons, for pedagogical purposes.

Under the Muslim rule, the *Maqtabas* and the *Madrasas* functioned as teaching centers along with the *Chatsalis* and *Tols*. But the *Chatsalis* played an important role as the core of the educational system familiar to pre-colonial Orissa. These remained alive throughout medieval Orissa, and continued right into early modern period. It was through these centers that literacy in the vernacular was more widespread than the colonial administrators generally gave credit for.

***Chatsali* System of Education (Childhood at *Chatsali*)**

The enduring quality of *Chatsali* education continued into the nineteenth-century colonial Orissa, which has been described brilliantly by Fakir Mohan Senapati. This description shows much of the elements referred to these medieval texts, including religious scriptures.

Chatsali or the place for *Chatas* (students in the modern sense) was a very unique educational system in pre-colonial Orissa, also in the

²³ Fakir Mohan Senapati, *Jiban Charita* (Calcutta: Baptist Mission Press, 1866). This book was written by Iswar Chandra Vidyasagar in Bengali and later translated by Senapati into Oriya.



colonial period, in which the children were taught at the elementary level. The *Chatsali* can be compared with modern primary school up to some extent. Though the *Chatsali* educational system continued from a distant past, but there has been no evidence about its origin. Probably, the first full-fledged description about *Chatsali* system of education comes from the autobiography of Fakir Mohan Senapati. He expounded an exhaustive idea about *the Chatsali system* of education during his childhood days (around the middle of the nineteenth century) in a systematic way. It is quite essential here to give a depiction of Fakir Mohan's childhood days at *Chatsali* which explains *the Chatsali system* of education very well.

As a child of the mid-nineteenth-century Oriya society Fakir Mohan Senapati has recounted the idea of *Chatsali* of that time and contemporary rituals prevalent in the society attached to this idea. According to Senapati, the *Chatsalis* were established one in a village and sometimes one *Chatsali* for two or three villages.²⁴ There were *Abadhanas* (teachers) for those who were rich. The *Abadhanas* (teachers) for *Chatsalis* had come from the castes of *Karana* and a few from *Mati Vamsha Ojha* who used to migrate from the districts of Cuttack to Balasore in the month of mid-March to mid-April (Chaitra).²⁵ The rules and regulations at *Chatsali* were:

There was no illegal work in *Chatsalis*. Punishment was compulsory for the law-breakers. Without prior permission of *Abadhana*, no *Chata* could do anything. If the cross-legged sitting posture became difficult to maintain, then the *Chata* had to pray *Abadhana* with folded hands. "Abadhane, Eka" meant that the *Chata* or

²⁴ Fakir Mohan Senapati, *Fakir Mohan Granthavali: Atma Jiban Charita* (Cuttack: Cuttack Student Store, 1960, Second Edition), p. 5.

²⁵ *Ibid.*, p. 5.



student wanted to be excused for obeying nature's call. "Abadhane, Dui" meant that the *Chata* or student had to be excused for other natural functions. "Abadhane, Pancha" meant that the *Chata* or student had to be excused for a drink of water.²⁶

The customary rules of discipline and corporal punishment were so strong that the student had to think many times before doing any wrong. There were five types of punishment prevalent in *Chatsalis*. Such as: *Betraghata* (canning), *Eka Godikia* (standing on one leg), *Naka Bala* (standing by touching one hand one's hair and another hand on the nose), *Anthu Gopala* (kneel down, left hand on the head and right hand straight holding a chalk box), *Madhua Sankala* (a rope made of palm-leaf bark, that rope tighten with one's both the toes of the legs surrounding the neck).²⁷

Another custom of the *Chatsali* was *Sunyachati* (caning on the hands of the students') which has been referred in the autobiographies of Fakir Mohan Senapati and Nilakantha Das:

Sunyachati (the punctual student who escaped a beating) got the task of caning the palms of the unpunctual students arriving late at the *Chatsali*. The *Abadhana* and the eldest *Chata* (who read the most) had to remember which *Chata* came to *Chatsali* when. In accordance with such information the *Abadhana* caned the palms of the *Chatas* after the *Chatsali* was over. The first *Chata* (*Sunyachati*) who came to *Chatsali* used to get no caning. The frequency of the caning increased progressively until the last *Chata* got the maximum beating. Also, if any *Chata* woke up late and from the position of the sun

²⁶ Ibid., p. 7.

²⁷ Ibid.



came to know that it was too late for *Chatsali* then he did not go to *Chatsali* in the fear of *Sunyachati* and hid himself in a safe hideout like a kitchen, and covered himself with pottery. But two or more *Chatas* would enter the kitchen and forcibly conveyed the *Chata*, like a criminal, to the *Chatsali*. The *Abadhana* in the *Chatsali* would then beat him on the back.²⁸

Chata Bhikhya was also a custom in *Chatsalis* which is the source of income for the *Abadhana*. Fakir Mohan mentions some of these sources. One was that, if any *Chata* started any new lesson then he would bring *Sidha* (which included rice, one betel nut, some jaggery, rice pop-corn and some flowers),²⁹ obviously meant for the upkeep of the *Abadhana*:

Pratipada, *Astami*, *Chaturdashi* and *Amabashya* (Holidays according to the Hindu calendar/ almanac) were the holidays. In the holidays, the teaching at the *Chatsali* would cease. Some elder *Chatas* roamed through the village in groups in the afternoons, singing songs near the village women, who gave them some rice which was known as *Chata Bhikhya*. The *Abadhana*'s daily meal during the holidays was managed by this rice. The extra rice he sold somewhere and the money he got in exchange he saves for himself.³⁰

Fakir Mohan discusses about the teaching structures of *Chatsalis*. He informs us that the morning sessions were meant for *Khadipatha* or writing and afternoon sessions were meant for reading

²⁸ Ibid.

²⁹ Ibid., p. 8.

³⁰ Ibid., p. 8.



Puranas (scripture).³¹ Nilakantha Das, one of the nineteenth-century scholars, also mentions *Khadipatha*: here he gives us the information that the *Khadipatha* included the alphabet and simple arithmetic. The student had to learn the lesson and take it down. Everyday the *Chata* had to check the previous day's homework and take the new homework from the *Abadhana*, or in the absence of the *Abadhana*, from the elder *Chata*.³²

A rupture is visible in the second decade of the nineteenth century in the field of education in Orissa. There was a shift from the *Chatsali* to the school in the system of education. Though the *Chatsali* managed to survive up to the late nineteenth century, it had lost its identity and merged with the school education system. A column in the *Utkal Dipika* says that there was an increase in the number of schools in 1880 but those schools were not newly established but *Chatsalis* converted into schools.³³ Thus the age-old *Chatsali* education system co-existed with the school education system even though it was on its way out. The *Chatsali* system of education lasted up to independence and some years after that. Schools replaced the *Chatsalis* – schools thus emerged as popular educational institutions for the Oriya communities. Thus, even in the nineteenth century, we see some continuity in this indigenous system of education – which fits to a certain cultural aspect of this mode of educational training.

Childhood in Transition

Adam's Report on Education (1835, 1836 and 1838), Fakir Mohan's *Granthavali*, autobiographies of the nineteenth-century Oriya

³¹ Fakir Mohan Senapati, *Fakir Mohan Granthavali: Atma Jiban Charita* (Cuttack: Cuttack Student Store, 1960, Second Edition), p. 8.

³² Nilakantha Das, *Atmajibani* (Cuttack: Cuttack Student Store, 2003), p. 6.

³³ *Utkal Dipika*, 03.01.1880.



personalities, and the archaic Oriya literature clearly pointed to the well-run educational system in pre-modern Orissa, the *Chatsali*. During the colonial period, the third report of William Adam mentioned that there were 182 Oriya *Chatsalis* out of 778 educational institutions in the district of Midnapore.³⁴ Fakir Mohan wrote extensively on the spread and nature of *Chatsalis* in the district of Balasore.

The Report of William Adam on the state of education in Bengal and south Bihar has some similarities with Orissa regarding indigenous education. The Adam's Report was published in 1836-1838. He estimated the existence of one lakh indigenous elementary schools in Bengal presidency at the beginning of the nineteenth century.³⁵ He calculated that there was an average of a village school for every 73 children of school-going age and one for every 30 or 32 boys.³⁶ Adam advocated a policy that would reflect the interest of the indigenous people, and so he supported traditional education: "It will appear that the system of village schools is extremely prevalent, that desire to give education to their male children must be deeply seated in the minds of parents even of the humblest classes; and these are the institutions closely interwoven as they are with the habit of the people and custom of the country."³⁷ According to the Adam's Report, the educational institutions could broadly be divided into two categories: primary school and higher educational institution. There were two types of primary schools. The first type of primary schools had been managed by the rich people. The second type of primary schools had been managed by the common people of village or town. The students had to pay

³⁴ William Adam, *Third Report on the state of education in Bengal and Behar* (Calcutta: Bengal Military Orphan Press, 1838), p. 13.

³⁵ K.N.Panikkar, *Culture, Ideology, Hegemony: Intellectuals and Social Consciousness in Colonial India* (New Delhi: Tulika, 1995), p. 50.

³⁶ *Ibid.*, p. 50.

³⁷ *Ibid.*, p. 50.



twenty five paise to one rupee per month as the salary of the teacher in the second type of primary schools. The places like Banaras, Ujjain, Tirhut, Nadia and Trivandrum were the centers for the higher educational studies in Sanskrit Language.³⁸ The places like Jaunpur, Lucknow, and Patna were the centers for higher education in Islamic studies.³⁹ From Adam's Report we can observe that indigenous education was wide spread in Bengal and that even the "humblest" classes had access to it.

It is very difficult to know the curriculum of village *Chatsalis* because it was not uniform in nature due to the autonomous activities of traditional teachers. But here an attempt has been made to trace the curriculum of village *Chatsalis*. J.B.Mohanty has described:

The curriculum consisted of the learning of common alphabets to *Chautisha-Chaupadi* and the reading of the *Bhagabata*. Since, the beginning of the Oriya literature, lyrical poems in the form of *Chautisha* was introduced to teach the alphabet to the young. These *Chautishas* were lyrical compositions embodying a story in which every line begins with Oriya consonants strictly conforming to the alphabetical order in Oriya language. In the traditional curriculum of Oriya, the child was introduced to popular *Chautishas* such as: - *Kesaba Koili* by Markanda Das (fifteenth century), *Kamal Lochan Chautisha* by Balaram Das (sixteenth century), *Manabodha Chautisha* and *Kalakelabara Chautisha* by Bhakta Charan Das (1743-1828). These *Chautishas* always had a different story line. This education helped to create some counting and some reading ability in day-

³⁸ Ibid., p.49.

³⁹ Ibid., p.49.



to-day life. This education was limited in the village because of the lack of patronage from the state.⁴⁰

Religious Ritual at the Commencement of Education

Before the actual commencement of early training in the alphabets, almost all Hindu communities with literate traditions had a religious ceremony for the child about to start a new chapter in his life. The pre-colonial education was religious in nature, whether it was Brahminic or Islamic. The contemporary literary sources of Gajapati period mention this initiation of the child into the world of letters. Though, there was no fixed age for the starting of education, a tender age was fairly standard. An auspicious day, according to the Hindu calendar, was fixed for the beginning of education of the children. “Ganesh” and “Chandi” were worshipped before the child was initiated in the letters: the teacher first wrote the prefix “Sri” and “Siddhirasthu” and then taught the child how to write them.⁴¹ This initiation into elementary education was known as *Khadipatha* in Oriya. The next stage was to learn, to read, to remember and to pronounce correctly.

Other Kinds of Training

Practical training in caste-based occupation was related closely to family, kinship and community based knowledge systems inherited through long-term community practice of specific techniques.⁴² The potter, the weaver, the ironsmith, the goldsmith and many other service castes, would thus have specific training programmes. This was one of the major differences between the pre-colonial and colonial mode

⁴⁰ J.B.Mohanty, *An Approach To Oriya Literature: A Historical Study* (Bhubaneswar: Panchashila, 1988), p. 137.

⁴¹ Baba Mishra, *Medieval Orissa and Cult of Jagannath* (New Delhi: Navarang, 1995), p. 165.

⁴² Ibid., p. 165.



of teaching and imparting skills. The colonial programme on education or even technical training programmes were packaged for a general, non-specific pedagogical use. Caste occupations or caste restriction, in theory did not apply to these programmes. To this extent, this could be understood as the modern element in pre-colonial Orissa's social matrix. However, we have evidence to show that elite classes or who were also the upper castes, could in practice, force these training programmes to cater to their own social prejudices. This chapter, however, does not state at any point that there was a complete replacement of pre-modern family or caste oriented training programmes, specific to a hierarchical society, by the modern educational structures initiated by colonial rule and desired by the indigenous upper castes as the new language of power. In effect, this dissertation suggests that through new educational and training programmes, a new reconfiguration of the social power wielded by the upper castes was under way. The fault lines set between upper and lower castes were maintained by the traditionally literate and the new literate strata of the pre-modern Oriya-speaking region. The lower orders, underprivileged under the former forms of governance, were unable to break through in the new educational systems ushered in by the British and thus continued to remain unprivileged.

Conclusion

The idea of 'Childhood' was very much present in pre-colonial Orissa though it varies from modern concept of 'childhood'. As literature of pre-colonial Orissa was religious in nature the childhood of Lord Krishna was mostly celebrated which seems to be a living tradition upto the present Oriya society. Notably, the *Koili* and *Chautisha* facilitated the divine childhood as the ideal childhood which was worshiped and taught in the *Chatsalis*. Educational systems, in their very description of being operational, have conveyed the idea of childhood in pre-colonial Orissa. The sources of this period are very



much scanty which constricted our notion about childhood to a categorical explanation. The enquiry still has to go on in order to know the childhood of the common people in pre-colonial Oriya society.

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SELF IN RAYDA JACOB'S CONFESSIONS OF A GAMBLER

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Abstract:

African Literature has emerged in the twenty first century as one of the main currents of world literature, stretching continuously and directly back to ancient history. In order to treat African indigenous literature in its own right, the focus of attention is on the established cultural traditions and historical experiences, together with those aspects of the social and political life of the Africans that are the most helpful sources of our inspiration and techniques. Identity becomes the very basis of recognition. To be known through a name, a class, a gender etc., for a better identification. The gender liberation movement started as recognition for them as a sect in the society.

The article discusses of the strategies employed in the representation of selfhood on the perspective of self in the novel of Rayda Jacob's *Confession of a Gambler*. It is in this light that the freedom redefined in search of identity through the character Abeeda who longs for an identity. The first and foremost desire of Abeeda was to have an identity for her. Have a liberated life in the society and tried hard for recognition in all stages of life. Even with all conflicts, desires, pleasure, and tradition there is individuality necessary for each person. Jacob echoes not the myth of presence recognized, but ultimately the truth of an absence that is always internalized an absence based, finally, in issue of sexual desire and identity.

Keywords: Identity, Tradition, Self, Gender, Sex.

Introduction

I want to leave to go somewhere where I should really be in my place,
Where I would fit in... but my place is nowhere, I am unwanted.

-----Satre

Satre in his words voices out the real feeling of a gay to whom the life becomes a question. The African writers voiced out their rebel against suppression of the Queer in the name of religion especially after the Harlem Renaissance. One among them was the contemporary writer Rayda Jacobs who also brings out the reality in the survival of a homosexual person in her writing. The contemporary writer Rayda Jacobs also brings out the reality in the survival of a homosexual person in her writings.

Jacobs was born in Diep River, Cape Town, South Africa. She left for Toronto, Canada in 1968 and lived there for twenty-seven years. She started writing at a very young age, sending her first story to Springbok Radio at the age of twelve. She continued writing and finally, in 1994, her collection of short stories, *The Middle Children*, was published in Canada. Populated with unforgettable characters, the stories address issues of rejection, abandonment, self-esteem and political change with humour and poignancy. Her first novel, *Eyes of the Sky*, was published in 1996 and it was awarded the Herman Charles Bosman Prize for English Fiction. Her second novel, *The Slave Book*, was published in the year 1998, and followed, three years later by *Sachs Street*. On one level, the three books are viewed as trilogy, but each can stand completely on its own. Her latest novel, *Confessions of a Gambler*, her fourth novel, won the Sunday Times Literary Award for Fiction as well as the Herman Charles Bosman Award in 2004. She is also the author of *Postcards from South Africa* (2004) and *The Mecca Diaries* (2005). Keenly interested in culture and religion, Rayda Jacobs has been hosted numerous radio programmes and contributed it to

newspapers and magazines. As filmmaker, she has produced and directed five documentaries. *Confessions of a Gambler* (2003), was filmed and released in 2008, scripted and directed by Jacobs and starring her in the lead role. *Confession of a Gambler* is set in Cape Town and tells the story of Abeeda, a feisty Muslim woman who also happens to be a gambling addict. It reaches into the depths of Muslim culture and provides a vivid insight into the community, its rites and rituals, beliefs and more.

Rayda Jacobs' writing has led her into other areas. She wrote ten feature articles for the Cape Times on the One City Many Cultures programme in Cape Town, which in turn led directly to her hosting radio programme on culture, identity, and religion. She has produced a number of documentary and film programmes for television. Among these was *God Has Many Names*, for Apartheid had displaced her in her own country, then she was a South African living in Canada, refusing to vote in her adapted country and hating her separation from friends, family and motherland. She finally returns home only to find that those years of living in a foreign culture have left its mark and ironically, she displaced again. She enters a community for whom she possesses a faint trace of the exotic. She is foreign once again, and feeling it, in what should be her house, her community. Jacobs, was grownup with more confident in her perceptions yet less dogmatic.

In the Interview with John A. Kaplan says, "You know what I've discovered? That I don't always have to be right...And I learn my lessons from any messenger as long as the message is good" (9) for Jacobs writing is as easy as breathing. There were no question of writer's block there and she has been prolific lately, producing three books in four years and writing on her fourth. Although her reading is varied, Jacob's has a particular passion for John Steinbeck's writing, particularly *The Grapes of Wrath* (1939) which was revisited regularly by her.

The article discusses of the strategies employed in the representation of selfhood on the perspective of self in the novel of Rayda Jacob's *Confession of a Gambler*. It is in this light that the freedom is defined in search of identity, which is given. The essence or the aspects of the word freedom are seen throughout these phases the absurdity in life, the alienation or the forlornness makes a bond for them. The kaleidoscopic view of the meaning of the individual identity or the individuality of being and becoming is brought into view. In Karl Ulrich's model, homosexuality is understood to be an intermediate condition, a 'third sex' that combined psychological aspects of both masculinity and feminists. Queer is an identity without an essence. Queer then demarcates not positivity but a positionality of the normative.

Confessions of a Gambler is set in Cape Town and tells the story of Abeeda, a feisty Muslim woman who also happens to be a gambling addict. She longs for freedom in all stages of life. She tries hard for an identity after her husband left her. She rises up her four sons. When she hears her son is a gay and that he has AIDS all her dreams are shattered. She becomes fragile and it is to get rid of her anxieties about her son that she gambles. Muslim religion forbids gambling Jacob realistically portrays the addiction in her. In addition, no way is peace found and identity is created. Finally she hopes over God and confesses all her sins as she calls. She is depersonalized. The essence of the quest for identity is seen in the conflict, pleasure and liberation. Abeeda longs for her son's survival, acceptance in the society, and for her identity. It reaches into the depth of Muslim culture and provides vibrant insights into the community, its rites and rituals, beliefs and more.

Identity is already present, but still every individual has a deep urge to establish his or her own identity. This article intends to bring out the humane aspect of life. Rayda Jacob creates an identity in the literary world of Africa through her writing. The central character that

is focused on her novel also searches for identity. She stresses and brings forth the idea of identity, which is necessary to be known. Jacob gives a realistic portrayal of the lost identity of Abeeda.

Stressing on her identity Jacob introduces Abeeda as a forty-nine year old Muslim woman, wearing two scarves in the opening part of the novel.

The first thing I have to confess is that I'm a Muslim woman. I'm forty- nine. I wear two scarves. An under scarf, and a medorah. I've raised all my sons with the word of God. When you pass me on the street, you won't even glance my way. I'm one of those robed women who appear to be going nowhere. (2)

Rayda Jacobs an African writer pictures her conscience through Abeeda a pious Muslim woman who confronts difficulties to an extreme level. Abeeda is a touching character a Cape Muslim woman, who gambles, who smokes but devoutly, attached to her culture and religion. Abeeda is also an independent woman with the scorching corporeal and a liking for risk. Taking this Independence for granted she challenges the prejudices of her culture. Abeeda is caught between the two worlds the traditional world and the new world "the auntie".

The pious woman with two scarves covering her head with the traditional robe she leaves out. She has even brought up her sons in a spiritual triangle "My sons know this. They grew up without a father, but not without the Quran" (CG 7). She followed her religion and was concerned about its truths.

Abeeda's internal conflict parallel is her society's conflict between the dual forces, both internally and externally. With all these, her life too becomes a slot machine where the conflicts are hooked. Even at the very beginning of the novel Abeeda with distress tells that, "Ever since, I've been trying to get back the things that I've lost" (CG

9). It is seen that Abeeda is so much in a confront that she lost herself in the progression of the conflicts that she faced day to day mind and throws her into loneliness. The first was the sin she committed against God and her sister Zulpha. She had robbed Imran , who was engaged to Zulpha. The struggle in her started when Imran wrote to her as.

Probably you are shocked that I am writing you this letter. I would have told you in person if I had the courage, but I don't... My other struggle is a new one. I'm engaged to one sister, and have fallen in love with the other. Don't be shocked, Abeeda. I am more shocked than you. I can't sleep at night. Every living moment I think of you. (CG 64)

This brought shock to Abeeda but she could not stay away. She fell for Imran's love 'It was like to float over the edge and be taken outside of myself". However, her conscience tells that she betrayed her sister.

With this the impulse of gambling adds, which results in addiction. Garaatie introduces Abeeda to spinning wheel. As day's move Abeeda gets addicted to it, first she goes for fun, then to find solace at last gets addicted of gambling in the local casino. "Concerning wine and gambling. In them is great sin. And some profit for men, but the sin is greater than the profit" (CG 35). Abeeda accepts it is a sin but still to overcome her feelings she gambles. These words nag Abeeda but she did not pay any heed to it. She decided to educate herself when she realized how much she liked visiting auntie. She tries hard to keep herself away from the casino she even stays back for a month but hardly could stop it. She took courage to visit mu'alim Abdul Latief, searching for the nugget of life.

Abeeda finds the Jihad with the self for the first time when Abdul opened his speech. The open struggle comes out when the ego comes in. "You can't be a slave to two masters, the ego believes in acquiring more and more like pleasure, power, sex, money. But more



and more doesn't make anyone happy" (CG 123). Moreover, all these things leads Abeeda to isolation, she starts to fear loss, and worst of all, she starts to identify with externals. To Abeeda her life was like a tale of love and betrayal. Abeeda searches for forgiveness to greatly overcome the shallow happenings in her life. Abeeda started searching for peace in the religion, which she thinks, is true. She thinks so because it is her religion which tells that heaven lies under the soul of the mother's foot.

Abeeda as an individual comes around in the society. However, at every moment she searches for herself. Her religion does not give recognition. Not only Abeeda even her inner sanctum of Abeeda's mind searches an identification. Abeeda's quest in being a true friend makes her guilty. She tries to centralize herself by being a good friend but she gets only a little recognition. She confesses her hidden past to the priest. The materialistic life changes her. It is as life in death to Abeeda where she tries to present and cope up many situations.

Abeeda's thought fueled her determination to portray herself as a woman motivated by a desire for freedom much stronger than a fear of retribution. There is always a tension between the desires of self and the needs of the others. The first and foremost desire of Abeeda was to have an identity for her. Have a liberated life in the society and tried hard for recognition in all stages of life. Even with all conflicts, desires, pleasure, and tradition there is individuality necessary for each person. Jacob echoes not the myth of presence recognized, but ultimately the truth of an absence that is always internalized an absence based, finally, in issue of sexual desire and identity.

The mental health of the human being is of utmost importance and lays emphasis on experiencing the unity of the world. Attitude towards identity becomes more flexible in writings, but are still on the



fringe of the society. Identity is absolute, fixed, and unchangeable and is always waiting to be rediscovered.

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THE ROLE STRESS OF PRIMARY SCHOOL TEACHERS IN NARAYANKHED MANDAL, MEDAK DIST

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Abstract

Stress has been acknowledged inherent in the process of teaching. Most teachers, howsoever bright, well read, experienced and well prepared experience some amount of stress but manage to handle it. It is also true that some feel more stressed than others and face occasional difficulty in coping with it. It then threatens to adversely impact their physical health, reduce their teaching commitment and effectiveness to the extent of their needing professional help. Prolonged periods of intense stress, if not taken care of, can produce feeling of emotional exhaustion, reduce personal accomplishment, induce a sense of professional failure, and even a tendency to act in an unusual manner, the symptoms which define burnout. Stress and burn out among teachers are found to directly influence their functioning and survival in the system and quality of educational and related services. The present study on role stress is conducted on a sample of 300 primary school teachers of Narayankhed mandal, Medak district. Stratified Random sampling technique was used. The inferential statistical techniques 'T' test and 'F' test were employed to test the hypotheses.

INTRODUCTION

Teaching profession comes with role and commitments to be made towards students, the community and the profession itself. Teachers are responsible to guide students to learn by providing clear directions and explanation in order to educate the upcoming generations, and they should be role models. In this process of professional commitment,



the teachers are more often likely to undergo stress. A little amount of stress sometimes proves beneficial too. The stressful situation can be perceived as a challenge that can trigger positive emotions like eagerness, excitement and confidence, as a result of which the probability of facing the stressful situation with certainty increases. In turn, appraisal of the resolution of a stressful encounter as successful, leads to emotions of happiness and pride. Cessation of aversive conditions gives a sense of relief. Even if the stressful condition fails to be resolved favourably, a critical analysis of the other outcomes of the stressful events, may help us to arrive at successful stress coping techniques, new ways of thinking, a changed attitude, spiritual/religious transformation etc. However, how one faces stressful situations varies from person to person. Some invariably experience deep levels of stress even at the smallest cause.

Stress can be defined as the physical emotions and mental strain resulting from the miss match between an individual and the environment. Stress is most likely to occur in situations where demands are high, the amount of control is an individual low, where there is limited support or help available for the individual. Prolonged stress left unattended may lead to mental illness. Occupational stress has been described as the expression of negative fillips such as frustration, worry and anxiety perceived to arise from work related factors. All of these outcomes can be quite costly to school and school system in terms of financial loss. Also, it would have a negative impact on the students' learning through reduced performance, absence and indiscipline.

Studies revealed that highly stressed teachers let work dominate their lives to such an extent that instead of coping with their stress they brought work home, cutting back on their social and family lives. Some exhibited "distracting behavior" turning to other activities, such as watching television while others gave up trying to do anything about the stressful situation. The study of psychologists also revealed that



female teachers were stressed more than their male colleagues and it showed that teacher who had less "Social Support" at work, in the form of a "Cohesive work environment", support of colleagues and interpersonal relationship suffered higher stress levels.

Teachers' Stress:

"Stress is a condition stream on ones emotions, thought processes and physical conditions; when it is excessive, it can affect once ability to cope with environment". (Hans Selye, 1976)

Stress is the general term applied to the pressure employees developed. Researches define stress as a "physical, mental or emotional response to events that causes bodily or mental tension". Simple stress is any outside force or event that has an effect on our body or mind"

Job stress is the most common psychological phenomena that is prevalent among people who are in different jobs and professions. Researchers have come to believe that stress may be especially prevalent among human service professions, particularly the teaching profession, (Kryacou and Sutcliffe 1977-78); Pettigrew and Wolf 1982, Cherniss 1980; and cooper and Marshall 1980). As teaching is a human service profession, stress within the teaching profession is considerable and may have far reaching consequences on the entire education system. Teaching is a complex process wherein teacher is expected to exhibit many skills. This makes a teacher to experience stress in the profession.

Further Pettigrew and Wolf (1982) opined, "Teacher stress has a Nationwide concern and relatively new area of empirical research". Concerns regarding stress among school teachers have been raised for over 40 years (Tunk, Meeks and Turk 1982).

It is not easy to ascertain sources of teacher stress, as its ambit is unlimited. However, several attempts are made to identify the sources



that possibly create stress among teachers. Factors prepared by teachers as being troublesome or stressful have included discipline, negative student attitudes towards school, physical violence, inadequate preparation time, lack of clear role definition and heavy workloads (Bearly, Myette and Serna 1983; Chichen and Koff, 1978; Gollady and Noel 1978; Olander and Ferrel, 1970). Quick and Quick (1979) proposed four groups of factors creating work stress. They are role, job, physical and interpersonal factors. A major factor related to stress is role over load, which takes place when teacher has to cope with a number of complaining roles within his/her job. Pupils misbehavior, student absenteeism, negative student attitude towards learning, poor working conditions like pressure, large classes of students, too much correction work and lack of encouragement are some of the job factors that cause stress. Teachers are subjected to stress due to incoherent social life, widening social distance, segregation, lack of social support, corruption, nepotism, unnecessary societal involvement in day to day activities, high degree of social indiscipline, deterioration of values, lack of social security etc. Teaching as a profession demands continuous growth, but teachers on the other hand, are facing stress. Improper training, low salaries, lack of opportunity for further training, less chance for professional advancement, unhealthy school atmosphere, lack of recognition for effective teaching. etc. are acting as source of stress on teachers.

If the level of stress is low, individuals may find that their performance is low because they are bored and suffer from lack of concentration and motivation. In contrast, if the stress is too high, their performance can suffer from all the symptoms of stress reaction. When there is a moderated level of stress and if the individual is at this level, then she/he will sufficiently arise to perform well without being over stressed and unhappy.



RATIONALE

Occupational stress has been associated with burnout which is considered a product of long term exposure to stress. It has also been associated with temporary and chronic illness such as headache, hypertension, reduced immune response, stomach complaints, ulcers, depression and stroke. Occupational stress has been linked to decreased job satisfaction and job commitment, absenteeism (some of it probably due to illness), turn over and reduced performance.

Demographic factors may play a role in the level of occupational stress felt by teacher and other staff. In particular the literature suggests four variables that may have significant interaction with occupational stress -gender, management, experience in the job and position.

Primary investigation revealed that it is the primary teacher, who is responsible for the education in all the subjects and welfare of all the students in one class throughout the school year, who reported the highest levels of stress. So, the investigator attempted to make a study on the stress conditions of primary school teachers. Also, the amount of research systematically investigating the relationship of these variables is rather limited in the context of Narayankhed School. So the research questioned and monitored the stress on primary teachers of Narayankhed Mandal.

OBJECTIVES OF THE STUDY

For a study to assess the role stress of primary school teachers in Narayankhed Mandal, the following objectives were considered.

- (1) To know the role stress of primary school teachers with reference to the dimensions.
- (2) To assess the role stress of Govt. Primary Teachers and private primary teachers in Narayankhed.



- (3) To assess the role stress of male teachers and female teachers of primary school in Narayankhed Mandal.
- (4) To assess the role stress of married teachers and unmarried teachers of primary school in Narayankhed Mandal.
- (5) To assess the role stress of teachers with different years of teaching experience.

HYPOTHESES OF THE STUDY

- (1) There is no significant difference between the role stress of Private teachers and Government teachers in Narayankhed Mandal.
- (2) There is no significant differences between the role stress of male and female Primary school teachers in Narayankhed Mandal.
- (3) There is no significant difference between the role stress of married and unmarried teachers in Narayankhed Mandal.
- (4) There is no significant difference between the role stress of teachers with different years of teaching experience.

DELIMITATION OF THE STUDY

The study is limited to 300 primary school teachers of Narayankhed Mandal only.

METHODOLOGY

Sample: The population selected for the study were the school teachers teaching in private and government primary schools in Narayankhed Mandal.

Stratified Random sampling technique was used. The sample of the present study were 300 teachers selected from the schools in



Narayankhed Mandal; out of which 150 teachers are male and 150 teachers are female teachers. 150 teachers out of the total sample were from rural location and 150 teachers were from urban location.

Tool:The tool for the study was stress inventory, developed and standardized by A.K. Srivasthav and A. Krishna, because it was considered more appropriate to measure the teacher stress related to the areas of Professional growth, Work load, Occupational Hazards, Student behavior, Family, and Society. It consists of 25 items. Each item has five options. Each statement was arranged on a five – point scale, Totally Agree (TA), Agree (A), Undecided (UD), Disagree (DA), and Totally disagree (T.DA). The items are scored with the help of scoring key. The inferential statistical techniques 'T' test and 'F' test were employed to test the hypotheses.

VARIABLES OF STUDY

In the study investigator selected the following variables.

1. Independent Variables :

Management, Gender, Marital status and teaching experience.

2. Dependent Variables : Rolestress

RESULTS

OBJECTIVE – 1

To know the role stress of Primary School Teachers in Narayankhed Mandal, with reference to the dimensions.



Table 1
Role Stress based on Dimensions

SI No	Dimensions of role stress	Agree	Moderated agree	Disagree
1	Excessive Responsibility	33.5%	16%	50.5%
2	Responsibility of others	27.25%	21.25%	51.5%
3	Making Decision	32.25%	24.0%	43.75%
4	Perceiving oneself not fully qualified	30.25%	21.2%	48.55%
5	Strenuous Tasks Bringing Recognition and personal growth	48.75%	22.22%	29.03%

INTERPRETATION :-

- 1) 33.5% of primary school teachers agree that they are stressed with excessive responsibility, 50.5% of primary school teachers disagree with the statement.
- 2) 27.25% of primary school teachers agree that they are stressed with responsibility of others, 51.5% of primary school teachers disagree with the statement.



- 3) 32.25% of primary school teachers agree that they are stressed with making decisions that are affective than others, 43.75% of primary school teachers disagree with the statement.
- 4) 30.25% of primary school teachers agree that they are stressed with perceiving oneself not fully qualified and competent, 48.55% of primary school teachers disagree with the statement.
- 5) 48.75% of primary school teachers agree that they are stressed with strenuous tasks brining recognition & personal growth, 29.03% of primary school teachers disagree with the statement.

OBJECTIVE – 2

To assess the role stress of Government primary Teachers and private primary teachers in Narayankhed Mandal, Medak Dist.

Hypothesis-1

There is no influence of management on the stress among the school teachers.

Table 2

Influence of management on stress

SI No	Management	N	Mean	S.D.	't' – Test
1	Government	150	148.98	30.02	**2.982
2	Private	150	164.60	22.20	

**Indicates significant at 0.01 level



INTERPRETATION :-

It is found from the Table-1 that the computed value of 't' (2.982) is greater than the critical value of 't' (2.59) at 0.01 level of significance. Hence the Hypothesis – 1 is rejected at 0.01 level. Therefore it is concluded that the management has significant influence on the stress among the school teachers., and teachers working in private schools experience comparatively greater role stress than their counterparts in Government schools.

OBJECTIVE – 3

To assess the role stress of male and female primary school teachers in Narayankhed Mandal, Medak District.

Hypothesis -2

There is no influence of gender on the stress among the school teachers.

Table 3

Influence of gender on stress

Sl No	Gender	N	Mean	S.D.	't' Test
1	Male	150	151.21	26.82	**2.793
2	Female	150	162.37	26.02	

**Indicates significant at 0.01 level.

INTERPRETATION :-

It is found from the table-3 that the computed value of 't' (2.793) is greater than the critical value of 't' (2.59) for-1 and 298 df at 0.01 level of significance. Hence the hypothesis is rejected at 0.01 level. Therefore it is concluded that the gender has significant influence on the stress



among the school teachers, and female teachers experience comparatively greater role stress than their male counterparts.

OBJECTIVE – 4

To assess the role stress of married and unmarried (marital status) primary school teachers in Narayankhed Mandal, Medak Dist.

Hypothesis 3

There is no influence of marital status on stress among primary school teachers.

Table – 4.

Influence of marital status on stress

Sl No	Marital Status	N	Mean	S.D.	't' Test
1	Married	152	162.75	26.81	**3.542
2	Un Married	148	149.98	24.93	

**Indicates significant at 0.01 level.

INTERPRETATION :-

It is found from the table-4 that the computed value of 't' (3.542) is greater than the critical value of 't' (2.59) for 1 and 298 df at 0.01 level of significance. Hence the Hypothesis is rejected at 0.01 level. Therefore it is concluded that the marital status has significant influence on the stress among the school teachers, and married teachers experience comparatively greater role stress than unmarried teachers.

OBJECTIVE – 5

To assess the relationship of stress among the school teachers based on their teaching experience. The stress among the school teachers for the three groups were tested for significance by employing 'F' – test.



Hypothesis – 4

There is no influence of teaching experience on the stress among the school teachers.

Table – 5

Influence of teaching experience on stress

SI No	Teaching experience	N	Mean	S.D.	'F' Test
1	Group – I (less than 10 years)	102	137.06	23.61	NS 3.304
2	Group – II (11-20 years)	118	162.24	26.61	
3	Group – III (more than 20 years)	80	178.29	23.64	

NS Indicates not significant at 0.01 level.

INTERPRETATION :-

It is found from the Table-5 that the computed value of 'F' (10.304) is lesser than the critical value of 'F' (4.68) for 2 and 297 df at 0.01 level of significance. Hence the Hypothesis accepted at 0.01 level. Therefore it is concluded that the teaching experience has no significant influence on the stress among the school teachers.



FINDINGS :

- 1) Percentage of stress experienced by the primary school teachers in various dimensions are very different.
- 2) There is significant influence of management at 0.01 level on the stress among the school teachers.
- 3) There is significant influence of gender at 0.01 level on the stress among the school teachers.
- 4) There is significant influence of marital status at 0.01 level on the stress among the school teachers.
- 5) There is no significant influence of teaching experience at 0.01 level on the stress among the school teachers.

DISCUSSION :

Teachers are having good relationship with their colleagues and society. Also, the performance level of the teachers are highly appreciable. As per the findings, management, gender and marital status have significant influence on the stress among the school teachers. Private school teaching staff are experiencing more stress levels perhaps because the private managements put greater pressure on the teaching staff with regard to discipline, student retention, student performance, activities etc. Female and also married teachers are subjected to greater stress when compared to their counterparts probably because they shoulder additional responsibilities both at home and in school. They show greater involvement in the work comparatively. Teaching experience has no significant influence on the stress among the school teachers. Teachers with greater years of teaching experience perhaps have the ability to manage stressful situations while teachers with lesser years of teaching experience are more energetic and dynamic to tackle odd situations and do not allow themselves to take the stress. The



findings stand in agreement with the research findings of **Beer and Beer (1992)**

EDUCATIONAL IMPLICATIONS :

The findings of the present research have raised some important issues related to the educational needs of the students. Management and the administrators are expected to provide extra facilities to the private school teachers and concentrate on providing a stress free conducive work environment in the schools. Establishment of a 'grievance cell' or 'Psychological guidance cell' is suggestive for the sake of female and also married teachers. A meeting could be held at least once in a month to share difficulties and concerns. The staff room could be a better platform for all the teachers of varying years of experiences to share their views, experiences and best practices in coping with stressful situations. In addition, administrators and stakeholders should try to provide better facilities, incentives and rewards to school teachers in order to help them to love working. All the teachers should be equally involved in the administrative and disciplinary policies of the school.

CONCLUSION

Teachers are vital to the development of the society and the nation as a whole. They possess the responsibility to guide, to teach by providing clear directions and explanation in order to adequately educate the upcoming generations. They should be role models and realize that each action taken will reflect upon his/her professional status as teachers. Therefore, it is mandatory that they be provided a conducive, pressure free environment at their workplace, the school. Negative appraisals from the employers, non co-operation of colleagues, heavy workload and inadequate resources lead to occupational stress, which subsequently affects the role performance of the teachers. The findings of the present study and most related studies confirm the same. So, it is the combined responsibility of all the policy makers, stake holders and administrators



involved, to give in a serious thought on considering different ways and means to address this issue. Once the teacher is given an opportunity to share and express those stressful situations that bother her and once her concerns are positively addressed, she will be boosted with positive energy and can create wonders in her role.

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SUSTAINABLE DEVELOPMENT TIPS ON FOOD HABITS FOR PUBLIC HEALTH

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Life cannot be sustained without adequate nourishment . “Even the Almighty also has to come in the form of a bread for hunger” so says Buddha. It is the power of hunger. all and sundry/any creature has its own intensity of hunger . But, if anyone wants to take tasty food that it means ill health any form starts. Besides, anyone takes food more he requires it leads to poison. These are the primary steps to be taken by any human being for maintaining good health. Good health of individual leads to public health.

Animal satisfies basic food requirement mainly through natural selection. But, man has access wide range of foods choose to make up his diet. Foods are not of the same quality. Keeping in view of nutritional point man should have an ability to meet his nutritional needs and good health depends upon the type, quality and quality of foodstuffs he is able to include in his diet to appease hunger. Man has evolved his habitual dietary pattern to maintain good health, perhaps after good diet trial and error. If you take adequate food usually hunger can be satisfied.

For sustaining healthy and active life, diets should be planned on sound nutritional principles. Man needs a wide range of nutrients to perform various functions in the body and to lead healthy life. The nutrients contain carbohydrates, fat, minerals , proteins and vitamins. In present days, the nutrients are chemical substances We eat daily.

Nutritive Value of Proteins of some food stuffs

SI No.	Item	Biological Value (BV)	Net protein Utilised (NPU)	Protein Efficiency (PER)
1	Rice	80	74	3.5
2	Egg (Animal Proteins)	96	96	3.8
3	Milk (“)	90	85	2.8
4	Meat (“)	74	76	3.2
5	Fish (“)	80	74	3.5
6	Wheat (Cereals)	66	61	1.3
7	Maize (Cereals)	50	48	1.0
8	Oil Seeds.... Ground Nut	55		
9	Gingili	62		
10	Pulses ... Bengal gram	74	61	1.1
11	Red gram	72	54	1.7

(Source : National Institute of Nutrition, Hyderabad)

The Importance of Greens

Green leafy vegetables are vital for growth and good health because they contain all important nutrients . Indians usually use a wide range of green leafy vegetables. They are Amaranth (Thota kura), Gogu (Gongura), Fenugreek (Menthi), Spinach (Palakura), Mint (Pudina), Drumstick leaves (munaga) etc., These are particularly rich in minerals, nutrients, Iron etc., Deficiency of iron in body leads to anemia, it is a common disease in lactating women, pregnant and children. The green leafy vegetables contain calcium, B-Carotene, Vitamin C etc.



NUTRITIVE VALUE OF SOME OF THE COMMONLY EATEN GREENS (100 grams of edible portion)

Nutrients	Mint	Spinach	Coriander leaves	Amaranth	Gogu	Drumstick leaves
Calories	48	26	44	45	56	92
Protein (g)	4.8	2.0	3.3	4.0	1.7	6.7
Calcium(mg)	200	73	184	397	1720	440
Iron (mg)	15.6	10.9	18.5	25.5	2.28	7.0
Carotene(mg)	1620	5580	6918	5520	2898	6780
Thiamine (mg)	0.05	0.03	0.05	0.03	0.07	0.06
Riboflavin(mg)	0-26	0.26	0.06	0.30	0.39	0.06
VitaminC(mg)	27.0	28	135	99	20.0	220

(Source : National Institute of Nutrition, Hyderabad)

Cultivation of green leafy vegetables should be encouraged so that they may be available all through the year. Kitchen gardens ,college/school gardens , roof gardens etc., are ideal for growing green leafy vegetables . Use of green leaves from trees like drumstick karivepa etc. helps to obtain them regularly without much effort if a tree is planted in the backyard.

Food Behaviour assessment

It is necessary to understand the consumption patterns in populations groups thereby promote health. There are some measurable nutrition objectives addressing a wide range of issues to promote healthy and reduce chronic diseases and understand food behavior. They are ...

- Healthy weight in adults
- Obesity in adults
- Overweight or obesity in children and adolescents
- Growth retardation in children
- Grain product intake
- Sodium intake
- Calcium intake



- Fruit and vegetable intake
- Saturated fat intake
- Iron deficiency in young children
- Nutrition counselling for medical conditions
- Food Security etc.,

The Health tips in the Kitchen

Badam (almond)--	Improves memory and concentration
Pasupu (Termeric)--	Destroys bacteria. Its bleaching action is cosmetic aid
Black Salt --	Helps to prevent respiratory disorders
Lavanam (salt) --	Prevents dehydration – Retains body moisture
Elaichi (Cardamoms)--	Helps in controlling acidity and as a mouth freshener
Maasikaya --	Prevents loose motions
Vellulli (Garlic) --	Guards against heart problems, high blood pressure, controls cholesterol levels
There (Honey)--	Removes toxins in blood and helps to prevent cough and cold
Nimma (Lime) --	Vitamin C concentrate used for heart stroke conditions
Lavangam (Clove) --	Helps to prevent tooth decay and tooth ache
Ulli (Onion) --	Helps in bile secretions ... purify blood
Tulasi --	Relieves all respiratory disorders
Jeera (Cumin Seeds) --	Improves digestion, relieves stomach ache
Bitter gourd --	Relieves from constipation
Pudina (Mint) --	Controls Nausea and acts as good digestive
Carrot --	Vitamin A .. Good for eyes

Some other tips with vegetables and leafy vegetables

Menthi Leaf : Taking head bath with the paste of these leaves improves strength of hair and relief of hair falling .

Juice of cucumber : Taking bath with mixing of the juice improves glow of skin and to relief from pimples also



Juice of Bottle guard : Mixing with coconut oil improves blacken of hair

Bitter guard : Taking one ounce of juice daily decreases Blood pressure

Munaga (Leaf of drumstick) : Relief from anemia

Juice tomato : Taking with honey reduces skin diseases.

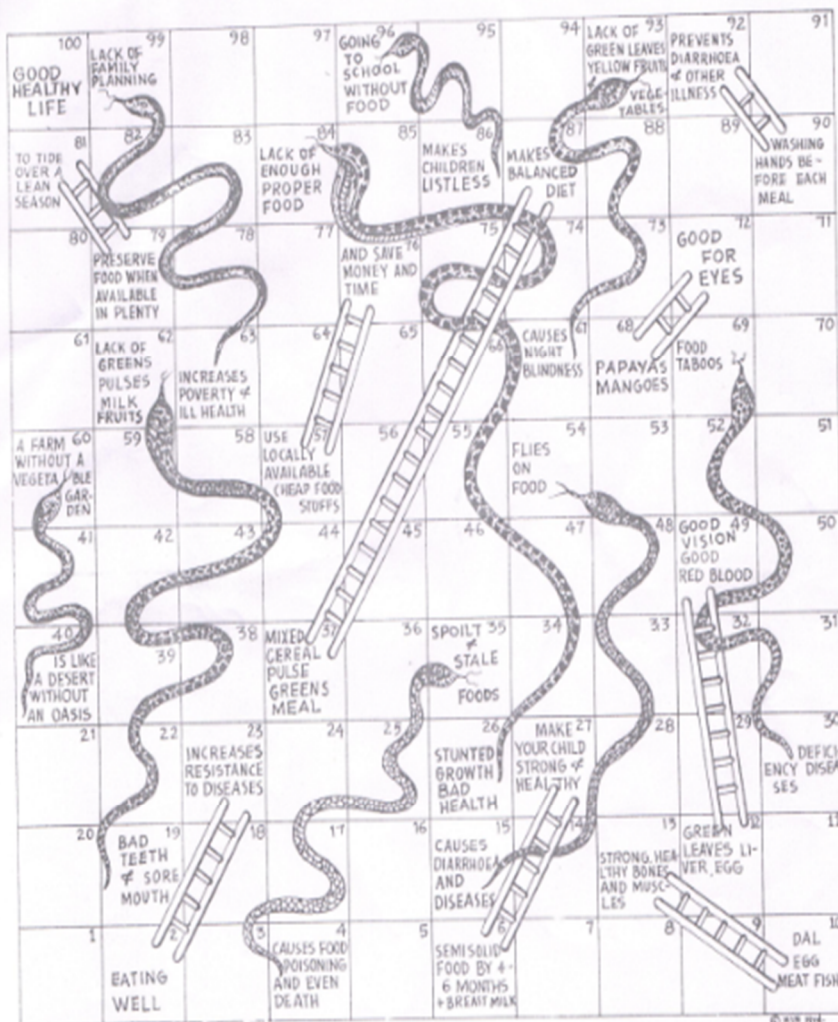
Conclusion

Teachers are trained in other fields but not in medicinal tips. The teacher should not act as didactic pedagogue. Hence, they must be trained in food safety and good food habits also. Then only they can monitor the students to avoid the taste of nasty and tasty foods in the streets and can ensure to promote good health in the society. Hence, the main objective of this presentation that teachers are also must be treated as counsellors of Public health

Note: Our health is in our hands. “A boon or bane”

A game like snake and ladder is attached herewith.

SNAKES AND LADDERS (A NUTRITION GAME)



1. Any number of persons can play. Each person has one chance to throw the dice at one time.
2. Start at square 1. First person to reach square 100 is winner.
3. At the foot of the ladder climb to the square at the top.
At the snake's mouth go down to the square at the tail.

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LACUNAE IN EFFECTIVE IMPLEMENTATION OF THE SCHEDULED CASTES/SCHEDULED TRIBES (PREVENTION OF ATROCITIES) ACT, 1989: CAUSES AND CONSEQUENCE

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Abstract

The legacy of untouchability and atrocities which were prevalent in one form or the other, for centuries affects more than 25 crore of SCs and STs in the country and is leaving their psyche permanently scarred and demoralized. Apart from caste prejudices, practice of untouchability and deep-rooted social biases, there are other factors responsible for major atrocities namely, land disputes, land alienation, bonded labour, indebtedness, non-payment of minimum wages and forced labour. Lack of uniformity and inconsistencies in the reporting of various types of crimes and atrocities being committed against the SCs and STs in various States/UTs, non-adherence of the rules laid down in the Acts, under reporting, delay in prosecution and conviction, etc. indicates need for detailed study. The incidents of atrocities still continue to be committed against the members of scheduled castes despite the enactment of the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989 (PAO Act) which seeks to prevent the commission of offences of atrocities against the members of the Scheduled Castes and the Scheduled Tribes, to provide for Special Courts for the trial of such offences and for the relief and rehabilitation of the victims of such offences and for matters connected therewith or incidental thereto. So, the present evaluation study of "Crimes and Atrocities against SCs with special reference to implementation of Prevention of Atrocities (PoA) Act, 1989 in Andhra Pradesh have been



undertaken with objectives of exploring the reasons for pendency in investigation in atrocity cases and undue delay in filing charge sheet in atrocities cases and reasons for under-reporting of Crimes under Scheduled Castes and Scheduled Tribes (POA) Act.

Introduction

The caste system goes against the core values of the Indian Union as enshrined in its Constitution. Yet caste discrimination remains a widespread phenomenon throughout India. Over the past decades numerous legal instruments and policies have been brought into existence in order to improve the social position of SCs/STs. Unfortunately they have not been able to root-out caste discrimination. Every year, thousands of cases of caste based violence and injustice are reported across the country.

One of the instruments introduced for the protection of the position of SC/ST people is the Scheduled Castes/Scheduled Tribes (Prevention of Atrocities) Act, 1989. This Act was specifically enacted to prevent and to protect SCs/STs from atrocities committed on them by non-SCs/STs.

Background and implementation of the SC/ST Act

Article 17 of the Constitution of India abolishes the age-old phenomenon of "untouchability". Article 17 is basically a "statement of principle" that needs to be made operational with the ostensible objective to remove humiliation and multifaceted harassments meted to the Dalits and to ensure their fundamental and socio economic, political and cultural rights. In order to effectively do so, nearly six years after the Constitution came into force the *Untouchability (Offences) Act, 1955* was drawn up. However, lacunae and loopholes impelled the government to project a major overhaul of this legal instrument. From 1976 onwards the Act was revamped as the Protection of Civil Rights Act. Despite various measures adopted to

improve the socio-economic conditions of the SCs and STs they remain vulnerable and are subject to various offences, indignities and humiliations and harassments. When they assert their rights and against the practice of Untouchability against them the vested interest try to cow them down and terrorize them.

There are two main types of crimes: those reported under the Indian Penal Code (IPC) and those that are registered under the Special and Local Laws (SLL). While the IPC category includes mostly violent crimes that affect the broader population in general, the SLL are enacted to counter other social practices prohibited by various laws. IPC crimes include: i) murder, ii) rape, iii) physical assault or hurt, iv) kidnapping, v) robbery, vi) arson, vii) dacoity and viii) other classified IPC crimes. Other classified IPC crimes constitutes a residual category that includes crimes such as assaulting public servants, killing cattle, criminal trespass and intimidation etc. Crimes under SLL are: i) Protection of Civil Rights Acts, 1955, and ii) The Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989. These acts constitute special social enactments to safeguard the interests of SC/ST groups. Examples of crimes included under SLL are: denying admission to Dalits into places of recreation and worship, educational institutions and hospitals; denying Dalits access to water sources; wrongfully occupying land owned by SC/ST; stripping them naked; practice of untouchability; compelling them to do bonded labour or scavenging jobs and so on.¹⁴ The Prevention of Atrocities Act specifies provisions for rehabilitation and compensation of victims and setting up of special courts to expedite the trial of cases. Broadly, the IPC crimes include acts of overt force and aggression and are predominantly violent crimes. On the other hand, SLL crimes are untouchability related offences with the intention of humiliating members of the lower castes, with some amount of violence. Hence, they are largely non-violent crimes.

The normal provisions of the existing laws like, the Protection of Civil Rights Act 1955 and Indian Penal Code have been found inadequate to check these atrocities continuing the gross indignities and offences against Scheduled Castes and Tribes. Recognizing these, the Parliament passed 'Scheduled Caste and Scheduled Tribe (Prevention of Atrocities) Act', 1989 & Rules, 1995. The statement of objects and reasons appended to the Bill while moving the same in the Parliament, reads "despite various measures to improve the socioeconomic conditions of SCs & STs, they remain vulnerable. They are denied a number of civil rights; they are subjected to various offences, indignities, humiliations and harassment. They have, in several brutal incidents, been deprived of their life and property. Serious atrocities are committed against them for various historical, social and economic reasons."

The preamble of the Act also states "to prevent the commission of offences of atrocities against the members of Scheduled Castes and Tribes, to provide for Special Courts for the trial of such offences and for the relief and rehabilitation of the victims of such offenses and for matters connected therewith or incidental thereto." Thus objectives of the Act clearly emphasize the intention of the Government to deliver justice to these communities through proactive efforts to enable them to live in society with dignity and self-esteem and without fear or violence or suppression from the dominant castes.

The provisions of SC/ST Act and Rules can be divided into three different categories. The first category contains provisions of criminal law. It establishes criminal liability for a number of specifically defined atrocities, and extends the scope of certain categories of penalizations given in the Indian Penal Code (IPC). The second category contains provisions for relief and compensation for victims of atrocities. The third category contains provisions that establish special authorities for the implementation and monitoring of the Act. All in all, it covers a

variety of issues related to atrocities against SC/ST people and their position in society.

The most important section of the part of the SC/ST Act related to criminal offences is section 3. It contains (a) 19 offences in their own right, (b) two derived offences and (c) one subsection that increases the punishment for certain offences under the IPC. These protections can be broadly divided into protection from social disabilities, personal atrocities, atrocities affecting properties, malicious prosecution, political disabilities and economic exploitation. The common denominator of the offences is that criminal liability can only be established if the offence is committed by a person who is not a member of a Scheduled Caste or a Scheduled Tribe against a person who belongs to a Scheduled Caste or a Scheduled Tribe.

Rehabilitation

According to the preamble of the SC/ST Act, it is an Act to **prevent** the commission of offences of atrocities against SC/STs, to provide for Special Courts for the trial of such offences and for the relief and rehabilitation of the victims of such offences. The Madhya Pradesh High Court also had the same view and observed in the case of Dr. Ram Krishna Balothia v. Union of India that the entire scheme of the SC/ST Act is to provide protection to the members of the Scheduled Castes and Scheduled Tribes and to provide for Special Court and speedy trial of the offences. The Act contains affirmative measures to weed out the root cause of atrocities, which has denied SCs and STs basic civil rights. The Act has addressed the problem regarding the dispensation of justice, but what it failed to deal with is the problem of 'rehabilitation'. There is mention of rehabilitation under Section 21(2)(iii), but there are no provision addressing the same. As it has been stated earlier that victims of atrocities are on a different level when compared to victims of other crimes, hence there should be

special provision for the same. According to the report submitted by the National Commission for Review and Working of the Constitution, victims of atrocities and their families should be provided with full financial and any other support to make them economically self-reliant without their having to seek wage employment from their very oppressors or classes of oppressors. Also it would be the duty of the state to immediately take over the educational needs of the children of such victims and provide for the cost of their food and maintenance.

Review of Literature

Marathwada Study (1991) conducted a study in 95 villages of the Marathwada region of Beed, Osmanabad, Nanded and Latur (three villages of Ahmednagar were inadvertently covered as Jamkhed *taluka* in the district lay wedged between Ashti and Beed) in 1991, wherein, there were high incidences of caste bondage and previous records of atrocities against the Dalits. The study was undertaken as an exploratory and rapid appraisal with an objective of throwing some light on the extent of untouchability practiced in Maharashtra manifested by certain specific practices such as utilization of public amenities and services, practices at times of social, cultural functions, caste-based labour and representation in local government institutions. The study was conducted on the *Mahars, Mangs, Dhors* (members of Dalit community) and so on. The methodology utilized incorporated direct contact with the members of Dalit community so that the nature of discrimination could be brought out by the community experiencing it.

Sanjay Paswan and Dr. Paramanshi Jaidev (2003) in their book "*Encyclopedia of Dalits in India*" pointed out that even the minimum needs of human being are often denied to dalits. Hence our Constitution had made certain provisions to restore some basic rights to dalits. The Indian Constitution guarantees human rights to all



citizens. It gives adequate powers to both the Centre and the State governments to effectively deal with human rights violation. Dalits being socially at the lowest rung and also economically very weak are a vulnerable lot and have been the victim of human rights violation. There are many factors that are behind human rights violation and commitment of atrocities on Dalits. The forms and magnitudes of violations in case of Scheduled Castes who have successfully improved upon their socio-economic position are alarming. Socio-economic justice that needs to be granted to the depressed and oppressed lot is simply not available. Some cases of atrocities, follow-up action taken and end result gained have been mentioned in his book which throws a light on the failure of the legal measures.

Sukhadeo Thorat and Prashant Negi (2007) in their paper delineates the nature, extent and pattern of civil rights violations and atrocities perpetuated on the SCs and the STs with particular reference to their assertion of basic human rights equality in Maharashtra. It also seeks to comprehend the dynamics and multitude of civil rights violations and atrocities committed whenever the SCs and the STs portray a social behaviour contrary to the customary rules of the caste system. The Paper further address whether civil rights violations and atrocities committed indicate a pattern, which hinders the processes of social mobility and empowerment among the marginalized social groups. The paper is based on detailed datasets generated from official sources and primary surveys. In conclusion, it surmises that despite several Constitutional provisions, the enactment of various legislations and the presence of an elaborate executive, legislative and judicial machinery – untouchability and caste-based crimes and atrocities against the marginalized social groups continues unabated in Maharashtra.

National Campaign on Dalit Human Rights (2009) in its study considers that the victims and witnesses have been virtually silent in



the legal process, and their role is nothing more than that of a prosecution witness. The legal provisions for victims and witnesses rights do exist in this regard. It is a fact that the victims and relatives atrocities are reluctant to divulge any information concerning heinous offences, due to fear of victimization by and reprisals from the perpetrators. As per the study the absence of Legal Provisions, protecting the rights and interests of victims and witnesses also contributes to a sense of powerlessness of victims. It shapes the public perception of the justice delivery system as serving the needs of perpetrators rather than victims.

Planning Commission (2012) evaluation study has been conducted in 8 randomly selected states – (i) Andhra Pradesh (ii) Chhattisgarh (iii) Gujarat (iv) Himachal Pradesh (v) Maharashtra (vi) Odisha (vii) Uttar Pradesh and (viii) West Bengal. As per the study majority of SC atrocities have been reported from the states of M.P, Rajasthan, A.P, U.P and Maharashtra. The study reveals that, apart from caste prejudices, practice of untouchability and deep-rooted social biases, and the major factors responsible for major atrocities namely, land disputes, land alienation, bonded labour, indebtedness, non-payment of minimum wages, forced labour, family disputes, inter-caste marriages and economic disputes. The Commission recommends that state governments should immediately bring out land reforms which will help in making the dalits independent and self reliant. It also recommends that the victims / witness must be given wages so that when he/she is attending any court or any other official work related to this act, as compensation.

Smriti Sharma, (2012) in her paper analyzes the crimes against the historically disadvantaged Scheduled Castes and Scheduled Tribes (ex-untouchables and marginalized tribes, SCs and STs respectively) by the upper castes to understand the mechanisms that cause crimes based on group identity to occur repeatedly. The study was carried out

with the objective of analyzing whether regional variations in the incidence of violence by the upper castes against the lower castes are systematically linked to variations in relative group economic outcomes of lower castes and tribes and upper castes. Based on the hierarchical social structure implied by the caste system such that the upper castes have traditionally been economically better-off than the lower castes with resulting social dominance, the author posit that an improvement in the economic position of lower castes relative to the upper castes is positively correlated with the incidence of crimes committed by the upper castes against the lower castes.

Jayachandran and Sekar (2014) in their study describe the session court process in SC/ST prevention of atrocities Act 1989 cases in India. As for the study one of the causes for delaying the case that when the accused lawyer is not available, the special judge and SPP are examining the witness that is chief in examination the accused will not cross-examine. In the special court, the witnesses have to wait right from the morning to evening and they are denied employment on that date. They were not paid traveling expenses and diet charges by the court or by the prosecution. In most of the cases before the special judges, the prosecution witnesses are brought in piece meal and hence the trail is prolonged. These are very practical problems faced by the complainants/witnesses in the courts.

Research Gaps

It is evident from above review of literature that good number of studies revolves around the caste system, its origin and consequences. Some of the above mentioned studies are based on the data provided by different crime and investigation institutions. With regard to Scheduled Castes and Scheduled Tribes (POA) Act some studies discussed the factors responsible for atrocities, causes for delays powerlessness of victims, regional variations in the incidence of violence by the upper

castes against the lower castes etc. There is a dearth of empirical studies on Scheduled Castes and Scheduled Tribes (POA) Act.

Statement of the problem

Despite various measures to improve the socio-economic conditions of the scheduled caste and the scheduled tribes, they remain vulnerable. They are denied a number of civil rights. They are subjected to various offences, indignities, humiliations and harassment. They have, in sacral brutal incidents, been deprived of their life and property. Serious crimes are committed against them for various historical, social and economic reasons. Because of the awareness created among the scheduled castes and scheduled tribes, through spread of education etc., they are trying to assert their rights and this is not being taken very kindly by others. Occupation and the cultivation of even the government allotted land by the scheduled castes and the scheduled tribe is resented and more often people become victims of attacks by the vested interests. Under reporting of the cases under the SC ST (POA) Act and deterred from making complaints of atrocities: Under reporting is a very common phenomenon. NHRC (National Human Rights Commission) in its report on Atrocities against Scheduled Castes 2002 observes that "even in respect of heinous crimes the police machinery in many States has been deliberately avoiding SCs and STs (Prevention of Atrocities) Act, 1989". The report further stated that "Police resort to various machinations to discourage Scheduled Castes/Scheduled Tribes from registering case, to dilute the seriousness of the violence, to shield the accused persons from arrest and prosecution and, in some cases, the police themselves inflict violence". The non-registration of cases, apart from reflecting caste bias and corruption, has also been attributed to the pressure on the police to keep reported crime rates low in their jurisdiction. With a view to presenting lower crime rates in the district, under-reporting of information is done at the district headquarters, which gets further

diluted at the State and National level". Not registering cases under appropriate sections of the Act. It can be observed from the reports of various organizations, NHRC and other Commissions of various state governments of India that FIRs were registered without reference to proper sections of the Act of 1989. There is a flagrant violation of justice in the form of police resistance in filing complaints; low conviction rates leading to easy acquittals for perpetrators; high pendency due to only a few special courts operating; and poor implementation of economic relief to victims. In view of this the proposed study will be undertaken to explore the root causes for delay in reporting, filing and disposal of cases and to evaluate the adequacy of relief given to victims under SC ST POA Act.

Objectives of Proposed study

The objectives of the proposed study are as follows;

1. To study and understand the position of Scheduled Caste people in Indian society since historical times.
2. To critically analyze the provisions of SC ST (POA) Act and amendments made to strengthen the Act from time to time.
3. To explore the reasons for pendency in investigation in atrocity cases and undue delay in filing charge sheet in atrocities cases.
4. To analyze the reasons for under-reporting of Crimes under Scheduled Castes and Scheduled Tribes (POA) Act.
5. To examine the judicial pronouncements on the Scheduled Castes and Scheduled Tribes (POA) Act.
6. To examine the adequacy of relief provided to the victims under the SC and ST Prevention of Atrocities Act 1989.
7. To suggest the measures essential to be taken to curtail the prevalence and occurrence of crimes against Scheduled Castes.



Hypotheses

1. The lack of coordination between Revenue and Police authorities is the main reason for delay in filing charge sheets.
2. The witnesses are not coming forward to give their witness in front of investigation officers due to lack of protection.
3. The delay in trial process gives scope to the accused for influencing the complainant/ victim for getting compromise by hook or crook.

Sampling

An integral component of research design is the sampling plan. Especially it addresses three questions: who to survey (sample unit) how many to survey (sample size) and how to select them (sampling procedure). Making the census study of the entire universe will be impossible on the account of limitations of time and money. Hence sampling procedures represents the data of the entire population.

Sampling method

Multi-Stage Random sampling method will be used in the proposed study because the study covers broad area.

Sampling tool

Interview schedule will be used as a tool for the collection of data, mainly because it gives the chance for timely feedback from respondents. Moreover respondents feel free to disclose all necessary detail while filling up a questionnaire.

Sample size

The size of the sample will be 440 underprivileged respondents.



Sampling unit

Geographically the state of Andhra Pradesh is divided in to two regions i.e. Coastal Andhra and Rayalaseema. The atrocities on Scheduled Caste are reported in all the 13 districts of the state. In the first stage from each area of the state two districts will be selected for in-depth study. In the second stage from each district 2 Revenue Divisions will be selected from each selected district. In the third stage from each Revenue Division 40 sample Scheduled Caste respondents who filed cases under Scheduled Castes and Scheduled Tribes (POA) Act will be selected. Due care will be given to select the gender and nature of cases filed under the Scheduled Castes and Scheduled Tribes (POA) Act. So the sample constitutes 4 districts, 8 Revenue Divisions and 320 Scheduled Caste victims. Table 1 gives clear picture of sample framework of the study.

Table 1
Sample Framework of Proposed Study

Geographical Region	District	Respondents from Rural Areas	No of Respondents
Rayalaseema	District-I	Revenue Division-I	40
		Revenue Division-II	40
		<i>Sub-Total</i>	<i>80</i>
	District-II	Revenue Division-I	40
		Revenue Division-II	40
		<i>Sub-Total</i>	<i>80</i>
Coastal Andhra	District-I	Revenue Division-I	40
		Revenue Division-II	40
		<i>Sub-Total</i>	<i>80</i>
	District-II	Revenue Division-I	40
		Revenue Division-II	40
		<i>Sub-Total</i>	<i>80</i>
Grand Total			320

Sources of Data Collection

The proposed study is empirical in nature. The data for the study will be collected from primary as well as secondary sources. Primary data will be collected through structured interview schedule. The secondary data will be collected from National Crime Records Bureau of Ministry of Home Affairs, Ministry of Social Justice & Empowerment, Planning Commission, Ministry of Tribal Affairs, National Commission of SCs, Departments of Social Welfare of Andhra Pradesh and Police Head Quarters of the Andhra Pradesh and sample districts will be obtained for the study. besides the secondary data will also be collected from various reports of SC/ST Commission, NHRC report on Atrocities against Dalits, Punnaiah Commission report, reports of concerned ministries and reports/studies of various human rights organizations as well as judgments at various levels, to identify major lacunae in enforcement of the Act from registration of complaint to judgment.

Method and Tools Used for the Collection of Data

The fieldwork will be carried out in two phases. In the first phase of the fieldwork, the pilot study will be undertaken and the corrections were made in interview schedule on the basis of field experience. The second phase involved a detailed observation and registration of the responses of respondents. A combination of participant observation, interview and focused group discussion methods will be used to elicit the relevant data from the respondents. A common interview guide will be followed while collecting the required information from the respondents.

Analysis of Data

The collected data will be processed and analyzed both manually and with the help of a computer. Both primary and secondary data will be tabulated to bring out systematic analysis of the cause and consequences in ineffective implementation Scheduled Castes and



Scheduled Tribes (POA) Act. The data drawn from the various sources will be analyzed and inferences drawn by applying certain statistical tools like averages, growth rate, percentages etc.

Concepts to be used in the Proposed Study

Dalits-Those previously known as Untouchables, Depressed Classes, and Harijans are today increasingly adopting the term “Dalit” as a name for themselves. “Dalit” refers to one’s caste rather than class; it applies to members of those menial castes which have born the stigma of “untouchability” because of the extreme impurity and pollution connected with their traditional occupations. Dalits are ‘outcastes’ falling outside the traditional four-fold caste system consisting of the hereditary Brahmin, Kshatriya, Vaishya, and Shudra classes; they are considered impure and polluting and are therefore physically and socially excluded and isolated from the rest of society. In the proposed study the word dalit will be used alternatively to the word Scheduled Castes.

Atrocity- an extremely wicked or cruel act, typically one involving physical violence or injury. In the proposed study the term is used to portray the type of atrocity inflicted on victims will be used.

Victim- A victim is one who registered a case under Scheduled Castes and Scheduled Tribes (POA) Act. In the proposed study victims opinions on various facets relating to Scheduled Castes and Scheduled Tribes (POA) Act will be analyzed.

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