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Editorial.....

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

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

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

Dr.K.Victor Babu
Editor-in-Chief

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

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SOIL ANALYSIS OF MURRAYA KOENIGII IN URBAN AND COASTAL AREA

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Abstract

Murraya koenigii is a plant is rich source of various antioxidants and minerals. The soil sample taken from the rhizosphere zone of Murraya koenigii estimated that pH value in Urban is 7.6 and Coastal soil is 6.9. Total Suspended solids (TSS) of urban area is 0.36 mhos/cm and Coastal area is 0.13 mhos/cm. The organic carbon in the urban soil is 1.85% which is nutritive to the soil and the organic carbon in the Coastal soil is 0.42%. TSS and organic carbon content were also higher in urban area was 0.36mhos/cm and 1.85% respectively. The Phosphorus content in the Urban soil is 220 kg/ha which is higher in concentration than the Coastal soil which is 47 kg/ha. Potassium content in Urban soil is 780 kg/ha which is higher in concentration than Coastal soil which is 87 kg/ha.

Keywords: Soil analysis of pH, Total Suspended Solid, Macronutrients (PK), organic carbon

Introduction

Murraya koenigii (Linn), locally known as “curry patta” or “mitha neem” (curry leaf tree), belonging to the Rutaceae family, which



represent more than 150 genera and 1600 species. curry leaves, are commonly used for flavouring the Indian dishes. The leaves of this plant increase digestive secretions and relieve nausea, indigestion and vomiting. Leaves are edible and nutritious, it can be used as a biopesticide and rich in antioxidant properties. Soil has great influence in the growth of plants. Soil is composed of minerals, Organic matter, air water and numerous microorganisms which contribute healthy life to the growth of plants. pH, Suspended solids, organic carbon, macro-microcronic nutrients present in the soil gives nourishment and fertility to the plants. Change in these above parameters may harmfully affect the metabolism of the plants and can lead stress in plants. pH brings the available nutrients to the soil. Due to the availability of organic carbon and suspended solids gives fertility to the plants. Coastal soil contain some saline properties also it can lead to the stressful condition of plant species and urban soil may contain unusual change in the physicochemical parameters of soil that may seriously affect the normal metabolism of the plant species.

Materials and Methods

The present study is based on the comparison between the different urban and coastal soil samples taken from the Rhizosphere zone of *Murraya koenigii* plant species

Soil sample collection

Different soil samples were collected from Rhizosphere zone of the *Murraya koenigii* from both urban and coastal area.

1 .Determination of pH in soil

Take 10g of soil and add 25 ml of distilled water in to a beaker and. Shake the content in the beaker and keep it for 30 minutes. The dip both glass electrode and the reference calomel electrode in the soil suspension .Connect the electrode to the pH meter, which has already



been checked with standard buffer solution of known pH. Switch on the current and increase or decrease the resistance in the external circuit so that the potential of the electrical power equalizers the potential of the cell containing soil suspension and the galvanometer needle indicates at zero. Directly read the pH of the soil from the scale .Now direct reading pH meters working either on mains or storage battery are commercially available. These give the potential and the pH of the solution.

2. Determination of Total Suspended Solids (TSS)

Wash the filter paper and dry it cool and weight the filter paper, assemble the filter in the apparatus and wash the filter paper with distilled water and stir the sample while stirring pipette 50ml from the sample, filter and wash the sample three times. Transfer the filter to evaporating dish and dried. Cool and weight the sample and value was noted.

3. Determination of Organic carbon content in soil

Transfer 1g of soil sample to a 500ml conical flask. Add 10ml of potassium dichromate solution into the sample add 20ml con. H_2SO_4 .mix thoroughly and allow the reaction to complete for 30minutes. Dilute the reaction mixture with 200ml distilled water and add 10ml of phosphoric acid. Add 10ml sodium fluoride solution and add 2 ml diphenyl amine indicator. The solution titrated with standard ferrous ammonium sulphate solution to a brilliant green colour. A blank without soil is done simultanesously transfer.

4 .Determination of total Phosphorus in soil

Reagents

To make standard phosphorus solution: Dissolved 4.33g of potassium hydrogen phosphate in to the distilled water to make the volume in to 1 L

Procedure



Preparation of Soil Extract

Take 1g of dry soil in a 500 ml flask. Add 200ml of 0.002N sulphuric acid and shake it well. Filter the solution through a filter paper no 50. Take 25 ml of soil extract in a flask and add 1 ml of potassium molybdate solution and 3 drops of stannous chloride solution in to it. A blue colour will appear. Wait until 10 minutes and record the absorbance on spectrophotometer at 670nm (filter no 67) distilled water is used as blank.

5. Determination of total potassium in a soil - Flame Photometry

Reagent

To make standard potassium solution –Dissolve 1.91g of potassium chloride in distilled water to make the volume in to one litre. This sample solution contains 1g/L. Prepare various standard potassium solutions of different strength by diluting original sample solution.

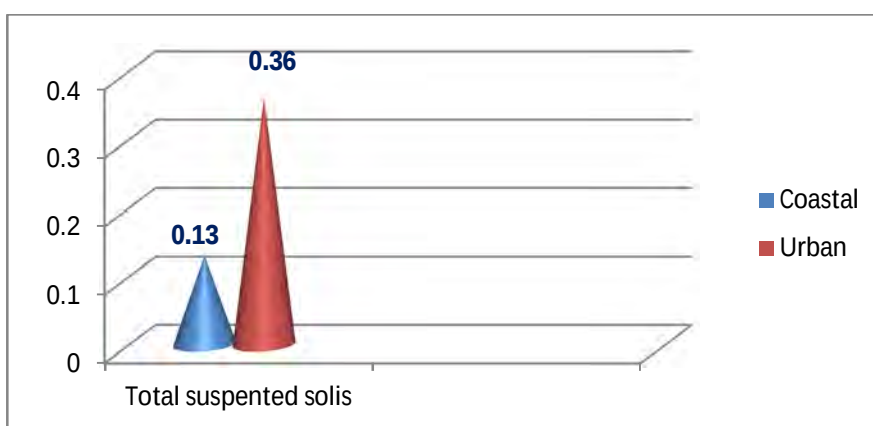
Procedure

Preparation of Soil Extract

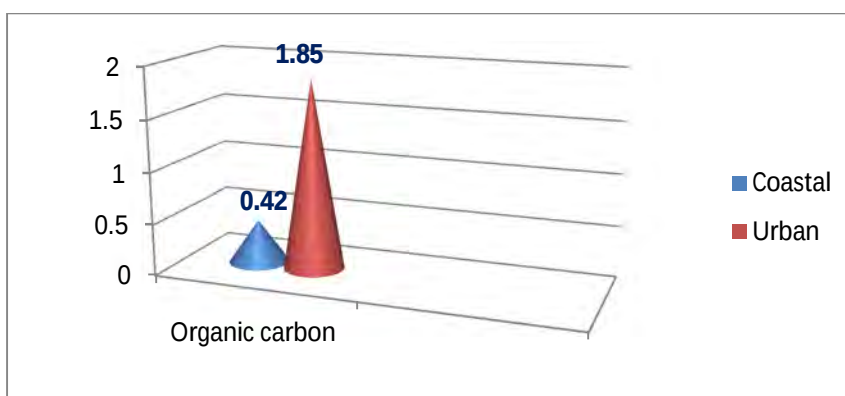
Take 50g of dry soil in a flask and add 100ml of 40% ethanol. Shake well and keep it for 10 minutes. Filter the solution through whatsmann filter paper no 50. Again wash the soil sample with 40% ethanol and finally wash with absolute alcohol. Transfer the soil sample to the 250 ml beaker. Add 100ml of ammonium acetate solution stir well and keep the solution over night. Filter the suspension through whatsmann filter paper. The total volume of extract is noted. Set the filter of the flame photometer for reading at 766.5nm and proceed for the determination of potassium in soil extract.

Soil Analysis of Coastal and Urban Area

Soil estimation	Urban	Coastal
pH	7.6	6.9
TSS (EC in mhos/ cm)	0.36	0.13
Organic carbon (%)	1.85	0.42
Phosphorus(Kg/ha)	220	47
Potassium (Kg/ha)	780	87



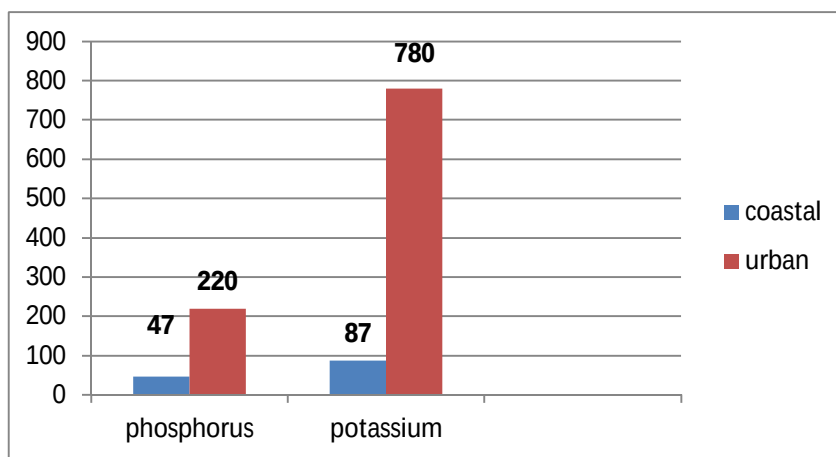
Total suspended solid (mhos/cm) in coastal and urban soil



Total Organic carbon (%) present in the coastal and urban soil



MACRO NUTRIENTS OF SOIL



Total phosphorus and potassium content (Kg/ha) in Coastal and Urban soil

Result and discussion

The pH of the soil in coastal area is 6.9, in urban area it is 7.6. In urban area the alkaline content slightly increases, but in coastal area the soil was very slightly acidic, almost neutral condition. *Murraya koenigii* is a plant is rich source of various antioxidants and minerals. Total Suspended solids (TSS) of urban area is 0.36 mhos/cm and Coastal area is 0.13 mhos/cm. The Organic Carbon in the urban soil is 1.85% which is nutritive to the soil and the organic carbon in the Coastal soil is 0.42%. the evaluation of organic carbon reported by A C Walkley and T A Black et al; 1935. The Phosphorus content in the Urban soil is 220 kg/ha which is higher in concentration than the Coastal soil which is 47 kg/ha. Potassium content in Urban soil is 780 kg/ha which is higher in concentration than Coastal soil which is 87 kg/ha. The determination of phosphate, potassium in soil is described by J Murphy and J P Riley et al; 1962 and P F Pratt et al; 1965. Potassium though present in small amount in soil sample play a vital role in the metabolism of plants and considered to be an important macronutrient



Conclusion

The Physicochemical parameters of soil samples showed entirely different values of both Urban and Coastal area. This can be due to the irregular distribution of different parameters present in both types of soils. Type of monitoring of soil samples is beneficial to know the concentration of various parameters present in soil sample. The physicochemical parameters of urban soil is more than that of the coastal soil. So increase in the physicochemical parameters may lead to the decrease in Antioxidant activity such as Tannin, Saponin, Alkaloids in the Urban *Murraya koenigii*. As well as increase in the physicochemical parameters may lead to the increase in antioxidant activity such as Flavonoid, Terpenoids in the urban *Murraya koenigii*. These changes can beneficially or harmfully affect the plant species.

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शाब्दिकचिन्तामणिग्रन्थकर्तुः गोपालकृष्णशास्त्रिणः वैदुष्यम्

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Research Scholar

Department of Vyakarana

Rastriya Sanskrit Vidyapeetham

Tirupathi

1. व्याकरणशास्त्रे महाभाष्यस्य वैशिष्ट्यम् :-

"वेदोऽखिलो धर्ममूलम्" इति वाक्येन धार्मिक जीवनानां वेदाध्ययनं तदङ्गेषु व्याकरणस्य च अध्ययनं आवश्यकतया प्रतिपाद्यते । अत एव ब्राह्मणेन निष्कारणो धर्मः षडङ्गो वेदोऽध्येयो ज्ञेयश्च" इति श्रुतिवाक्यं विराजते । वेद विहित क्रियासु यज्ञयागादि रूपासु तत्तत् श्रुतिवाकैः बोधितानां साधु शब्दानां स्वरवर्णादिदोषराहित्येन गुरूपदिष्टरीत्या प्रयोगः किल । यागाद्यनुष्ठानजन्यं पुण्यं प्रतिपादयति । न तु असाधु शब्दप्रयोगः । अत एव श्रुतौ कथितं " एकश्शब्दः सम्यग्ज्ञातः सुष्ठुप्रयुक्तः स्वर्गलोके कामधुग् भवति " इति । " न म्लेच्छितवै " इति च असाधु शब्दभाषणं निन्दितमभूत् । अतः असाधु शब्दान् अपहाय साधुशब्दैरेव भाषितव्यमिति याज्ञिकानां नियमः ।

तदर्थं महर्षिणा पाणिनिना वेदाङ्गे व्याकरणे अष्टाध्यायी नाम्ना कश्चन सूत्रग्रन्थः विरचितः । महर्षिणा कात्यायनेन च स्ववार्त्तिकग्रन्थे एवमुक्तं " लोकतो अर्थः प्रयुक्ते शब्दप्रयोगे शास्त्रेण धर्मनियमः " इति । तेन व्याकरणस्य अभ्युदयजनकत्वं प्रतिपादितम् । पतञ्जलि महर्षिणा च महाभाष्ये इदमुक्तं " प्रधाने च कृतो यत्नः फलवान् भवति " " प्रधानञ्च षट्स्वङ्गेषु व्याकरणम् " इति । एवञ्च वेद विहित धर्माचरणशीलैः सर्वैरपि धार्मिकैः वेदाङ्गस्य अध्ययनम् अवश्यं कर्तव्यमिति स्पष्टं ज्ञायते ।

2. व्याकरणशास्त्रे महाभाष्यस्य वैशिष्ट्यम् :-

तादृश व्याकरणशास्त्रस्य महर्षिपाणिनिकृतं अष्टाध्यायीग्रन्थं, कात्यायनेन विरचितं वार्त्तिकग्रन्थञ्च समीकृत्य विवृण्वता महर्षिपतञ्जलिना महता प्रयत्नेन महाभाष्यं नाम व्याख्यानमेकं विरचितम् । यत् शब्दतः अर्थतश्च महत्त्वं लब्ध्वा भाषायाः योग्यतां साधयति । सर्व महत्त्वेन लोकैः भाष्यते च तत् महाभाष्यमिति सुप्रसिद्धं विराजते । एतस्य महाभाष्यस्य सहायेन व्याकरणमधीयानाः वेदपाठपरिरक्षणं कर्तुं समर्थाः भवन्ति । अत एवोक्तं भाष्यकृता "



रक्षोहागमलध्वसन्देहाः प्रयोजनमिति " वदता लोपागमवर्णविकारजो हि सम्यग् वेदान् परिपालयिष्यति इति ।

अन्यथा हि वेदाङ्गस्य व्याकरणस्य परिज्ञानाभावात् वैदिक पाठेषु कर्णेभिः, उद्ग्राभं, देवासः इत्यादीन् प्रयोगान् दृष्ट्वा भ्रमात् वेदे पाठान्तरं कल्पयेयुः । ततश्च फलं विपरीतं स्यादिति महानन्तः स्यात् । अतः सर्वैरपि वैदिक वाङ्मय परिज्ञानानर्थं महाभाष्यानुसारेणैव पाणिनि व्याकरणम् अध्येयं भवति।

3. महाभाष्यस्य व्याख्यानान्तराणि :-

एतादृशस्य महाभाष्यस्य आशय विवरणाय बहुभिः विद्वद्वरैः कालक्रमेण बहूनि व्याख्यानानि विरचितानि ।

१. भर्तृहरिविरचिता महाभाष्यदीपिका
२. कैयटकृतः महाभाष्यप्रदीपः
३. शिवरामेन्द्रसरस्वतीकृतः महाभाष्यरत्नाकरः
४. अन्नभट्टकृतं उद्योतनम्
५. भट्टोजिदीक्षितकृतः शब्दकौस्तुभः
६. नागेशभट्टकृतः महाभाष्यप्रदीपोद्योतः
७. गोपालकृष्णशास्त्रिविरचित शाब्दिकचिन्तामणिः

इत्यादीनि प्रायशः पञ्चविंशतिः विराजन्ते । एतेषु शाब्दिकचिन्तामणि नाम व्याख्यानग्रन्थः तमिलनाडु राज्ये तञ्जावूरु वास्तव्येन षोडशशताब्दकालिकेन श्रीमता वैयाकरण मूर्धन्येन गोपालकृष्णशास्त्रिणा विरचितः ।

अयं ग्रन्थः कैयटकृतं प्रदीपं ; भट्टोजिदीक्षितकृतं शब्दकौस्तुभं च परिशील्य शङ्कासमाधानाभ्यां चर्चोपचर्चापूर्वकं विस्तृततया विरचितः । यतः कैयटेन प्रदीपे अत्यन्तं निगूढा अपि विशेषार्थाः विवृताः भाष्याशयश्च सम्यक् प्रकाशितः । अतः सा प्रदीपव्याख्या महत् प्रामाण्यं भजति । अत एव सिद्धान्तकौमुदी, प्रौढमनोरमा, शब्दकौस्तुभः इत्यादीनां रचयिता भट्टोजिदीक्षितोऽपि प्रायशः सर्वत्र कैयटमतानुसारेणैव स्वसिद्धान्तानाविष्करोति ।

परन्तु शब्दकौस्तुभकृतः भट्टोजिदीक्षितस्य शाब्दिकचिन्तामणिकर्तुः गोपालकृष्णशास्त्रिणश्च तत्र तत्र भावभेदाः सिद्धान्तेषु दृश्यन्ते । यतः तत्र तत्र साब्दिकचिन्तामणौ भट्टोजिदीक्षितमतखण्डनमपि दृश्यते ।



4.अयं ग्रन्थः पाणिनि सूत्राणां व्याख्यानभूतो वा उत महाभाष्यस्य वा इति विचारः :-

केचित् इमं ग्रन्थं अष्टाध्याय्याः एव व्याख्यानमिति न तु भाष्यस्येति च मन्यन्ते । सर्वत्र भाष्यप्रतीकानां अस्वीकरणात् भाष्ये व्याख्यातानां सूत्राणामपि व्याख्यानदर्शनाच्च । तन्नयुक्तम् । यद्यपि अस्मिन् व्याख्याने साक्षात् भाष्यस्थानि प्रदीपस्थानि वा पदानि व्याख्येयतया सर्वत्र शीर्षिका रूपेण न स्वीक्रियन्ते, परन्तु तत्र तत्र तत्तत् प्रतीक प्रदर्शनपूर्वकं विवरणं दृश्यते ।

भाष्यकृता अव्याख्यातानि अदेङ्गुणः इत्यादीन्यपि सूत्राणि व्याख्यातानि, तथापि न तावता पाणिनि सूत्राणां व्याख्या भवितुमर्हति । तथासति पाणिनिसूत्रस्थानां पदानां विग्रहवाक्यादीनां अनुवृत्त्यादेशश्च प्रदर्शनस्य आवश्यकतया तदनुकत्या अस्य न्यूनत्वापत्तेः । तथा हि पाणिनेः अष्टाध्यायीसूत्राणां साक्षात् व्याख्यानभूतेषु काशिकासिद्धान्तकौमिद्यादिषु तथा व्याख्यान शैल्याः दृश्यमाणत्वात् । भाष्ये च पदच्छेदः पदार्थोक्तिः विग्रहोवाक्ययोजना इति व्याख्यान लक्षणस्य वृद्धिसूत्रे उक्तत्वात् । तथाहि :- उदाहरणं प्रत्युदाहरणं वाक्याद्याहारः इत्येतत्सामुदितं व्याख्यानं भवति इति हि तत्र भाष्यम् । अतः नेदं पाणिनिसूत्राणां व्याख्यानमिति वक्तुं शक्यते । भाष्यकृता अव्याख्यातानि अदेङ्गुणः इत्यादीनि यानि सन्ति तान्यपि एवं व्याख्येयानीति दिङ्मात्रपरतया भाष्याशयं बोधयितुं तस्य (भाष्यकर्तुः) न्यूनत्व परिहाराय तादृश सूत्र व्याख्यानस्यापि न्यायत्वात् ।

किञ्च यदीयं पाणिनिसूत्राणामेव व्याख्या स्यात् "वृद्धिरादैच्" इति प्रथमेसूत्रे एव वृद्धिशब्द निर्देशप्रयोजनादिकं सूत्रार्थविवरणञ्च कृतं स्यात् । परन्तु तथाऽकृत्वा " चोःकुः" इति कुत्वं कुतो न भवति? इति भाष्यवाक्यमेव सोपोद्घातमवतार्य व्याख्यातम् । ततः क्रमेण भाष्योक्तंवृद्धि शब्दप्रयोगश्च मङ्गलार्थत्वं विवृण्वता अनेन एवमुक्तं " मङ्गलार्थं इति हेतुगर्भ विसेषणं यतो मङ्गलार्थं अतः एतदेकं मृष्यताम् " इति । सम्बन्धः इति । ततः इदमुक्तम् । माङ्गलिकेत्यादि भाष्यं पस्पशायामेव व्याख्यातमिति । एवञ्च अनेन ग्रन्थेन भाष्यव्याख्यानां अन्वय प्रदर्शने तदर्थविवरणे च अस्य तात्पर्यं जायते । न तु पाणिनिसूत्र व्याख्याने । यदि तु माङ्गलिक इत्यस्य भाष्यवचनस्य पुनरत्र व्याख्यानापेक्षा भवति । तर्हि पूर्वं पस्पशाह्निके " सिद्धेशब्दार्थसम्बन्धे "



इति वार्तिके माङ्गलिकः आचार्यः इत्यत्र व्याख्यातं यत् तदेव अत्रापि द्रष्टव्यम् । पुनः तद्विवरणे ग्रन्थ गौरवं स्यादिति हि तदाशयः ।

यदि तु इदं भाष्यस्य व्याख्यानं न स्यात् तर्हि पस्पशाह्निकभाष्यस्थले अनेन तद्व्याख्यानावसरापेक्षा न प्रदर्शिता स्यात् पुनः न व्याख्यायते इति च नोक्तं स्यात् । अतः एतादृश ग्रन्थरचना शैल्या इदं जायते । इयं भाष्यस्यैव व्याख्या न तु अष्टाध्याय्याः इति ।

5. गोपालकृष्णशास्त्रिणः रचनाशैली :-

शाब्दिकचिन्तामणिकर्ता गोपालकृष्णशास्त्रिभिः " अथ शब्दानुशासनम् " वाक्ये अथेत्ययं शब्दोऽधिकारार्थः प्रयुज्यते इति महाभाष्यप्रारम्भे वाक्ये विषयविचारः कृतः । अथ यत्प्रयोजनं तदेव प्रेक्षावदुपादेयं " व्याकरणन्तु न तथेति नादरणीयम् " इत्यादिना आशङ्क्य व्याकरणस्य वेदाङ्गत्वं तेषु मुख्यत्वञ्च प्रतिपाद्य " भगवान् भाष्यकारस्तु इत्यादिना व्याकरणस्य साक्षात् प्रयोजनम् अवोचत् " अथ शब्दानुशासनम् इति । ततः एवं प्रतीकं स्वीकृत्य अथ शब्दानुशासनमिति वाक्यं व्याख्याय अथेत्ययं शब्दोऽधिकारार्थः प्रयुज्यते इति भाष्यवाक्यविचारोऽपि कृतः । ततः शब्दानुशासनमित्यत्र कथं समासः इति भाष्यरीत्या आशङ्क्य परिहृतम् । किञ्च केषां शब्दानाम् अनुशासनम् ? " अथ गौरित्यत्र " कः शब्दः ? इत्यादिकं भाष्यक्रमेण तद्व्याख्यानप्रदर्शनपूर्वकं व्याख्यातम् ।

एकैकस्याह्निकस्य सम्बन्धिविषयोऽपि सङ्ग्रहेण तत्र तत्र सूच्यते । तथाहि प्रथमाह्निकान्ते तस्य सारमुपपाद्य गोपालकृष्णशास्त्रिणा इत्थमुक्तम् । चतुर्दशसूत्र्या कस्यचिदपि पादस्य साधुत्वानुशासने वृत्तिसमवायार्थः । (वर्णोपदेशः) इति लाघवेन शास्त्रप्रवृत्तिं फलकत्वात् शास्त्रोपोद्घातत्वं तस्य निरूपितम् । अत एव तस्य आह्निकस्य पस्पशेति नाम सिद्धिरिति च सूचितम् ।

ततः द्वितीयाह्निके प्रारम्भे भाष्यवाक्यानि उपादाय एवमुक्तम् । " यद्यपि पूर्वस्मिन्नाह्निके अथ किमर्थो वर्णानामुपदेशः ? इत्यादिन वर्णविषय विचारः कृतः । तथापि तत्र सामान्येन वर्णविषय विचारः क्रियते इति न पौनस्कृत्यम् ।

एवं तृतीय चतुर्थाह्निकयोरपि विषयनिर्देशः सङ्ग्रहेण सूचित एव । किञ्च ग्रन्थेस्मिन् भट्टोजिदीक्षितकृत शब्दकौस्तुभस्थानां विषयाणां नाम निर्देशविरहेण खण्डनं दृश्यते ।



6. गोपालकृष्णशास्त्रिणां पाण्डिती वैभवम् :-

किञ्च शब्दकौस्तुभवत् ग्रन्थोऽयम् अपि भाष्यप्रतीकप्रदर्शनपूर्वकं शब्दकौस्तुभखण्डनपरः स्वतन्त्रग्रन्थ इत्यपि वक्तुं शक्यते । परन्तु दीक्षितैः तत्र तत्र भाष्याशयः प्रकाशनावसरे कैयटमतमपि निरस्यते । अनेन तु समर्थ्यते । तद्यथा -

अ इ उ ण् इत्यादि सूत्रेषु अकार इकारयोः गुणः तथा इकार उकारयोः मध्ये यणादेशश्च कुतो न कृतः ? सन्ध्यभावेन सूत्रकरणे शास्त्रोल्लङ्घनेन दोषः कुतो न ? इत्यादिविषये कैयटेन प्रदीपे इत्थं समाहितम् । " स्वरसन्धिस्तु न प्रवर्तते अवर्णोपदेशकाले अजादिसंज्ञानां अनिष्पादात् " इत्युक्तम् । माहेश्वरसूत्राणां अ इ उ ण् इत्यादीनां अच् हल् इत्यादि प्रत्याहार साधकानां उपदेशात् पूर्वं तन्मूलकानां " आदिरन्त्येन सहेता " हलन्त्यम् " इत्यादीनां प्रत्याहार बोधकानां पाणिनिसूत्राणां अनुत्पत्तेः अजादिप्रत्याहारज्ञानाभावेन " आद्गुणः " इकोयणचि " इति सन्धिविधायक सूत्राणि तत्र न प्रवर्तन्ते । अतः अक्षरसमाम्नाये सन्ध्यभावः आश्रितः इति कैयटाशयः ।

शब्दकौस्तुभकर्ता भट्टोजिदीक्षितस्तु यथा " तुल्यास्यप्रयत्नं सवर्णमित्यत्र " सवर्णदीर्घः कृतः, प्रत्ययः, परश्च इत्यादौ सुप्रत्ययः कृतः, " ससजुषोरुः " " खरवसानयो विसर्जनीयः " इत्यादौ रुत्व विसर्गादायश्च तत्तत् विधायक सूत्रारम्भात् प्रागेव प्रवृत्ताः तथा प्रागुभूतेष्वपि अ इ उ ण् इत्यादिषु दध्यत्रेत्यादाविव गुणादिप्रवृत्तिः आवश्यिकैव । अतः समाधानान्तरं ज्ञेयम् । वाक्ये संहितायाः अविवक्षया अ इ उ णित्यादौ न सन्धिरिति वक्तव्यमिति कैयटमतं प्रतिपाद्य स्वसिद्धान्तेन निराकृतवान् ।

गोपालकृष्णशास्त्रिभिस्तु शाब्दिकचिन्तामणौ कैयटाशयः दीक्षितमत निराकरणपूर्वकं एवं प्रकाशितः । यदिहि वर्णोपदेशात् प्रागेव अकारादीनां प्रकारान्तरेण अजादिसंज्ञाः निष्पन्नः स्युः । तदा प्रागेव तत्संज्ञानां निर्धारितत्वात् स्वरसन्धौ बाधकाभावः । परन्तु वर्णोपदेशे कृते सति तदनुपूर्व्याः इत्संज्ञायाश्च पूर्वमेव सत्वे पश्चात् आदिरन्त्येनेति शास्त्रप्रवृत्त्या अजादिसंज्ञा निष्पादः । तर्हि ततः पूर्वं स्वरसन्धौ सति पश्चात् अजादिसंज्ञा प्रवृत्तिच्चेत् संज्ञि सन्देहः स्यात् किमत्र यकारो निर्दिष्टः ? उत इकारः ? ईकारो वा ? इति । अतः संज्ञिनि सन्देहाभावाय भो भगो अघो इत्यत्रेव सन्धिविरहेण निर्देशः कृतः । स्वरसन्धिस्तु वर्णोपदेशकाले न प्रवर्तते इत्यन्वयः वक्तव्यः । अतः कैयटवाक्यस्य च अयमर्थः सन्धिप्रवृत्तौ संज्ञिसन्देहः स्यात् । तन्माभूत्



इत्यर्थं इष्टविषये अजादि संज्ञानां अनुत्पादः इति तदर्थः । न च सन्धिकार्यं प्रसक्तौ तदकरणे अपशब्दत्वशङ्का । छन्दोवत्सूत्राणि भवन्तीति भाष्येष्ट्या अदोषादिति ।

एवं निरूप्य अनेन व्याख्यात्रा इदमुक्तं " एतेन वर्णोपदेशकाले अ इ उण् इत्यादौ अकारादीनां अजादिसंज्ञा विरहात् तत्प्रयुक्त सन्धिकार्याभावः इति कैयटग्रन्थार्थं मत्वा दूषयन्तः कौस्तुभकारादयः प्रयुक्ताः इति ।

2. एवं " इकोगुणवृद्धी" इति सूत्रव्याख्यायां आत्सन्ध्यक्षरव्यञ्जननिवृत्त्यर्थमिति वार्तिकार्थविवरणसन्दर्भे प्रकृतव्याख्यात्रा कथितम् " यत्तत्र कौस्तुभे कमरचः, कनोश्च कित्वकरणेन प्रमाणान्तर्याविष्कायाः ज्ञापनमुक्तं तच्चिन्त्यम् ।

तथाहि :- सूत्रद्वय निर्दिष्टेष्वपि ऋकारस्थानिक गुणनिषेधार्थं क्रियमाणं कित्वं प्रमाणान्तर्यं अविवक्षा ज्ञापकं उत इकास्थानिक गुणनिषेधार्थं क्रियमाणम् ? इति । तत्र नाद्यः इत्यादिना प्रथमः पक्षः नापि द्वितीयः इत्यादिना द्वितीयपक्षश्च खण्डितः ।

3. किञ्च इग्रहणप्रयोजन विचारावसरे अपि इत्थमुक्तम् । यत्तत्र शब्दकौस्तुभे उक्तम् " इक" इत्येव सूत्रमस्तु । सम्पूर्णं पूर्वसूत्रद्वयम् । इहानुवृत्त्या वृद्धिरिति यत्र आदेचौ गुण इति । यत्र अदेङ्गौ च विधीयते तत्र इक इति उपदिष्टे इति व्याख्यानात् सर्वत्रेष्टसिद्धेः इत्यादि कथितं तच्चिन्त्यम् । तत्र आप्तदोषस्थितौ सत्यां पथि मथि ऋगुक्ति शब्देभ्यः क्यचि क्विपि ईदन्तत्वेऽपि एकदेश विकृतस्य अनन्तत्वेन नोन्थः इति वत् पन्थियौ , मन्थियौ, रुभुक्षियौ इत्यादौ इकारस्यापि आत्वप्रसङ्गे तद्वारणार्थं तपरकरणस्य आवश्यकत्वमेव वैयर्थ्याभावात् लिङ्गल्लायायोगात् ।

4. नास्ज्झलाविति सूत्रे च अज् ग्रहणस्य , हल् ग्रहणस्य च उभयोरपि परस्परं सावर्ण्यं वारयितुं ग्रहणावश्यकत्वे सत्यपि कौस्तुभकृता तयोरेकस्यैव ग्रहणेन अलमिति कथितम् । गोपालकृष्णशास्त्रिणस्तु तन्नयुक्तमिति कौस्तुभमतखण्डनपूर्वकं निरूपयामासुः ।

एवं बहुषु स्थलेषु शाब्दिकचिन्तामणि ग्रन्थकर्ता विद्वान् गोपालकृष्णशास्त्रि, महतापाण्डिती वैभवेन भाष्यकैयटयोः आशयप्रदर्शनपूर्वकं मतान्तर निराकरणे तत्तत् सन्दर्भेषु च न्यायमीमांसालङ्कारशास्त्रेषु वेदान्ते च महत् पाण्डित्यं प्रकाशितमित्यत्र न कोऽपि संशयलेशः

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DECISION MAKING PATTERN OF COLLEGE TEACHERS-AN ANALYSIS

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Abstract

The main objective of this study was to make decisions of varying importance every day. The decision making is the sophisticated art decision making involves, with a few effective techniques will help to make better decision. The samples are taken for the present study is 300 respondents. The sample was selected using stratified sampling techniques. The research activity in a specific area is just the beginning of the exploration of the unidentified treasure in that area. The finding of the present study have opened of new horizons in the decision making between teacher and the teaching- learning environment in colleges and in directly it develops the self-confidence, moving freely with others, open mindness etc., among the learners. The educational authorities and the society will extend the helping hand to provide suitable atmosphere for strengthening the teacher's decision making. Let us hope for the pleasant decision making patterns in the educational institution and produce better citizens in the future.

Keywords: Exploration, self-confidence and decision making

Introduction

Education is not a simple unitary concept. The concept of education is dynamics. It has passed through many ages and it has a different meaning according to the exiting social conditions. People often find it hard to make decisions. Some people put off making decisions by endlessly searching for more information or getting other people to offer their recommendations. Decision making by taking a



vote, sticking a pin in a list or tossing a coin Regardless of the effort that is put into making decision, it has to be accepted that some decisions will not be the best possible choice.

Decision Making

Decision making is the process of identifying and selecting a course of action to solve the specific problem. Many educators view improvements in student decision-making capabilities as a critical element of school curriculum re-structuring efforts. Teachers feel that better decision making may improve study habits and aid classroom learning objectives. Parents and potential employers look to decision skills as a key component of successful and independent behaviour. In spite of this widespread perception, little has been done to get decision-skills curricula into the classroom. There is little consensus regarding decision making skills to teach, to fit them into busy classroom schedules. Agreeing on the decision, it is not only important that the decision is dealt with but also those agree on it.

Review Of Related Literature

Nebath, T and Aminu K. (2016) described a study on decision-making skills and academic performance of distance education learners: implications for students counsellors. The study adopted an Ex-post facto research design. The population consisted of 637 PGDDE students that were selected with the use of randomization sampling technique. 248 students were sampled for the study and the samples were grouped into two (High and Low) Decision-making skills students. The findings indicated no statistically significant relationship between the academic performance in Psychology of learning, Measurement and Evaluation and the Good Study Guide except Sociology of Education between High and Low decision-making skills students. Implications for Student's Counsellors particularly, those serving in open and distance learning institutions were recommended.



Hamad S. Alduaij. (2012) conducted a study of business administration college students' decision- making skills at kuwait university. This study aims to investigate the Decision- Making Skills and its relation with gender and academic level among Business Administration College students at Kuwait University. Stratified sample of 200 Students was chosen from Business Administration College students. Results are shown that the participants had medium level in most Decision- Making Skills. They showed a high level in suggesting alternatives skills and identifying the problem skill. They had low level of the consultation skill. There were no statistically significant differences in Decision- Making Skills among males and females. There were statistically significant differences in Decision-Making Skills related to the variable of academic level in favour for the fourth year level.

Need and Importance of the Study

The teachers make decision carefully depends upon the students oriented. Good teaching not only a causing to learn but also providing opportunity to learn. It is a co-operative art which involves skill in guiding learning. Teacher must be kind and sympathy to enhance better teaching. Good teaching helps the students to adjust themselves to their by maintaining good decision making.

Objectives of the Study

The main objectives of the study are

To find out the significant difference in the decision making pattern among college teachers with respect to their following demographic variables such as, Gender, Age, Locality of the Teacher, Marital Status, Educational Qualification, and Professional status.



Hypotheses of the Study

The following research hypotheses have been formulated for the present investigation

There will be a significant mean score difference in the decision making pattern among college teachers with respect to, Gender, Age, Locality of Teacher, Marital Status, Educational Qualification, and Professional status.

Methodology and Sampling

Survey method with a descriptive type of research was carried out with 300 college teachers by random sampling technique for collecting data from various arts and science colleges in Salem districts. The investigator had selected ten different colleges ranging from five colleges in rural and five from urban areas.

Tool and Statistical Techniques

Decision making questionnaire was constructed by the investigator. Finally standardized with the help of expert's opinion with 37 statements for Decision making. The questionnaire has been creating positive and negative statements. The tool was valid and reliable **0.75** and **0.71** respectively. During the study area was also observed by the investigator. In statistics techniques Mean, Standard Deviation, and 't'-test were applied to know the decision making pattern of college teachers at Salem district.

Data Interpretation

The data thus obtained were analyzed and tabulated below



Table: (i) Values based on analysis for academic stress

Variables	Sub Variables	N	Mean	SD	't' Value
Gender	Male	140	42.62	10.74	1.44*
	Female	160	40.81	12.01	
Age	Under 30	156	40.74	11.83	1.34*
	Above 30	144	42.51	10.98	
Locality of Teachers	Rural	122	40.40	11.90	1.52*
	Urban	178	42.46	10.88	
Educational Qualification	PG	63	42.34	14.92	0.41*
	M.Phil	237	41.51	10.35	
Type of the Management	Government	181	41.72	10.71	0.14*
	Private	119	41.52	12.48	
Professional Status	Assistant Professor	223	41.63	12.63	0.005*
	Associate Professor	77	41.67	8.87	

*** Indicates not significance**

According to the table (i), calculated t-value is less than table value at 0.05 level, hypothesis-1 is rejected and concluded that there is no significance difference in decision making pattern among male and female teachers. While compare with female teachers, male teachers are having more decision making capabilities



Calculated t-value is less than table value at 0.05 level, hypothesis-2 is rejected and concluded that there is no significance difference in decision making pattern among college teachers with respect to age.

Calculated t-value is less than table value at 0.05 level, hypothesis-3 is rejected and concluded that there is no significance difference in decision making pattern among rural and urban college teachers. While compare with urban college teachers, rural teachers are having more decision making capabilities

Calculated t-value is less than table value at 0.05 level, hypothesis-4 is rejected and concluded that there is no significance difference in decision making pattern among college teachers with respect to Educational Qualification.

Calculated t-value is less than table value at 0.05 level, hypothesis-5 is rejected and concluded that there is no significance difference in decision making pattern among Government and Private College teachers. While compare with Private college teachers, Government teachers are having more decision making capabilities

Calculated t-value is less than table value at 0.05 level, hypothesis-6 is rejected and concluded that there is no significance difference in decision making pattern among college teachers with respect to Professional status.

Delimitations of the Study

- The study was confined to the areas of salem districts.
- The research questionnaire is used to collect responses from only colleges level teachers.
- The samples are collected only from the 10 colleges in salem district.



Conclusion

Teachers are the person who guides character development experience of students in college and as such as really crucial place in the whole life. All teachers must assume it as one of their most important responsibilities if education is to become and continues to remain modern. The decision making is the important role of the teachers. A sense of right or wrong, knowledge of decision making process, practices, problem solving, and critical thinking should be develop the leadership quality.

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JOB SATISFACTION OF A.P. MODEL SCHOOL TEACHERS

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Abstract

The present study has been conducted to investigate the job satisfaction of A.P. Model School Teachers. The sample consisted of 120 teachers working in A.P. Model Schools from Anantapur District in Andhra Pradesh State. The tool used for the collection of the data was Job satisfaction Scale by MeeraDexit. The data were analysed based on the descriptive statistics using SPSS Version 20. The data so collected was analysed using Mean, S.Ds and t – test. The findings of the study revealed that the job satisfaction of Model school teachers did not differ with reference to age group. The study revealed that the teachers differed in job satisfaction on the basis of marital status, qualifications and teaching experience. The study also projected that there is a significant difference in job satisfaction of male and female teachers working in A.P. Model schools.

Introduction

Education is the backbone of progressing nation and teachers are the pivot in any system of Education. Teacher has a key role to perform in this whole process. The success of an educational process depends to a large extent on the character and ability of teacher, who is the corner stone of Education.

Teacher plays an important role in the field of Education. Today's education is tri – polar or child centred. But the child – centred Education cannot be successful without the teacher. The teacher is the



maker of the future of the child. The children of today are the citizens and leaders or the rulers of tomorrow.

The importance and the role of the teacher in a society therefore, cannot be over emphasized. The nation's well-being depends on the teacher's well-being, even though the converse may not be true in all cases. The Education Commission (1966) has very aptly observed that the future of the nation is now human life and progress of the nation.

Teacher form an important force in the development of society. This is often reflected in the kinds of economics that are paid to the teachers, such as "teachers are nation builders". Teaching is one of the noble professions and so on. It is obvious that all teachers cannot climb to be worthy of these statements. It is only the effective teacher who can in some measure be worthy of the thrust that is placed in him by society. Surely an efficient teacher can and does bring about desirable changes in the student and deserves to be called a nation builder. A requisite one would assure for teachers to be effective would be the amount of satisfaction he/ she gets from the job.

Job satisfaction

Job satisfaction refers to a person's feeling of satisfaction on the job, which acts as a motivation to work.

According to Encyclopaedic Dictionary of Psychology, job satisfaction means the attitude of a worker towards his job, sometimes expressed as a hedonic response of liking or disliking the work itself, the rewards (pay, promotions, recognition) or the context (working conditions, benefits).

Hoppock (1935) describes job satisfaction as any combination of psychological, physiological and environmental circumstances that cause a person truthfully to say, " I am satisfied with my job".



Locke (1976) defined “ job satisfaction as a pleasurable or positive emotional state resulting from the appraisal of one’s job or job experiences”.

The concept generally refers to a variety of aspects of the job influence, a person’s level of satisfaction with it.

Andhra Pradesh Model Schools:

Andhra Pradesh Model School is an English medium school in Andhra Pradesh state,, in India, the Government of Andhra Pradesh, which owns and runs schools in Educationally backward districts started in the year 2013. The Model School scheme aims to provide quality education through innovative curriculum and pedagogy to talented rural children. The school is modelled on KendriyaVidyalaya and aims to provide free and quality Education to children in the state.

Review of related literature:

Over the years, numerous studies had been carried out on job satisfaction of Model school teachers. Some of them are discussed in this section.

T.N. Rama and Dr. P. Renuka (May - Jun. 2016) Conducted a study on Job Satisfaction of Post Graduate Teachers Working in A.P. Model Schools. The sample of the study was 50 Post Graduate Teachers. The results of the study that the overall sample of Post Graduate Model School Teachers were satisfied with their job. But the overall sample of Post Graduate Model School Teachers did not show same level of job satisfaction. A significant difference was found in the subgroups regarding job satisfaction scores. Age group has no significant influence on job satisfaction of Post Graduate Model School Teachers. Teaching Experience and qualifications has significant influence on job satisfaction of Post Graduate Model School Teachers.



Ajay Kumar (2016) undertook a study on Job Satisfaction among Private School Teachers of Khanna Tehsil. The result of the study shows no significant difference in the job satisfaction of the private school teachers on the basis of gender and areas. The result of the study also shows, the married and unmarried teachers have no significant difference in the job satisfaction of the private school.

Priyanka Anand and Dr Puja Chhabra Sharma (2015) stated that job Satisfaction & Socio Demographic diversity in Indian Organizations. The finding reveals that job satisfaction was considerably affected by age, educational qualification and region whereas gender, experience and designation did not have a considerable impact on level of job satisfaction.

K. Anuradha & C. Kalapriya (April – 2015) described that job satisfaction of secondary school Teachers. The sample comprised 64 secondary school Teachers. Results revealed that the job satisfaction of secondary school teachers differed significantly according to their age, gender, income and length of service as teachers. It was found that there was positive correlation of these variables with the teacher's job satisfaction score. However, teacher's educational qualification, family type and family size were found to have significant relationship with their job satisfaction score.

Importance of the study:

There is a general feeling that the teachers do not have satisfaction in their jobs as a result of which standards of education are falling. There is no gainsaying that the government has from time to time tried to improve the life of the teachers in terms of increasing their salaries and providing better facilities. Does such an improvement in the situation develop any satisfaction among teachers. Are the teachers still dissatisfied in spite of the different plans and programmes implemented for their improvement in job? The progress



and standard of any nation can be beyond the standard of the educational institutions. The standard of any Educational Institution in turn, cannot rise beyond the level of teachers. It is quite obvious that teachers with favourable attitude towards teaching generally are satisfied with their job. Keeping this in view the researchers planned to investigate job satisfaction of A.P. Model school teachers.

The researcher proposed to undertake a research work to study the Job Satisfaction among Model School teachers. A good Teacher can never be satisfied with what he or she had achieved in the past. One of the influencing factors of job satisfaction of school teachers will help in the constructive development of Education. In addition the Model Schools being the vision school of quality Education, The researcher felt that there is a need to study the job satisfaction of Model School teachers. So that the loop holes if any can be identified and filled. Keeping this in purview the researcher proposed to study “Job satisfaction of A.P. Model School Teachers”.

Objectives of the study:

Objectives of the study is

- To study the difference in job satisfaction of teachers working in Model schools with reference to gender, age group, marital status, qualifications and teaching experience.

Hypotheses of the study:

The hypotheses of the study is

- There would be no significant difference between the job satisfactions of teachers working in Model schools with reference to gender, age group, marital status, qualifications and teaching experience.



Sampling Technique and sample of the study:

Simple Random sampling technique will be used for the study. The sample of the study was 120 teachers (60 male and 60 female teachers) working in A.P. Model schools were selected.

Research method of the study:

The survey method was employed for the purpose of accomplishing the objective of the study.

Tool used for the study:

➤ Job Satisfaction Scale (JSS)

The Job Satisfaction scale developed by Meera Dixit was used to study the job satisfaction of teachers working in Model School in Andhra Pradesh.

The JSS is a likert type questionnaire and comprises of 52 items covering all the major factors of job satisfaction of teachers in Indian schools

Statistical Analysis:

Descriptive statistics like Mean and Standard and t – test were employed for analysis of data.

Limitations of the study:

- The study is limited to only teachers working in A.P. Model Schools
- The study is limited to 120 teachers working in A.P. Model Schools
- The study is limited to only teachers from Anantapur district in Andhra Pradesh
- The study is limited to investigate the job satisfaction Model school teachers with reference to independent variables Viz., Gender, Age group, Marital status, Qualifications and Teaching Experience



Results of the study:

To find the job satisfaction of teachers, data was collected, scored, tabulated and analysed. The analysis was done using mean, Standard deviation and t – test.

Job satisfaction of teachers working in A.P. Model schools with reference to demographic variables. To study the job satisfaction of teachers working in Model school with reference to demographic variables: Mean values were calculated for collected data and interpreted.

Mean, S.D. and t-values - Job Satisfaction of Teachers working in A.P. Model Schools

S.No	Variable	Group	N	Mean	S.Ds	't' – Value
1	Gender	Male	60	162.85	11.37	9.29**
		Female	60	187.48	17.09	
2	Age	Below 30 Years	45	179.53	19.39	1.94@
		Above 30 Years	75	172.55	18.43	
3	Marital Status	Married	63	178.44	20.17	2.02*
		Unmarried	57	171.54	17.11	
4	Qualifications	Graduate	57	179.81	20.75	2.12*
		Postgraduate	52	172.19	16.55	
		Graduate	57	179.81	20.75	2.78**
		M.Phil / Ph.D	11	165.18	14.81	
		Postgraduate	52	172.19	16.55	1.39@
		M.Phil / Ph.D	11	165.18	14.81	
5	Teaching Experience	Below 3 Years	55	181.16	20.27	3.30**
		Above 3 Years	65	170.09	16.41	

** Significant at 0.01 level, * Significant at 0.05 level, @ Not significant

From the table it can be seen that the mean scores of male teachers in job satisfaction as 162.85 and the Mean scores of female teachers in job satisfaction was 187.48 with standard deviation 11.37 and 17.09 respectively. The difference between the two mean scores was 9.29 which was tested for its significance or otherwise. The calculated value was (9.29) greater than the table value of 't' at 0.01



level. Hence the hypothesis is rejected and it can be concluded that there is no significant difference in the job satisfaction of Model School teachers with reference to gender. The findings conforms which those of K. Anuradha & C. Kalapriya (April – 2015) and contradicts with of Ajay Kumar (2016), Priyanka Anand and Dr Puja Chhabra Sharma (2015)

Similarly it can be seen that the mean scores of below 30 years age group teachers in job satisfaction as 170.53 and the Mean scores of above 30 years age group teachers in job satisfaction was 172.55 with standard deviation 19.39 and 18.43 respectively. The difference between the two mean scores was 1.94 tested for its significance or otherwise. The calculated value was (1.94) which was less than the table value. Hence the hypothesis is accepted and it can be concluded that there is no significant difference in the job satisfaction of Model School teachers with reference to age group. The findings conforms which those of T.N.Rama and Dr. P. Renuka (2016), Priyanka Anand and Dr Puja Chhabra Sharma (2015), K. Anuradha & C. Kalapriya (April – 2015) and contradicts with those of Ajay Kumar (2016)

From the table it can be perceived that the mean scores of married teachers in job satisfaction as 178.44 and the Mean scores of unmarried teachers in job satisfaction was 171.54 with standard deviation 20.176 and 17.11 respectively. The difference between the two mean scores was 2.02 which was tested for its significance or otherwise. The calculated value was (2.02) greater than the table value of 't' at 0.05 level. Hence the hypothesis is rejected and it can be concluded that there is no significant difference in the job satisfaction of Model School teachers with reference to marital status. The findings contradicts with those of Ajay Kumar (2016).

The table also depicts the mean scores of graduate teachers in job satisfaction was 179.81 and the Mean scores of post graduate



teachers in job satisfaction as 172.19 with standard deviation 20.75 and 16.55 respectively. The difference between the two mean scores was 2.12 which was tested for its significance or otherwise. The calculated value was (2.12) greater than the table value of 't' at 0.05 level. Hence the hypothesis is rejected and it can be concluded that there is no significant difference in the job satisfaction of Model School teachers with reference to Qualifications (Graduate and Post graduate). The findings confirm with those of T.N.Rama and Dr. P. Renuka (2016), Priyanka Anand and Dr Puja Chhabra Sharma (2015)

It can also be observed that the mean scores of graduate teachers in job satisfaction as 179.81 and the Mean scores of M.Phil / Ph.D teachers in job satisfaction as 165.18 with standard deviation 20.75 and 14.81 respectively. The difference between the two mean scores was 2.78 which was tested for its significance or otherwise. The calculated value was (2.71) greater than the table value of 't' at 0.05 level. Hence the hypothesis is rejected and it can be concluded that there is no significant difference in the job satisfaction of Model School teachers with reference to qualifications (Graduate and M.Phil / Ph.D). The findings confirm with those of T.N.Rama and Dr. P. Renuka (2016), Priyanka Anand and Dr Puja Chhabra Sharma (2015)

The table projects the mean scores of post graduate teachers in job satisfaction as 172.19 and the Mean scores of M.Phil / Ph.D teachers in job satisfaction as 165.18 with standard deviation 16.55 and 17.14 respectively. The difference between the two mean scores was 1.39 which was tested for its significance or otherwise. The calculated value was (1.39) less than the table value. Hence the hypothesis is accepted and it can be concluded that there is no significant difference in the job satisfaction model school teachers with reference to qualifications (Post graduate and M.Phil / Ph.D).

From the table it can be seen that the mean scores of below 3 years teaching experience teachers in job satisfaction as 181.16 and the



Mean scores of above 3 years teaching experience teachers in job satisfaction was 170.09 with standard deviation 20.27 and 16.41 respectively. The difference between the two mean scores was 3.306 which was tested for its significance or otherwise. The calculated value was (3.306) greater than the table value of 't' at 0.01 level. Hence the hypothesis is rejected and it can be concluded that there is no significant difference in the job satisfaction of Model school teachers with reference to teaching experience. The findings confirm which those of T.N.Rama and Dr. P. Renuka (2016), contradicts with those of Priyanka Anand and Dr Puja Chhabra Sharma (2015) & K. Anuradha & C. Kalapriya (April – 2015)

Major findings:

The study revealed that among the sample, male teachers had more job satisfaction than the female teachers. With reference to marital status, married teachers had more job satisfaction than the unmarried Model school teachers. The qualification variable projected that post graduate teachers had more job satisfaction than the graduate teachers. With reference to qualifications variable, M.Phil / Ph.D teachers had more job satisfaction than the graduate teachers. Teaching experience variable showed that the teachers with above 3 years teaching experience had more job satisfaction than those with below 3 years of teaching experience in Model school.

Educational implications:

The investigation showed that the teachers working in Model schools were more satisfied with their job. Which is a good indication in the system of education. In informal interviews with the model school teachers it was observed that the Government should provide more resources to the schools to equip the schools with well-furnished class rooms, libraries, laboratories. It was observed by the investigator that all most all Model schools have more infrastructural facilities for



effective teaching and learning. But the teachers seem not satisfied by informal interview was found that they need pay scale, increments, health cards and promotional benefits on par with other Government school teachers as their qualifications are also similar to them. The findings insists the intervention of the Government on the needs of Model School teachers. Unless the teachers are satisfied, the purpose will lay unfulfilled.

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NATAL CARE OF SAVARA TRIBAL WOMEN: A STUDY OF MOST VULNERABLE TRIBE OF ANDHRA PRADESH

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Abstract

Many women die due to pregnancy and delivery related complications. These deaths and related morbidity can be avoided through effective appropriate maternity care. Natal care is essential to save the life of the mother and newborn . The current study aimed at natal care utilization of women with main objective to understand the natal practices and utilization among the woman . This study was conducted cross sectional survey and collected primary data from nursing mothers of Savara tribe of Srikakulam district of Andhra Pradesh . The study on tribes was carried out in 7 mandals which were selected at random from a total of 14 tribal mandals of the district . The villages in the present study were on the belt of Eastern Ghat mountainous ranges and their adjoin places. Data was processed and analyzed in accordance with the objective and tabulated . The results shows that the majority of women have delivered at home and majority of the situations the persons performed the deliveries were mostly attended by either traditional Dai or elderly persons. Minute of pregnant women have not received or provided with the antenatal check-ups. Half of the percentage these tribal women have received 3 or more than 3 antenatal visits and have received natal care once or



twice . Women have applied with the coconut oil and massage will be given over the abdominal region . The other commonly used preparations are pepper decoction, hot kanji and tea decoction.

Introduction

Many women die due to pregnancy and delivery related complications. Many of these deaths and related morbidity can be avoided through effective appropriate maternity care and preventive, diagnostic and timely therapeutic interventions (WHO, 2002). Approximately 53 million women in the world give birth at home each year without the help or benefit of a skilled delivery attendant (Sibley & Sipe, 2003). These women often live in rural, isolated communities with little access to resources including a formal health care system and transportation. They often deliver their babies alone, with the help of a family member or with an untrained traditional birth attendant (TBA). Complications arising from pregnancy and childbirth are the leading cause of death and disability among reproductive age women in the developing world (Tinker, 2000). The WHO (2003a) advocates a skilled attendant for every delivery yet in developing countries with limited resources and a high number of home births this is a distant reality.

The quality of their birth experience was highly influenced by where they gave birth. Most women preferred to remain in their villages and homes even when problems manifested during labor. Laboring women lacked an understanding of the causes of obstetrical complications during childbirth (Maimbolwa, et.al. 2003). These beliefs contribute to the underutilization of prenatal and childbirth delivery services at the hospitals and clinics. They also lead to delay in accessing services when a complication arises during pregnancy or birth. Rural women hold a magico-religious perspective of childbirth and health care which collides with the biomedical system (Okafor, 2000). The deliveries in slum areas of Islamabad were attended by trained personnel and the rest by untrained dais. Since the health



center does not have facilities for delivery (Ali, et.al. 2004). Majority women prefer to be attended in childbirth by indigenous healers who understand the community norms and customs (Adams, et.al. 2005; Berry, 2006 & Chapman, 2006).

Majority of the women in all the tribal groups of South India was found to have delivered their children at home as they follow their age old customs and traditions. Majority of tribal women was found to have undergone delivery which was attended by the local women comprising of their neighbours and old people. The majority of the deliveries were seen by the relatives (Naidu, 2002). Several anthropological studies in India have emphasized the importance of traditional beliefs surrounding child birth (Blanchet, 1984; Maloney, et.al., 1981; Aziz and Maloney, 1985). In the above evidence the present study plans to examine natal care utilization of savara tribe women with main objective to understand the natal practices and utilization among the pregnant woman.

Rational for the study

The study is expected to bring out the natal care utilization of the vulnerable tribal group of Savara towards various health aspects related reproductive and child health. It is primarily intended to study the tribal traditional health care practices at natal period along with their perceptions towards pre natal care. If the gaps in the reproductive and child health services are identified and proper interventions were made, the morbidity and mortality of the mother and child will be declined

Methodology

The present study is aimed to assess the natal health care practices among Savara tribe of Srikakulam district. Systematic sampling procedures were followed in the selection of the sample size from different tribal mandals of Srikakulam district. The study on tribes was carried out in 7 mandals which were selected at random from a total of 14 tribal mandals of the district. The villages in the present study were on the belt of



Eastern Ghat mountainous ranges and their adjoin places. The villages were selected considering their accessibility and Savara dominance. Though other tribes and castes are living together in the selected villages, the study was conducted only on the “Savara” tribes. Ethnic group wise stratification of the population of the villages was followed to maintain the ethnicity of the tribe. Most of the villages are selected which are relatively interior and far away (10-45 Kms) from Mandal headquarters. In the second phase of stratification, in total 95 villages are selected and from each village 5-8 available nursing mothers who are in the age range between 15-49 years are considered as the respondents. After field investigation, data were processed and analyzed in accordance with the outline laid down for the purpose.

Discussion

In India most of the rural and tribal women were not provided with proper obstetric care because majority delivers have been conducting at their homes. Untrained birth attendants including the elderly women are attending the deliveries and are unable to tackle the severe complications arise during the delivery time, because of this situation the maternal and neonatal morbidity and mortality are increasing. Maternal care is very essential during the natal period. In the present study, data were collected regarding the place of delivery, the persons who conducted the deliveries and on the types of delivery etc., (Table-1). Though these tribal women know the importance of having deliveries at health facility, majority (83.3%) of Savara women delivered at domiciliary conditions only It reveals that majority of these tribal women are having the positive attitude towards institutional delivery but failed to put it in practice due to various reasons. Nearly 16.2% of women were delivered at health facilities including government and private health facilities. Only three women have delivered on road side during travel to the health facility from their residences.



More home deliveries were reported among Savara (93.2%) and Jatapu women (91.8%) of Vizianagaram district (Rani, 2009), tribes of Rajasthan (88.5%) basing Gandhi Manav Kalyan Society report (2007), tribes of India (90.0%) by Basu (2005) and scheduled tribes of Rajasthan (96.2%) studied by Bharadwaj and Tungdim (2010), even the present study tribe (83.3%) along with the neighboring tribal populations such as the tribes of Vizianagaram (79.2%) studied by Sambasiva Rao (2008) and Lakshmi (2011) among Savara (76.8%) and Jatapu (75.7%) women of Srikakulam district reported relatively higher number of home deliveries. Further, the tribes of Visakhapatnam (79.2%) studied by Sambasiva Rao, (2008a), tribes of India (61.0%) studied by Vora, *et.al.*, (2008) also showed more number of home deliveries than the institutional deliveries. The extent of home deliveries in India varies widely across the State/ Union Territories, from the highest of 82-75% in Jharkhand, Chhattisgarh, Uttar Pradesh and Meghalaya and to the lowest of 37-1% in Punjab (37%), Maharashtra (36%), Daman and Diu (36%), Karnataka (35%), Delhi (31%), Andhra Pradesh (28%), Chandigarh (24%), Andaman and Nicobar Islands (24%), Lakshadweep (9%), Tamilnadu (6%), Goa (4%), Pondicherry (1%) and Kerala (1%) (DLHS-3, 2007-08). Majority of the women in all the tribal groups of South India (Irula, Muduga, Kurumba, Valmiki, Nooka Dora, Konda Dora, Konda Kapu or Manyakapu, Konda Reddy, Kapu savara, Kapu Gadaba, Porja, Bagatha, Dulia and Soliga) were found to have delivered at home as they follow their age old customs and traditions . Maximum number of home deliveries was reported among the tribes of Orissa by Nayak and Babu (2001).



Table-1: The place of delivery, birth attendant and type of deliveries

Characteristics among the tribal women.	Total	
	Number	%
Place of delivery		
Home	500	83.3
Govt. health facility	94	15.7
Private nursing home	3	0.5
Roadside	3	0.5
Birth attendant		
ANM	73	12.2
Nurse	1	0.2
UTBA	241	40.2
TBA	30	5.0
Elders	228	38.0
Doctor	27	4.5
Type of Delivery		
Normal	571	95.2
Manipulated	15	2.5
C-section	4	0.7
Emisiotomy	10	1.7

The tribal women who are living near to the road point have delivered at home (83.3%) in Savara community, except few women (16.2%) that were delivered at health facilities (Table- 1). The mode of transport used by the tribals to reach the health facility for delivery purpose are auto-rikshaw (1.3%), Van (0.5%) and bus (0.2%). Some of the pregnant women went to the hospital by walk (8.3%) without any mode of transportation, because some of these tribals have no proper road facility. The mode of transport used by the tribes of Vizianagaram district to reach the health facility are by walk (2.5%), auto rickshaw (15.0%), boat (2.3%), taxi (0.8%) and bus (0.6%) as reported by Sambasiva Rao (2008). Agarwal *et.al.*, (2007) reported that the slum dwellers of Delhi have reached the health facility by using 108 ambulance (10.2%), auto rickshaw (66.1%), van (17.7%), manual rickshaw (8.1%) and also they reach by walk (8.1%).



Usage of manual rickshaws (29.5%) as a means of transport to reach the health facility for delivery was observed in the slums of Indore (Aggarwal, *et.al.*, 2007). The DLHS-3 (2007-08) data from Gujarat revealed that the people are using ambulance or car or jeep (38.0%) as the means of transport to reach the health facility for delivery, followed by 7.0% women who traveled by motor cycle or scooter. The study on Savara and Jatapu tribes by Lakshmi (2011) revealed that the tribal women are availing the services of State Government ambulance (108 services), tractors, jeeps and bullock carts as the new means of transport.

Nearly 78.2% women delivered under the supervision of traditional dais and elderly women of the households. ANMs, nurses and other health functionaries have attended the deliveries in 14.3% women. Trained birth attendants (ASHAs) have conducted deliveries to 5.0% women. Less number of deliveries (4.5%) was conducted by the doctors of health facilities (Table -1).

It is important to note that, maximum percentage of the pregnant women depend upon the traditional dais (untrained birth attendants) or elderly women in the village for delivery. The studies conducted by Rani (2009) on Savara and Jatapu tribes of Vizianagaram district, Savara and Jatapu tribes of Srikakulam district (Lakshmi, 2011), the tribes of Vizianagaram district (Sambasiva Rao, 2008), Bhumijas of Orissa (Goswamy, 2009) and the tribes of India studied by Maiti, *et.al.*, (2005) showed similar trend in availing the services of elderly women with that of the present tribal groups. Matthews, (2005) have revealed that in total Indian context and also of Uttar Pradesh and Karnataka states, the overall percentage of births attended by traditional birth attendants is relatively more as compared to the scenario in the state of Kerala.

Normal type of deliveries was reported by 95.2% women, which is followed by manipulated type of delivery (2.5%). The other delivery types are episiotomy (1.7%) and C- section (0.7%) but they are less in practice (Table-1).



Regarding normal deliveries, the present Savara population supports the study conducted by Sambasiva Rao (2008a) on the tribes of Visakhapatnam district, where normal deliveries are 91.5%, C-section - 3.0%, episiotomy-4.3%, manipulated-0.5% and Forceps-0.7%. Narahari *et.al.*, (2006) reported that about 97% of Savara women of Srikakulam district experienced normal delivery. In contrary, the percentage of C-section type of deliveries were reported high among the rural caste populations of Guntur and Krishna districts (28.6%) studied by SERP (2006). As most of the deliveries in the present tribal populations are held at home, the scope for other types of deliveries is very limited, except episiotomy because the other types need skilled obstetric care during delivery.

Stephenson and Matthews (2004) revealed that typical rural women are generally characterised by a reliance on home deliveries, due to the perception of the quality of care offered by home deliveries and the perception that these deliveries were the local norm provided the main motivation for home childbirth, i.e. reliance on traditional childbirth practices, no need to access formal medical services for childbirth. That home delivery has become a cultural norm which they opted to follow that indicates the influence of community beliefs on individual behaviour.

According to Oxaal and Baden (1996), women's mobility in times of obstetric emergency may be further limited by social restriction on their movement. For example, in some part of South Asia, the seclusion of females has often resulted in their limited mobility to leave their homes; their ability to access maternal health care services even if they exist in the vicinity is thus severely curtailed.

The reasons for preferring home deliveries and also institutional deliveries were enquired that the most notable reasons expressed by both groups of tribal women are that the elderly women of the household or neighbourhood come forward to conduct the delivery at home as a traditional practice (68.6%).



The other reasons pointed out by them are fear about hospital delivery (9.8%), chance of having better care at home (7.4%) and cost is very low at home delivery. All these factors forced them to opt for home delivery, whereas very less percentage of women delivered their babies at hospitals. Availability of better facilities at the health centers is the main reason for institutional delivery (97.3%) among the women who delivered at health centres. Further, they revealed that the institutional delivery is good for the health of both the mother and child (2.7%). It shows that some of these tribal women are having proper perspective towards institutional deliveries and also successful in their practice (Table-3).

Table-2: Respondents' preferences towards place of delivery

Characteristics	Total	
	Number	%
For home delivery		
According to the traditional practices	131	44.3
Too far/no transport	8	2.7
Hospital delivery not necessary	2	0.7
Hospital delivery costs too much	6	2.0
Dai available at any time	4	1.4
Elders are available at home	72	24.3
Fear about hosp. delivery	29	9.8
No transport facility	6	2.0
Very low cost	16	5.4
Better care at home	22	7.4
For hospital delivery		
Availability of good facilities	216	97.3
Good for mother and child	6	2.7

The DLHS-3 (2007-08) survey revealed that the main reasons for not opting for delivery at health facility are- i. no time to approach the health facility (50.7%), ii. not necessary (19.0%)



and iii. better care at home (15.9%). The slum women of Meerut has given the most common explanation for the preference of home deliveries was their previous experience of home deliveries (51%) and they found no reason for institutional delivery in the absence of any complications during ante natal or intra natal period (41.1%) (Jain Timsi, *et.al.*, 2010).

According to PDHS (2006-07), 34% of births in Pakistan take place in a health facility and 65.0% take place at home. Delivery in a health facility also varies by provinces, being lowest in Balochistan (18%) and highest in Sindh (42%). Majority of women (57%) believe it is not necessary to give birth in a health facility, while 38% say that it costs too much, 7% mention that delivery in a facility is not customary and 7% said that they did not deliver in a facility because it was too far away or that there was no proper transportation. Only 6% of women reported that their husbands or family did not allow them to deliver in a health facility. The remaining reasons not enough time to get to the facility, lack of trust or poor quality of service, lack of a female provider available at the facility.

Nearly 9.0% of pregnant women have not received or provided with the antenatal check- ups. Of whom, 3.5% of women have delivered at the health facility and the rest (5.5%) confined to their homes only. Majority (48.6%) of these tribal women have received 3 or more than 3 antenatal visits, of which 5.2% of the women delivered at health facility and 43.4% delivered at their homes. Nearly 42.4 % of the women have received antenatal care once or twice, of which 7.5% delivered at health facility and 34.8% had home deliveries (Table-3).

In both NFHS-1 (1991-92) and NFHS-2 (1998-99), the proportion of mothers receiving antenatal care and delivery care are much lower in Bihar and Rajasthan than in Andhra Pradesh and Gujarat states. In all these states the proportion of women received the antenatal and delivery care services are higher in urban than in rural areas, especially in Rajasthan and Bihar. Except in Bihar, the utilization of antenatal care and delivery



care services improved in each state between NFHS- 1 and 2, with partial exception of Bihar where the proportion of mothers receiving antenatal care services declined slightly. However, the proportion of institutional deliveries considerably increased in Andhra Pradesh, Gujarat, Rajasthan and a marginal increase in Bihar between NFHS-1 and 2 (Sugathan, *et.al.*, 2001). Further, they reported that the rural mothers who received antenatal care are several times more likely to deliver in a medical institution than mothers who did not receive such care. Similar trend holds well with higher percentage of institutional deliveries in urban areas of these four states. As in the case of Andhra Pradesh, the odds of institutional delivery are lower for scheduled tribe mothers when compared to the non- tribal communities and similar trend is found in Gujarat and Bihar states also.

Table-3: Place of Delivery by ANC visits

Number of ANC visits	Place of delivery						Total	%
	Health	%	Home	%	Road	%		
No-antenatal	21	3.5	33	5.5	-	-	54	9.0
< 3ANC checkups	45	7.5	208	34.7	3	0.5	256	42.7
3 and more than	31	5.2	259	43.2	-	-	290	48.3
Total	97	16.2	500	83.3	3	0.5	600	100.

The present study Savara women had taken some herbal preparations to have safe delivery. This tribe had the tradition of consuming some herbal medicines/ extractions, home remedy preparations to have safe delivery (Table-4). They strongly believed in these preparations and are following as the age old practices. Usually various preparations will be given to the pregnant women after the initiation of labour pains which they believe these preparations will influence the shortening the dilation of cervix. Nearly 79.6% of the tribal women have applied with the coconut oil and massage will be given over the



abdominal region. Dai and elderly women in the family will also give advices and precautions about breathing for safe delivery in 3.0% of cases. The other commonly used preparations are pepper decoction (8.3%), hot kanji (3.8%) and tea decoction (1.5%). These preparations were given to the women not only during home delivery, but also just before the institutional delivery who are opting for it.

Gouri Kumra (2006) narrated the process delivery in West Bengal, in which normal delivery is facilitated by applying oil and massaging the abdomen. A lady stands on the head end and applies forceful pressure on the abdomen to expel the baby in cases of cephalo-pelvic disproportion. Among the population of Northern Bihar, untrained „*chamains*’ vigorously manipulate the introitus and massage the abdomen for easy delivery (Prasad, 2006). In order to have easy delivery the contractions will be increased by giving hot red tea to the mother in Assam after the transfer to a hut outside her house (Sarmah, 2006). In the rural Karnataka, herbal emetic is given (to induce vomiting) to the pregnant woman during delivery as this is believed to help propel the baby out of the womb (Umamani, 2006).

Table-4 Steps taken for safe delivery by the tribal women

Preparations for safe delivery	Savara Total	
	Numb	Perce
Apply coconut oil and massage on abdomen	477	79.6
Dai and elderly women given precautions	18	3.0
Drink hot kanji water	23	3.8
Apply <i>kagu</i> (<i>Pongamia pinnata</i>) oil on	11	1.9
Take decocotion of <i>Piper nigrum</i>	50	8.3
Nothing	6	1.0
Take tea decoction	9	1.5
Walking in delivery room before delivery	6	1.0
Total	600	100.0



Conclusion

Majority of tribal women have delivered at home and majority of the situations the persons performed the deliveries in tribal areas was mostly attended by either traditional Dai or elderly persons of the family or neighbourhood. Most of the deliveries are of normal type, but cesarean section is also needed. Performing rituals to have safe delivery is the practice existed and is more pronounced among Savaras. The women with one or less complications during pregnancy period who are attended by the traditional dais or the elderly women of the house at delivery time and the pregnancy outcome are mostly normal. Most of the women are preferred to deliver at home because of traditional practice, availability of the traditional dai and elderly women all the time. To ensure safety to both mother and child and the better facilities at the health centers are found to be encouraging factors towards institutional deliveries. Minute of pregnant women have not received or provided with the antenatal check-ups. Half of the percentage these tribal women have received 3 or more than 3 antenatal visits and have received natal care once or twice. Women have applied with the coconut oil and massage will be given over the abdominal region. The other commonly used preparations are pepper decoction, hot kanji and tea decoction. These preparations were given to the women not only during home delivery, but also just before the institutional delivery.

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गिरिराज किशोर के उपन्यासों में चित्रित सामाजिक समस्याएँ

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गिरिराज किशोर का उपन्यास साहित्य मौलिक एवं समृद्ध है। वे अपना देश, समाज एवं लोगों का अधिक सरोकार रखते हैं। उनकी ओर सकारात्मक नजरिए से देखते हैं। उनकी दृष्टि व्यापक संदर्भों के साथ जुड़ी हुई है जिसमें रचनात्मकता के विविध आयाम दिखाई देते हैं। अपने उपन्यासों में वे भोगी हुई स्थितियों के साथ-साथ विभिन्न वर्गों के लोगों की मनःस्थितियाँ, कुंठाओं, असमर्थताओं एवं अंतर्विरोधों का अत्यंत गहराई तथा ईमानदारी के साथ अंकन करते हैं। वे अपने जीवन में हमेशा संघर्षरत एवं भविष्य के प्रति आस्थावान रहे हैं। वैसे उनका सारा जीवन ही संघर्षमय रहा है। गिरिराज किशोर समकालीन उपन्यासकार हैं। समकालीन उपन्यास साहित्य की कथ्य एवं शिल्पगत अनेक विशेषताएँ उनके उपन्यासों में विद्यमान हैं। समकालीन उपन्यासकार परिवेश के प्रति अधिक जागरूक रहते हैं। वे अपने उपन्यासों में समकालीन स्थितियों का वास्तविक अंकन करते हैं।

गिरिराज किशोर के पंद्रह उपन्यास प्रकाशित हुये। लोग, चिड़ियाघर, यात्राएँ, जुगलबंदी, दो, इंद्रसुनें, दावेदार, तीसरी सत्ता, यथा प्रस्तावित, परिशिष्ट, असलाह, अंतर्ध्वंस, ढाई घर, यातनाघर और पहला गिरमिटिया। गिरिराज किशोर के उपन्यासों में अछूत वर्ग के लोगों पर किये जानेवाले अत्याचारों का खंडन किया गया है। 'अंतर्ध्वंस'



और 'यथा प्रस्तावित' उपन्यासों में दलितों की उपेक्षा के परिणामों का अंकन किया गया है।

सवर्णों का दलितों की ओर देखने का दृष्टिकोण अत्यंत नीच और घृणास्पद है। सदियों से उन पर होने वाले अन्याय - अत्याचार वे चुपचाप सहन करते हैं। सैद्धांतिक रूप से उनके लिए नौकरियों में आरक्षण की व्यवस्था होने पर भी व्यावहारिक रूप में कुछ नहीं होता है। 'यथा प्रस्तावित' का एक दलित कर्मचारी बालेसर इसका शिकार है। वह दो साल से दैनिक वेतन पर काम कर रहा है। वही उसके लिए गुजारे का एकमात्र साधन है। अतः अपनी सेवाओं को नियमित कराने के लिए वह दरख्वास्त देता है। उसमें सफल होने के बजाय उसे दोषी ठहराकर निलंबन का आदेश दिया जाता है। तब निचली जाति में जन्में बालेसर को विवश होकर कहना पड़ता है - "आखिर मैं ने ऐसा क्या किया जो मुझे साँस तक नहीं लेने दिया जाता है? न मैं अपनी मर्जी से इस जात में पैदा हुआ था और न इस जात के छोटेपन के कारण मैं प्राण त्यागकर दूसरी बड़ी जात में पुनः जन्म ले सकता हूँ। जो चीज मेरे हाथ में नहीं उसके लिए मुझे क्यों सताया जा रहा है?"¹

इतना ही नहीं तो खटोले पर लेटे उसके छोटे बच्चे को खटोले समेत पलट कर घसीट दिया जाता है। घर के सामान-बसंत की होली की जाती हैं। इसका परिणाम यह हो जाता है कि बालेसर अपना मानसिक संतुलन खो बैठता है। सवर्णों द्वारा दलित छात्रों पर अन्याय की ज्यादातियाँ हो जाती हैं। उसमें किसी की टाँग टूट जाती है,

¹ गिरिराज किशोर - यथा प्रस्तावित - पृ.सं.92 - प्र.सं.1982



किसी को आत्महत्या करनी पड़ती है, कोई पागल हो जाता है, तो कोई अपनी शिक्षा अधूरी छोड़कर गाँव चला जाता है। परिणामस्वरूप जिज्ञासू एवं प्रतिभाशाली छात्रों के सपने अधूरे रह जाते हैं। इन सारी बुराइयों को संस्थान के डीन भी स्वीकार करते हैं कि यहाँ बहुत जातिवाद है यहाँ रहकर हम लोग यहाँ की ऊँची जातियों को नाराज करके खतरा कैसे मोल सकते हैं।² स्पष्ट है कि उच्च जातियों का पिछड़ी एवं निम्न जातियों की ओर देखने का दृष्टिकोण घृणास्पद है। लेखक की दृष्टि से जातिभेद वाली इस दीवार को समूल नष्ट करने के लिए सवर्णों की मानसिकता बदलने की आवश्यकता है।

गिरिराज किशोर ने पिछड़ी जातियों एवं निम्नवर्गीय कारीगरों को नजदीक से देखा है। अतः उनके जन-जीवन को यथार्थ रूप में अंकित कर उनके प्रति अपनी सहानुभूति प्रकट करते हैं। ‘यथा प्रस्तावित’ का बालेसर गंदी बस्ती में रहता था। वह मोहल्ला कुत्तों और मुर्गीयों के दरबों की तरह था। छोटे-छोटे रास्ते में कहीं-कहीं पर खाट बिछी थी और उस पर फटा-फटाया गूदड़ पड़ा था। गूदड़ में बच्चे लिपटे थे। कहीं पर बोरी पर ही बच्चे लिटाए हुए थे। वे उसी पर लेटे हाथ-पाँव चला रहे थे। एक जगह एक बच्चा खड़ा पेशाब कर रहा था। उसकी देखा-देखी बाकी पाँच-छह बच्चे भी

² गिरिराज किशोर - परिशिष्ट - पृ.सं.181 - प्र.सं.1984



लाइन बना कर कम्पीटीशन करने लगे थे कि किसकी धार कितनी दूर जाती है।³

अछूतों की गंदी बस्ती की तरह भारत से दक्षिण अफ्रीका में पाँच साल की एग्रीमेंट पर गए कुलियों का लोकेशन बिल्कुल गंदा था। गिरिराज किशोर के शब्दों में - कुली टोला हिंदुस्तानीयों से ठसाठस भरा था। म्युनिसिपैलिटी की तरफ से और किसी तरह की सफाई की सुविधा नहीं थी। न सड़कें थीं। न रोशनी। बस्ती में रहने वालों के प्रति ही जब सिटी काउंसिल का कोई लगाव नहीं था तो बस्ती की सुविधाओं की चिंता कौन करता? गंदगी का नंगा नाच था। बस्तीवाले बदनाम थे। गंद-बुरे, बीमारी के संवाहक, हर चीज उनके सिर थी। सफाई करने की जगह गंदगी को ही सफाई न करने का कारण बना कर प्रचारित किया जाता था। उन गंदों के बीच कौन जाए?”⁴ इससे कीड़े-मकोड़ों सा जीवन जीने वाले दलितों एवं कुलियों के यथार्थ जीवन का पता चल जाता है।

पुरुष वर्ग नारी पर अपना वर्चस्व रखना चाहता है, उस पर अन्याय, अत्याचार करता रहता है और नारी गऊ बनकर उसे चुपचाप भोगती है। ‘तीसरी सत्ता’ की नायिका मिसेज शर्मा इसे स्वीकार करती है “यह जितना भी कुछ असंतुलन है, सब पुरुष प्रधान समाज होने के कारण है। अर्थात् औरतों को सम्मान देने के लायक इस मुल्क की मानसिकता नहीं बनी। पहले लड़कियों को जलते तेल के कढ़ाए में डाल दिया जाता था, अब तपती धूप में हाथ-पैर बाँधकर गर्म-गर्म

³ गिरिराज किशोर - यथा प्रस्तावित - पृ.सं.33 - प्र.सं.1982

⁴ गिरिराज किशोर - पहला गिरिमिटिया - पृ.सं.566-567 - प्र.सं.1999



बालू पर डाल दिया जाता है। भोगो औरत होने का दंड।”⁵ उसे न कोई स्वतंत्रता मिलती है और न कोई अधिकार। पति ही उसकी एक मात्र आधारशिला है। वही उसका रक्षक और भक्षक है। इस संदर्भ में मिसेज शर्मा अपने चाचा से ठीक ही कहती है “आप पुरुष हैं और बड़े हैं, अपने आप में व्यवस्था हैं जो आप सोचेंगे और कहेंगे वही हमारे लिए नियम होगा: आचार संहिता होगी। हम अपनी रक्षा अपने आप नहीं कर सकतीं, हमारी रक्षा पति करता है। पति यदि क्रूर हो जाए तो उससे बचने का हमें कोई अधिकार नहीं, क्योंकि उस क्रूरता से बचने का अधिकार हमें दिया ही नहीं गया।”⁶ ऊँची जात में जन्मी ‘दो’ की नीमा की भी यही व्यथा है। उसका पति तो उसे कमरे में बंद कर ताला लगाकर चला जाता है। वह कहती है कि हमारी जात में औरतों को न धूप में रहने दिया जाए ना छाँह में। कहने को हम ऊँची जात के हैं।⁷

अंग्रेज फौजी भी नारियों पर जबरदस्तियाँ करने से नहीं चूकते। उन्हें रोकने का प्रयास किया जाए तो वे गोलियाँ चलाते हैं। ‘जुगलबंदी’ की एक विधवा भिखारिन तो पशुवत बलात्कार के बाद पागल हो मर जाती है। इसके अतिरिक्त कोई नारी अगर बच्चों को जन्म देने में असमर्थ रही तो समाज की दृष्टि से उसका कोई मूल्य नहीं रहता है। संक्षेप में, नारी को केवल भोग तथा बच्चों को पैदा

⁵ गिरिराज किशोर - तीसरी सत्ता - पृ.सं.155 - प्र.सं.1989

⁶ गिरिराज किशोर - तीसरी सत्ता - पृ.सं.157 - प्र.सं.1989

⁷ गिरिराज किशोर - दो - पृ.सं.478 - प्र.सं.1974



करने वाली वस्तु के रूप में स्वीकार किया जाता है। पुरुष का नारी की ओर देखने के इस संकुचित दृष्टिकोण में परिवर्तन होना जरूरी है अन्यथा नारी जाति पर यह अन्याय होता ही रहेगा। गिरिराज किशोर नारी-शोषण की वास्तविक स्थिति का अंकन कर उसकी तरफ देखने के पारंपरिक दृष्टिकोण में बदल चाहते हैं। उसके अंतस को जानने-समझने की कोशिश करते हैं। परिणामस्वरूप उपन्यासों में वह नायिका तथा प्रमुख पात्र के रूप में स्थान पाती है। इस दृष्टि से 'दो' की नीमा, 'चिड़ियाघर' की मिसेज रिजवी और 'तीसरी सत्ता' की मिसेज शर्मा इसका सुंदर उदाहरण है।

आज की नारी व्यक्ति स्वतंत्रता की समर्थक है। वर्तमान शिक्षा-व्यवस्था के कारण वह अपनी अस्तित्व-रक्षा के लिए संघर्ष कर रही है। अपने पैरों पर खड़ी रहकर आत्मसम्मान के साथ जीवन जीना चाहती है। यही कारण है कि 'ढाई घर' की सोना सामंती परिवार में पली रहने पर भी अपना स्वतंत्र व्यक्तित्व बनाकर खुद निर्णय लेना चाहती है। 'दो' की नीमा अपने पहले क्रूर पति को छोड़कर सहृदय ढाबे वाले के पास सहारा पाती है। 'चिड़ियाघर' की मिसेज रिजवी एक कामकाजी बल्कि असाधारण नारी है। उसके विचार सामाजिक मूल्य-व्यवस्था पर कुठाराघात करते हैं। "अगर मैं एक एक्सपेरीमेंट करूँ? चार शौहर रखूँ, जिनमें से एक होम देखे, दूसरा फारेन रिलेशंस की देखरेख रखे, तीसरा प्रोटोकाल का ख्याल रखे और चौथा इंटरटेन करे।"⁸ इस संदर्भ में वह आगे कहती है कि वे खुद कमाएँगे और अपनी कमाई का कुछ हिस्सा मुझे देंगे। उनको सिर्फ एक रियायत

⁸ गिरिराज किशोर - चिड़ियाघर - पृ.सं.91 - प्र.सं.1990



ही दी जाएगी कि वे मेरी सुविधानुसार मेरे साथ सो सकें।⁹ रिजवी का यह विचार नारी-मुक्ति की अतिवादिता का परिचायक है। उसकी दृष्टि से पति के साथ उसके संबंध अच्छे नहीं हैं। अतः वह अपने पति से न कोई संबंध रखना चाहती है, न माता बनना पसंद करती है। यही कारण है कि एबार्शन के समय अस्पताल में मिलने आए अपने पति से वह मना करती है।

गिरिराज किशोर ने अनमेल विवाह की समस्या को उठाया है। कभी-कभी पति-पत्नी की आयु, शिक्षा-दीक्षा तथा नौकरी उनसे पारिवारिक संबंधों में टूटन पैदा होती है। 'दो' की नायिका नीमा अपने क्रूर पति से ऊबकर ढाबे का काम करने वाले सहृदय पंडित जी के पास जा बैठती है। दूसरे पति की उम्र ज्यादा है अतः उसकी बात में न जोर रहता है न शरीर में दम। इस आदमी से हर तरह की सुविधाएँ पाकर भी काम की अतृप्ति के कारण नीमा दुखी बन जाती है। पहले पति से उसकी तुलना करती हुई उसका निराशा भरा स्वर इस रूप में कह उठता है कि उसमें मर्दों वाली बात थी। मारता था -चोट जरूर लगती थी- पर मरा-गिरा नहीं था। तुम्हारे साथ दो साल होने को आए - जैसी आई थी वैसी ही हूँ।¹⁰

'चिड़ियाघर' की मिसेज रिजवी उच्च शिक्षित है। दफ्तर में बड़ी अफसर है परंतु उसका पति मि. लतीफ अनपढ़ होने के कारण केवल घरेलू कामकाज देखता है। इन दोनों के बीच यह दूरी होने के कारण कहीं मेल नहीं बैठ पाता है। साराशतः कहा जा सकता है कि

⁹ गिरिराज किशोर - चिड़ियाघर - पृ.सं.92 - प्र.सं.1990

¹⁰ गिरिराज किशोर - दो - पृ.सं.67 - प्र.सं.1974



गिरिराज किशोर अपनी कृतियों द्वारा समाज की कई समस्याओं पर प्रकाश डालते हैं परंतु उनमें से अधिकांश समस्याओं का समाधान प्रस्तुत नहीं करते। शायद विघटित समाज व्यवस्था को सामने रखना लेखक का उद्देश्य रहा होगा।

गिरिराज किशोर के उपन्यासों में निम्न वर्ग की अपेक्षा मध्यवर्ग का चित्रण अधिक है। संघर्ष एवं आस्था उनके लेखन का प्राणतत्व है। गिरिराज किशोर की दृष्टि मानवीय एवं व्यापक संदर्भों के साथ जुड़ी हुई है। लेखक समाज की ओर सकारात्मक नजरिए से देखते हैं। लोगों की समस्याओं को उनकी भाषा में व्यक्त करते हैं। गिरिराज किशोर नारी-मुक्ति के समर्थक हैं। उनके नारी पात्र आर्थिक स्वतंत्रता के साथ-साथ शारीरिक-मानसिक स्वतंत्रता चाहते हैं। नारी पात्रों की तुलना में पुरुष पात्र अधिक शंकालु, अन्यायी और विज्ञाननिष्ठ रहे हैं। रचनाकार दलित, शोषित वर्ग के पक्षधर हैं।

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EXPERIMENTAL ANALYSIS ON ENGINE PERFORMANCE, EMISSION AND COMBUSTION CHARACTERISTICS OF POON OIL AND IT'S BIODIESEL BLEND IN A DI DIESEL ENGINE

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Abstract:

Experimental investigation has been carried out to assess the performance, emission and combustion characteristics of a diesel engine the using of Neat Poon oil and its blends of 25%, 45%, and 65%, and standard diesel fuel separate. The common problems posed when the using of vegetable oil in a compression ignition engine are poor atomization; carbon deposits, ring sticking, and so on. This is because of the high viscosity and poor volatility of vegetable oil. When blend with diesel, Poon oil present lower viscosity, improved volatility, better combustion and less carbon deposit. It was found that there was a reduction in NO_x emission for Neat Poon oil and its diesel blends in conjunction with a marginal increase in HC and CO emissions. Brake thermal performance turned into slightly decrease for Neat Poon oil and its diesel blends. From the combustion evaluation, it was found that Poon oil diesel blends carried out better than Neat Poon oil.

1. Introduction

In an agricultural country like India, the use of vegetable oils in diesel engines has to be very well investigated because of the large production capability and possibility of manufacturing it near the consumption points. On the grounds that vegetable oils have cetane numbers near that of diesel fuel, they can be used in current compression ignition engines with very little adjustments. there are numerous vegetable oils like peanut oil, linseed oil, rapeseed oil, and sunflower oil that can be utilized in diesel engines [1–3]. Vegetable oil offers many benfits, which includes sustainability, reduction of



inexperienced house gas emissions, nearby improvement, and development in agriculture.

The chemical composition of vegetable oil allows in lower the emission of undesirable components when they're burned [4]. Vegetable oil fuels generated an acceptable engine overall performance and exhaust gas emission levels for short-time period operation only, whereas they caused about carbon deposit buildups and sticking of piston earrings after extended operation, as mentioned by using Murayama et al. [4]. In addition they recommended sensible answers to overcome these problem, along with increasing the gas temperature to 200°C, mixing 25% diesel gasoline in the vegetable oil, blending 20% ethanol inside the gasoline, or converting vegetable oil into methyl esters. Mixing of vegetable oils with diesel fuel would solve the problems of diesel engine operation with neat vegetable oils [5]. The blending technique has the advantages of improving the usage of vegetable oil gas with the minimal fuel processing and engine change [6]. The diesel engine would run successfully – without any modification and without damage to engine elements – on numerous blends of vegetable oil and diesel gas [7–9]. A comparison of engine performance and emissions of diesel fuel with those of vegetable oil and its diesel blends showed decrease thermal efficiency, decrease NO_x and better CO and HC emissions [10–12]. The engine overall performance with biodiesel and vegetable oil blends of various origins changed into just like that of neat diesel fuel with almost the nearly same brake thermal efficiency [13]. The engine power and torque of the mixtures of vegetable oil-diesel gasoline are near the values acquired from diesel fuel and the quantities of exhaust emissions are decrease than the ones of diesel fuel as mentioned with the aid of Altun et al. [14]. Number of researchers have proven that using vegetable oil and their derivatives is low-economic and aggressive as compared to mineral diesel [15,16]. Inside the present study, poon oil is selected as a fuel for diesel engines inside the form of Neat poon oil and its blends with standard diesel. The various blends of poon oil and standard diesel fuel had been evaluted and their properties have been evaluated and compared with those of standard diesel. The blends have been then subjected to engine performance and emission assessments and as compared with those of preferred diesel.



2. Potential and characterization of poon oil (*Sterculia foetida*)

Sterculia foetida (commonly called poon tree) is a massive evergreen tree located typically in the western and southern parts of India, Burma, and Ceylon and sometimes in east tropical Africa, Borneo, Java, Sumatra, Indo-China, Malaya, and North Australia. It can effortlessly be raised from seeds and ripened cuttings; seedlings may be transplanted at some point of the primary rains, without a difficulty problem. In urban regions, plantation is ensured in parks, residential localities, streets, and avenue avenues and industrial websites as shelter-belts plantation. A shell and a skinny 1–2 mm layer of pulp surround the single big seed. The fruit is at first white in shade, later turning to black, and when ripe, to a shining blue black; the kernel is white in colour. a hundred seeds weigh 200–250 g. The kernel of the seeds yields 50–55% of bland, light-yellow fatty oil. The seed oil is appropriate for culinary purposes but is in most cases used as an illuminant; other possibly uses are within the floor-coating industry and soap-making industries.

2.1. Cost estimation and land availability

The estimated cost of poon oil is about Rs 13.00 according to kg as given in table 1. From table 1 it is further determined that the net value of the poon oil is comparatively lesser than that of *Jatropha* oil. The reason for this may be the high oil content of poon seeds (i.e. almost 50–55% oil content material). Because poon oil has not been used commercially to this point, actual figures are not to be available. For this reason, simplest approximate charges had been given. The use of desert, to develop *Jatropha* species, as deliberate by means of the officially is given in table 2 [17]. From this table it could be seen that handiest 6.8% of the to be had land (i.e. 13.4 Mha out of 197 Mha) has been deliberate for the cultivation of *Jatropha Curcas*. The area estimated to be beneath agriculture in India through 2017 is given as 141.835 Mha (Table 2) [18]. The hug amount of available land can be utilized for developing different species of trees, which produce oil-bearing seeds. The poon trees, one such species, may be cultivated on those lands, which once established, would look after themselves



Table 1 Estimated cost of Poon oil in comparison with Jatropha oil [17,18].

Iteam	Jatropha Oil (Rupees)	Iteam	Poon Oil (Rupees)
Seed cost per kilogram	5.00	Seed cost per kilogram	5.00
3.28 kg seed needed for 1 kg of oil extraction	16.40	2 kg seed needed for 1 kg of oil extraction	10.00
Cost of collection of seeds and oil extraction for 1 kg oil	2.36	Cost of collection of seeds and oil extraction for 1 kg oil	3.00
Cost of oil per kg	18.76	Cost of oil per kg	13.00

Table 2

Estimation of land available for crop cultivation [17,18].

Land type	Area (Mha)	Potential for Jatropha plantation (Mha)	Farm land by2017 ^a (Mha)
Under stocked forests	31.00	3.00	
Protective hedge around agriculture fields (farm land)	142.00	3.00	141.835
Agro-forestry	NA	2.00	-
Fallow lands	24.00	24.00	-
Ministry of rural development	NA	2.00	-
Public lands- railway tracks, roads, canals etc	NA	10.00	-
Total	197.00	13.40	141.835



NA: not available

Mha: million hectares

a Crop land in India by 2017.

2.2. Preparation of oil from oil seeds

Poon oil seeds collected from our area are dried in sunlight for every week and the dried seeds are peeled to acquire the kernel for extraction of poon oil by way of using a mechanical expeller. Small traces of organic depend, water and different impurities had been present within the poon oil. Those materials created problem in the during of chemical processing in the phase of separation among the glycerin and esters. This hassle can be triumph over by means of including hexane to the raw oil and stir- ring it for 15 to 20 min at 30 to 40°C and permitting it to settle for 30 min. The impurities and gum particles that settle down at the bottom can be eliminated.

2.3. Fatty acid composition of poon oil

Not like diesel fuel, poon oil consists frequently of saturated hydrocarbons and triglycerides such as glycerol esters of fatty acids. Poon oil incorporates 90% to 98% triglycerides and small amounts of mono and diglycerides. Triglycerides are esters of three fatty acids and glycerol. The fatty acids vary in their carbon chain lenth and within the quantity of double bonds. The fatty acid composition of poon oil is given in table 3.

Table 3 Composition of fatty acid in poon oil

Fatty acid	Structure	Formula	%Composition in poon oil
Palmitic	16.00	C16H32O2	22.4
Stearic	18.00	C18H36O2	7.3
Oleic	18.10	C18H34O2	16.42
Linoleic	18.20	C18H32O2	45.89
Arachidic	20.00	C20H40O2	6.47



2.4. Properties of poon oil

The important physical and chemical properties of poon oil are determined inside the Fuels and Combustion Laboratory. The determination of density, calorific value, viscosity, flash point and firepoint factor are done using a hydrometer, a bomb calorimeter, a purple-wood viscometer and Pensky –Martin's open cup equipment, respectively. It is found that properties like density, viscosity, flash point and fire point of poon oil are higher while the gross calorific value is lower when as compared with those of widespread diesel. Table 4 indicates the physical and chemical properties of poon oil and standard diesel.

Table 4 Physical-chemical properties of Neat poon oil and Standard diesel

Properties	Neat Poon oil	Std. diesel
Density @ 40 °C in gm/cc	0.9264	0.84
Kinematic viscosity @ 40 °C in CsT	49.7	2.4
Flash point	158°C	58°C
Acid number as mg KOH/gm	0.36	-
Gross calorific value kJ/kg	39650	45240
Saponification value	196.1	-
Iodine value	78.1	-
Cloud point	+6°C	+6
Pour point	-5°C	-10
Cetane Number	-	45-50

2.5. Effect of dilution on viscosity of poon oil and standard diesel blends

A plan was designed for the experimental research. Poon oil and diesel are mixed in 0/100% (Std. diesel), 25/75% (Neat 25), 45/55% (Neat 45), 65/35% (Neat 65), 100/0% (Neat poon) on a volume basis and the mixture is stirred nicely to get a homogeneous stable mixture. Specimens of the different fuel blends, open to the atmosphere, were



observe to be completely free from any signs and symptoms of combination separation, deposits or surface reactions after several weeks of monitoring. The comparison of density, viscosity and gross calorific value of blends with standard diesel are shown in table 5. The density and viscosity of blends reduces with increase in the % of diesel inside the blend. The blend containing 25% poon oil has density and viscosity near that of diesel properties.

Table 5 Different compositions of tested fuels and their properties

Test sequence	Fuel	Fuel blends (by vol %)	Gross calorific value (MJ/kg)	Viscosity cSt	Density (kg/m ³)
1	A	100% std. diesel	45.42	2.7	0.84
2	B	25% poon oil + 75% std. diesel	44.266	4.8	0.8613
3	C	45% poon oil + 55% std. diesel	43.112	8.2	0.8746
4	D	65% poon oil + 35% std. diesel	41.958	18.5	0.892
5	E	100% poon oil	39.650	49.7	0.9264

3. Experimental set-up

The schematic diagram of the experimental set-up is shown in Fig. 1. The test engine used was the Kirloskar TAF1. A specification of the engine is given in table 6. A single cylinder four-stroke air-cooled diesel engine developed 4.4 kW at 1500 rpm became used for this work. This engine was coupled to a BENZ eddy-current dynamometer with a control system. The cylinder pressure changed into measured with the aid of the piezoelectric pressure transducer (Kistler) fitted on the engine cylinder head and a crank angle encoder fitted on the flywheel. Both the pressure transducer and encoder sign were linked to the



charge amplifier to condition the signals. The fuel injection system and nozzle information are given below:

Nozzle configuration

Type of fuel injection: Pump-line-nozzle injection system

Nozzle type: Multi hole

No. of holes: 3

Nozzle opening pressure: 207–215 bar

Needle lift (mm): 0.25

Spray-hole diameter (mm): 0.25

Cone angle: 110

Table 6 Engine Specification

Model	KirloskarTAF1
Type	Single cylinder, four-stroke, direct injection.
Piston type	Bowl-in-piston
Capacity	661 cm³
Bore and stroke	87.5 mm x110 mm
Compression ratio	17.5:1
Speed (constant)	1500rpm
Rated power	4.4kw
Dynamometer	Eddy current
Cooling system	Air cooling
Injection timing	23°Btdc
Injection pressure	200bar

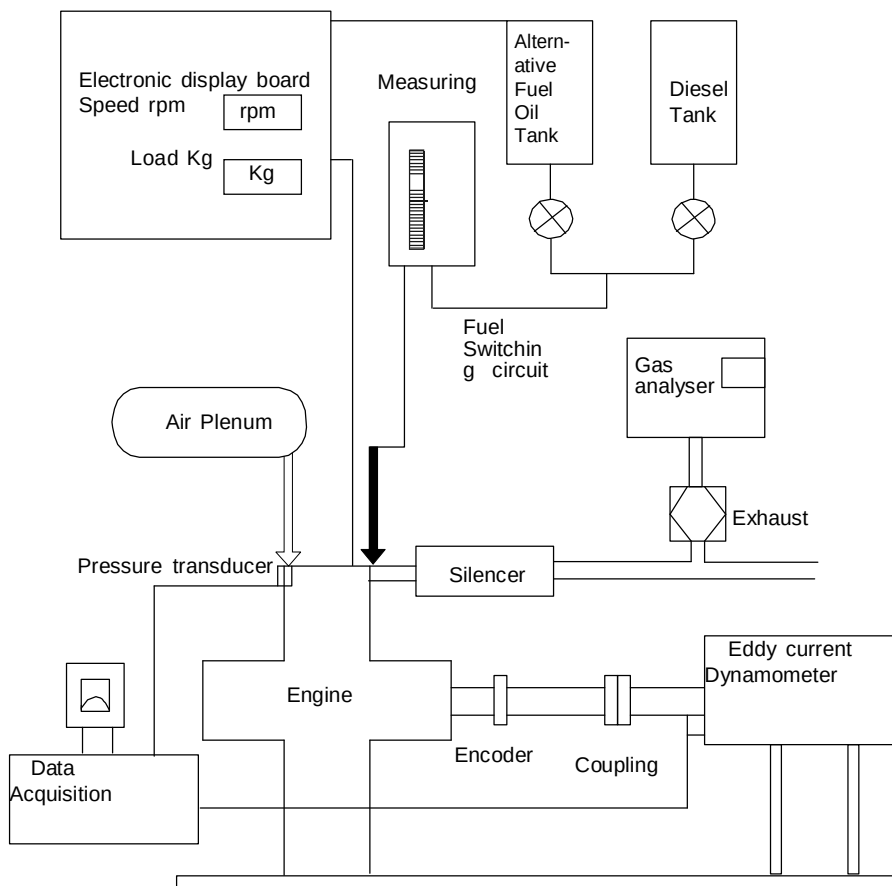


Fig.1. Schematic diagram of the experimental set-up

Exhaust emission from the engine was measured with the help of the QRO TECH, QEO-402 gas analyzer. The smoke emission changed into measured with the help of the Bosch smoke meter. The Bosch smoke meter typically includes a piston type sampling pump and a smoke level measuring unit. Separate sampling probes had been used to get hold of sample exhaust gases from the engine, for measuring emission and smoke intensity separate. A 2- inch diameter filter paper was used to gather smoke samples (from the engine) through the smoke sampling pump for measuring the Bosch Smoke quantity.

Variable load tests are conducted at five different load, i.e. idle (0%), 25%, 50%, 75% and 100% of engine full load at a constant speed of 1500



rpm, with an injection pressure of 200 bar. The engine changed into warmed up and stabilized earlier than taking all of the readings.

3.1 Error analysis

Errors and uncertainties within the experiments can stand up from instrument selection, conditions, calibration, environment, observation, analyzing and test plans. An uncertainty analysis is wanted to prove the accuracy of the experiments. The uncertainty analysis was done the use of the technique defined via Holman [19]. The list of instruments used for measuring diverse parameters and dimension techniques are offered in table 7. The list of devices and the variety, accuracy and uncertainties are given in table 8.

The total percentage of uncertainty of this experiment is calculated as given below:

Total percentage of uncertainty of this experiment is = square root of $\{(\text{uncertainty of TFC})^2 + (\text{uncertainty of BP})^2 + (\text{uncertainty of BSFC})^2 + (\text{uncertainty of brake thermal efficiency})^2 + (\text{uncertainty of CO})^2 + (\text{uncertainty of CO}_2)^2 + (\text{uncertainty of UBHC})^2 + (\text{uncertainty of NO}_x)^2 + (\text{uncertainty of Bosch smoke number})^2 + (\text{uncertainty of EGT})^2 + (\text{uncertainty of pressure pick up})^2\}$

= square root of $\{(1.5)^2 + (0.2)^2 + (1.5)^2 + (1)^2 + (0.2)^2 + (0.15)^2 + (0.2)^2 + (0.2)^2 + (1.0)^2 + (0.15)^2 + (1.0)^2\} = \pm 2.8\%$.



Table 7 List of Instruments used for measuring various parameters and measurement techniques

Instruments	purpose	Make and model	Measurement techniques
Exhaust Gas Analyser	Measurement of HC, CO, CO ₂ and NO _x emissions	QRO 401, QROTECH Co. Ltd, Republic of Korea	NDIR principle (non-depressive infra red sensor) NO _x -electro chemical sensor
Smoke meter	Measurement of smoke emission	TI diesel tune, 114 smoke density meter, TI tran Service	-
EGT indicator	Measurement of exhaust gas temperature	-	k-type (Cr Al) thermocouple
Speed measuring unit	Measurement of engine speed	-	Magnetic pick up type
Pressure transducer and charge amplifier	Measurement of cylinder pressure	Type 5015A, Kistler Instruments, Winterthur, Switzerland	-
Crank angle encoder	-	-	Magnetic pick up type
Load indicator	Loading device	BENZ	Strain gauge type load cell



Table 8 List of instruments and the range, accuracy and percentage uncertainties

S.NO	Instruments	Range	Accuracy	%uncertainties
1	Gas analyzer	NOx 0-5000ppm HC CO CO2	±20 ppm ±15 ppm ±0.02 % ±0.03 %	±0.2 ±0.2 ±0.2 ±0.15
2	Smoke level measuring instrument	BSN 0-10	±0.2	±1.0
3	EGT indicator	0-900°C	±1 °C	±0.15
4	Speed measuring unit	0-10000ppm	±10 rpm	±1.0
5	Load indicator	0-100kg	±0.1 kg	±0.2
6	Burette for fuel measurement	-	±0.2cc	±1.5
7	Digital stop watch	-	±0.2s	±0.2
8	Manometer	-	±1mm	±1.0
9	Pressure pick up	0-110bar	±1 bar	±0.1
10	Crank angle encoder	-	±1°	±0.2

4. Results and discussion

The objective of this investigation is to research the performance, emission and combustion characteristics of a diesel engine fueled with poon oil and its diesel blends compared to the ones of standard diesel.

4.1. Performance analysis



Signification of the engine overall performance parameters, along with brake specific engine consumption (BSEC) and brake thermal efficiency for Neat poon oil and its blend with diesel, were calculated. These results are analyzed and represented graphically in Fig. 2 and 3. variation in BSEC are in large part due to the decrease heating value of the poon oil and ensuing in required mass fuel drift growth needed to acquire identical fuel energy input. The brake specific energy consumption of poon oil blends was 8–16% more than that of well known diesel at full load. The cause may be the variations in density and heating value between poon oil and standard diesel. Poorly formed fuel sprays, smaller fuel spray angles and greater fuel spray penetration, affect adversely air entrainment and subsequent fuel/air mixing, as a consequence affecting the engine performance [4]. As cited within the above reference, on this study also, brake thermal efficiency was slightly lower for Neat poon oil and its diesel blends.

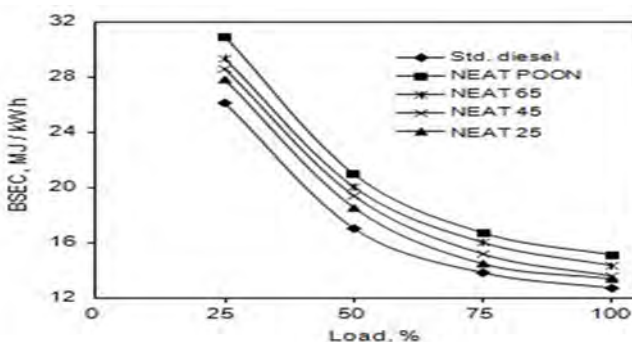


Fig.2. Variation of brake specific energy consumption with load for different blends.

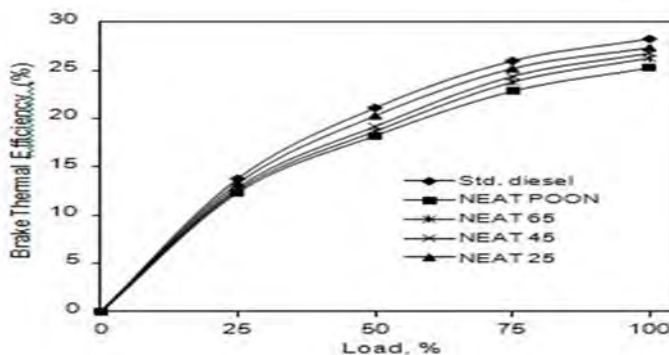




Fig.3.Variation of brake thermal efficiency with load for different blends

Brake thermal efficiency decreases with increasing percent of poon oil. This may additionally be attributed to the terrible combustion characteristics of the vegetable oils due to their high viscosity and poor volatility. However, there was no lot of variation at lower loads as present in Fig. 2

4.2 Exhaust gas temperature

The variant of exhaust gas temperature with respect to the load is shown in Fig. 4. It indicates increase exhaust gas temperature for increase percent of poon oil in the blend. The cause may be due to the presence of ingredients with better boiling point in poon oil than in diesel. The ones materials having better boiling factors had been no longer adequately evaporated during the main combustion section and continued to burn in the late combustion phase. This result to a slightly higher exhaust gas temperature and lower thermal efficiency. Exhaust gas temperature traits had been consistent with lower thermal efficiencies and lower power observed for vegetable oil fuels.

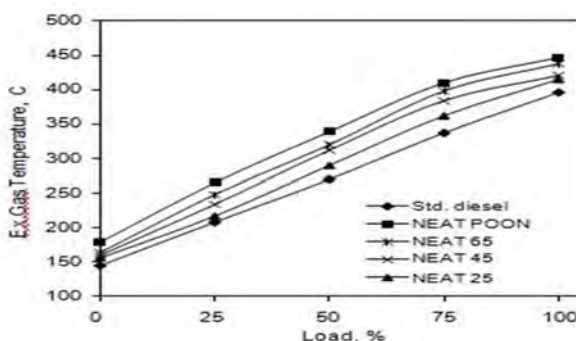


Fig.4.Variation of exhaust gas temperature with load for different blends

5. Emission analysis

5.1. Oxides of nitrogen emission (NO_x)

The variation of NO_x emission with respect to the load for different blends is shown in Fig. 5. As shown therein, the NO_x emissions



increase with the engine load, because of a higher combustion temperature. This proves that the most important issue for the emissions of NO_x is the combustion temperature inside the engine cylinder and the local stoichiometry of the mixture. From Fig. 5, it may be visible that in the range of investigate, the NO_x emissions from Neat poon oil and its diesel blends are decrease than those of diesel fuel. The reduction of the NO_x emission is 34% for Neat poon oil. That is likely due to the lower heating value of poon oil. NO_x emission is the maximum dangerous gaseous emissions from diesel engines; its reduction is constantly the intention of engine researchers and engine manufactures.

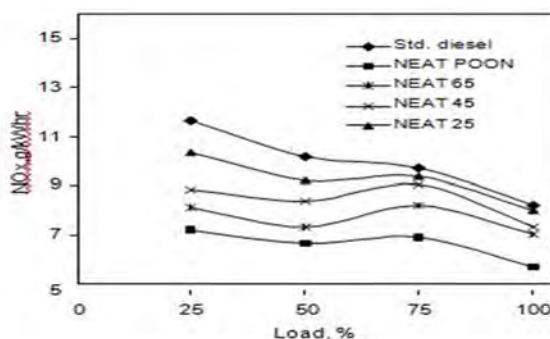


Fig.5.Variation of NO_x emission with load for different blends

5.2 Hydrocarbons emission

Unburned hydrocarbon (HC) emissions for poon oil and its blends had been better than the ones of diesel fuel besides Neat 25% mixture as present in Fig. 6. The effect of fuel viscosity on fuel spray quantity might be expected produce a few HC increases with vegetable oil fuels. Humke and Barsic [12] stated that the physical properties of fuel which includes density and viscosity may have an extra have an impact on hydrocarbon emissions than its chemical properties. Considering fuel viscosity differed more than different physical properties, the effects of fuel viscosity suggested inside the engine overall performance discussion follow to hydrocarbon emissions also. This may lead to better fuel spray droplet size for poon oil and its blends with diesel fuel, in comparison with that of standard diesel fuel.

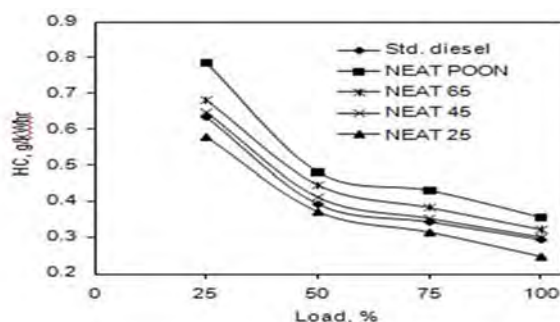


Fig.6.Variation of hydrocarbon emission with load for different blends

5.3. Carbon monoxide emission

The carbon monoxide emission for poon oil fuel was about 35% higher than that of preferred diesel at full load. And it was actually lower for other working modes, like light load and medium load. The CO emission increased as greater amounts of poon oil have been combined with diesel gas. This will be because of fuel physical property consequences, as was mentioned in the case of the both in hydrocarbon emission and the corresponding decrease in performance. The results of fuel viscosity on fuel spray high-quality would be expected to supply some CO increase with vegetable oil fuels. This has been present in Fig. 7.

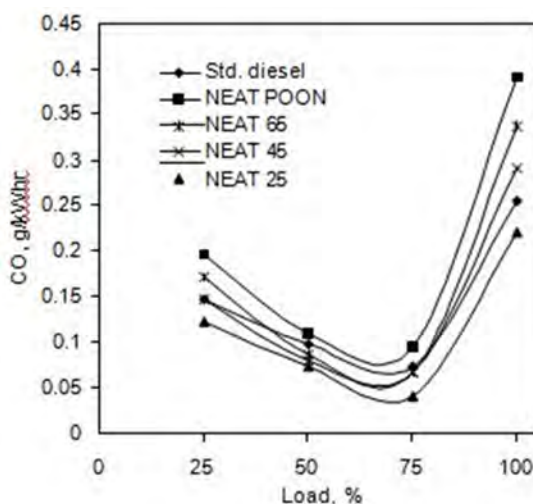


Fig.7.Variation of carbon monoxide with load for different blends

5.4 Carbon dioxide emission

Fig. 8 compares the CO₂ emissions of different poon-diesel blends utilized in diesel engines with load. The CO₂ emission increases with an increase in load as expected. Within the range of entire engine load, the CO₂ emissions of diesel fuel are all better than the ones of different fuels. The carbon content in poon oil-diesel blends is relatively lower inside the same volume of fuel consumed at the equal engine load; consequently the CO₂ emissions from poon oil and its blends are decrease. The CO₂ emission when using Neat poon oil as fuel is decrease because of incomplete combustion. The CO₂ emission from biofuel engines can be absorbed by way of plants for photosynthesis purposes, in order that the carbon dioxide level within the atmosphere kept is in balance.

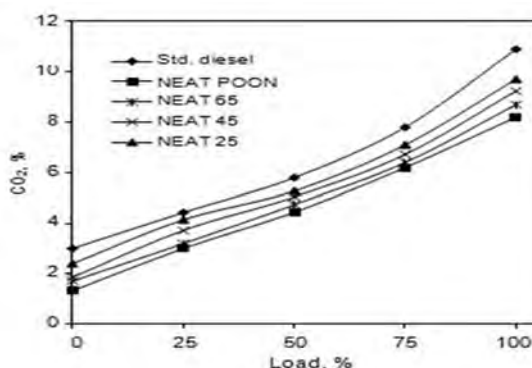


Fig.8.Variation of carbon dioxide with load for different blends

5.5 Smoke emission

The smoke emission changed into slightly higher for Neat poon oil due to its higher viscosity, ensuing in large mean fuel droplet sizes and a decrease in fuel air mixing rate. Neat poon oil, Neat 65 and Neat 45 blends have recorded excessive smoke emission while as compared with that of standard diesel. Smoke acquired with the Neat 25 blend was found to closely match that of standard diesel as shown in Fig. 9.

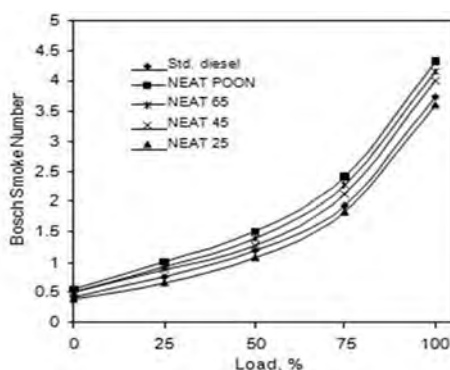


Fig.9.Variation of smoke emission with load for different blends

6. Combustion analysis

Fig. 10 suggests the variation of cylinder pressure with crank angle for diesel, Neat poon oil and Neat 25 blend at full load. It's far ob-served that peak pressures of 67.5 bar, 60 bar and 63 bar were recorded for standard diesel, Neat poon oil and Neat 25 blend, respectively. Analyses of cylinder pressure statistics to obtain the heat release rate for Neat poon oil and Neat 25 blend have been conducted, and suggested as data in Fig. 11. The data found in Fig. 11 shows that Neat poon oil does not show the stated first heat release peak. The amount of diffusion-burning indicated via the vicinity underneath the second one top is greater for Neat poon oil. This is consistent with the expected effect of poon oil viscosity on fuel spray, and reduction of air entrainment and fuel/air blending rates. At the time of ignition, less gas/air mixture is ready for combustion with the poon oil; therefore, more burning occurs within the diffusion-burning phase rather than inside the premixed phase. For the Neat 25 combination, the first warmth release top is higher than that of Neat poon oil due to its reduced viscosity and better spray formation. The diffusion combustion phase of Neat 25 blend is lesser than that of Neat poon oil.

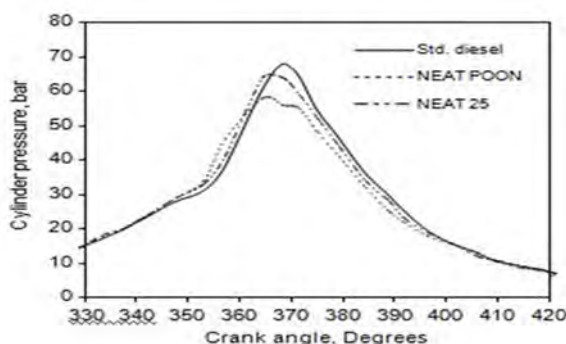


Fig.10.Variation of cylinder pressure with crank angle at full load

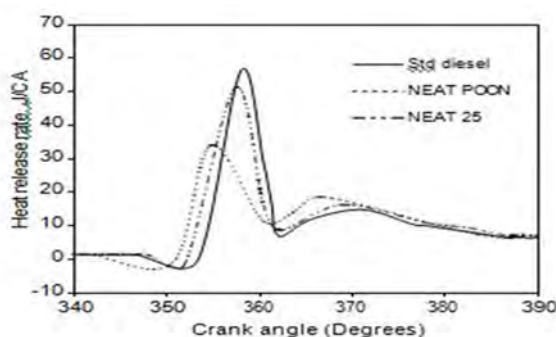


Fig.11.Variation of heat release rate with crank angle at full load

7. Conclusions

The experimental results display that the engine performance run on poon oil diesel blends is comparable with that of standard diesel.

The engine power output and fuel consumption of the engine are nearly the same when the engine is fueled with lower poon oil diesel blends as compared with the ones of standard diesel.

The emissions of oxides of nitrogen (NO_x) from Neat poon oil and its diesel blends are decrease than those of standard diesel fuel. From the emission evaluation it turned into found, that there was a 34% reduction in NO_x emission for Neat poon oil and 5% reduction for Neat 25% blend.

The carbon monoxide (CO) emissions from Neat poon oil and its diesel blends had been better except within the case of the Neat 25 blend wherein it changed into decreased by using 13 % but, there has



been an increase in CO emission for Neat poon oil via 35% at full load. The hydrocarbon (HC) emissions of poon oil and its diesel blends are slightly higher than the ones of diesel fuel except in the case of the Neat 25% blend. There was an increase in hydrocarbon emission via 20% in the case of Neat poon oil while 15% reduction was determined inside the case of the Neat 25% blend at full load.

The smoke emission from Neat 25 changed into lower than that of standard diesel through 4% while, increase in smoke emissions changed into observed for Neat poon oil by using 16% at full load.

Slightly higher brake thermal performance was found with standard diesel than with Neat poon oil and its diesel blends.

The result from the experiments prove that lower poon oil diesel blends are probably accurate replacement fuels for diesel engines in the near future when petroleum deposits end up scarer.

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THIRD THEATRE PLAYS: PANORAMA OF SOCIAL REALITY

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Abstract

The present paper is devoted to contextualizing Sircar's Third Theatre plays and its techniques by placing it in the historical and social context of the twentieth century. He looks beyond the progress that creates the false consciousness among the population and tries to generate the consciousness. His three typical Third theatre plays indicates playwright's effort in order to use theatre as a medium for conveying his philosophy. The paper analyses the Third theatre plays of Badal Sircar with reference to social and historical conditions that gave rise to his experimental theatre.

KEY WORDS: Exploitation, suppression, consciousness, civilization, stratification and oppression.

Theatre of India plays foremost role in escalating the social patterns, reflecting the unedited realities of the society and exemplifying the divine educational aspects of life. Modern Indian theatre is mainly concentrated upon portraying the changes of the political set up in the country. In the post- independence India, theatre history, documentation, performance analysis and literary interpretation are all in various stages of under development. Therefore, the integrated discussion of theory, text, performances and reception actually uncovers the many levels at which drama and theatre works that gives some major plays a new visibility beyond the progress and urbanization.

Badal Sircar comes to us as a barefoot playwright that has been more popular for his path- breaking experiments with the theatre in 1970's. As K.Venkata Reddy points out, "he has brilliantly succeeded in his attempt to rid the theatre of its entire, cumbersome paraphernalia to the extent of its becoming" (109). It is a fact that Sircar has put efforts in experimenting different theatrical devices, techniques and modes. Sircar's Third theatre plays present an intense picture of India and its



people that affected by colonial rule. It establishes the extent to which the contemporary Indian drama has participated in modern, post-modern and post- colonial discourses on the society. Sircar's Third theatre attending to the performance practices, successfully communicated his thematic density to national audience.

Sircar has started his dramatic career with the proscenium stage, but he was not satisfied with it. He started writing after independence and in the post- colonial times. His plays record the harsh effects of the colonialism that hides in the veil of progress and urbanization such as exploitation and suppression. He has been inspired from different theatres of west such as Jerzy Grotowski's Poor theatre, Richard Schechner's Environmental theatre, Julian Beck's Living theatre and Bertolt Brecht's Epic theatre, and even from the traditional theatres such as Jatra, Nautanki, and Tamasha etc. He blends the techniques and forms of both type of theatres in one and created a theatre of synthesis. He invented his own brand of theatre - Third theatre and used it as a technique to revolt. Through his group Satabdi, established in 1967, he used theatre for the preservation of his culture and civilization. He theorized and developed his theatre as a multifaceted program. He has committed his theatre to the common masses. Sanjiv Kumar rightly says-

Post- independence theatre in India obviously gets redefined and shaped by historically new conditions of writing, performance and reception and it is in this postcolonial context that Badal Sircar's theatrical experiments are hailed widely (154).

Sircar considers every art form and theatre as propaganda that spreads something or the other. Through his Third theatre, he desired to propagate change in the social scenario. His journey from proscenium to the Third theatre displays his miscellaneous experiments in the simplification of the theatre in order to serve the purpose of spreading consciousness. It proves to be "an aggressively audience- oriented theatre in accord with their respective (and distinct) political, social, and aesthetic programs, all of which seek to transcends the urban, middle-class orientation of contemporary theatre and to counteract the "urban- rural split" (Dharwadker 114). He provides new dimensions to the Indian theatre and comes closer to the common masses. The subject matter of his plays is some current problems and exhibits some general



social evils. His theatre creates social awareness among common person against exploitation, injustice and suppression.

Third theatre breaks the separation between the actors and spectators. His theatre needs no stage, props, lighting, sets, make-ups and sounds. It is portable, flexible and inexpensive. The techniques of Third theatre convey message of the playwright to the audience. Direct communication, collage-making, brief dialogues, and use of human body rather than dialogues are some of the main techniques, found in every play of Sircar. Sircar promotes the Marxists ideology in his Third theatre plays.

Badal Sircar's formulation of the Third Theatre led him to produce the most prominent plays based on its concept. Through his three typical Third theatre plays, we perceive the realization of playwright's effort in order to use theatre as a medium designed for conveying his philosophy. The techniques and forms used in the plays effortlessly transmit the social idea of Sircar. He looks beyond the progress that creates the false consciousness among the population and tries to generate the consciousness.

In Procession Sircar went straight at the heart of the social problem. He created a maze like labyrinthine roads that depicts the ideal structure of twentieth century's society. The variety of processions in this play represented the inanity of the people. The portrayal of search of the Khoka and an Old Man for the "real way to the real home" takes place in the play. The play is apparently an analysis of the civilized world, where on the name of civilization, people exploit each other. Sircar supports the idea of Marx of having a society where no one exploits each other and everyone works according to his ability and gets according to his needs. The relative simplicity of the play brings forth vividly the nature of modern society where traditional aspects such as religion has been used as an opium, with an intention to make people numb and mindless. Badal Sircar, therefore, demonstrates the assumptions of twentieth century through the modus operandi of the Third theatre.

Bhoma is Sircar's most comprehensive comment on the dichotomy between the rural and urban classes. Bhoma introduced as a symbol of the humanity during the period of the exploitation and suppression. During the phase of exploitation, power relations take place that



creates stratification among individuals. The pursuit of material goods and adherence to fake values result in the destruction of an individual in a competitive society. Sircar has exposed a number of images, which constitute the ways of life in contemporary society. He has unveiled the ghastly picture of the concept of social stratification. Sircar, through his theatrical techniques, dramatized the importance of social obligation and moral responsibility in an individual. He presents the society full of “a forest of poisonous trees” which has to remove by cutting with the help of “rusty axe”. Sircar has exposed the crushing instinct of the exploitative world leading to the alienation of the workers- from the products of their work, from their inner feelings, from their family and society. The play shows that human values and love is destroying in this glittering civilized world.

Stale News is another Third Theatre play in which Sircar has tried to unveil the most terrifying pictures of the social system in India where man has become a compulsive destroyer and betrayer of human values. The play is a mature and most comprehensive comment on aspect of the exploitation and suppression, which ultimately leads to cruelty, tyranny- symbolized by the ‘Santhal Revolt’. In this play, Sircar went as far as he could in exposing the effects of exploitation. According to him, there are no values in the present society whereas man has become a beast in order to achieve wealth and power. He juxtaposes the historical event of the ‘Santhal revolt’ with the contemporary era. Sircar has exposed the hopeless struggle of the Santhals to rise in their lives. The play shows the transformation of the young man from the stranglehold to the social mutiny. The Dead man has tried to demonstrate the fate of poor Santhals to the young man. Sircar has taken into consideration a segment of the society that is to say most deprived and economically exploited. Like his previous plays, this play also deflates so many images of the exploitative society.

The three plays have continuity in the transmission of the social message. As K. Venkata Reddy suitably points out, “A close study of the three plays- Procession, Bhoma and Stale News- reveals three perceptible stages of development in Sircar’s concept of reaching a real home- a new society based on equality and free from exploitation of man by man. While Procession shows a way to the real home, Bhoma seeks to remove various hurdles in the path of progress. Stale News finally shows man in revolt against social oppression and economic



exploitation. By joining the last procession that shows a right way, and by cutting down the poisonous trees in the path of progress, man can certainly be in a position to revolt against social and economic injustice, thereby creating a new society where each works according to his ability and gets according to his need” (109).

The typical three Third theatre plays signifies the definite process of change in Sircar’s philosophy of theatre. Through his theatre, he hits the target of making people aware of their social responsibility. The key concept of his theatre is the communication which no longer remains one- sided with a “leader or an individual imposing his ideology on the rest, but becomes alive in the constant flow of give and take by the time”(Sumana 66). Sircar feels that there is a need of the plays with open endings so as to make people to think in their own way out of situations, recognizing complexities and learns to evaluate. It has been rightly quoted about Third theatre,

Content is the heart of Third theatre; it is not its purpose to discover a style and preach it. But in order to deliver a subject to the audience- with depth, intensity, and effectiveness- one cannot but look for new styles, and experiment. Not to choose

a subject for the sake of style, but rather to find the right style for the style. (Qtd in Not the Other Avant Garde: The Transnational Foundations of Avant- Garde Performance 215)

Third theatre has become an important contraption to disseminate awareness in the minds of people on topical and recurrent issues. However as remarked, our discussion of the plays shows Badal Sircar’s attempt to universalize the concept of Third theatre. He deemed that theatre will never change the world for the better by itself but he allows theatre to stake a modest claim in the process of change the language of theatre that he hoped will change everywhere accordingly.

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SOLAR ENERGY: A RENEWABLE ENERGY SOURCE (With Special emphasis on Indian Scenario)

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Abstract

"The energy from the sun is the form of radiations is called solar energy" The sun is the source of solar energy which is unlimited and free of cost. Solar energy can be used in several ways. A variety of active collectors provide a broad range of applications which are in twelve numbers. It is renewable energy and may get by cheap instrument.

Our India is in third position in case of green energy and solar roof top panel in using. Australia is in top of the world. Some difficulties are have to face to use solar energy, but may be removed.

Our country is running fast to develop solar energy. Several schemes have been started to attract society towards solar system adoption. It is expected that our country will certainly get success in this regard.

Introduction :-

Solar energy is the best Renewable energy source. The sun is the source of enormous energy. It is a fusion reactor at a distance of about 150×10^6 km from the Earth. The Probable age is 4×10^6 years and it is expected to radiate energy from sun for about four billion years. "The Energy form the sun is the form of



radiations is called solar energy. "¹ It is believed that with just 0 % of the 75000 trillion KWH of solar energy that reach as the earth. The Planets requirements can be easily fulfilled.

India also produce solar energy from last 3 years about 10 thousand megawatt but backward in roof top. Indian administration continuously trying to produce solar energy by leaving traditional sources of energy. Govt. promote to people to collect solar energy, and provides solar collecting instruments through loan on subsidy.

Research Methodology :-

The research Study is prepared by secondary data collection. The help is taken to complete research work by Books, Newspapers, Journals, Govt. reports and other publications, which arranged in suitable Table and then analysis and abstracted result.

Hypothesis :-

- No sufficient energy can produce from solar energy system.
- Solar energy producing system is costly and not available easily.
- Some more energy consuming appliances can not be driven.
- Solar energy collecting system like battery is costly and requires change after short time.

Objectives :-

- **To** study the solar energy system.
- To know about our National management of solar energy production.
- To compare our solar energy production with foreign countries.
- To Promote to consume solar energy in place of traditional methods of producing energy.

¹ Energy, Environment Ecology of society - Dr. Surender Deswal- Dhanpat Rai & Co.(P.) Ltd. Delhi. 2011. Page 1.17



- To advertize popularity of solar energy system.

Subject Analysis :-

Solar energy production is newly system of energy production. Sun is the source of this energy which provides sun rage and heat. Solar energy directly provided with sun, so it will ever be got. There is no extra expense to purchase energy source. sun in natural and able to give its rays and heat every where and every time. Our country is warm country so much quantity of heat and ragys can be used for energy in order to save other energy producer, it is forced to adopt natural solar system to produce energy. Our large population consumes a lot of energy for several uses. One day natural resources will be end; then we feel shortage of energy for our use. About all over the world it is felt to produce solar energy and use this energy in place of other energy. world Governments made plans to collect sun energy by solar system because this king of system free from any kind of protection. Use of solar energy help to save petrol- Diesel, Gases, Coal and other energy producer sources. We study about whole energy and solar from root top panel of different countries.

Table No. 01

Statement of total energy and roof top panel (in %)

S.No.	Name of Country	Total Green energy	energy from Roof top Panel
1	India	88%	12%
2	America	54 %	45 %
3	Australia	03 %	97 %

Source : World Energy Repot. 2017

According above table Australia is the most roof top panel energy producer. It is 97 % in total green energy. America is in second number which produces 45 % root top energy in total green energy 54 % our India produced 12 % out of 88 % total green energy. Our country in one Meijer producer of Roof top energy by panel in three most energy producer.

India has produced 10 thousand megawatt solar energy in lost 3 years. The contribution of electricity production capacity 16



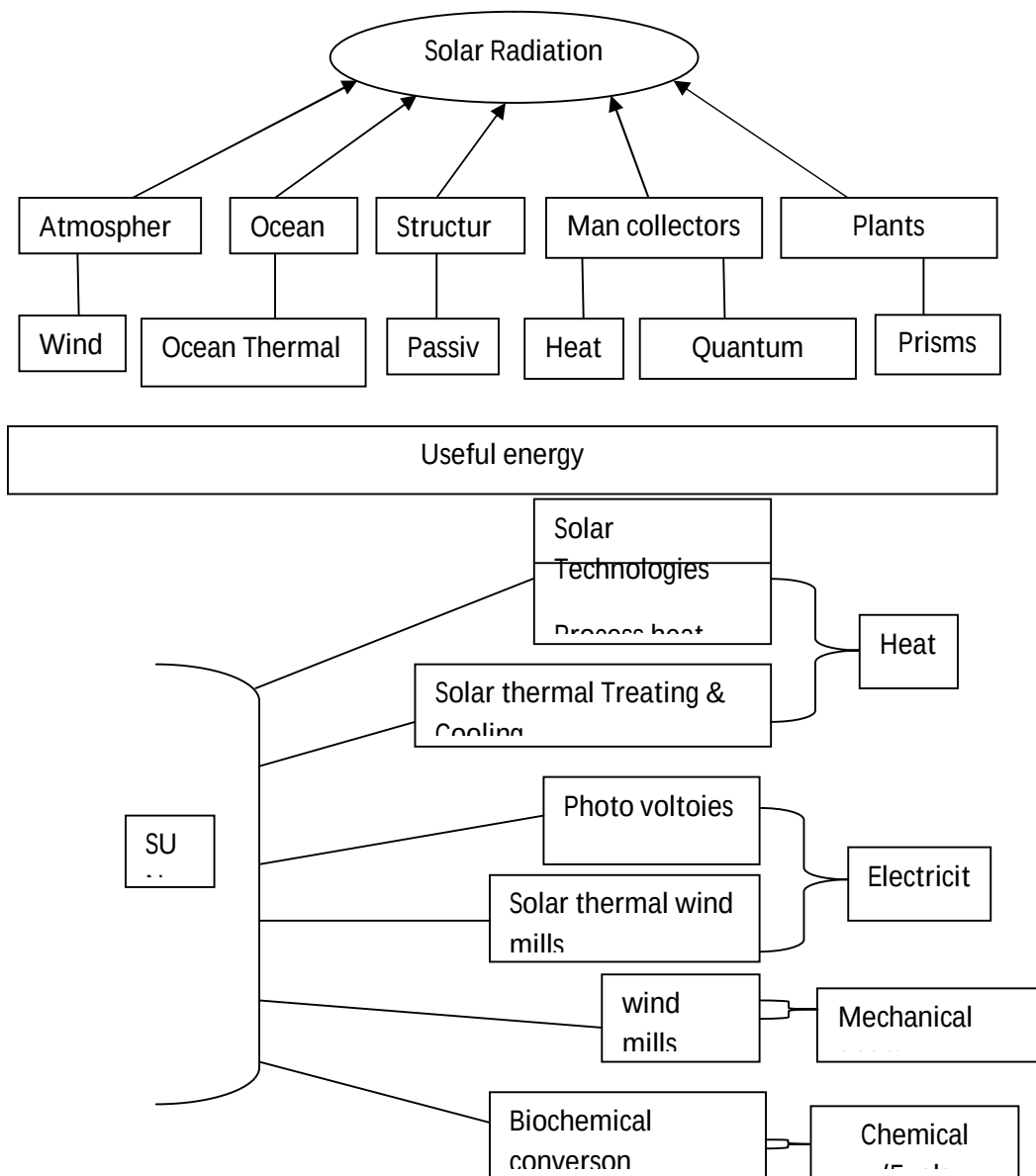
% is of solar energy. Growth India has targeted of production of green energy 175 mega Walt and 100 mega walt from solar energy upto 2022.

In 2017 before six-month 4.765 mega walt solar energy produced.² 21000 litre diesel is being saved every year of Demutrain connected with solar panel.

This Condition is having positive expectation in making our control modernize in case of energy. Its qualitative effects will be seen in future to make India strong.

Here are some natural and man-made collection chart

² World solar energy report. 2017





Difficulties and limitations :-

- The solar energy can not be produce during night of cloudy day.
- Some uses take more time comparatively other sources.
- some food cooking like chapatti can not be cooked in solar-cooker.
- Maintenance charge is expensive.
- Technicians are not easily available to repair at time.
- Poor persons can not arrange solar energy systems.
- Govt. Machinery is not aware and alert to promote this systems and give information to common persons.
- The people feel bather to use solar system due to less knowledge about solar panel.

Suggestions : -

- First govt. should advertize and promote using solar panel with different ways.
- It should be orgnised to provide information about advantage and availability of solar panel.
- Free service should be provided to establish and repair to instruments.
- Exhibitions and fair should be organized to give information of benefits and popularity of solar energy Panel etc.
- Financial assisment should be provided and free system to pour of the society.
- Like "Ujwala" Gas connection plan should be started to avid traditional method of energy and to adopt renewable source of energy.
- Sufficient technicians and advisers should be appointed and deputed them to promote to use solar energy system.

Sum up :-

Solar energy is the best source of energy. It does not produce any kind of pollution and wastage on use of solar energy panel. Solar energy achieve from sun light rays and heat. The sun has unlimited energy which provides by rays and heat. This is God gifted source and available free of cost. Due to our ineffective



efforts, avoided with getting sun rays and heat energy. Though there are some difficulties but the can be renewed.

India should frame plans to promote solar energy multipurpose use. Education, awareness and financial assistance and solar panel should provide "Free of Cost". Our economic, social and cultural development are depend on reformed way of energy. "Some has been done, some is being done and some will have to done" in this regard. Then our country will run speedily on the way of Development and prosperous.

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సాహితీ కృషివలుడు - మోదుకూరి జాన్సన్

డా|| బూసి. వెంకటస్వామి

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“మోదుకూరి యింట మొలచిన ఈ పంట

తెనుగువారి యింట దీప్తియంట

కంటపడిన మంచి వెంటపడును అంట

నాటకాలు యితని తీటయంట

మాటమలైపూవు - మనస్సు వెన్నల రేవు

లలితకళలు అతని ప్రాణ సఖులు

సభలయందు చాల సభ్యత గలవాడు

జాన తెలుగు వ్రాయు జాననన్ను” -- అంటూ సినీకవి ఆదుర్తి నరసింహామూర్తి మోదుకూరి జాన్సన్ గూర్చి చెప్పిన మాటలు అక్షర సత్యాలు. జాన్సన్ ప్రజ్ఞావంతుడు. బహు ప్రక్రియా దురంధుడు. పద్యం, గేయం, నాటకం, సంగీతం, శాస్త్రం, జానపదం, సామాజిక కళాతత్వం కాచివడబోసినవాడు. సినీ కథా రచయితగా, సంభాషణా రచయితగా, గీత రచయితగా, నాటక రచయితగా మారిన జాన్సన్ నాలుగ స్థంభాలపై కళామ తల్లి సౌధాన్ని నిర్మించి తరించిన గొప్ప వ్యక్తి.

గుంటూరు జిల్లా కొలకలూరులో జన్మించిన జాన్సన్ అనేక ఒడిదుడుకలను ఎదుర్కొని విద్యాభ్యాసం చేసారు. ఉన్నత విద్యను గుంటూరు ఎ.సి.కళాశాల యందు, న్యాయవాద విద్యను ఆంధ్ర విశ్వవిద్యాలయం నుండి పూర్తి చేసారు. చిన్నప్పటి నుండి జాన్సన్ కి నాటకాలంటే అభిమానం. వయస్సు పెరిగేకొద్దీ జాన్సన్ నాటకాలలో నటస్తూ అందులో లీనమైపోయేవాడు. ఆ రోజుల్లో అనేక పౌరాణిక, సాంఘిక నాటకాలలో నటించి తన కళాకౌశల్యంతో అందరినీ ఆకట్టుకునేవాడు.

ఆంధ్ర విశ్వవిద్యాలయంలో జాన్సన్ చదవటం, అక్కడ సాహితీ మిత్రులతో కలిసి పని చేయటం వలన జాన్సన్ అంటే సాంస్కృతిక కళలకు కేరాఫ్ అడ్రస్ గా మారింది. విశ్వవిద్యాలయంలో ఏ సాంస్కృతిక కార్యక్రమం జరిగినా మోదుకూరి జాన్సన్ హాజరయ్యేవారు. ఆ ప్రభావంతోనే అనేక రచనలకు శ్రీకారం చుట్టారు. ఆంధ్ర విశ్వవిద్యాలయంలో టెంపరరీ ఉద్యోగం చేస్తూనే మరొకవైపు సాహితీ రచనా వ్యాసాంగాన్ని ప్రారంభించారు. పని పట్ల నిబద్ధత కలిగి ముక్కు సూటిగా వ్యవహరించే జాన్సన్ ఆ ఉద్యోగంలో ఇమడలేక దానిని వదలి హైదరాబాద్ చేరుకున్నారు. జాన్సన్ గొప్ప గాయకుడు, నటుడు కావటం మూలాన తన గానంతో స్నేహశీలతతో భాగ్యనగర సహృదయలోకానికి దగ్గరయ్యాడు.



జాన్సన్ ఏ పని చేసినా ఆ పనిలో వైవిధ్యాన్ని చూపేవాడు. ఒక పని పట్ల నిబద్ధత గల వ్యక్తిగా అందరూ జాన్సన్‌ని కొనియాడతారు. అందుకు కారణం కూడ లేకపోలేదు. ఉదాహరణకు బోయిభీమన్న వ్రాసిన “పైరుపాట” అను నృత్య నాటికను అప్పటి ముఖ్యమంత్రి శ్రీ దామోదర సంజీవయ్య సమక్షంలో ప్రదర్శించాలనే పట్టుదలతో తానే సంగీతం, గానం సమకూర్చి అతి తక్కువ సమయంలో అద్భుతమైన కళా నైపుణ్యాన్ని ప్రదర్శించి ప్రదర్శన చేసాడు. ఆ నృత్య నాటికను చూసిన ప్రేక్షకులు అతని కంఠమాధుర్యానికి, అభినయానికి మంత్రముగ్ధులయ్యారు. అంతటి శక్తి జాన్సన్ సొంతం.

పాటల రచయితగా:

జాన్సన్ ఒకవైపు రచనా రంగంవైపు ప్రయాణిస్తూనే మరొకవైపు చలన చిత్రరంగంలో ప్రవేశించారు. చలన చిత్రరంగంలో నేటి భారతం, దేశోద్ధారకుడు, మరోప్రపంచం, కొత్త కాపురం, మానవుడు-దానవుడు, మొరటోడు, ఎంకి నాయుడబావ వంటి సినిమాలకు స్క్రిప్ట్, మాటలు రాసారు. కరుణామయుడు, దయామయుడు, రాజాధిరాజు, దేవాలయం, పాడిపంటలు, డబ్బుకు లోకం దానోహం, సావాసగాళ్ళు, సోగ్గాడు వంటి సినిమాలకు పాటలు రాసారు. కొన్ని సినిమాలలో నటించారు.

జాన్సన్ వ్రాసిన పాటలు బహుళ జనాదరణ పొందినవి. ముఖ్యంగా పాడిపంటలు సినిమాలోని “మన జన్మభూమి - బంగారు భూమి”, దేశాద్ధారకులు చిత్రంలో “స్వాగతం దొరా - సుస్వాగతం”, తేనెలాంటి మనసున్న తెలుగునేలకు, అన్నపూర్ణనే మించిన ఆంధ్రభూమికి, కరుణామయుడులో “కదిలింది కరుణ రథం - సాగింది క్షమాయుగం”, “రాజ్యము బలము మహిమ నీవే నీవే” అనే పాటలు తెలుగు చలన చిత్ర చరిత్రలో అజరామంగా నిలిచిపోయే పాటలు.

కరుణామయుడులోని పాటలు అశేష ప్రేక్షకులను ఆధ్యాత్మిక భక్తి భావంవైపు నడిచేటట్లు చేసాయని చెప్పవచ్చు. ఈ సినిమాలో.....

“రాజ్యము బలము మహిమా నీవే నీవే

జీవము జీవము జీవనమీవే నీవే

అవసరానికి మించి ఐశ్వర్యమిస్తే

మనిషి కన్ను మిన్ను కానబోదేమో

కడుపుకు చాలినంత కబళమీయకుంటే

మనిషి నీతి నియమం పాటించదేమో

అవసరానికి తగుబల మిచ్చి.....శాంతి ప్రేమ తృప్తి నిచ్చి” -- అంటూ వ్రాసిన పాటలో

ఎంత తాత్విక చింతనను పొందుపరచి వ్రాసాడో అర్థమవుతుంది. అదే విధంగా మరొకపాట అయిన.....

“కదిలింది కరుణ రథం ... సాగింది క్షమాయుగం

మనిషి కొరకు దైవమే కరిగి వెలిగి కాంతిపథం” -- అనే పాటలో మనిషి కొరకు దైవమే కరిగి

వెలిగి కాంతిపథం అనే వాక్యం ద్వారా మతం కంటే మానవత్వానికే ఎక్కువ ప్రాధాన్యత ఇచ్చినట్లు స్పష్టమవుతుంది.

మనిషి అంతరాలలోకి పోయి కదిలించే సాహిత్యం సృష్టించే శక్తి అతి కొద్ది మందిలో ఉంటుంది. అదిగో

అటువంటి వ్యక్తి మోదుకూరి జాన్సన్ కలానికి ఉందని చెప్ప వచ్చు.

నాటక కర్తగా:

జాన్సన్ ఒకవైపు చలన చిత్రరంగంలో పాటల రచయితగా, మాటల రచయితగా పేరు తెచ్చుకున్నా చిన్ననాడు మనస్సులో గాఢంగా ముద్రవేసుకున్న నాటకాల ప్రభావం అతన్ని నాటక రచనవైపు పురిగొల్పేటట్లు చేసాయి. నాటకాల వల్ల భాష, సంస్కృతి, సహృదయత అలవడతాయని నమ్మి ఆ నమ్మకం ఆసరాతో రంగస్థలాన్ని తన రచనలతో ఒక ఊపు ఊపాడు. ఆయన వ్రాసిన నటనాలయం, నిచ్చెనమెట్లు, నీరద, సిలవభారం, దేవాలయం, మాతంగి సమూహ్ వీరబాహు మొదలైన నాటకాలు తెలుగు సాహిత్య చరిత్రలో అజరామంగా మిగిలిపోతాయి.

జాన్సన్ మొదట నటనాలయం అనే శీర్షికతో తన అనుభవాలను, నట రచయితల గురించి గేయరూపంలో రాయాలని సంకల్పించి ఆ తర్వాత దానిని నాటకంగా మలిచారు. ఈ నాటకంలో కళాకారులు ఎందుకు చితికి పోతున్నారో, తిండి తిన్నా తినకపోయినా నటననే నమ్ముకొని రంగస్థలాన్ని ఆశ్రయించుకొని ఉండిపోతున్న విషయాన్ని రూపు కట్టించారు. ఈ నాటకం గూర్చి ప్రముఖ సినీనటులు, నాటక రచయిత్ర శ్రీ గొల్లపూడి మారుతీరావు గారు నటనాలయం అద్భుతమైన ఎమోషన్స్ నిండిన నాటకమని కితాబిచ్చారు. నటనాలయం 1965 సం॥లో జరిగిన నాటక కళా పరిషత్ పోటీలలో మొదటి బహుమతి పొందింది. అంతేగాక ఆంధ్రదేశంలో అనేక నాటక కళా పరిషత్లలో ప్రదర్శింపబడి అనేక బహుమతులు అందుకుంది.

నిచ్చెనమెట్లు మరొక దృశ్యకావ్యం. ఆయన సృజనాత్మకతకు, సృజనశీలతకు దర్పణం పట్టే నాటకం. నాటకం ప్రారంభంలో నేపథ్య గానంతో వినిపించే “తరతరాల పనిముట్లు నిచ్చెనమెట్లు నికృష్టపు మెట్లు ఏ ఉప్పెన వచ్చినా, ఉషద్రవం వచ్చినా, ఎలక్షణ సంబరాలు తెచ్చినా, పండుగ జాతరలు వచ్చినా పంచముణ్ణి పావులా వాడుకునే నిచ్చెనమెట్లు” అంటూ హృద్యంగా వినిపించే పాట మరుపురానిది, మరువలేనిది.

జాన్సన్ రాసిన నటనాలయం, నిచ్చెనమెట్లుగాక మిగిలిన నాటకాలు కూడ గొప్ప సామాజిక దృష్టికోణాన్ని ఆవిష్కరించే నాటికలే. తెలుగు నాటక సాహిత్యంలో తనకంటూ ఒక స్థానాన్ని పదిలపరుచుకొని కృషివలునిగా గుర్తింపు పొందారు.

జాన్సన్ వ్యక్తిత్వం:

మోదుకూరి జాన్సన్ సాహిత్య పరంగానేగాదు వ్యక్తిగా చాలా గొప్పవాడు. ఎదుటి వారి కష్టాలను తనవిగా మలుచుకొని పరితపించే వ్యక్తి. చలన చిత్ర పరిశ్రమలో జాన్సన్ వస్తున్నాడంటే అతడిని ఒక వ్యక్తిగా గాక సమిష్టి శక్తిగా భావిస్తారు. అందుకు కారణం జాన్సన్ వెంట ఎప్పుడూ ఒక టీం అన్ని కార్యక్రమాలను నడపటానికి సిద్ధంగా ఉండటమే. ఆయన ఎవరి దగ్గరైనా ఇట్టే కలిసిపోయే మనస్తత్వం కలవారు. అటువంటి వ్యక్తిత్వం జాన్సన్ది. ఒకసారి వారితో సాన్నిహిత్యం ఏర్పడితే అది జీవితాంతం కొనసాగుతుందని ఎందరో మిత్రులు ఆయన గూర్చి వెల్లుబుచ్చిన అభిప్రాయాలు ఆ విషయాన్ని స్పష్టం చేస్తున్నాయి. సంగీత సాహిత్య నాటక కళారంగాలలో జాన్సన్కి ఉన్న పరిచయం అనితర సాధ్యమని చెప్పవచ్చు.



ముగింపు:

“మాట్లాడని మల్లెమొగ్గ మాదిరిగా నడిచిరా” అంటూ మధుర గంభీర స్వరాన్ని పొంగించిన ఆ కంఠం నాకు మోదుకూరి జాన్సన్ చిరునామాగా మిగిలిపోయింది. జాన్సన్ తో నా పరిచయం నవతరం గాయకుడిగా ఆ తర్వాత మా సాన్నిహిత్య నాటక రచయితగా, ఇటు సిని రచయితగా, ఎన్ని నాటకాలు రచించినా నటనాలయం అంటే చాలు జాన్సన్ గుర్తుకు వస్తారు. ఎన్నెన్నో సినిమాలకు సంభాషణలు రచించిన మానవుడు-దానవుడు అనగానే జాన్సన్ నిలువెత్తుగా మన ఎదుట నిలుస్తాడు. కాచివడబోసిన నిజాలను అత్యంత నిశితమైన సంభాషణల రూపంలో అందించడం మోదుకూరి జాన్సన్ “జీవగుణం, సామర్థ్యం ఒకవత్తు, అతని సౌహార్దం మరోవత్తు” అంటూ సి.నా.రె., మాట్లాడిన మాటల్లో జాన్సన్ వ్యక్తిత్వం, రచనాపాటవం వ్యక్తమవుతుంది.

ఆధార గ్రంథాలు:

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3. మాతంగ శ్రవూట్ వీరబాహు - మోదుకూరి జాన్సన్, జె.జె.ప్రచురణలు, హైదరాబాద్, 2003.



FACTORS AFFECTING THE ESPOUSAL OF CROP PRODUCTIVITY ENHANCING TECHNOLOGIES IN SOME SELECTED WOREDAS OF ILLU ABABORA ZONE, ETHIOPIA

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Abstract

The study was aimed to investigate factors affecting the espousal of agricultural productivity enhancing technologies focusing on crop production in some selected districts of Illu Abba Bora Zone. Therefore, the study used descriptive research design and the data was collected from both primary and secondary sources. To achieve the objectives of the study the researchers collected data from **210** sample households selected through simple random sampling methods. The data collected from both primary and secondary sources were analyzed using qualitative and quantitative methods. In addition multiple linear regression model was used. The result of the survey clearly showed that the major adopted technologies used to improve crop productivity in the study area were improved seeds/selected seeds/, modern fertilizer usage (Urea and DAP), water harvesting technologies/motorized pump irrigation/, vetiver grass technology, pesticides, herbicides, walking tractors. However, the crop agricultural productivity enhancing technologies in Illu Ababora zone were determined by different limiting factors. Some of the dominant factors that limit the adoption and continued use of the technology for productivity enhancement includes: households' specific factors (age, gender, education, income, access to information, land holding size and land tenure status), Technology related (technology characteristics, availability & cost of technologies) Institutional related factors (credit, contact with extension,). The result of multiple linear regression model showed that income, cost of technologies and farm size, educational level, access to credit and linkage with research centers were found to be statistically significant



at $P < 0.01$ and $P < 0.05$ level respectively. Finally based on the findings of the study recommendations were forwarded.

Key terms: Agriculture, Crop Production, Espoused technologies, Illu Aba Bora zone

1. Introduction

1.1. Background of the Study

Agriculture in Ethiopia is a basis for the entire socio - economic structure of the country and has a major influence on all other economic sectors and development processes of the country. It is the backbone of the country's economy or the main stay of Ethiopian economy (Legesse et al., 2009). This is due to the fact that agriculture plays paramount roles such as; it provides employment opportunity for about 85% of the total working labour force, 90% of the total foreign exchange earnings, it supplies about 70% percent of the country's raw material requirement for large and medium agro-based industries and 50% of the Ethiopian GDP (Zelalem, 2011). However, the country is unable to feed its own people and suffering from great proportions of famine due to poor performance of agricultural sector. The critical food shortages and recurrent famine have resulted in a massive food aid and commercial imports of food. In this regard, improving the performance of agricultural sector is crucial for fast development of country's economy (Alene et al., 2000).

The current Growth and Transformation Plan (GTP) also centralize the rural development with technological advancement of the agricultural sector on which the industry sector will also take part to play vital role by supporting one another. The country's potential is characterized by having high land and human resource and low financial power (Wogayehu et al, 2003). So, any measure that effectively utilizes plenty land and human resources widely and use financial power wisely are highly encouraged because of its compatibility with live situation. Previous studies revealed that adoption of agricultural technologies has attracted considerable attention among development economists. Currently, a number of scholars, development practitioners, and environmental activists forward adoption of agricultural productivity enhancing technologies and their proper management practices as the remedy for increasing agricultural production and productivity of various crops. Thus, it is



partly lack of academic research in the area on the issue of factors affecting the adoption of agricultural (crop) productivity enhancing technologies in Ilu Abba Bora zone that aroused the interest and curiosity of the researchers to undertake this study.

1.2. Statement of the Problem

Agricultural productivity in Ethiopia is known to be the lowest among African countries (FAO, 2008). Ethiopia also has faced severe food shortages within the past two decades and is on constant threat of famine. One major reason for the low agricultural productivity in Ethiopia is the low rates of adoption of improved agricultural production technologies. Since agricultural research innovations have no value if they are not taken by the end users, identification of the factors determining adoption of improved technologies helps to improve the effectiveness of research and extension services and agricultural policy to increase productivity of traditional farmers (Zelalem, 2011).

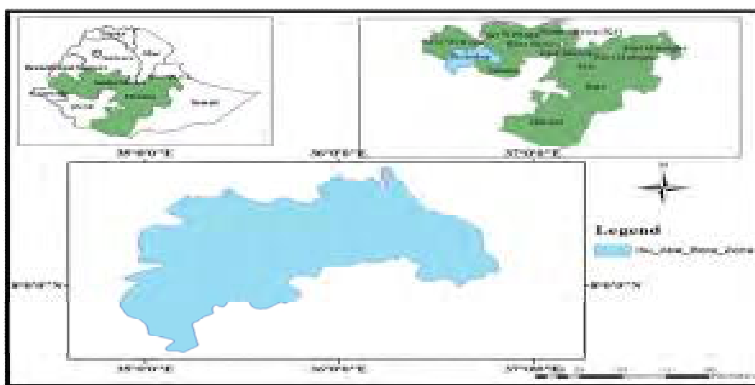
Adoption of technological innovations in agriculture has attracted the attention of development economists and policy makers since it is commonly believed that introduction of new technology increases productivity (Gebresenbet, 2008). The decision of whether or not to adopt a new technology hinges upon a careful evaluation of a large number of technical, institutional and socio-economic factors. Less adoption of agricultural technologies due to different factors is one of the major challenges in agricultural production in many parts of the world, especially in developing nations, such as Ethiopia in general and Ilu Abba Bora zone in particular. Farmers in Ilu Abba Bora Zone of the Oromia Regional State typically rely, almost entirely, on agriculture for their incomes and livelihood. Despite the fact that they get a long and intensive rainy season, because of low adoption of agricultural productivity enhancing technologies in this area, they live with lowest incomes and highest rates of poverty. Proper adoption and management of agricultural productivity enhancing technologies of various crops will maximize agricultural productivity and ensure food security. However, there are different factors that affect adoption and proper management of agricultural enhancing technologies. Hence, the main objective of the study was to examine factors affecting the espousal of crop productivity enhancing technologies in Illu Aba Bora zone.

2. Materials and Methods

2.1. Study Area Description

The study was conducted in Oromia Regional state, Ilu Abba Bora zone; in eleven purposefully selected woredas of Ilu Abba Bora Zone (Borecha, Chawaka, Dabo Hanna, AlgeSechi, Darimu, Didhessa, Chora, Bedelle, Gechi, Alle and Mattu).

Figure 1: Administrative map of Ilu Ababora Zone woredas



Source:Ethio-GIS, 2007

2.2. Research design

The particular research design that was employed for this research was descriptive type of study utilizing survey method. Both qualitative and quantitative approaches were employed to analyze the collected data. As it is indicated by (Best, 2003) the existing social world can be best studied using several analysis and point of view that means diverse approaches are most excellent ways of expressing and assessing the social world.

2.3. Sample Size and Sampling Methods

The researchers used both probability and non probability (purposive) sampling methods as techniques of sampling. Non probability or purposive sampling method was used to determine the study areas and the topic under study. Study woredas were purposefully selected as a research setting due to the fact that out of woredas in Ilu Abba Bora zone, eleven woredas were purposively selected. This means woredas that had long history to the adoption of agricultural enhancing



technology familiarity compared to other districts in the zone (woredas that better adopt), in which the researchers believed that farmers in these districts adopt different technology to increase production and productivity of agriculture. Two rural kebeles from each woredas were selected purposively (kebeles with better adoption of agricultural productivity enhancing technology). In addition to this, in the area, research works are very little and there are no studies done so far on such issues in the area. Consequently, the study was partially intended to fill this gap. Purposive selection of the topic is due the fact that in order to enhance agricultural production and productivity in the woredas, assessing such issue is important from development perspectives. Again from section of the society, head of households were purposefully selected given the fact that including all society as study population is difficult and Head of households are matured and better represent the rest population. Stratified Simple random sampling from probability sampling was used to select head of households or farmers from the study areas who adopt crop production enhancing technologies. In order to obtain the sampling units or respondents the researchers employed stratified simple random sampling method. Because it is believed that this method would not affect the representation of the samples as Head of households represent from each kebeles and this method gives equal chance of being selected for each households. Head of Households were stratified according to their Goti to conduct the survey in the area. The total Households are 2100 HHs. From these, 10% (210 HHs) of the total Household heads were randomly selected by applying proportional sample allocation method from the "Gotis." The sample size in each stratum is proportional to the size of stratum. This was determined by the following formula:

$nh = (Nh / N) \times n$ where, nh = Sample size of the stratum

Nh = Total population of the stratum

N = Total population (i.e. total HHs)

n = Total sample size

Source: (Kothari, 2004)

3.2. Data Sources and collection instruments

In order to get reliable and valid data so as to achieve the objectives of the study, the researchers collected data from both primary and



secondary sources. The primary data were collected through household survey questionnaire, interview, field observation and Focus Group Discussion (FGD). To supplement the primary data, secondary sources of data were collected from various documents, books, journals, and reports.

2.4. Method of data Analysis

The data Collected via various methods of data collection instruments were analyzed, summarized, and presented through qualitative and quantitative methods. The data collected through questionnaires were quantitatively tabulated, interpreted and presented by using descriptive (frequency distribution, percentages) and inferential statistics (multiple linear regression model) and the analysis were made by using SPSS (Statistical Package for Social Science) version 20 and Ms Excel. In addition to this, maps, figures, and pie chart were used. The data collected through interview, personal observations and focus group discussion were analyzed qualitatively.

3. RESULTS AND DISCUSSION

3.1. Adopted Crop Productivity Enhancing Technologies in the Study Areas

The survey revealed that there are various adopted crop productivity enhancing technologies in the area. The following are some of the major adopted technologies.

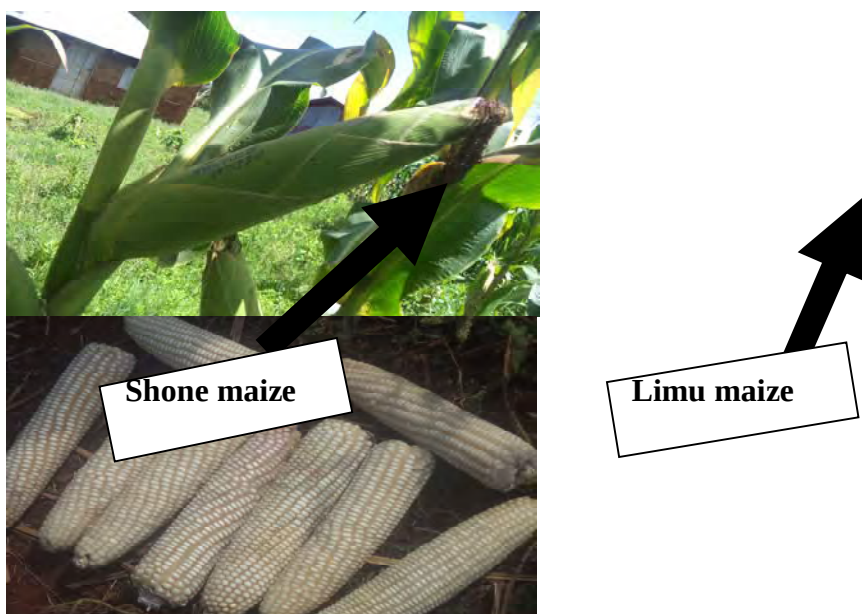
➤ Improved Seeds/selected seeds/

This is central to any production system. The best quality seed of the best available cultivars suitable for the agricultural zone under consideration is the nucleus of a successful and productive system. A viable and aggressively functional seed industry is the engine that drives the transformation from traditional agriculture to technology based modern agriculture. All other inputs and improved production practices rely on good seed for their effectiveness. Wherever possible and applicable, hybrid seeds provide the proper incentive and avenue for building a thriving national seed industry which in turn drives the engine of improved and accelerated crop production.

The proper production and distribution of good quality seed is a catalyst and stimulus for a well functioning /productive national

research and extension system. The introduction of hybrid seeds into the production system has triggered the emergence and establishment of good and successful seed industries and eventually increased crop production. Most of the study woredas have adopted this technology on various crops such as maize, wheat, and others. For instance; data obtained from key informants of each woreda clearly showed that they have adopted selected seed on maize (BH661, shone, and Limu). From this three, Limu is the best in providing high yield than other selected seeds on maize. Majority of the respondents replied that using selected seed provide high crop yield production and most of these selected seeds were adopted from Jima and Bako research centers.

Figure 2: Photos of selected seeds (Shone and Limu)



Source: field survey, 2016

➡ **Modern Fertilizer Usage (Urea and DAP)**

The proper use of mineral fertilizers not only enhances crop yield but can play a significant role in reducing soil nutrient depletion. Data obtained from key informants of different woredas revealed that farmers were encouraged to use as much animal manure as possible in all farming systems but this use can often be as supplemented to

mineral fertilizers. Since the mid 1990s, the importation and use of mineral fertilizers (N and P) in Ethiopia has shown progressively increasing trend which should be encouraged to continue.

The result of the survey also depicted that farmers of the woreda have adopted the use of modern fertilizer such as DAP and Urea on their farm lands to increase their production of different crops. Information obtained from key informants showed that the use of modern fertilizer on farm land increases fertility of the soil which in turn increases their production and productivity. Specially, they are using fertilizers on crops such as maize, wheat, teff and others.

➤ **Water harvesting technologies /Motorized Pump irrigation/**

Improving water conservation, harvesting and water delivery systems are central to solving the food production problems of Ethiopia. The result of survey also clearly depicted that most of selected woredas are using motorized water pump irrigation system although the degree of usage vary from one woreda to another woredas. Data from key informants also clearly showed that using motorized water pump irrigation system increases crop production and productivity of the farmers in the study areas.

Figure 3: water harvesting technologies used by farmers in the raea



Source: field survey, 2016

➤ **Vetiver grass technology**

Proper and science based land management is a prerequisite for increasing production and productivity at the household level. Soil and water conservation and management at the farm level contributes directly to natural resource management at the catchments and

watershed levels. Farmers of these woredas are practiced vetiver grass strip on their farm plot to protect soil erosion which in turn increases crop production and productivity as information obtained from the key informants and sample respondents of each woredas.

Figure 4: Vetivar grass technology



Source: field survey, 2016

➡ **Pesticides:** are substances that are meant for reducing and destroying pests. The most common use of pesticides is as a plant protection product (also known as crop protection products) which in general protects plants from damaging influences. It is chemical crop protection that helps farmers to control insects, weeds and fungi and other potentially harmful pests. Data obtained from key informants showed that pesticides save farmers money by preventing crop losses to insects and other pests. They also mentioned that this chemical have so many benefits for farmers in increasing their crop production and productivity.

➡ **Herbicides:** are substances that are used to kill weeds in crop production. The field survey data obtained from key informants and sample respondents showed that farmers used this substance such as two-four D (2-4D) to kill weeds which in turn enable them to increase their crop productivity.

➡ **Walking Tractors:** It is a farm vehicle which is used to till the farm lands. It is an engine or vehicle pulling wagons or plough by one person that till farm lands. This machine can till farm land in one day about 1.5hectors as information obtained from key informants clearly showed. However, only some woredas use this machine due to the fact that it is costly. According to the data obtained from the field survey,



farmers implement this machine equipment to increase agricultural production.

3.2. Major factors that affect adoption of crop productivity enhancing technologies

Agricultural productivity enhancing technologies in Illu Ababora zone are determined by different limiting factors. Some of the dominant factors that limit the adoption and continued use of the technology for productivity enhancement and reduction of scarcity of food are broadly: households' specific factors (age of the head households, gender of head households, education level of the households, income level of the households, access to information (in media, farmers training centres etc), land holding size and land tenure) technology related (technology characteristics, availability of technologies, high cost of technologies) institutional/government related factors (credit service, contact with extension and other stockholders, linkage between agricultural research institutes and farmers or local institutions).

The result of multiple linear regression model shows that income level of the households and cost of available technologies were found to be statistically significant in determining adoption of agricultural productivity enhancing technologies at **$p < 0.001$** . Income level showed significant relationship with adoption of the new agricultural technology in the area. Almost the entire farmers (89%) of the households were facing problems of adopting the agricultural productivity enhancing technologies in relation with income. Since new technologies incur costs, availability of capital is the first thing in using and adopting the technology. Hence adoption of the new technology increased with increase in levels of farm and off-farm income. This implies that, an increase of a farmers income would probably raise the level of adoption of the new agricultural technology by improving the ability of the farmer to access technologies.



Table 1.determinant factors of Agricultural productivity enhancing Technologies adoption, result of multiple linear regression model

Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
	(Constant)	-9.991	7.052		-1.417	.158
	Age	.030	.054	.028	.545	.586
	Household size	.375	.427	.051	.877	.382
	Sex	1.768	2.068	.045	.855	.067***
	Educational level	.510	1.421	.018	.359	.049**
	Farm size	6.722	2.138	.213	3.144	.002**
	Total income	.645	.110	.461	5.859	.000*
	Credit access	.027	1.363	.201	.020	.04**
	Total livestock	.000	.000	.089	1.307	.193
	Linkage with agricultural research institute	1.744	.998	.103	1.747	.038**
	Cost of inputs	2.573	1.608	.094	1.600	.000*
	Extension service	-2.057	1.717	-.067	-1.198	.057***
	Access to information	.000	.000	.046	.640	.523
	Training service	.588	1.924	.016	.306	.760
a. Dependent Variable: Technology adoption Number of obs = 210 R-squared = 0.7606 Adj R-squared = 0.7464 F(13, 197) = 21.37 Prob> F = 0.000						

Asterisks*, **and*** significant at 99, 95 and 90 % confidence level respectively.

Source: field survey, 2016



The result also revealed that farm size, educational level, access to credit and linkage with agricultural research institutes were statistically significant at $p < 0.05$. Many studies have reported a positive relation between farm size and adoption of agricultural technology (Mignouna et al, 2011). The result in the area corresponds with his finding that farmers who adopt the technology better are those having larger farm size.

Small size land holders are hesitating to use new technologies especially different soil and water conservation technologies as they perceive that these technologies take some portion of their small plot of land. The study result shows as the level of education increases, the level of adoption of the technology also increases. It is believed that access to credit promotes the adoption of risky technologies through relaxation of the liquidity constraint as well as through the boosting of household's-risk bearing ability. This is because with an option of borrowing, a household can do away with risk reducing but inefficient income diversification strategies and concentrate on more risky but efficient investments (Simtowe & Zeller, 2006). Agricultural research institutes are basic in Ethiopia in distributing the better new agricultural technologies to farmers in the country. The agricultural research institutes are important in investigating, demonstrating and evaluating different agricultural technologies from different perspectives in the context of the country and distributing to the farmers the better new technology. However, the case in the study area is not as such developed. The interview result indicates that there is poor linkage between agricultural research institutes, local agricultural experts (including agricultural extensions) and farmers in the area.

4. Conclusion

The feed backs received from these sources revealed that there are various adopted crop productivity enhancing technologies in the area understudy. The following are some of the major adopted technologies in the study area: improved seeds/selected seeds/, modern fertilizer usage (Urea and DAP), water harvesting technologies/motorized pump irrigation/, vetiver grass technology, pesticides, herbicides, walking tractors. However, the crop agricultural productivity enhancing technologies in Illu Ababora zone are determined by different limiting factors. Some of the dominant factors that limit the adoption and continued use of the technology for productivity enhancement and



reduction of scarcity of food are broadly: households' specific factors (age of the head households , gender of head households, education level of the households , income level of the households, access to information (in media, farmers training centres etc), land holding size and land tenure) technology related (technology characteristics, availability of technologies, high cost of technologies) institutional/government related factors (credit service, contact with extension and other stockholders, linkage between agricultural research institutes and farmers or local institutions).

Recommendations

Based on the findings, the following recommendations are made:

- Most of the farmers still need more understanding about the importance and how to use the technology. Therefore, creating awareness is vital through different meetings, conferences and training at the training centres.
- The income level of farmers is the basic determinant thing to use the technology therefore the government should give saving and credit services for farmers and the requirements should be modified and easily accessible by the community.
- Developmental agents and local agricultural experts should cooperate and give continuous support and evaluation for farmers for better adoption and productivity as they said there is loose relationship between extension workers and farmers.
- The agricultural research institutions should also be close to farmers and farmers training centers in evaluating the effectiveness of the technology (for the proper management of the adopted technologies) to deliver the best technology for the area etc.
- Mettu University should cooperatively work with woredas and zonal agricultural offices for better adoption, appropriate use and management of the technologies. In addition the university should work on selecting appropriate technologies for the area.

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“जनसंचार माध्यमों का एक अध्ययन”

बीर भवानी

पी०एच०डी०(शिक्षाशास्त्र) छात्र
दक्षिण भारत हिंदी प्रचार सभा
धारवाड़, कर्नाटक

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 ifj.kker% xjhc oxk dh vkcknh vck/kxfr l c< jgh ga fodkl d lkj
 dk;Øe mu rd ugh igp ikrA bud ykHk fcpky, Åij gh Åij mBk yr
 ga rc i'u mBrk g fd vKkurk ,o fuj{krk dh uho ij [kM jk"V dk
 pge[kh fodkl d l lEHko gkxkA blfy, jk"Vfirk egkRek xk/kh u dgk Fkk&
 ^djkmk ykxk dk fuj{k.k jguk Hkkjr o"k d fy, dyd vkj vfHk'kki ga
 bli efDr ikuh gh gkxhA**

ckf)d&Lrj ij rk lHk ;g Lohdkj djr g fd f'k{kk fodkl dh ,d
 vfuoq; 'kfdR g vkj lk{kjrk f'k{kk dh igyh lh<hA fQj Hkh ,frgfl d]
 lkekftd] jktufrd ,o vkfFkd dkj.kk l bl er :i nu e ge vlQy jg
 ga lc ykx lk{kj gk vkj i<&fy[k vkj bUg lk{kj cuku dk i;k l dj]
 ,lk fo'okl dju oky de ga rk dj fn[kku oky vkj Hkh deA vkt n'k
 dh vkcknh c<dj lok vjc l Hkh vf/kd gk xb g vkj mle vf/kdrj ykx
 fuj{kj ga o"k 1971 e Hkkjr e djhc 29 ifr'kr ykx lk{kj FkA o"k 1981 e
 lk{kjrk nj 36.23 ifr'kr gk xBA yfdu bl chp fuj{kjk dh l[;k Hkh 38
 djkm l c<dj 41 djkm gk xBA o"k 1991 dh tux.kuk d vulkj lkr o"k
 l Åij d fuj{kjk dh l[;k n'k e 32.40 djkm FkA bl o"k gb tux.kuk
 d vkdM ble btkQk gku d ldr n jg ga lk{kjrk vfHk;ku l lkekftd



ifjoru gvk] efgyk, viu vf/kdkjk d ifr tkxr gbA 'kjc dh fcØh] ngt dh ex] cykRdkj dh ?kVukvk vkfn lkekftd cjb; k dk lxfBr gkdj fojk/k dju yxhA ngt&eDr lkefgd fookg dh iHkk 'k: gbA ij xkeh.k {k=k e vf'k{kk d dkj.k tul[; k c<h g] ftll xkeh.k xjhc rxh] rukc] cdckjh dk vlguh; ck> <krk ij'kku gA f'k{kk d vHkko e og vkt Hkh vxB dk fu'kku yxku dk etcj gA i= i<oku d fy, nlijk dk njoktk [kV[kVkrk gA fcuk vudy okrkoy.k d 0;fDr d 0;fDrRo e fu[kkj ugh vk ldrk gA 0;fDr d lFk lkt ,o jk"V dk fodkl tMk gA

tc jfM;k dk vkfo"dkj gvk rk lpkj ek/;ek e ub /ke ep xBA vkdk'kok.kh u 'kgjh {k=k d vfrfjDr Inj chgM vkj xkeh.k {k=k e Hkh viuh ykdfi;rk dk;e dhA vke vkneh dh ekuflr dk cnyu e og dkQh gn rd lQy jgkA bld ckn Vyhfotu dk ;x vk;kA vc xkeh.k fuj{kj Hkh Vyhfotu ij jkek;.k] egkHkkjr d vkn'k ik=k dh Hkfedk viuh vk[kk e n[ku yx ftll nch lldfr dk mHkkj gku yxkA cgr&lh ckr tc le> l ckgj gku yxh rk yx lk{kj cuu dh ckr lkpu yx ;kuh byDVkfud ehfM;k u mue ,d ub pruk fodflr dhA i<u&fy[ku vkj xf.kr lh[ku d vfrfjDr 0;fDr d nfud thou dk iHkkfor dju oky vk;kek dk Hkh byDVkfud ehfM;k u iHkkfor fd;kA vc gekjk /;ku lk{kjrk vkj xkeh.k fodkl] lk{kjrk ,o cjktxkjh] lk{kjrk ,o i;koj.k rFkk lk{kjrk ,o df"kh vkj tku yxkA ehfM;k d 0;oll;hdj.k d ckotn vkt xkeh.k turk ykd ek/;ek l tMh gA

jk"Vh; ,o vUrjk"Vh; nkuk {k=k e ehfM;k u lQyrk iklr dh gA pkg og d'ehj leL;k gk ;k dkjfxj ;)) ifrHkfr ?kkVkyk gk ;k i'kiky ?kkVkyk] vUrjk"Vh; 0;kikj gk ;k mxokn&geu lkjh nfu;k dk crk fn;k g fd d'ehj gekjk vfHkUu vx gA tc d'ehj leL;k dk vUrjjk"Vh; ep ij mNkyk x;k] rk mle Hkh ge vikj lQyrk feyhA ;g lc ehfM;k d dkj.k gh lEHko gk ldkA yxk dk lh[ku&le>u dh mRdBk dk c<kok feykA njh e deh vkBA i=&if=dkvk vkj byDVkfud ehfM;k }kjk vke yx lk{kjrk



d egRo dk le>u yx gA /khj&/khj ykxk d eu e ;g ckr cBu yxh g
 fd LoL; 'kjhj e gh LoL; eflr"d fuokl djrk gA tk fuj{kj g] o
 T;knkrj& vLoL; jgr g] Hkr&ir] Mk;u&vk>k e fo'okl djr g] xko d
 LokLF; midUn ij tkuk ugh pkgr] chekjH Hkr cudj mu ij lokj g]
 chekjH d dkj.k o detkj gk tkr g] detkjH d dkj.k dke ugh fey ikrkA
 ;fn feyrk g rk de etnjH ij dke djuk iMrk g ft l l xtkjk ugh gk
 ikrk ;kuh o vkthou xjhch vkj fuj{kjrk d pØ0;g e f?kj jgr gA

vkt fo'o lpuk ØkfUr d ;x l xtj jgk gA thou d fofo/k
 vk;kek&df"q m[kx] LokLF;] f'k{kk] i;koj.k lce u,&u, ifjoru gk jg gA
 , l e lk{kjrk dk fo'k" egRo gk tkrk gA tc ;g ekuk tku yxk g fd
 fd l h Hkh n'k dh lcl cMh i th ekuo gA ;fn mle ltukRed 'kfDr dk
 vHkko gvkr rk n'k cckn gk tk,xkA blhfy, ^ekuokf/kdkj* 'kCn fo'o iVy
 ij ckjckj pDdj dkV jgk gA ekuo thou l lc) dkb Hkh vk;kej pkg og
 df"q gk ;k i'kikyul ukdjH gk ;k nfud etnjH&lHkh d fy, , d Lrj rd
 lk{kj gkuk vfuok; gA lFk gh ehfM;k dk vf/kd lfØ; cukuk Hkh t : jh gA
 ehfM;k gh crkrk g fd Qly dh cvkb dk mfpr le; D;k g] cht dh ek=k
 fdruh gkuh pkfg,] cht dk j[k&j[kko dl fd;k tk, [kkn ,o dhVuk'kd
 nokvk d i;kx dh fof/k D;k g] i'kvk d mfpr vkgkj rFkk chekj i'kvk d
 fy, nok D;k gA dVhj ,o y?k m[kxk d ykHk i;koj.k in"K.k l gkfu vkfn
 D;k gA bruk gh ugh] og u,&u, oKkfud rF;k dk gekj lkeu j[krk g]
 t l fd ou fouk'k l vkDlhtu ,o o"kk nkuk dh deh gk tk,xhA l[k o
 vdky dh fLFkr ink gkxhA vktku ijr e fNn gk tk,xk ;k og gYdh tk
 tk,xh] ft l l l ; dh ijkcxuh fdj.k /kjrH ij l h/k iMu yxxhA Qyr%
 gfj;kyh lelr gk tk,xhA fofHkUu idkj dh chekfj;k QyxhA ehfM;k flQ
 leL;kvk dk mtkxj ugh djrk cfYd lek/kku Hkh iLrr djrk gA igy
 ifjokj fu;ktu d df=e lk/kuk dk uke yu e yx yTtk vuHko djr FkA
 vc ehfM;k d ek/;e l ifjokj fu;ktu d lHkh rjhd ykxk d ?kj e igpu
 yx gA lepkj&i= xjhck d chp ykd Hkk"kk e ;g crku e lQy jg g fd



fIQ n/k] vMk] ekI] Ic] vxj e gh ikf"Vd rRo ugh gkr cfYd lKx] xkHkh] eyh] xktj] vky] nky] yglu] l;kt e Hkh ipj ek=k e ikf"Vd rRo ektn gA

ehfM;k d dkj.k mRiknu e of) gb gA ck< vkj rQku dh io lpuk l ge lrd gk viuk cpko dju yx gA 'or ØkfUr ,o uhy ØkfUr d djhc vku yx gA lkekftd d:irk ij fu;U=.k gkuk 'k: gvk gA ge le>u yx g fd vko';drkvk dh lhferk gh okLrfod l[k gA cM&cMk dh udy n[k dk ?kj gA 'kk"K.k d fo:) vkokt cyUn djuk gekjk dr0; g vkj ge ^vge* dh Hkkouk l Åij mBdj dke djuk pkfg,A

byDVkfud ehfM;k xgf.k;k d fy, Hkh de mi;kxh ugh gA xHkoFr;k dh n[kHkky l ydj cPpk d ykyu&iky rd dh lkjh tkudkjh ?kj cB fey tkrh gA lQkb] [kkuk cukuk ,o mldk <ddj j[ku d ykHk l voxr dj;k;k tkrk gA [kkyh le; e eukjtu Hkh gk tkrk g yfdu VhOoh0] jfM;k] njlpkj] lepkj&i= mu fuj{kjk d fy, fdru mi;kxh fl) gk ldr g tk u rk i< ikr g] u gh le> ikr gA ;kuh ehfM;k dk iFke dke ykxk dk i.k l{kj cukuk gkuk pkfg, ;fn dg fd 21oh 'krkCnh d Hkkjr e lEiUu ox gh ehfM;k rd igpk g rk ble vfr';kfDr ugh gkxhA njlpkj ek/;ek l ;od&;ofr;k e 'kgjk dh pdkpk/k d ifr vkd"kd ink gkrk gA vk/kfud Q'ku dk c<kok feyrk gA miHkDrkvk e vkd"K.k ink dju d fy, HkMdkÅ foKku fn, tkr gA ukjh dh v)uXu rLohjk dk mi;kx fd;k tkrk g ft l l ;okvk d eu e fodfr;k mRiUu gkrh g] ;k fQj ghu Hkkouk iuirh gA /kuh cuu dh yyd ink gkrh gA Qyr% vijK/k] Hk"VkpKj dk c<kok feyrk gA xkok l 'kgjk dh vkj cM ieku ij iyk;u gkrk gft l l 'kgj inf"kr gkr gA

dN v[kckj oky ftud gkFk e dye vkj ljdkjh eku;rk g] dk;ky; e cB&cB cM urkvk ,o igp oky ykxk d c;ku ij fcuk gdhdr l ifjfpr g, ;k fQj i{kikr dh Hkkouk l xflr gkdj xyr lepkj Nki



nr gj ftll ehfm;k dh fo'oluh;rkJ ikQ'kuftYe vkj ikef.kdrk dk /kDdk yxrk gA

yfdu bu dN diHkkok d pyr ge ehfm;k d ykHkk d ifr mnk lhu ugh gk tkuk pkfg,A lpkj ek/;ek }kjk vke ykxk dk lk{kjrk l tkMu dk i;k l tkjh j[kk tkuk pkfg,A lk{kjrk d fy, njn'ku ij dN puyk dk l jf{kr fd;k tk ldrk gA lfu;kftr lpkj uhfr gh n'k dh vkfFkd] lkefkd] jktuhfrd ,o lldfrd fonirk dk lurfyr dj ldrh gA ft l fnu Hkkjr i.k lk{kjrk dk y{; ikr dj yxk ml fnu tulpkj ek/;e Hkh xkjokfluor vuhko djxA

vk t mPp fo|kfFk;k d lgk;rkFk fiUvehfm;k d lFk byDVkfud ehfm;k l jfm;k Vyhfotu vkfm;k ohfm;k d lVI ,o lhomhO fQyel ohfm;k xkfQDI ,fue'ku] buVj ,fDVo VhOohO dkuYflx oc vk/kkfjr vun'ku buVjuV] vkuykbu vf/xe vkfn njlpkj lk/ku miyC/k gA ftudh lgk;rk l mPp f'k{kk e v/;;ujr fo|kfFk;k e mPp f'k{kk d ifr :fp mRiUu dh tk ldrh g rFkk mPp f'k{kk dk ipkj ilkj fd;k tk ldrk gA

gekj n'k e fo|ky;k] egkfo|ky;k vkj fo'ofok|ky;k dh dkQh cMh l[;k gA fQj Hkh ge fofHkUu vk; oxk d lHkh fo|kfFk;k rd f'k{kk dk vkykd Qyku e foQy jg gA ,l e njLFk f'k{kk ifj"kn] ,u0lh0Vh0b0] ;0th0lh0] ,u0lh0b0vkj0Vh0 d l;Dr i;k l l'kf{kd njn'ku] Kknn'ku d fofHkUu puyk rFkk ,td'ku lVykBV ^,t lV* d mi;kx l mPp f'k{kk l ofpr lHkh ;okvk ,o ik<k e mPp f'k{kk dh 0;kid lEHkkouk, txkb tk ldrh gA

^ektnk gkykr u f'k{kk dk ,d ngkj ij yk [kMk fd;k gA vc u rk vc rd gkr vk; lkeU; foLrkj l] vkj u gh l/kkj d oreku rkj&rjhdK l dke pyxkA* bl ifji{; e Li"V g fd f'k{kk d ek/;e d :i e rduhdh d i;kx dk Lohdkj djuk ,d vfuok;rk gA mPp f'k{kk e njlpkj d mi;kx ij fopkj djr g; 'kDyk fy[kr g fd ^lcd fy, f'k{kk dk ukjk



oreku midj.kk ,o fof/k;k l lEHkor% dHkh Hkh ijk ugh gkxkA bld u;
 fodYi d :i e nj lpkj ek/;ek dk puuk gkxk gA ftldk byDVkfud
 tky fcNk gvk g] lEHkor% mldh rjQ gh f'k{kkfonk] fu;ktdk vkj ljdkj
 dh nf"V gA njLFk f'k{kk d fy, Vyhfootu dk;Øe fd l idkj mi;kxh g
 bl lnhk e 'kDyk dgr g fd ^njlpkj d ek/;e l lif"kr vuHko iR;fk
 vuHko d vR;Ur fudV gkr g rFkk 0;fDr ij i.k iHkko NkMr gA dkb
 0;fDr ;k ckyd njlpkj ¼njn'ku½ l fdruk iHkfor gkrk g] ;g 0;fDr dk
 0;fDrRo ;k mldh viuh eukofRr rFkk dk;Øe d fo"k;xr vuHko dk xg.k
 dju dh {kerk ij fuHkj djrk gA ckyd d 0;fDr dk i.k :i l njlpkj
 u rk rRdky ifjofrr dj ldrk g u gh lHkh ckydk dh eukofRr d
 vudy 'kfkd dk;Øek dk ilkj.k fd;k tk ldrk gA fdUr fo"k; oLr d
 p;u] ldyu rFkk ilkj.k fof/k o vof/k dk mfpr /;ku j[kdj dk;Øek dk
 mPp f'k{kk fo|kfFk;k d fy, vf/kd mi;kxh cuk;k tk ldrk gA

njlpkj ¼jfm;k] Vyhfootu] bUVjuV vkfn½ dk iHkko ik<k dh vi{kk
 ;okvk ,o ckydk ij vf/kd iMrk gA njlpkj d dk;Øek dk cPpk o
 fo|kfFk;k ij lokf/kd iHkko iMrk gA cPp jfm;k] Vyhfootu d dk;Øek dk
 i;kx eukjtu o lpukvk d lkr d :i e djr gA tk NkV cPp Ldy
 ugh tkr g jfm;k] Vyhfootu] bUVjuV vkfn mud fy; lekthdj.k d
 mRij d :i e dk; djrk gA Vyhfootu dh bugh fo"k'krkvk d pyr
 vun'ku inku dju d vfrfjDr njlpkj ek/;ek dk i;kx eY; xg.k]
 0;olkf;d vdkk{kkvk ,o 0;kolfk;d dk'kyk d fodkl e Hkh 0;kid :i l
 i;kx fd;k tk ldrk gA bld ihN rF; ;g g fd njlpkj ek/;e ekuo
 thou d iR;d i{k dk iHkfor djrk g o iR;d vk; ox d 0;fDr;k }kjk
 i;kx e yk; tkr gA iJur bldk iHkko cky] fd'kkj o ;ok voLFkkvk d
 n'kd ij vf/kd gkrk gA ; viuh cgr lh 0;fDrxr leL;kvk dk lek/kku
 Vyhfootu dk;Øek d ek/;e l [kktu dk i;k l djr g] rFkk ml ekxn'kd
 d :i e Lohdkj djr gA



vk t byDVkfud lpkj ØkfUr d QyLo: i jfM; k] Vyhfotu d iHkko
 {k= e vR; f/kd of) gb gA Vyhfotu d c<r iHkko lEcU/kh v/; ; u e ef.k
 dk eUr0; g fd ^mu lHkh tulpkj ek/; ek e ftUg lpuk , o eukjtu d
 fy, mi; kx fd; k x; k] Vyhfotu egRoi.k LFkku j[krk g tk ykx Vyhfotu
 lV j[krk g o bld ek/; e l ^lpuk lEiUu* gk tkr g] ogh bli foe[k
 ^lpuk nfjn*A blfy, bl l l k/ku dk U; k; lxr forj.k Hkfo"; e , d
 lerkoknh lekt d fuek.k gr vR; Ur lgk; d gA** , l e mPp f'k{kk
 fo|kfFk; k d 'kf{k d mUe[khdj.k ij jfM; k] Vyhfotu vkfn dk iHkko iMuk
 vfuok; l k gA

oreku le; e f'k{kk dk dkb Lrj ugh g tk nj lpkj ek/; ek l
 iHkko for u gkrk gA f'k{kk d ikFkfed Lrj ij NkV&NkV cPp eukjtu , o
 lpuk ikr dju d fy, njlpkj ek/; e Vyhfotu] dEl; Vj] eckby vkfn
 dk i; kx djr gA ek/; fed Lrj ij Nk= eukjtu] lkekftd dk'kyk d
 fodkl d fy, njlpkj ek/; ek dk i; kx i; kx djr g mPp f'k{kk Lrj ij
 fo|kFkh nj lpkj ek/; ek dk i; kx thou eY; k d fodkl] lkekftd fodkl]
 0; kol kf; d fodkl d l kFk&l kFk Kkuof) gr djr gA lkekU; : i l n[ku
 e vkrk g fd xko dh vi{k k 'kgjk e njlpkj l k/kuk dk vf/kd i; kx fd; k
 tkrk gA f'k{kk dk , l k dkb {k= ugh g tgg njlpkj ek/; ek dk i; kx u
 gkrk gA lkekU; f'k{kk d l kFk&l kFk 0; kol kf; d f'k{kk dk rk njlpkj
 ek/; ek d fcuk pyuk dfBu gA njlpkj ek/; ek d iHkko dk ; fn f'k{kk
 ifØ; k dh lgk; rk d : i e n[kk tk, rk f'k{kk gj iy njlpkj ek/; ek l
 iHkko for gA njlpkj ØkfUr dk iHkko ikFkfed f'k{kk Lrj l gh n[kk tk ldrk
 gA ikFkfed Lrj ij fo|kfFk; k dh fo|ky; e mifLFkr] fo|kfFk; k d fy,
 xgdk;] NfVV; k dh lkjh tkudkjh njlpkj ek/; ek %bey] OgkVI , i] Qku
 vkfn% l fo|kfFk; k d ekrk&firk dk Hkth tkrh gA n[ku e rk ; gk rd
 vkrk g fd ftu cPp dk eckby] Vyhfotu vkfn ij 'kf{k d dk; Øe t l
 fxurh] o. kekyk] lkekU; tkudkjh vkfn nh tkrh g o cPp m l 'kh?k , o
 vk l kuh l lh[k yr g rFkk f'k{kk d ifr vf/kd > dko cu tkrk gA



ek;/fed f'k{kk Lrj ij n[ku e vkrk g fd ek;/fed Lrj d fo|kFkh] ikFkfed Lrj d fo|kFk;k dh vi{kk] njlpkj ek;/ek dk 'kf{k d {k= e vf/kd i;kx djr gA ek;/fed Lrj d fo|kFk;k d ekufld] HkkokRed] lkekftd i{kk ij vf/kd iHkko iMrk gA ftll mudh 'kf{k d vfHk:fp Hkh iHkkfor gkrh gA mPp f'k{kk Lrj ij fo|kFk;k dh 'kf{k d vfHk:fp ij njlpkj ek;/ek dk vf/kd iHkko iMrk gA io e g, 'kk/kdk;k d vk/kkj ij irk pyrk g fd ftu fo|kFk;k }kjk njlpkj ek;/ek %Vyhfootu] jfM;k] dEl;Vj] ekckby vkfn½ dk i;kx fd;k tkrk g rk mudk mPp f'k{kk d ifr mue[khdj.k c<rk gA vkj ftu fo|kFk;k }kjk njlpkj ek;/ek dk i;kx ugh fd;k tkrk g ;k cgr vf/kd fd;k tkrk g rk mudk 'kf{k d mue[khdj.k de gkrk gA



जैन दर्शन में नैतिक मूल्य और वर्तमान परिदृश्य में उनकी प्रासंगिकता

देवदास साकेत

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भूमिका : (Introduction)

जैन दर्शन में नैतिक मूल्य और वर्तमान परिदृश्य में उसकी प्रासंगिकता नामक प्रस्तुत शोध पत्र एक नवीन प्रयास है। वस्तुतः यह कहा जा सकता है, कि जैन दर्शन में मूल्यों के सम्बन्ध में वर्तमान प्रासंगिकता का अध्ययन है। नैतिक पहलू के रूप में मूलद्रव्य को जीव और अजीव के रूप में स्वीकार किया गया है। मूल तत्त्व होने के बावजूद भी जैन दर्शन में मूल्यमीमांसा के लिए द्रव्यों को अलग-अलग रूपों में निरूपण किया गया है। तत्त्वों के नौ प्रभाग बताये गये हैं। जीव, अजीव, पुण्ड, पाप, आस्त्रव, संवर, निर्जरा, बंध, मोक्ष। इसके विशिष्ट प्रयोजन भी है। तब इनके द्रव्यों के निरूपण से ही सृष्टि का ज्ञान प्राप्त होता है। तत्त्व की अवधारणा से मूल्यमीमांसीय आध्यात्मिक ज्ञान की प्राप्ति होती है। स्वामी महावीर ने प्राणियों के लिए धर्म में नैतिक मूल्यों के सम्बन्ध में धार्मिक परम्पराओं का आधार आचार परम्परा रही है। उसी के व्यवहारिक जीवन के समन्वय की रीढ़ ही नीति है। बगैर नैतिक मूल्यों के धार्मिक कर्तव्यों की आशा नहीं की जा सकती, क्योंकि नैतिक मूल्य ही धर्म का आधार रहा है। चाहे किसी भी काल की बात हम करें। किन्तु वर्तमान परिदृश्य में प्रत्येक धर्मसुधारकों, धर्म-प्रवर्तकों तथा धर्म उपदेशकों ने नैतिक मूल्यों को मानव जीवन के लिए प्रासंगिक बनाया है। प्रत्येक मानव को नैतिक सुचिता के साथ जीवन जीने की प्रेरणाएँ प्रदान की है। हम वर्तमान परिदृश्यों में देखे तो मानव ने आधुनिकता के असंयमित भोग के कारण नैतिक मूल्यों के भावी पहलू को पीछे ढकेल दिया है। इससे कहीं-न-कहीं जनमानस पर भी प्रतिकूल प्रभाव पड़ा है। वह भ्रष्ट अनैतिक साधनों को उपभोग की वस्तु समझने लगे हैं। धर्म में मूल्य अभी भी अपने मूल स्वरूप में ही विद्यमान है। धर्म के नैतिक मूल्यों का देश काल की परिस्थितियों में भी कोई परिवर्तन नहीं होता है। उसी प्रकार सारे जगत् में धर्म के नैतिक मूल्य भी प्रासंगिक होते हैं। जैन दर्शन में स्वामी महावीर ने नैतिक मूल्यों के मूल तत्त्वों को मानव जीवन के लिए उपयोगी बताये हैं। नैतिक मूल्यों के सम्बन्ध में धर्म-अधर्म, पाप-पुण्य जैसे शब्दों की व्याख्या ऐसा कोई धर्म नहीं है। जहाँ न की गई हों। सभी ने सत्य को सत्य और नीति को धर्म स्वीकार किया है। असत्य को अनीति, अधार्मिक, पाप एवं कलंक इत्यादि



माना गया है। जिस प्रकार से सभी व्यक्ति एक जैसा नहीं है। उसी प्रकार सभी के विचार भी एक जैसे नहीं है। परन्तु सत्य और असत्य का अलग-अलग और स्वतंत्र रूप है। इसी तरह भाषाएँ और विधियाँ भी भिन्न-भिन्न हैं। लेकिन सभी धर्मों में नैतिक मूल्यों को ही सत्य स्वीकार करते हैं।

प्राकल्पना :

प्राकल्पना का शाब्दिक अर्थ है “पूर्व चिन्तन” अर्थात् पहले से सोचा गया कोई विचार या चिन्तन, जिसे जैन दर्शन में नैतिक मूल्यों को तत्त्वमीमांसीय एवं ज्ञानमीमांसीय विधि से प्राकल्पना एक प्राथमिक विचार है, जो सामाजिक तथ्यों या घटनाओं की खोज करने तथा उसके विषय में जानने हेतु प्रेरणा प्रदान करता है। प्राकल्पना समस्या सम्बन्धित ऐसा विचार है जिसे केन्द्र-बिन्दुमानकर अध्ययनकर्ता बार-बार उसी ओर मुड़कर तथ्य संकलन हेतु प्रेरणा प्राप्त करता है। इसकी सहायता से व्यक्ति सही उद्देश्य की ओर अग्रसर होता है।

शोध प्रविधि : (Methods)

प्रस्तावित शोध-पत्र की प्रवृत्ति सैद्धान्तिक है अतः विषय/शोध समस्या के अनुरूप तथ्य को एकत्र करने के लिए द्वितीयक स्रोतों का प्रयोग अध्ययन के दौरान किया गया है, जिसमें संदर्भ पुस्तकालय, धार्मिक पुस्तकों, पत्र-पत्रिकाओं एवं जैन दर्शन की धार्मिक पुस्तकों के माध्यम से सामाग्री का चयन कर तथ्यों को विश्लेषणात्मक एवं संश्लेषणात्मक विधि से अध्ययन करने के साथ-साथ सन्दर्भ यथा उचित स्थान पर लिखने का प्रयास किया गया है।

चिन्तन : (Thought)

जैन धर्म में ज्ञान के प्रयोजनभूत ज्ञान और अप्रयोजनभूत ज्ञान की कल्पना की गई है। मोक्ष के लिए आत्मज्ञान ही एक प्रयोजनभूत सत्ता है, जबकि जिन सम्प्रदाय में मुक्ति के लिए इस सत्ता से परिचित होना आवश्यक है। जगत् का स्वरूप विशालकाय है। तत्त्व का मतलब आत्मा के आन्तरिक नैतिक मूल्यों से हैं, जिससे व्यक्ति के व्यक्तित्व का निर्माण होता है। इन्हीं नैतिक मूल्यों से व्यक्ति के सम्बन्धों की प्रगाढ़ता झलकती है। नैतिक मूल्यों के द्वारा वह जीव आत्मा को अपने अन्दर आत्मसात करता है, जबकि मूल्यमीमांसीय दृष्टि से बन्धन और मोक्ष की बात को प्रकट करता है। बन्धन के अन्तर्गत भाव-बंध और द्रव्य-बंध को समझाने की कोशिश नैतिक चरित्र के आधार पर करते हैं। इन्हीं से प्राणी मात्र को मोक्ष के मार्ग की सीढ़ी तैयार होती है। इस प्रकार के समाधानों के लिए जैन धर्म की परम्परा में वर्तमान परिदृश्यों को ध्यान में रखते हुए। नैतिक मूल्यों की आवश्यकता प्रतीत होती है। दर्शन की बात अगर हम



करते हैं। तब गहन चिन्तन के साथ इन प्रत्यक्ष तथ्यों के द्वारा अन्तरिक और बाह्य दोनों तत्त्वों जो जीव समझते हैं, तब उसे एक दिशा मिल जाती है।

‘विनयमूले धम्मे’¹

नीति शास्त्र जैन धर्म के सन्दर्भ में पृ. 53

विनय ही धर्म का मूल है इसी से व्यक्ति में नैतिक आचरण की सबलता प्रदान होती है। विनयशील व्यक्ति ही जीवन के प्रत्येक क्षण में सुख और आनन्द की प्राप्ति करता है। विनयशीलता ही मनुष्य को नैतिक बनाने में महत्व प्रदान करती है। इसी कारण स्वामी महावीर ने विनय को जीवन का परम अंग बताये हैं।

‘दुर्ग तौ प्रपतत्तमात्मानं धारयतीति धर्माः’²

धर्म और जीवन पृष्ठ 7

दुःखी समय में भी दुःशप्रभावों से बचने के लिए जो आचरण आत्मा से धारण किया जाता है। वही धर्म है। सद्गुणों के युक्त जीवन में नैतिक मूल्यों में कितनी भी आपदा आने पर अपने जीवन के सत्य गुणों को न भूलना ही नैतिक धर्म है। जिसकी आवश्यकता आज वर्तमान समय में सम्पूर्ण मानव कल्याण के लिए आवश्यक प्रतीत होती है।

शुभ प्रवृत्तियों के पुण्य हेतु अनुनय सेवा, परोपकार ही उपार्जन की विधि होती है। इसी से विश्व, राष्ट्र, जनकल्याण, सामाजिक प्राणियों के दुःख मुक्ति की भावना के अनुशीलन की प्रवृत्तियाँ ही पुण्य का बन्ध है। इसके अलावा इन्हीं सद्गुणों पूर्वक तालमेल ही धर्म का रूप ग्रहण करता है। वही निर्जरा का कारण भी बनता है। हिंसा, असत्य भाषण, चौर्यकर्म, मैथुन—काम—विकार, लैंगिक प्रवृत्ति, परिग्रह—ममत्व, मूर्छा, तृष्णा, क्रोध—गुस्सा, संचय, अहंकार, अभिमान, माया—कपट छल, षण्यन्त्र, कूटनीति, लोभ संचय के संरक्षण, आशक्ति, द्वेष—घृणा, तिरस्कार, ईर्ष्या, क्लेश—संघर्ष एवं कलह आदि। बन्ध और बन्ध के कारणों के अभाव होने वाले परिपूर्ण आत्मिक विकास को मोक्ष कहा जाता है। अर्थात् ज्ञान और वीतरागमय की चरम पराकाष्ठा ही मोक्ष का कारण है। संसार में अनेक प्रकार के जीव विचरण करते हैं, जबकि कुछ व्यक्ति अधिक सुख की अभिलाषा रखते हैं। फिर भी सब में सुखों की कल्पना एक तरह नहीं है। इन सुखों की अनुभूति के लिए दो प्रकार से विकसित किये जाते हैं। पहला वर्ग जो अल्प विकसित प्राणी होते हैं। जिनके सुख सुविधाओं की कल्पना बाह्य साधनों से प्राप्त होती है। दूसरा वर्ग ऐसा हुआ जिसमें अधिक विकास की इच्छा रखने वाले जीव आते हैं। जो बाह्य अर्थात् आधुनिक जगत् के साधनों की प्राप्ति से सुख को नहीं स्वीकार करते हैं। वह तो आध्यात्मिक सुखों की प्राप्ति करना चाहते हैं। दोनों वर्गों में अगर हम देखें तो पहले का



चिन्तन पराधीन है और दूसरे का चिन्तन स्वाधीन आत्मिक है। अब प्रश्न यह है कि पराधीन को स्वीकार करने वाला जीव सुख को काम कहता है। स्वाधीन वाले अनुयायी सुख को मोक्ष कहते हैं। काम और मोक्ष दो ही पुरुषार्थ हैं। जैन दर्शन में इसके अलावा कोई वस्तु प्राणिमात्र के लिए मुख्य साध्य नहीं है। पुरुषार्थ का मतलब है कि धर्म, अर्थ, काम और मोक्ष। जैन धर्म में पुरुषार्थों के लिए अर्थ और धर्म की व्याख्या साध्य के रूप में नहीं बल्कि काम और मोक्ष को साधन के रूप में किया गया है। अर्थ-काम का और मोक्ष धर्म का साधन रहा है जबकि इस प्रस्तुत शास्त्र का विषय मोक्ष है।

सम्यग्दर्शनज्ञान चारत्राणि मोक्षमार्गः ।³

ज्ञान प्राप्त करने के साधनों का निर्देश ही उनके स्वरूपों का वर्णन सम्यक् दर्शन, सम्यक् ज्ञान, और सम्यक् चरित्र को मिलाकर मोक्ष प्राप्ति के उपाय है। सम्यक् दर्शन से तीर्थकारों में पूर्ण श्रद्धा का भाव होना चाहिए। इसमें कहा गया कि ज्ञान की पराकाष्ठा ही मोक्ष है। चरित्र के सम्बन्ध में आचरण युक्त सम्मत रखना। औपशमिक का भावार्थ आत्म की शुद्धता से है। जब सत्तागत कर्मों के विकास कि दिशा अवरुद्ध हो जाती है। तब इसके परिणाम के दो रूप उभर कर सामने आते हैं। सम्यक् चरित्र के सम्बन्ध में कहा जाता है कि ज्ञान की पराकाष्ठा संगम की धारा के रूप में मुक्ति की ओर बहती है। किन्तु मानव तैराकी अनुभव और ज्ञान के द्वारा उसकी थाह तक जाने का प्रयास करता है। उद्देश्यों की सिद्ध को प्राप्त करता है। ज्ञान प्राप्ति के मार्ग में कोई मनुष्य तीव्रगामी गति से चलता है और कोई मन्दगति से चलता है किन्तु, सभी ज्ञान प्राप्त करना चाहते हैं। दर्शन में तीन भेद उपशम के प्राप्त है। नैतिक मूल्य के लिए चरित्र के मोहनीय पच्चीस रूप बताये गये हैं। सोलह कषाय और नौ कुषाय जैसा हास्य, रति, अरति, शोक, भय, जुगुप्सा, स्त्री-वेद, पुरुष-वेद, नपुंसक-वेद, अतंतानुबंधी जिसको औपशमिक सम्यक् दर्शन कहा जाता है।⁴ जिस प्रकार से जल में निर्मली होने पर मैली मिट्टी नीचे जाकर जम जाती है। जब जल स्वच्छ हो जाता है। लेकिन वह भीतर से कभी हिलने पर पुनः मटमैली हो जाती है। अनैतिकता के आधार पर उसे मुक्ति नहीं प्राप्त होती है। जबकि नैतिक मूल्यों के साथ ही आत्मिक चरित्र की स्वच्छता से ही मुक्ति की प्राप्ति सम्भव है। यह त्रिवर्ग ही मोक्ष प्राप्ति का साधन है। जिसको सम्यक् दर्शन का पुण्य फल तीर्थकारों के प्रति श्रद्धा और आदर के द्वारा उनके अनुसरण से प्राप्त किया जा सकता है। सम्यक् ज्ञान का तात्पर्य है, कि शास्त्रों का पूर्ण ज्ञान जिसका वर्णन तीर्थकारों ने किया है। चरित्र की शुद्धता के लिए मनुष्य को सम्यक् चरित्र का अनुसरण करना चाहिए। तब उसको



पूर्ण ज्ञान की प्राप्ति होती है। इसी में उसकी उन्नति का मार्ग प्रस्सत होता है। चरित्र की हीनता से मनुष्य सम्पूर्ण जग में हँसी का पात्र सावित होता है।

हर चीज यहाँ की नाशवान है, हर चीज यहाँ कि चंचल है।

इसको लेकर मोहित होना, अपने जीवन से ही छल है।⁵

अध्यात्मसार पृ.190

चरित्र सम्पूर्ण सावद्य क्रियाओं से निवृत्ति का मार्ग प्रस्सत करता है। इसके साथ-साथ समस्त क्रिया सावध है। अतः संसार सागर में सभी कार्यों के लिए चरित्र महान निद्रा में डूबा हुआ व्यक्ति जब पुकारने पर नहीं जागता उसको हिलाना पड़ता है। वह गहरी निद्र में सोया हुआ है। असंयम से सोना और असय जागना अपने जीवन को आलस्य पूर्ण बनाना है।

संसारसागराओ उच्छूढो मा पुणो निबुड्डेज्जा।

चरणगुणविप्पहूणो, बुड्डइ सुबहुं पि जाणंतो।।⁶

धर्म और जीवन पृष्ठ 563

इस संसार सागर में अहंकारी पुरुषों की कमी नहीं है। फिर भी इस अहंकार का त्याग करने वाले अहं को श्रुति ज्ञान से ज्ञान का प्राप्त होना सम्भव है। सत्य और नैतिकता के बल पर व्यक्ति इस संसार सागर से मुक्ति प्राप्त कर सकता है। इसी से चरित्र का निर्माण होता है। क्योंकि अहंकारी व्यक्ति के सामने बहुत ही बल दिखाई देता है। जिसका आन्तरिक जीवन में कोई भी महत्व नहीं है। अहंकार में लिप्त व्यक्ति चरित्र की मर्यादाओं को खो देता है। इसके अलावा जो व्यक्ति अनेकों शास्त्रों का ज्ञाता होता है वही इस संसार सागर में गोता लगाता है। वही व्यवहारिक जगत् के नैतिक मूल्यों को समझने की जिज्ञासा रखता है। जैन धर्म में मुक्ति के लिए दो प्रकार के मार्ग बातये गये हैं। आगर धर्म और अनागर धर्म जैन परम्परा पर आधारित अगारधर्म से आशय है, कि जो व्यक्ति पारिवारिक और सामाजिक बन्धनों में जकड़ा हुआ है। वह मुक्ति के लिए आगर धर्म का अनुष्ठान करता है। जिसे श्रावक धर्म तथा गृहस्थ आश्रम धर्म भी कहा जाता है। इसके बाद दूसरा आता है अनागर धर्म, जिसमें विशिष्ट साधक द्वारा अपने गृह को त्याग कर साधु रूप धारण कर लेते हैं। उन्हें पूर्ण सत्यव्रतों का पालन करते हुए धर्म की आचार मीमांसा का अनुशरण करना आवश्यक है।

हिंसाऽनृतस्तेयादब्रह्मपरिग्रहेभ्यो विरतिर्ग्रतम्⁷

तत्त्वार्थसूत्र पृ. 128

जैन धर्म में नैतिक मूल्यों के जीवन जीने के लिए जिस प्रकार से वैदिक परम्परा में आश्रम व्यवस्था और पुरुषार्थ को बताया गया है। उसी प्रकार जैन धर्म की परम्परा में पाँच



प्रकार के अणुव्रत की कल्पना की गई है। वर्तमान परिदृश्य की अगर हम बात करें तो ज्ञात होता है कि अहिंसाणुव्रत, सत्याणुव्रत, अस्तेयाणुव्रत, परिग्रहपरिमाणुव्रत और ब्रह्मचर्याव्रत ही जैन धर्म में बताये गये हैं। अहिंसा व्रत में उन निरबोध किसी भी प्रकार की जीवों की हत्या न करना। अहिंसा व्रत कहा गया है। सत्य का भावार्थ है कि वाणी से असत्य का पूर्णतः परित्याग करना। अनैतिकता से असत्य का जन्म होता है। असत्य के प्रयोग से व्यक्ति के आत्मिक और बाह्य जगत् की भर्त्सना होती है। असत्य विचारों से व्यक्ति लोकजगत् में निन्दा का पात्र होता है। ऐसे कृत्यों को जिसमें असत्य का सहारा लिया जाता हो, वैसे कार्य मनुष्य को नहीं करना चाहिए। अस्तेय व्रत का पालन बहुत ही ईमानदारी से करना चाहिए। राज्य के किसी भी भाग के तिनके तक को अपना नहीं समझना चाहिए। बिना पूछे किसी वस्तु तक को भी नहीं छूना चाहिए। बिना अनुमति के किसी वस्तु को प्राप्त नहीं करना अस्तेय है। ब्रह्मचर्य व्रत के पालन का अर्थ है इन्द्रियों पर संयम रखना। किसी भी पराई स्त्री के उपभोग से बचने का प्रयास करना। यहाँ तक कहा गया है कि गलत निगाहों से देखना और उसके प्रति मन में वासना का विचार लाना भी दोष की श्रेणी में आते हैं। परिग्रहव्रत में तृष्णा की वेदना और मन को सीमित रखना चाहिए। चित्त की शुद्धता को बनाये रखना ही परिग्रह है। अचित्त जैसे मन का उत्पन्न होने से विकार आते हैं। उन्हीं विकारों से दूर रहना ही संयम है। समाज और व्यक्ति का सम्बन्ध नैतिक मूल्यों से है। नैतिक मूल्य ही व्यक्ति को जीवन की राह सिखाने में मदद करते हैं, जबकि दिगम्बर परम्परा का अर्थ है कि दिक् काल (दिशा) अम्बर वस्त्र का पूर्णतः त्याग से है। अर्थात् (नग्न) जो वस्त्र धारण नहीं करते हैं। वही मोक्ष का अधिकारी है। इसी लिए तीर्थकारों की मूर्तियाँ नग्न होती हैं। परन्तु श्वेताम्बर परम्परा के अनुयायी वस्त्र को धारण करते हैं। इसी कारण दिगम्बर परम्परा के अनुयायी श्वेताम्बर परम्परा के अनुयायियों के साहित्य को महत्वपूर्ण नहीं मानते हैं।⁹ **हिन्दू धर्म कोश पृष्ठ 281** दिगम्बर परम्परा का मत है कि स्त्रियाँ मोक्ष की अधिकारी नहीं हैं। इसी प्रकार अपरिग्रह और त्याग का इनके जीवन में बहुत ही चरम् उदाहरण है। जैन दर्शन का उद्देश्य है कि नाना प्रकार के संग्रहों का त्याग। क्योंकि जो वस्त्रों का त्याग करता है। वही सिर्फ मोक्ष का अधिकारी है। स्त्रियाँ वस्त्र का त्याग नहीं कर सकती हैं। इसलिए स्त्रियाँ मोक्ष की अधिकारी नहीं हैं, जबकि पार्श्वनाथ जी ने चार महाव्रतों को ही स्वीकार किया है— अहिंसा, सत्य, स्तेय, अपरिग्रह जबकि स्वामी महावीर ने ब्रह्मचर्य को जोड़कर पंचमहाव्रत को प्रसारित किया है। इस तरह से जैन धर्म में पाँच प्रकार के व्रतों का वर्णन मिलता है। जैन धर्म में इन पंचमहाव्रतों का पालन भिक्षुओं के लिए परम् आवश्यक बताये



गये हैं। श्रावक और गृहस्थ मनुष्य के लिए अणुव्रत का पालन व्यवहारिक है। जैन दर्शन में नैतिक मूल्यों का मूल आधार अहिंसा है। किसी भी जीव की वाणी (अप्राणीवध) तक से भी हत्या करना पाप है। यहाँ तक कहा गया है। कि प्रणियों की संख्या के आधार पर इसका विभाजन किया गया है। जिस प्राणी की जितनी कम इन्द्रियाँ विकसित होती हैं। उनके शरीर के त्यागने में उतना ही कम कष्ट होगा। गृहत्यागी अनुयाईयों द्वारा, वनस्पति, फल, फूल, कन्द इत्यादि का ही फलाहार किया जाता है। इन्हें खान-पान पर भी विशेष ध्यान रखना पड़ता है। भारतीय परम्परा में कहा गया है, कि जैसे खाये अन्न वैसा हो मनु॥ मनुष्य जिस प्रकार भोजन करेगा। उसी प्रकार उसके विचारों और बुद्धि का निर्माण होता है।

जैन आचारशास्त्रों में छोटे-छोटे व्यवहारों के लिए भी धार्मिक, नैतिक मूल्यों एवं आचरण की सुद्धता का भी विधान किया गया है। जैन धर्म में धर्म विज्ञान को महत्व नहीं दिया गया है क्योंकि ये ईश्वर को नहीं स्वीकार करते हैं। केवल ये तीर्थकार को ही अपना सर्वस्व धर्म अग्रज मानते हैं। इन्हीं की पूजा की जाती है। जैन धर्म में आत्मा की प्रमाणिकता को स्वीकार किया जाता है और प्रकृति को प्राचीन काल से मानने की प्ररम्परा विद्यमान है।⁹

हिन्दू धर्म कोश पृष्ठ 282

तार्किक पक्ष : (Discussion)

वर्तमान परिदृश्य में सामाजिक विग्रह उत्पन्न होने के अनेक कारण हैं। अनैतिकता और असमानता ने मानव-मानव से वर्ग-विग्रह, वर्ग-संघर्ष, जातिवाद, भाई-भतीजावाद जैसी आराजक स्थितियाँ तेजी से पनप रही हैं। धन का अनैतिक संग्रह से मानव में अमीरी और गरीबी की खाई बढ़ती जा रही हैं। ऐसी विपरीत अनीति मूलक स्थिति में मनुष्य ने सुख की अभिलाषा में न जाने कितने अभद्र कृत्यों को अंजाम दे रहा है, जबकि जैन दर्शन में नैतिक सिद्धान्तों के सम्बन्ध में कहा गया है। दुखियों का दुख मिटाना, रोगियों की सेवा करना, समाज में शान्ति का प्रयत्न करना। अर्थ का अधिक संग्रह नहीं करना, कटु शब्दों का पूर्णतः से परित्याग करना चोरी, हत्या आदि न करना ही पुण्य और नैतिकता है। वर्तमान में मनुष्य-मनुष्य के भेद की स्थिति का परिणाम कि वह समाज, देश, राष्ट्र के नीतिगत पहलू से हटता जा रहा है। अहं को विकसित कर लिया है। दूसरे के दृष्टिकोण को गलत मानता है। यहीं से उन दोनों में फूट पैदा होती है। मेरा ही धर्म, नीति, कर्म, सिद्धान्त ही सही है। वह यह नहीं कहता कि मेरा भी धर्म, नीति, कर्म, सिद्धान्त सही है। तुम्हारा भी सही है। ऐसे विचार न होने की दशा में वर्ग-संघर्ष और अधर्म, अनैतिकता, मजहबी लड़ाई शुरू होती है।



परन्तु कहा गया है कि लोक शाश्वत है। अंत अशाश्वत भी है। ऐसी विपरीत स्थिति हमेशा रही है। और हमेशा रहेगी।

तकौऽप्रतिष्ठः श्रुतयो विभिन्नाः
नैको मुनिर्यस्य वचः प्रमाणम्।
धर्मस्य तत्त्वं निहितं गुहायां
महाजनो मेन गतः सः पन्थाः।¹⁰

धर्म और जीवन पृष्ठ 6

तर्क के द्वारा धर्म के मूल्यों कि व्याख्या नहीं की जा सकती है। क्योंकि तर्क के सबल होने पर दूसरा तार्किक पहले बाले तर्क की प्रमाणिकता को निर्थक साबित कर देता है। इस प्रकार की तार्किक प्रक्रिया से धर्म के नाम पर संघर्ष होते गये। इस प्रकार की प्रक्रिया से धर्म का निर्णय नहीं हो सकता, जबकि श्रुतियों में कई प्रकार के विरोधी मत प्रकट हुए हैं। धर्म के सम्बन्ध में किसी मुनि का कथन भी सत्य नहीं हो सकता। क्योंकि वह अपने ही समकालीन समय की बात को कहते हैं। उस युग के धार्मिक परम्पराओं का वर्णन करते हैं। जिस प्रकार से काल बढ़ते गये उसी प्रकार धर्म में परिवर्तन अपने हिसाब से करते गये। इसके बाद अध्यात्मिक जगत् के बाद कर्मकाण्ड की व्यवस्था प्रचलित हुई। फिर बलि प्रथा का प्रचलन हुई। जिसमें जानवरों की बलि देकर देवताओं को प्रसन्न करने की बात की गई है। स्वामी महावीर एवं गौतम बुद्ध ने बलि प्रथा का निषेध किया। जैन धर्म में धार्मिक एवं नैतिक मूल्यों के लिए वास्तविक रूपों से बुद्धि के द्वारा धार्मिक नैतिक मूल्यों की व्याख्या की जा सकती है जबकि भारतीय परम्परा में नैतिक मूल्यों की व्याख्या में कहा गया है कि इहलौकिक और परलौकिक जगत् में सभी जीवों का कल्याण सम्भव हो वही धर्म है।

तदेजति तन्नेजति तद्दूरं तद्वन्तिके।

तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः।¹¹

ईशावास्योपनिषद् श्लोक 5/5 पृ. 25

जैन धर्म में सप्तभंगी नय के सम्बन्ध में आत्मतत्त्व की बात के सम्बन्ध बताया जा रहा है कि वह आत्म तत्त्व अतःकरण में चलता है नहीं भी चलता है। यह पास में भी विद्यमान है। और दूर भी है। यह भी अन्तर्आत्मा में भी विराजमान है और ब्राह्म जगत् पर भी स्थापित है। नैतिक मूल्यों के सम्बन्ध में सप्तभंगीनय का काल किसी भी वस्तुगत गुण के प्रत्येक क्षण में कई बार परिवर्तित होता है। जिस काल के अस्तित्व का समन्वय है। वह काल के नस्तित्व पर समन्वय नहीं होता है। इसीलिए अनेक धर्मों का अलग-अलग काल होता है। वस्तुगत धर्मों में काल के सम्बन्ध में भेद है अभेद नहीं। आत्मरूप को नैतिक मूल्यों एवं वर्तमान दृष्टिकोणों को



देखा जाये तो इसके गुण अलग-अलग है। इस आत्मरूपी धर्म का एक ही अंश होता है। अनेक नहीं हो सकता है। अर्थत्व को विविध धर्मों में उनके मानने की विधि और परम्पराएँ भिन्न-भिन्न है। अर्थ के सम्बन्ध में अर्जन के मार्ग भी अनेक है। इसीलिए अर्थ के सम्बन्ध में सभी धर्मों में भेद है। उसी प्रकार सम्बन्धियों के तत्वों और गुणों के सम्बन्ध में भी भेद होना अतिशयोक्ति नहीं है। कोई व्यक्ति अपने पुत्र के प्रति जो मोह दिखाता है। वह दूसरे के प्रति उतना नहीं। इसी प्रकार धर्मों के सम्बन्ध में भेद ही सिद्ध होता है। उपकार के द्वारा गुणों में व्यवहार से धर्म का अलग-अलग भेद होता है। धर्मों के द्वारा होने वाले उपकारों के भिन्न-भिन्न रूप है। गुणदेश में गुणों का भाग प्रत्येक भाग के लिए तरह-तरह के होते हैं। एक देश दूसरे देश के लिए भी भिन्न होता है। संसर्ग से प्रत्येक मानव के दूसरे मानव पर किस प्रकार का संसर्ग भेद है। सदाचारात्मक भेद होते हैं। किसी भी धर्मों का अपना-अपना लोक व्यवहार होता है। जिस प्रकार से लोक व्यवहार में सुपारी इलायाची, पान, कत्था का जब जीह्वा के साथ मिलाप होता है। तब उसमें भेद नजर नहीं आता। वह एक तत्त्व बन जाता है। शब्द प्रत्येक धर्म के नैतिक मूल्यों की मान्यताएँ एक जैसी होती है। परन्तु शब्द (भाषाएँ) अलग-अलग होते हैं। इसमें अभेदवृत्ति ही नहीं भेदवृत्ति प्रमाणित होती है। प्रत्येक पदार्थ का अपना विशेष गुण और पर्याय होता है। इनका गुण और पर्याय के सम्बन्ध में घनिष्ठ सम्बन्ध पाया जाता है।¹²

जैन दर्शन एक विश्लेषण पृष्ठ 271-772

निष्कर्ष (Conclusion) :

जैन धर्म एक नैतिक मूल्यों पर आधारित धर्म है जो सत्य, अहिंसा, स्तेय, अपरिग्रह, ब्रह्मचर्य आदि पर बल देता है जो आज के वैज्ञानिक और प्रयोगवादी युग में भी उपयोगी है। सभी तहर के सांसारिक कार्यों से उत्पन्न मन में अशांति भय घृणा, क्रोध, इत्यादि। किसी-न-किसी रूप में मनुष्य को दुःखी बनाते हैं, किन्तु जैन दर्शन के नैतिक मूल्य सभी प्रकार के कष्टों आदि से दूर रहते हैं। अन्ततः मनुष्य उन्हीं नैतिक मूल्यों पर चलने के लिए विवस हो जाता है। संयम और अहिंसा पर सूक्ष्म विश्लेषण जैन दर्शन में किया गया है। उतना किसी भी दर्शन में नहीं किया गया है। ऐसे दृष्टिकोण का परिणाम भारतीय जनमानस पर पड़ेगा।



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INFORMATION SEEKING BEHAVIOR OF DENTAL COLLEGE STUDENTS OF MAHARAJA VINAYAK GLOBAL UNIVERSITY, JAIPUR, RAJASTHAN: A STUDY

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Abstract

The present era is the Information era and role of library and information center increasing day to day in the society. Similarly the impact of Information and communication technology has brought about see changes in the way in which libraries gather, conserve and disseminate Information. The purpose of this study is to investigate the Information Seeking Behavior of Dental students of Maharaja Vinayak Global University, Jaipur, Rajasthan for academic research purpose and improvement of Library and Information services for the same. The objective of the study was to observe and examine the need of Information, types of materials use for an Information need, digital resources as well as Library resources for academic purpose. i.e. for research, prepare presentation to ready thesis or dissertation etc. This study also examines the awareness and gauged the role and utility of information among the Dental students. The study also examines and evaluated the frequency of visit by the users resources and services provided by the Library, barriers in Seeking Information, ICT facility of the Library. The study also shows that ICT has an impact on the Information Seeking Behavior of Dental education. At the end of the study some finding conclusion and suggestion also given for improvement of the services of the Library as per need of users.

Key Words – Information, Information Seeking Behavior, Dental, MVGU, Jaipur, Rajastha



Introduction:

Today, Information is a vital source for success and it is a decisive factor in the development of a nation. The advancement of ICT has decisively changed the Library and learning environments. The internet and the worlds wide web are constantly influencing the development of impact of new modes of scholarly communication, their potential for delivering goods is quite vast, as they overcome success fully the geographical limitations associated with the print media.

Meaning and definition: Information Seeking refers to the process of collecting and receiving information by different means. According to Girija Kumar (1990), "the Behavior comprehends a number of components like attitude, approach positive activity Information gathering pattern of Seeking Information, psychological temperament etc.

Information Seeking Behavior is active interest between librarian and students. It reveals from the recognition of some need perceived by the user, who as a consequence makes demands upon formal systems such a libraries, Information centers, on line services or some other purpose to satisfy the perceived need. Information Seeking Behavior is mainly concerned with who needs what kind of Information and what reason how Information is found, evaluated and used and how these needs can be identified and satisfied.

Slope of the study:

The Maharaj Vinayak Global University, previously Jaipur Dental College is located in Jaipur. It is a professional institution where a student is trained to the need of the society to become a competent dental surgeon. A students, here is provided with the deep knowledge to treat dental and oral ailments with the help of five year comprehensive courses of BDS and MDS. Maharaj Vinayak Global University is an independent, coeducational, nondenominational institution that provides undergraduates , Post graduate and doctorate in the field of dental, nursing, occupational therapy, physiotherapist, humanities, Social Sciences, natural Science and Engineering. The University was established on 21st march 2012. It has 8 college offering doctoral, P G, U G and Diploma Courses. In this article, Use and awareness of Library resources by the Dental students must be investigated so that a study may be taken into consideration and the



colleges plans for effective and efficient use of Library resources for their study and research work.

Objective of the study:

The propose of the study is to analysis the Information Seeking Behavior of the Dental students of the Maharaja Vinayak Global University, Jaipur.

The following objects can be short-

To know the different type needy information by the Dental students of MVGU.

To know the type of material to meet Information of the respondents.

To study the Library resource used by Dental students.

To know the barriers in Seeking Information by the respondents.

To know the impact of ICT on Information Seeking.

To suggest a way to improve the digital resources in the Library.

Limitation of the study:

The study Information Seeking Behavior in Dental students of Maharaja Vivekanand Global University, Jaipur is related to the Dental College students of the Maharaja Vinayak Global University, Jaipur only. The study is limited to only Dental College of the same and did not include law, management, engineering, medical courses of the university. The study does not include other universities, colleges, institutions of the Rajasthan.

Research methodology:

For the result of the study, Information Seeking Behavior in Dental College students of the Maharaja Vinayak Global University, Jaipur has used questionnaire method. A structured questionnaire used for data collection. The data is collected from records maintained in the Maharaja Vinayak global University (MVGU) such as a gate register, circulation desk register, daily report of the issued books and another register from the MVGU. The present study is under taken by using a descriptive network of research. A survey technique is used with the questionnaire as a tool to collect data from the respondents. The selection method is those dental students have been daily visited in



Central Library for Dental education from first to final year under graduate (B.D.S.) total 300 questionnaires were distributed to the Dental students of Dental College of MVGU, Jaipur. Out of 300, 280 questionnaires back received and. After rejected of 20 questionnaires due to insufficient information, 260 (86%) questionnaires taken for the study.

Data analysis and interpellation:

The following result has taken by data analysis. The excel sheet has used for data analysis and result has shows in table form.

Table – 1. Distributions of questionnaires

S. N o.	No. of questionnaires distribution	Receive d back	Rejected	Taken for Research	Percenta ge
1	300	280	20	260	86%

Table – 1: Shows the distribution of questionnaires to respondents. Total 300 questionnaires distributed to respondents and back received by the author 280, out of 280, 20 questionnaires rejected due to insufficient Information and author has taken only 260 questionnaires for the study. So 86% questionnaires were taken for the result of the study.

Table 2 Do You have internet Access

SN	Place of Access Internet	Respondents	%
1	Library	109	41.92
2	At home	97	37.31
3	Both	41	15.77
4	None	13	5
	Total	260	100



Table 2 reveals the internet access place of the respondents. 41.92% dental students access the internet at the library, followed by 37.31% at their home and 15.77% respondents were access at both places. 5% respondents were not accessing anywhere.

Table 3 Main Categories of Your Information need

(Given for choose the top five categories in order to priority, 1,2,3,4,5; 1 being top five)

SN	Categories	Priority	Respondents	%
1	Preparing for Class Room	5	48	18.46
2	General Awareness of Current Affairs	4	72	27.69
3	Participating in a Seminar, conference	2	110	42.30
4	Preparing a Project	1	195	75
5	Study material for research	3	98	37.69
6	Family related information	0	0	0
7	Personal health information	0	0	0
8	Other types of Information	0	0	0

Table 3 shows the main categories of users Information need. In this question, the author has given multiple questions to respondents for chosen top five categories, where 1 being top five priority of Information need. As per above table, the majority of respondents (75%) preparing a project. The second was participating in seminars, (42.3%) conferences and third was a study material for research (37.69%).



It is clearly noted that main categories of Information needs of respondents were preparing a project and second was attending seminar etc.

Table 4 Main channel of information

(Given for choose the top five categories in order to priority, 1,2,3,4,5; 1 being top five)

SN	Categories	Priority	Responden ts	%
1	Library	3	110	42.31
2	Newspapers	2	205	78.85
3	Internet	1	242	93.08
4	Radio	0	0	0
5	Members of the family	0	0	0
6	Friends/Colleagues	4	60	23.08
7	Other	5	30	11.54

Table – 4: reveal the main Information sources used by the respondents. In this question also giving for of chosen top five priority of the main Information source and being the main Information sources.

As per Table 93.08%, respondents were chosen 'internet' is the main Information sources and 78.85% respondents have chosen newspapers. 42.31% were agreed that library also the main Information source

Table 5 Type of Material currently used for meeting information sources

(Given for choose the top five categories in order to priority, 1,2,3,4,5; 1 being the most frequently used material)



SN	Most frequently used material	Priority	Respondents	%
1	Books	3	106	61.15
2	Reference Sources	0	0	0
3	Journals	4	90	34.61
4	Internet Access	1	230	88.46
5	Dissertations & Thesis	0	0	0
6	Magazines	4	60	23.08
7	Newspapers	2	193	74.23

Table – 5: shows the type of materials currently used for meeting Information needs and given for choose top five categories and 1 being the most frequent materials.

As per result, 230 (88.46%) respondents have chosen internet sources the most frequency materials followed by 193 (74.27%) news papers, 153 (58.46%) magazines, 160 (61.15%) books and 90 (34.61%) respondents were chosen journals. It is noted that internet sources are the most frequently used for meeting Information need of the respondents.

Table 6 Which format you have preferred for information

SN	Format of Information	Respondents	%
1	Print	175	67.31
2	Electronic	62	23.85
3	Both	23	8.84
4	Total	260	100

Table 6 shows the most preferred format which respondents have need. 67.13% respondents were preferred of the print format while 23.85%



preferred electronic format and 8.84% preferred both print and electronic.

Table 7 reveals the normally use of Library when getting your Information need 62.31% respondents use Library when they need of information while 14.23% have not used the library.

Table 8 What are the main motives for visit library

SN	Main Motives	Respondents	%
1	Photocopy of Material	45	17.31
2	Get Assistance from Librarian	41	15.77
3	Use Computer/Internet	58	22.31
4	Issued Books/Journals	223	85.77
5	Quiet Reading Place	96	36.92
6	Browsing/Searching	34	13.08

Option Given for multiple answer

Table 8 stated the main motive for the visit to the Library. As per the result 85.77% of respondents were visited Library for issue-returns books and other reading material, followed by 36.92% respondents were visited for Library as a quiet reading place, 22.31% visited for use computer/internet, 17.31% were visited Library for photocopy of needy materials, 13.08% users also visited for browsing or searching materials at Library.



Table 9 How often do you use library

SN	Frequency of Visit	Respondents	%
1	Almost Daily	55	21.15
2	Once or twice a week	95	36.54
3	Once or twice a fortnight	79	30.38
4	Once or twice a month	22	8.462
5	Occasionally	9	3.462
	Total	260	100

Table 9 reveals the frequency of visit to the library. The majority of dental students visited Library once or twice a week while 21.15% respondents visited daily. It is a very good habit of that about 80-100 Dental students daily visited the Central Library, 30.38% respondents were visited once or twice fortnightly and 8.46% visited once to twice a month.

Table 10 Have you ever faced barriers in seeking information

SN	Response	Respondents	%
1	Yes	88	33.85
2	No	172	66.15
3	Total	260	100

Table 10 reveals the barriers were faced in seeking information. Five categories are given for chosen while 1 being top most.

We can see the result in table 10 the majority (90.77%) of respondents were chosen that lack of time is the main barriers in Seeking



Information other than 113 (43.46%) respondents have not knowledge of computer application and 94 (36.15%) agree that they have not known about Library systems while 72 (27.69%) agree library physical environment was the main barriers to seeking information.

Table 11 What kind of barriers you were faced in seeking information

(Given for choose the top five categories in order to priority, 1,2,3,4,5; 1 being top most barrier)

SN	Most frequently used materials	Prior ity	Respo ndent s	%
1	Inadequate Knowledge of about Library Systems	5	94	36.15
2	Inadequate knowledge of Computer Applications	4	113	43.46
3	Lack of Time	1	236	90.77
4	Physical Environment of Library	3	72	27.69

Table 12 reveals the performance of Library staff regarding seeking information in the library. The majority (39.62%) of students were given an excellent opinion for Library staff followed by 30.77% was given very good. 22.31% good and 4.61% were given a fair opinion for Library staff. About 40% students agree that library is more helpful when they have to need anyInformation



Table 12 Your Opinion regarding the performance of the library staff in seeking information

SN	Performance	Respondents	%
1	Excellent	103	39.62
2	Very Good	80	30.77
3	Good	58	22.31
4	Fair	12	4.615
5	Poor	7	2.692
	Total	260	100

Table 12 shows overall satisfaction with the library. The majority of respondents (54.23%) were very much satisfied with the library, followed by 26.54% were satisfied and 14.62% partially satisfied. A short of respondents dissatisfied also with the Library. It is noted that most of the Dental students were highly satisfied with the library staff and Library.

Major Finding

Most preferred internet access place of the respondents was Library.

Project preparing was the main category of Information need of the respondents.

Internet and newspapers is the main channel for users Information and main Information sources when they have needed any Information.

230 (88.46%) respondents used internet sources when they have currently material used for meeting Information needs.

Most of the respondents want to prefer print Information for use.

Most of respondents normally use Library for getting Information need.

Majority (85.77%) of respondents were visited to Library for books and other reading materials for issue – return.



21.15% respondents were daily visited to Library.

Majority of respondents were faced lack of time for using Library.

39.62% respondents agree that library staff is excellent in seeking information.

More than fifty percent respondents were overall very much satisfied with the Library services.

Conclusion and suggestions

Although this study on the dental students respondents are positively noted that Library is very essential for medical / dental education and the Library is the integral part of education system and rated their Library use skills and about information seeking behavior but out of 260 respondents only 20% visited to library daily. Besides, majority of respondents indicate that they have not sufficient time for access the Library. The finding of about University Library is attracting the barriers Seeking Information by the respondents.

Further, we can say that Information Seeking Behavior is likely to differ from one discipline to another. The present study shows that respondents used a variety of Information sources and sources for a different purpose. Internet access and newspapers were considered more important. The Dental students preferred print sources and used the internet for current Information. However dental college Library should need to be increased its resources and services for student oriented Information resources such as text books, reference books national journals related to their subject internet facility and database etc. should be more facilitated.

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पर्यटन उद्योग का समीक्षात्मक विकास

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सारांश :-

पर्यटन उद्योग के समीक्षात्मक विकास से उनमें ऐसी वस्तुओं का उपभोग की स्थिति का उत्पन्न होना बताया जाता है। जिसका औद्योगिक विकास की कृषिगत उद्योगों को सम्मनवित किया जाता है। जिनके मूल्यों का असर भी दिखाई देता है। पर्यटन के आय के वितरण में सहायक सिद्ध होता है। जहाँ से औद्योगिक केन्द्रों को भी पर्यटन के लिए महत्वपूर्ण माना जाता है। पर्यटन के अंतर्गत पर्यटन के सामान्य अर्थ सुविधानुसार पर्यटक को उपयोगी वस्तुओं का प्रदान होना महत्वपूर्ण माना जाता है। जिसमें दृश्य और सौन्दर्य के स्थलों का रूपों का थोड़े समय के लिए भ्रमण करना है। मानव स्वभाव से ही जिज्ञासु होता है तथा अपनी इस जिज्ञासा की पूर्ति हेतु वह न केवल अपने दायरे या देश तक सीमित रहता है बल्कि उसे बाहर देखने या परखने की लालसा बनी रहती है। जिससे मनुष्य में पर्यटन पर जिज्ञासवान होता जाता है। उस प्रवृत्ति के कारण मानव पर्यटन की लालसा एवं स्वाभाविक प्रवृत्ति का प्रतिफल अर्थात् क्रियात्मक रूप से पर्यटन की ओर चल पड़ता है।

प्रविधि :-

शोध पत्र पर्यटन उद्योग का समीक्षात्मक विकास एक तरह से द्वितीयक सामग्री संकलन का विषय है। जिसमें विश्लेषणात्मक तथ्यों के आधार पर इस शोध पर का निर्माण किया गया है। इन्हीं तथ्यों से शोध पद्धति के अध्ययन का आधार तय किया गया है। जिससे शोध प्रविधि के माध्यम से साक्षात्कार और विद्वानों के मार्गदर्शन का प्रथम दृष्टया ही प्राथमिक स्रोतों को भी शोध पत्र में शोध प्रविधि का आधार माना गया है। इसके साथ-साथ शोध पत्र का निर्माण कर



शोध प्रविधि के माध्यम से पत्रिकाओं का भी अध्ययन किया गया है। इसके साथ-साथ सन्दर्भ ग्रन्थों के लिए पुस्तकालयों के साथ-साथ इन्टरनेट के कुछ तथ्यों को समझने का प्रयास किया गया है। इस माध्यम से शोध पत्र पूर्ण करने में सहायता प्राप्त हुई है।

शोध का उद्देश्य :-

- पर्यटन उद्योग का समीक्षात्मक विकास पर्यटन की सुविधाओं पर निर्भर करता है।
- पर्यटन से आर्थिक विकास को बढ़ावा मिलता है।
- पर्यटन विकास के द्वारा राष्ट्रीय आय में वृद्धि होती है।
- पर्यटन से व्यवसाय को बढ़ावा मिलता है।
- पर्यटन उद्योग से बेरोजगारों को रोजगार की संभावनाएँ बढ़ जाती हैं।
- पर्यटन की अनेक सम्भवनाओं में स्वास्थ्य, परिवहन, अच्छे सुविधायुक्त होटल या लॉज से भी पर्यटकों में रुचि का विकास होता है।
- पर्यटन मानसिक स्वस्थता को बढ़ावा देता है।
- पर्यटन से पारिवारिक तनाव कम कर सुगठित परिवार में सामंजस्य स्थापित होता है।
- पर्यटन के लिए पर्यटक को समुचित व्यवस्था के आधार पर उसे पर्यटन की आर्थिक सहायता और वहाँ पुनः आने की सम्भावना को ध्यान रखता है।



नॉरवल ने पर्यटन के आधार को विद्वता पूर्ण परिभाषा के माध्यम से समझाने का प्रयास किया है। “प्रत्येक व्यक्ति जो विदेश में स्थायी निवास करने के लिये नहीं आता अथवा वहाँ निरन्तर कार्य करने नहीं आता तथा जो देश में अपने अस्थायी निवास के दौरान अन्य स्थान पर अर्जित मुद्रा को खर्च कराता है वहीं पर्यटक है।”¹ पर्यटन के आज विभिन्न रूप देखने को मिलते हैं। किन्तु उन अनेक रूपों में अधिक महत्वपूर्ण परिस्थितिक पर्यटन के रूप में दिया जा सकता है। उसका मूल कारण आज दुनिया के अधिक विकसित राज्यों में हैं। इसके साथ विकासशील देशों की स्थित पर भी पर्यटन का संकट आता है। ऐसे समय में संविकास की अवधारण प्रतिपादित होती है। (Concept of Sustainable Development) इस आधार पर विकास की दिशा प्रकाश की किरणों के समान दिखाई देते हैं। आज दुनिया के वे देश जो पर्यटन में अग्रणी हैं उन देशों में उद्यान पर्यटन, अभ्यारण्य पर्यटन, आयुर्वेद पर्यटन, स्वास्थ्य पर्यटन, वन्य जीव पर्यटन इत्यादि को प्रोत्सहन मिलता जा रहा है। हमारे देश में भी पर्यटन विकसित अवस्था की ओर बढ़ रहा है। यहाँ पर्यटन विकास की अपार संभावनायें दिखाई देती हैं। अतः इस दिशा में योजनाकारों, पर्यावरण प्रेमियों, पर्यटन सलाहकारों इसके साथ-साथ बुद्धिजीवियों को भी सोचने को बाध्य होना पड़ता है। “यदि भारत जैसे विकासशील देशों में राष्ट्रीय योजना के अन्तर्गत पर्यटन की योजना बनाई जाय तो ऐसे देशों के आर्थिक लाभ में वृद्धि हो सकती है।”²



उपयोगिता :-

व्यक्ति में कार्य करने की असीम शक्ति प्राप्त है। जो पर्यटन की ओर ले जाती है। इसी से मानव में जो भी प्रवृत्ति भ्रमणशील की ओर उन्मुख होती है। प्रकृति ने काल की घटना और परिणाम के आधार पर तथा उनके दिशाओं में गति के अनुरूप परिवर्तन के दिशा को तय कर पाना महत्वपूर्ण माना जाता है। साथ व्यक्ति की भ्रमण के लिए प्रेरित किया है। अनेक तरह की प्राकृतिक व सामाजिक विसंगतियों के साथ-साथ अनेक कठिनाईयाँ निर्मित होती है। इसी इन्हीं विभिन्नताओं के कारण सम्बन्ध का एक आकर्षण रूप भी पर्यटन की आधारशिला तय करता है। यही तत्व मानव को भ्रमण के लिए प्रेरणा दायक कार्य करता है। इसी में श्रोत का कार्य करता भी पर्यटन की मनोरंजक व्यवस्था भी है। जिससे पर्यटन का जन्म तथा समीक्षात्मक विकास होता है। इसी कारण मध्यप्रदेश में पर्यटन की अनेक भूमिकाएँ और अथाह समीक्षाएँ विद्यमान है। जहाँ विविधता के संरक्षक और पोषक पदार्थ की संपदा का आर्थिक क्षेत्र भी मध्यप्रदेश से प्राप्त होता है। जहाँ व्यवसाय का भी पर्यटन में बहुत ही आमदनी वाला क्षेत्र माना जाता है। आज पर्यटन सुविधा के लिए सबसे बड़ा उद्योग बन चुका है। यहाँ के प्राकृतिक सौन्दर्य के पर्यटन की सम्भावनाएँ और भी तेजी से बढ़ रही है।

“देश में पर्यटन के विकास की व्यापक संभावना है। पर्यटन को उद्योग का दर्जा प्रदान किया जाना चाहिए। पर्यटन का विकास करने के लिए गैर सरकारी क्षेत्र द्वारा पूँजी-निवेश को प्रोत्साहित करना होगा।”³ इससे पर्यटन की संभावना के साथ आर्थिक आय में बढ़ोत्तर होगी। जिससे समाज और भी प्रगति करेगा।



जिसकी असीम सम्भवना का मूल दिखाई देता है। जो मानवीय सौन्दर्य की समीक्षात्मक विकास भी पर्यटन की ओर निर्देशित करता है। जिसमें त्यौहारों के आधार पर भी सम्भव होता जा रहा है।

निष्कर्ष :-

पर्यटन के सन्दर्भ में अनेक सर्वमान्य प्रश्न सामने आते हैं। जिसका लाभ स्थानीय लोगों को उद्योग के माध्यम से आय को बढ़ाने में मिलता है। इसका महत्वपूर्ण स्थान पर्यटन ही होता है। किन्तु बारिस के समय में लोग गाड़ी-मोटर न जाने की स्थिति में हाथी का प्रयोग भी लोग करते हैं।⁴ क्योंकि स्थानीय लोगों द्वारा पर्यटन के वातावरण का भरपूर संरक्षण मिलता है। जिसकी देखभाल एवं संरक्षण की भी भरपूर सहायता पर्यटन उद्योग में सम्मिलित व्यक्ति करता है। किन्तु मध्यप्रदेश में परिवहन की सुगमता का बहुत बड़ा संकट होने से समय पर कोई भी उद्योग तक पहुँचाने वाली वस्तु का उपयोग की खत्म हो जाता है। इस परिवहन की असुविधा के कारण पर्यटक के जीवन और हाव भाव में बहुत ही बड़ा अन्तर दिखाई देता है।



सन्दर्भ :-

¹ A. J. Norval, Tourist Industry, Quoted by Kaul R.N., Dynamics of Tourism. A Trilogy, Vol. I The Phenomenon, Sterling Publishers Private Limited, New Delhi-1985, Page 2.

² अजीत कुमार, शुक्ला, भारत में पर्यटन विकास की संभावनाएँ, दैनिक आज दिनांक 27 सितम्बर, 1989, वाराणसी, एवं भारत में पर्यटनीय संभावनाएँ, सोविनियर, गवर्नमेण्ट अप्रब्ड टूरिज्म गाइड एसोशिएशन, वाराणसी, 27 सितम्बर, 1989

³ वार्षिक रिपोर्ट, 1989-90, भारत सरकार, पर्यटन मन्त्रालय।

⁴ म.प्र. पर्यटन विभाग, परिवहन एवं संचार विभाग मन्त्रालय, नई दिल्ली, जून 1958, पृष्ठ

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काल क्रम की दृष्टि से वैदिक साहित्य में उपनिषदों का योग की दृष्टि से बहुत महत्व है। यदि उपनिषद् साहित्य को अध्यात्म योग कहा जाय तो कोई अत्युक्ति नहीं होगी सबको उत्पन्न करनेवाले परमात्मा पहले हमारे मन और बुद्धि की वृत्तियों को तत्त्व की प्राप्ति के लिये अपने दिव्य स्वरूप में लगाये और अग्नि आदि इन्द्रियाभिमानी देवताओं की जो विषयों को प्रकाशित करने की सामर्थ्य है, उसे दृष्टि में रखते हुए बाह्य विषयों से लौटाकर हमारी इन्द्रियों में स्थिरतापूर्वक स्थापित कर दें, जिससे हमारी इन्द्रियों का प्रकाश बाहर न जाकर बुद्धि और मन की स्थिरता में सहायक हो।³⁶ हम लोग सबको उत्पन्न करने वाले, परमदेव परमेश्वर की आराधनारूप यज्ञ में लगे हुए मन के द्वारा परमानन्दप्राप्ति के लिये पूर्णशक्ति से प्रयत्न करें। अर्थात् हमारा मन निरन्तर भगवान् की आराधना में लगा रहे और हम भगवान् प्राप्ति-जनित परमानन्द की अनुभूति के लिये पूर्ण शक्ति से प्रयत्नशील रहें।¹

वे सबको उत्पन्न करने वाले परमेश्वर मन और इन्द्रियों के अधिष्ठाता देवताओं को, जो स्वर्ग आदि लोकों में और आकाश में विचरनेवाले तथा बड़ा भारी प्रकाश फैलानेवाले हैं, हमारे मन और बुद्धि से संयुक्त करके हमें प्रकाश प्रदान करने के लिये प्रेरणा करें, ताकि हम उन परमेश्वर का साक्षात् करने के लिये ध्यान करने में समर्थ हों। हमारे मन, बुद्धि और इन्द्रियों में प्रकाश फैला रहे। निद्रा, आलस्य और अकर्मण्यता आदि दोष हमारे ध्यान में विघ्न न कर सकें।²

जिन पर ब्रह्म परमात्मा में श्रेष्ठ बुद्धि वाले ब्राह्मणादि अधिकारी मनुष्य अपने मन को लगाते हैं तथा अपनी सब प्रकार की बुद्धि वृत्तियों को भी नियुक्त करते हैं, जिन्होंने अग्निहोत्र आदि समस्त शुभ कर्मों का विधान किया है, जो समस्त जगत् के विचारों को जानने वाला और एक-अद्वितीय हैं, उन सबसे महान्, सर्वव्यापी, सर्वज्ञ और सबके उत्पादक परम देव परमेश्वर की अवश्य ही हमें भूरि-भूरि स्तुति करनी चाहिए।³

हे मन और बुद्धि! मैं तुम दोनों के स्वामी और समस्त जगत् के आदि कारण परब्रह्म परमात्मा को बार-बार नमस्कार करके विनय पूर्वक उनकी शरण में जाकर उनमें संलग्न होता हूँ। मेरे द्वारा उन जो परमेश्वर की महिमा का वर्णन किया गया है, वह विद्वान् पुरुष की कीर्ति के समान समस्त जगत् में व्याप्त हो जाय। उसे अविनाशी परमात्मा के वे सभी पुत्र, जो दिव्य लोकों में निवास करते हैं, भली भांति सुनें।⁴

जिस स्थिति में अग्नि प्रकट करने के लिए अरणियों द्वारा मंथन करने की भांति अग्नि स्थानीय परमात्मा को प्राप्त करने के लिए शरीर को नीचे की अरणि और ओंकार को ऊपर की अरणि बनाकर उसका जप और उसके अर्थ रूप परमात्मा का निरन्तर चिन्तन रूप मन्थन



किया जाता है, जहां प्राणवायु का विधि पूर्वक भली भांति निरोध किया जाता है, जहां आनन्द रूप सोमरस अधिकता से प्रकट होता है, उस ध्यानावस्था में मनुष्य का मन सर्वथा विशुद्ध हो जाता है।

सम्पूर्ण जगत् के उत्पादक सर्वान्तर्यामी परमेश्वर की प्रेरणा से अर्थात् ऊपर बताये हुए प्रकार से परमात्मा की स्तुति करके उनसे अनुमति प्राप्त कर उन सबके आदि परब्रह्म परमात्मा की सेवा (समाराधना) करनी चाहिये। उन परमेश्वर में ही आश्रय प्राप्त करना चाहिये—उन्हीं की शरण ग्रहण करके उन्हीं में अपने—आपको विलीन कर देना चाहिये।

जे ध्यानयोग का साधन करे, उस बुद्धिमान् साधक को चाहिये कि सिर, गले और छाती को ऊंचा उठाये रखे। इधर—उधर न झुकने दे तथा शरीर को सीधा और स्थिर रखे; क्योंकि शरीर को सीधा और स्थिर रखे बिना तथा सिर, गला और वक्षःस्थल ऊंचा किये बिना आलस्य, निद्रा और विक्षेपरूप विघ्न आ जाते हैं। अतः इन विघ्नों से बचने के लिए उपर्युक्त प्रकार से ही बैठना चाहिये। इसके बाद समस्त इन्द्रियों को बाह्य विषयों से हटाकर उसका मन के द्वारा हृदय में निरोध कर लेना चाहिये। फिर ओंकाररूप नौका का आश्रय लेकर अर्थात् ओंकार का जाप कर लेना चाहिये⁵। भाव यह है कि नाना योनियों में ले जाने वाली जितनी वासनाएं हैं, वे सब जन्म—मृत्युरूप भय देने वाले स्रोत (प्रवाह) हैं। इन सबका त्याग करके सदा के लिये अमर पद को प्राप्त कर लेना चाहिये।

बुद्धिमान् साधक को चाहिये कि वह इस योग—साधना के लिये आहार—विहार आदि समस्त चेष्टाओं को यथायोग्य करता रहे, उन्हे ध्यानयोग के लिये उपयोगी बना ले।⁶ योगशास्त्र की विधि के अनुसार प्राणायाम करते—करते जब प्राण अत्यन्त सूक्ष्म हो जाय, तब नासिका द्वारा उसे बाहर निकाल दे। इसके बाद जैसे दुष्ट घोड़ों से जुते हुए रथ को अच्छा सारथी बड़ी सावधानी से चलाकर अपने गन्तव्य स्थान पर ले जाता है, उसी प्रकार साधक को चाहिये कि बड़ी सावधानी के साथ अपने मन को वश में रखे, जिससे योगसाधन में किसी प्रकार का विघ्न न आये और वह परमात्मा की प्राप्ति रूप लक्ष्य पर पहुंच जाय।⁷

इस मंत्र में ध्यानयोग के उपर्युक्त स्थान का वर्णन है। भाव यह है कि ध्यानयोग साधन करने वाले साधक को ऐसे स्थान में अपना आसन लगाना चाहिये, जहां कि भूमि समतल हो—ऊंची—नीची, टेढ़ी—मेढ़ी न हो, जो सब प्रकार से शुद्ध हो—जहां पर कूड़ा—करकट, मैला आदि न हो, झाड़—बुहार कर साफ किया हुआ हो और स्वभाव से भी पवित्र हो—जैसे कोई देवालय, तीर्थस्थान आदि, जहां कंकड़, बालू न हो और अग्नि या धूप की गर्मी भी न हो, जहां कोई मन में विक्षेप करने वाला शब्द न होता हो—कोलाहल का सर्वथा अभाव हो, यथावश्यक जल प्राप्त हो सके; किन्तु ऐसा जलाशय न हो, जहां बहुत लोग आते—जाते हों। जहां शरीर रक्षा के लिये उपर्युक्त आश्रय हो परन्तु ऐसा न हो, जहां धर्मशाला आदि की भांति बहुत लोग ठहरते हो; तात्पर्य यह है कि इन सब विचारों के अनुसार जो सर्वथा अनुकूल हो और जहां का दृश्य नेत्रों को पीड़ा पहुंचने वाला—भयानक न हो, ऐसे गुफा आदि वायुशून्य एकान्त स्थान में पहले बताये हुए प्रकार से आसन लगाकर अपने मन को परमात्मा में लगाने का अभ्यास करना चाहिये।⁸

जब साधक परब्रह्म परमात्मा की प्राप्ति के लिये ध्यान योग का साधन आरम्भ करता है, तब उसको अपने सामने कभी कुहरे के सदृश रूप दीखता है, कभी धूआं सा दिखायी देता है,



कभी सूर्य के समान प्रकाश सर्वत्र परिपूर्ण दीखता है, कभी निश्चल वायु की भांति निराकार रूप अनुभव में आता है, कभी अग्नि के सदृश तेज दीख पड़ता है, कभी जुगनू के सदृश टिमटिमाहट सी प्रतीत होती है, कभी बिजली की सी चकाचौंध पैदा करने वाली दीप्ति दृष्टिगोचर होती है, कभी स्फटिक मणि के सदृश उज्ज्वल रूप देखने में आता है और कभी चन्द्रमा की भांति शीतल प्रकाश सर्वत्र फैला हुआ दिखायी देता है। ये सब तथा और भी अनेक दृश्य योग साधन की उन्नति के द्योतक हैं। इनसे यह बात समझ में आती है कि साधक का ध्यान ठीक हो रहा है।⁹

ध्यानयोग का साधन करते-करते जब पृथ्वी, जल, तेज, वायु और आकाश इन पांचों महाभूतों का उत्थान हो जाता है, अर्थात् जब साधक का इन पांचों महाभूतों पर अधिकार हो जाता है इन पांचों महाभूतों से सम्बन्ध रखने वाली योगविषयक पांचों सिद्धियां प्रकट हो जाती हैं, उस समय योगाग्निमय शरीर को प्राप्त कर लेने वाले उस योगी के शरीर में न तो रोग होता है, न बुढ़ापा आता है और न उसकी मृत्यु ही होती है। अभिप्राय यह कि उसकी इच्छा के बिना उसका शरीर नष्ट नहीं हो सकता।¹⁰

भूतों पर विजय प्राप्त कर लेनेवाले ध्यानयोगी में पूर्वोक्त शक्तियों के सिवा और भी शक्तियां आ जाती हैं। उदाहरणतः उसका शरीर हल्का हो जाता है, शरीर में भारीपन या आलस्य का भाव नहीं रहता। वह सदा ही नीरोग रहता है, उसे कभी कोई योग नहीं होता है। भौतिक पदार्थों में उसकी आसक्ति नष्ट हो जाती है। कोई भी भौतिक पदार्थ सामने आने पर उसके मन और इन्द्रियों का उसकी ओर आकर्षण नहीं होता। उसके शरीर का वर्ण उज्ज्वल हो जाता है। स्वर अत्यन्त मधुर और स्पष्ट हो जाता है। शरीर में से बहुत अच्छी गन्ध निकलकर सब ओर फैल जाती है। मल और मूत्र बहुत ही स्वल्प मात्रा में होने लगते हैं। ये सब योगमार्ग की प्रारम्भिक सिद्धियां हैं ऐसा योगी लोग कहते हैं।¹¹

जिस प्रकार कोई तेजोमय रत्न मिट्टी से लिप्त रहने के कारण छिपा रहता है, अपने असली रूप में प्रकट नहीं होता, परन्तु वहीं जब मिट्टी आदि को हटाकर धो पोछकर साफ कर लिया जाता है, तब अपने असली रूप में चमकने लगता है, उसी प्रकार इस जीवात्मा का वास्तविक स्वरूप अत्यन्त स्वच्छ होने पर भी अनन्त जन्मों में किये हुए कर्मों के संस्कारों से मलिन हो जाने के कारण प्रत्यक्ष प्रकट नहीं होता; परन्तु जब मनुष्य ध्यानयोग के साधन द्वारा समस्त मलों को धोकर आत्मा के यथार्थ स्वरूप को भली भांति प्रत्यक्ष कर लेता है, तब वह असंग हो जाता है। अर्थात् उसका जो जड़ पदार्थों के साथ संयोग हो रहा था, उसका नाश होकर वह कैवल्य अवस्था को प्राप्त हो जाता है तथा उसके सब प्रकार के दुःखों का अन्त होकर वह सर्वथा कृतकृत्य हो जाता है। उसका मनुष्य जन्म सार्थक हो जाता है।¹² फिर जब वह योगी इसी स्थिति में दीपक के सदृश निर्मल प्रकाशमय पूर्वोक्त आत्मतत्त्व के द्वारा ब्रह्मतत्त्व को भलीभांति देख लेता है—अर्थात् उन परब्रह्म परमात्मा को प्रत्यक्ष कर लेता है, तब उन जन्मादि समस्त विकारों से रहित, अचल और निश्चित तथा समस्त तत्त्वों से असंग सर्वथा विशुद्ध परमदेव परमात्मा को तत्त्व से जानकर सब प्रकार के बन्धनों से सदा के लिये छूट जाता है। इस मंत्र से आत्मतत्त्व से ब्रह्मतत्त्व को जानने की बात कहकर यह भाव दिखाया गया है कि परमात्मा का साक्षात्कार मन, बुद्धि और इन्द्रियों द्वारा नहीं हो सकता। इन सबकी वहां पहुंच नहीं है, वे एकमात्र आत्मतत्त्व के द्वारा ही प्रत्यक्ष होते हैं।¹³



निश्चय ही ये ऊपर बताये हुए परमदेव ब्रह्म समस्त दिशा और अवान्तर दिशाओं में व्याप्त हैं अर्थात् सर्वत्र परिपूर्ण हैं। जगत् में कोई भी ऐसा स्थान नहीं है, जहां वे न हों। वे ही प्रसिद्ध परब्रह्म परमात्मा सबसे पहले हिरण्यगर्भरूप में प्रकट हुए थे। वे ही इस ब्रह्माण्ड रूप गर्भ में अन्तर्यामी रूप से स्थित है। वे ही इस समय जगत् के रूप में प्रकट हैं और भविष्य में अर्थात् प्रलय के बाद सृष्टि काल में पुनः प्रकट होने वाले हैं। ये समस्त जीवों के भीतर अन्तर्यामीरूप में स्थित हैं तथा सब ओर मुख वाले अर्थात् सबको सब ओर से देखने वाले हैं।¹⁴ जो सर्वशक्तिमान् पूर्णब्रह्म परमदेव अग्नि में हैं, जो जल में हैं, जो समस्त लोकों में अन्तर्यामीरूप से प्रविष्ट हो रहे हैं, जो औषधियों में हैं और जो वनस्पतियों में हैं उन परमदेव परमात्मा को नमस्कार है।¹⁵

इस प्रकार योग दर्शन की परम्परा वैदिक कालीन है। वैदिक ऋषियों ने अपने योग बल से सत्य का साक्षात्कार किया इस योग की परम्परा का विकास परवर्ती साहित्य में भी हुआ। जब यह कर्म योग, योग कहा जाता है तो उसका यही अर्थ है कि—फल की इच्छा से रहित होकर साधक कर्म करता है। कर्मों के फलों में उसकी पूर्ण रूप से अनासक्ति हो जाती है। कर्मफल का त्याग करने पर योगी शाश्वत शान्ति को प्राप्त कर लेता है।¹⁶ यजुर्वेद ने यह स्पष्ट किया है कि समस्त संसार के पदार्थ मनुष्य के भोग के लिए ही है। परन्तु उन भोगों को भोगने के लिए दो शर्तें बतलायी हैं। एक शर्त विधेयात्मक तथा दूसरी निषेधात्मक है। मंत्र में कहा है कि यह जो अखिल ब्रह्माण्ड है उसमें ईश्वर व्याप्त है। यह जो संसार के भोग हैं उनको त्यागपूर्वक भोग, लोभ मतकर। यह धन किसी का नहीं हुआ है।¹⁷

इससे आगे वेद कहता है यदि तू सौ वर्ष भी, उससे भी अधिक आयु को प्राप्त करता है, तू इस जगत् में कर्म करता हुआ जीवन यापन कर। जो कर्म करने का सूत्र उपर्युक्त बतलाया है उसके अनुसार यदि तू निष्काम कर्म करता हुआ रहेगा, तो तू उन कर्मों में लिप्त नहीं होगा।¹⁸

यजुर्वेद में यह कर्म योग की उच्चतम स्थिति बतलायी है। निरन्तर योगकर्म के अनुसार कर्म करता हुआ साधक यह भूल सा जाता है कि मैं क्या कर्म कर रहा हूँ। निष्काम कर्म से शुभ कर्म करता हुआ सहज भाव को प्राप्त होकर शुभ कर्म करना उसका स्वभाव हो जाता है। हम सामान्य अवस्था में जो कर्म करते हैं उस अवस्था में शुभ कर्म करने के लिए हमें मन को समझाना पड़ता है। अन्दर इच्छा बुरे कर्म की होती है परन्तु हम मन को समझा कर शुभ कर्म करने का प्रयास करते हैं। परन्तु जब साधक अभ्यास और वैराग्य के द्वारा कर्मयोग करने का मार्ग अपनाते हैं तो साधक कर्मों को फल की इच्छा से रहित होकर कर्म करता है। यह कर्मयोग में साधना की प्रथम अवस्था मानी जाती है।¹⁹

साधना की दूसरी अवस्था में साधक फल की इच्छा से रहित होने के पश्चात्, उन कर्तव्य कर्मों को करता हुआ ईश्वर के लिए अर्पण कर देता है। इस अवस्था में उसमें भक्ति भाव का विकास होने लगता है। वह श्रद्धा और उत्साह के साथ परोपकार आदि शुभ कर्म करता है और ईश्वर के लिए उन्हें अर्पित कर देता है। इसी को योग दर्शन ने ईश्वर प्राणिधान कहा है। गीता में भी कहा है कि हे अर्जुन! जो भी कर्म करो वह मुझ में अर्पित कर दो कर्मयोग में साधना की तीसरी अवस्था वह है जबकि साधक अपने कर्मों को पूर्णरूपेण अपना न मानकर ईश्वर का आदेश मानकर कर्म करता है। अतः मैं कर्त्ता नहीं हूँ।²⁰



सन्दर्भ ग्रन्थ सूची—

1. युज्जानः प्रथमं मनस्तत्त्वाय सविता धियः। अग्नेर्ज्योतिर्निचाय्य पृथिव्या अध्याभरत। श्वेताश्वतरोपनिषद्, 2/1
2. युक्तेन मनसा वयं देवस्य सवितुः सवे। सुवर्गेयाय शक्त्या। श्वेताश्वतरोपनिषद्, 2/2
3. युक्त्वाय मनसा देवान् सुवर्यतो धिया दिवम्। बृहज्ज्योतिः करिष्यतः सविता प्रसुवाति तान्।। श्वेताश्वतरोपनिषद्, 2/3
4. युंजते मन उत युंजते धियो, विप्रा विप्रस्य बृहतो विपश्चितः। वि होत्रा दधे वयुनाविदेक इन्मही देवस्य सवितुः परिष्टुतिः।। श्वेताश्वतरोपनिषद्, 2/4
5. युजे वां ब्रह्म पूर्वं नमोभि, विं श्लोक एतु पथ्येव सूरः। शृण्वन्तु विश्वे अमृतस्य पुत्रा, आ ये धामानि दिव्यानि तस्थुः। श्वेताश्वतरोपनिषद्, 2/5
6. गीता 6/12/13/24
7. गीता 6/17
8. कठोपनिषद् 1/3/2-8
9. समे शुचौ शर्करावह्निवालुका, विवर्जिते शब्दजलाश्रयादिभिः। मनोऽनुकूले न तु चक्षुषीडने, गुहानिवाताश्रयणे प्रयोजयेत्। श्वेताश्वतरोपनिषद्, 2/10, गीता 6/11
10. पृथ्व्यप्तेजोऽनिलखे समुत्थिते, पंचात्मके योगगुणे प्रवृत्ते। न तस्य रोगो न जरा न मृत्युः, प्राप्तस्य योगाग्निमयं शरीरम्। श्वेताश्वतरोपनिषद्, 2/12
11. योगद. 3/46,47
12. लघुत्वमारोग्यमलोलुपत्वं, वर्णप्रसादं स्वरसौष्टवं च। गन्धः शुभो मूत्रपुरीषमल्पं, योगप्रवृत्तिं प्रथमां वदन्ति। श्वेताश्वतरोपनिषद्, 2/13
13. यथैव विम्बं मृदयोपलिप्तं, तेजोमयं भ्राजते तत् सुधान्तम्। तद्वाऽऽत्मतत्त्वं प्रसमीक्ष्य देही, एकः कृतार्थो भवते वीतशोकः। श्वेताश्वतरोपनिषद्, 2/14, योग.4/34
14. यदाऽऽत्मतत्त्वेन तु ब्रह्मतत्त्वं, दीपोपमेनेह युक्तः प्रपश्येत्। अजं ध्रुवं सर्वतत्त्वैर्विशुद्धं, ज्ञात्वा देवं मुच्यते सर्वपाशैः। श्वेताश्वतरोपनिषद्, 2/15
15. एष ह देवः प्रदिशोऽनु सर्वाः, पूर्वं ह जातः स उ गर्भे अन्तः। स एव जातः स जनिष्यमाणः, प्रत्यङ् जनास्तिष्ठति सर्वतोमुखः।। श्वेताश्वतरोपनिषद्, 2/16
16. यो देवो अग्नौ यो अप्सु यो विश्वं भुवनमाविवेश। य ओषधीषु यो वनस्पतिषु तस्मै देवाय नमो नमः। श्वेताश्वतरोपनिषद्, 2/17
17. युक्तः कर्मफलं त्यक्त्वा शान्तिं माप्नोति नैष्ठिकीम्।। गीता 5/12
18. ईशावास्यमिदं सर्वं यत्किञ्चित् जगत्यां जगत्। तेन त्यक्त्येन भुंजीथा मा गृधः कस्य सिद् धनम्।। यजुर्वेद 40/1
19. कुर्वन्नेवेह कर्माणि जिजीविशेत् शतं समाः। एवं त्वपि नान्यथेतोऽस्ति न कर्म लिप्यते नरे।। यजु. 40/2
- 20- तदर्थं कर्म कौन्तेय मुक्तसंगः समाचर।। गीता 3/9



सामाजिक और आर्थिक विकास का भौगोलिक अध्ययन
(शहडोल जिले के जैतपुर विकास खण्ड के सन्दर्भ में)

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सारांश :-

स्वतंत्रता के बाद देश में नियोजित आर्थिक विकास सोवियत रूस के मॉडल पर आधारित पंचवर्षीय योजनाओं के द्वारा प्रारंभ किया गया। ब्रिटिश काल में यद्यपि देश के अधिकांश क्षेत्र ब्रिटिश सत्ता में थे, किन्तु कुछ विशेष सन्धिओं वाले क्षेत्र रहे, जिन्हें रियासत कहा जाता था। इन रियासतों में एक सीमा तक आर्थिक विकास के नीतियों के निर्धारण की स्वतंत्रता रही। किन्तु इन सभी रियासतों की क्षेत्रीय परिस्थितियाँ अलग-अलग रही, अतः 1947 में देश के स्वतंत्र होने के बाद रियासतों का विलीनीकरण करके विकास के समान अवसरों की नीति को लागू किया, किन्तु उनके वांछित परिणाम न उपलब्ध हो सके। यहाँ यह अनुभव किया गया कि देश के विभिन्न क्षेत्रों का पर्यावरण, संसाधन आधार निवास करने वाली जनसंख्या की सामाजिक एवं सांस्कृतिक विशिष्टताएँ तथा रीति-रिवाज अलग-अलग हैं, इसलिये कोई विकास नीति एक ही आकार प्रकार की हर क्षेत्र के लिए सफल नहीं हो सकती। अतः अलग-अलग क्षेत्रों के पर्यावरण के अनुसार अलग-अलग प्रकार के नीतियों का होना ही विकास कार्यक्रम की दर में तीव्र वृद्धि कर सकेगा। इसी क्रम पर पर्वतीय क्षेत्र विकास नीति, पठारी क्षेत्र विकास नीति, मरुस्थलीय विकास कार्यक्रम, सूखाग्रस्त विकास कार्यक्रम, नदी बेसिन कमाण्ड क्षेत्र विकास कार्यक्रम, महानगरीय विकास क्षेत्र, प्रमुख हैं। राष्ट्र की आवश्यकताओं को देखते हुए उक्त क्षेत्रीय विकास नीति के सहारे समग्र एवं संतुलित विकास संभव न होने तथा एक समान गति से विकास को गति न मिलने के कारण बहुस्तरीय नियोजन निम्नांकित समय एवं क्षेत्रीय मापनी के आधार पर क्रियान्वित किया गया।



प्रस्तावित शोध प्रविधि/पद्धति :-

शोध पत्र में द्वितीयक सामग्री का संकलन किया गया है। इसके साथ-साथ विभिन्न व्यक्तिगत सर्वेक्षण एवं संकलन को भी शोध पत्र का आधार बनाया गया है वास्तविक स्थिति का सामाजिक और आर्थिक विकास का भौगोलिक (शहडोल जिले के जैतपुर विकासखण्ड के सन्दर्भ में अध्ययन नामक शोध पत्र तैयार किया गया है। इस पत्र में द्वितीयक आकड़ों का संकलन करके शोध पत्र में समाहित करने का प्रयास किया गया है। शोध संस्थानों के पुस्तकालयों में उपलब्ध ग्रन्थों का भी अध्ययन और विश्लेषण किया गया है।

उद्देश्य :-

सामाजिक और आर्थिक विकास का भौगोलिक अध्ययन जिसमें उक्त सभी प्रकार के नियोजनों को केन्द्र एवं राज्य सरकारों की अभिरक्षा में संचालन सम्बन्धी नीतिगत निर्णय किये गये। वर्तमान में पंचायती राज आधारित विकास नीति को प्रमुखता दी जा रही है, किन्तु वित्तीय एवं अन्य व्यवस्था का स्वरूप संघीय ही है। यह कार्य सामाजिक और आर्थिक उद्देश्य से किया गया है।

विकास की प्रवृत्ति :-

विकास से आसय किसी क्षेत्र के समग्र विकास से सम्बन्धित है। इसके अन्तर्गत सामाजिक एवं आर्थिक सभी विकास सम्मिलित होते हैं, किन्तु विकास की संकल्पना में विशमता अन्तर्निहित होती हैं।¹ अर्थात् यदि किसी प्रदेश में यदि विकास की प्रकृया का शुभारंभ होता है तो उसका सामीपी क्षेत्र सापेक्ष रूप में अविकसित हो जाता है। इसका प्रमुख कारण यह है कि विकास के आयामों का क्षेत्रीय विस्तार एक साथ नहीं हो पाता विकास मूलतः केन्द्रीकृत होता है जिसे विकास ध्रुव कहते हैं। इस प्रकार आर्थिक विकास केन्द्र पर अधिक एवं परिधि पर न्यूनतम होता है।

बीसवीं शदी में प्रादेशिक समन्वय की संकल्पना के स्थापित होने के साथ ही भूगोल में प्रादेशिक भिन्नता से सम्बन्धित क्षेत्रीय आयाम वाली समस्याओं के निराकरण की प्रवृत्ति बढ़ी है।² मनुष्य ने हमेशा अपनी धारणाओं एवं समस्याओं को क्रमबद्ध सरलीकृत और साकार बनाने



का प्रयास किया है।³ अपने वातावरण को निश्चित आकार देने के लिए वह अपने क्रिया-कलापों का विस्तार करके तदनुसार वातावरण को संशोधित करने का प्रयत्न किया है। इसकी और सीमितकारी वातावरण उसके सामाजिक एवं आर्थिक साधनों को दबाने का प्रयास करती है। दोनों के अन्तर्क्रियाओं का प्रभाव विकास पर लक्षित होना स्वाभाविक है। आज विश्व के सभी राष्ट्र अपने संसाधनों का कम से कम समय में अधिक से अधिक दोहन कर विकास को तीव्र करना चाहते हैं, उत्प्रेरक के रूप में अगुआई करती है। अतः वर्तमान समय में सभी राष्ट्र नियोजित ढंग से विकास की होड़ में शामिल है। इसी तारतम्य में स्वतंत्रता प्राप्ति के बाद हमारे देश में पंचवर्षीय योजनाओं को आधार मानते हुए विकास के कार्यक्रमों को आगे बढ़ाने की चेष्टा की गई। इस देश में अब तक विकास की प्रवृत्ति प्रखण्डात्मक रही। किसी प्रदेश के क्षमता का विकास उसी के अनुरूप होना चाहिए, जो वांछित है। किन्तु सभी प्रदेशों पर सामान्य एवं एक जैसे विकास के अवसरों से विकास में अन्तर बना रहता है। अतः एक समान अवसरों के प्रदाय के स्थल सम्पन्न एवं विपन्न क्षेत्रों की पहचान करते हुए विकास के अलग-अलग कार्यक्रम को सम्पादित किया जाना चाहिए जिससे विषमताओं का गतिरोध दूर हो सके।

उपयोगिता :-

विकसित क्षेत्रों के अध्ययन से स्पष्ट होता है कि आर्थिक विकास और गरीबी का विकास साथ-साथ संभव नहीं है। इसी प्रकार राष्ट्रीय उत्पादन में वृद्धि एवं रोजगार के विपरीत सम्बन्ध होते हैं। उक्त समस्याओं से छुटकारा पाने एवं वास्तविक विकास के लिये क्षेत्र का एकीकृत विकास किया जाना आवश्यक है।

क्षेत्र का एकीकृत विकास :-

अभी तक विकास के सभी कार्यक्रम ऊपर से नीचे की ओर चलाये गये, परिणामतः बड़े केन्द्रों से छोटे नाभिकों की ओर विकास की गति मन्द होती गयी एवं विकास की क्षेत्रीय स्तर में विविधता उत्पन्न हुई। कुछ क्षेत्रों का अधिक विकास हुआ जबकि कुछ क्षेत्र जो बड़े केन्द्रों से दूर-दराज (रिमोट) अंचलों में रहे, अविकसित रह गये। समन्वय एवं विकास प्रादेशिक नियोजन की कुंजी है।⁴ वास्तव में विभिन्न सामाजिक-आर्थिक क्रियाओं का अन्तर सम्बन्ध



उनकी स्थिति पर निर्भर करता है। इन क्रियाओं के मध्य प्रसारण एवं संकेन्द्रण का निश्चित प्रतिरूप मिलता है। किसी प्रदेश के विकास का स्तर अभिगम्यता, लोगों की आय का स्तर इत्यादि ऐसे कारक हैं, जो किसी विशिष्ट कार्य के स्थापना के आधार हैं। इन्हीं के अन्तर सम्बन्धों में विकास निहित होता है विकास के क्रम में किसी नवीन क्रिया की स्थानिक स्थिति विकास की निरंतरता को सुनिश्चित करती है। हर अधिवास पर सभी प्रकार के विकास कार्य स्थापित हो सकते हैं। प्रत्येक कार्य के लिये उपयुक्त सेवा कार्यों का चयन करना होता है। इस प्रकार संतुलित विकास के लिए सामाजिक और आर्थिक क्रियाओं की निर्धारित उपयुक्तता की स्थिति एकीकृत विकास है।

भारत के ग्रामीण क्षेत्रों विशेषतः शहडोल एवं जैतपुर विकासखण्डों में पूर्णतः जनजातीय बहुल रुढ़िग्रस्त समाज की जनसंख्या से सम्बद्ध है, के एक ही प्रकार की विकास योजना तैयार करना उपयुक्त नहीं हो सकता। अलग-अलग प्रदेशों के सन्दर्भ में अलग-अलग प्रकार की योजनाएं ही तैयार करना आवश्यक है, जिससे प्रदेश का विवेकपूर्ण विकास हो सके।⁵ उक्त विकास कार्य के निमित्त एक या अनेक साधनों वाले कई सूक्ष्म प्रदेशों में विभाजित करके विकास की योजनाएं तैयार की जानी चाहिए। विकास कार्यों के विनियोग हेतु ग्राम एक आदर्श इकाई नहीं हो सकता अतः कुछ ग्राम जिनमें परस्पर कार्यात्मक सम्बन्धों का एक समुदाय बनाकर⁶ विकास कार्य को सुनिश्चित किया जाना चाहिए। इस पद्धति पर किया गया क्षेत्रीय विकास ग्रामीण कार्यक्रमों और नगरीय केन्द्र के कार्यक्रमों के बीच समन्वय स्थापित⁷ कर सकेंगे। विकास का यह स्वरूप एकीकृत विकास की भावना के अनुरूप होगी।

सामाजिक एवं आर्थिक क्रियाओं के केन्द्रों को प्रादेशिक स्तर पर जोड़ना है। इसी प्रकार सूक्ष्मस्तरीय नियोजन में किसी अधिवास विशेष के स्तर की सीमा में नहीं अपितु सम्पूर्ण केन्द्रीय स्थान और जो उसके परिधि में स्थित है, से ऊपर की ओर विकास कार्यक्रमों को लागू करना है। वास्तव में राष्ट्रीय विकास की संकल्पना लघु स्तरीय विकास के बिना प्राप्त नहीं की जा सकती है।

भारत में स्वतंत्रता प्राप्ति के बाद 1950 में योजना आयोग की स्थापना करते हुए राष्ट्र को विकास की धारा से जोड़ने के विभिन्न प्रयास किये गये। इन विभिन्न प्रयासों का एक मात्र



यह उद्देश्य रहा कि देश के अन्दर दूरस्थ स्थित प्रदेशों में निवास करने वाला सबसे निर्धन व्यक्ति का भी विकास हो सके, इसके लिये समय-समय पर विकास के लिये नीतियों का निर्धारण, उनका अवलोकन, कार्य रूप में प्रकटीकरण तथा मूल्यांकन करना रहा है। विभिन्न योजनाओं के माध्यम से देश के संसाधनों के उपयोग, दोहन एवं विकास से सम्बन्धित नीतियों को तैयार करते हुए आर्थिक एवं सामाजिक विकास की नीतियों को तैयार किया गया। चूँकि भारत जैसे विशाल राष्ट्र में अनेकानेक धार्मिक-सामाजिक एवं आर्थिक विविधताएँ हैं, जिसके कारण एक संघीय सूत्र में पिरोये हुए होने के बावजूद प्रशासनिक ढाँचा के अन्तर्गत प्रदेश की संकल्पना को स्वीकार किया गया है, अर्थात्, राष्ट्रीय एवं प्रान्तीय दोनों प्रकार की इकाइयाँ मिलकर विकास के कार्यों के सम्पादन हेतु नीतियों एवं योजनाओं को मूर्त रूप प्रदान किये। इस व्यवस्था के अन्तर्गत सर्वमान्य तथ्य यह रहा कि दोनों प्रकार के प्रशासनिक इकाइयों द्वारा मिल-जुल कर विकास के स्वरूप के गतिरोध को दूर एवं पिछड़े हुए लोगों के लिये जहाँ विकास की रूप रेखा तैयार कर मैदानी स्तर पर राज्य सरकार के सहयोग से विकास कार्यक्रमों को आगे बढ़ाना है, वहीं प्रान्तीय सरकार अपने प्रान्त की सीमा के अन्तर्गत उन्हीं उद्देश्य की पूर्ति के लिए कार्यक्रमों का क्रियान्वयन करना है।

केन्द्र सरकार की विकास नीतियाँ :-

केन्द्र सरकार अपने राष्ट्रीय सीमा के अन्तर्गत पाये जाने वाले समग्र संसाधनों एवं उस सीमा के अन्तर्गत निवास करने वाली समग्र जनसंख्या के भेद-भाव रहित विकास की मन्शा से विभिन्न प्रकार की नीतियों को निर्धारित करते विकास मार्ग प्रसस्त करने का कार्य बहुउद्देश्यीय पंचवर्षीय योजनाओं के माध्यम से किया है। इन नीतियों के अन्तर्गत स्पष्ट रूप से नगरीय एवं ग्रामीण दोनों क्षेत्रों के लिए नीतियों को तैयार किया है।

ग्रामीण विकास की नीतियाँ :-

चूँकि भारत बहुसंख्यक ग्रामों में निवास करता है इसलिये जब तक वह विकसित नहीं होगा तब तक वास्तविक विकास से दूर रहना होगा, इसलिये ग्रामीण क्षेत्रों के विकास की नीतियाँ तैयार की गयी।



राज्य सरकार की नीतियाँ :-

केन्द्र सरकार की भाँति राज्य सरकार अपने सीमाक्षेत्र के अन्तर्गत उपलब्ध संसाधनों एवं अत्यन्त पिछड़े हुए लोगों के अध्ययन हेतु विकास की नीतियाँ को समय-समय पर तैयार कर उन्हें लागू करने एवं विकास कार्यक्रमों का मूल्यांकन करने का कार्य करती है। यहां यह उल्लेखनीय तथ्य है कि केन्द्र सरकार अपने समस्त विकास कार्यक्रमों का संचालन राज्य सरकारों के माध्यम से करवाती है, किन्तु राज्य सरकार उसके विकास हेतु अपनी नीतियों को तैयार कर उन्हें क्रियान्वित करता है।

निष्कर्ष :-

देश का द्रुति गति से विकास हो, इस निमित्त स्वतंत्रता प्राप्ति के बाद विभिन्न प्रकार की योजनाओं को मूर्त रूप प्रदान किया गया। वांछित लक्ष्य की प्राप्ति के लिये जिस समयावधि को सुनिश्चित किया गया उसे 5 वर्षों की समय-सीमा में आबद्ध किया गया। यदा-कदा कतिपय कारणों से जब पंचवर्षीय योजनाओं का रूपांकित नहीं किया जा सका, उसके लिये वार्षिक योजना तैयार कर विकास के कार्यक्रमों को पूर्ण करना सुनिश्चित किया गया। 1951 से लेकर 2007 की अवधि तक 10 पंचवर्षीय योजनाओं का कार्यकाल पूर्ण कर लिया गया है। वर्तमान में 11वीं पंचवर्षीय योजना के रूपांकन के अनुसार विकास कार्यक्रमों को संचालित किया जा रहा है। 1951 से लेकर 2007 तक 10 पंचवर्षीय योजनाओं का कार्यकाल पूर्ण कर लिया गया। वर्तमान में 11वीं पंचवर्षीय योजना के रूपांकन के अनुसार विकास कार्यक्रमों को संचालित किया जा रहा है। 1951 से लेकर 2007 एवं 11वीं पंचवर्षीय योजनाओं में विकास कार्यक्रमों को गतिशील करने के लिए राष्ट्रीय स्तर पर वित्तीय आबंटन की स्थिति पर आर्थिक विकास सुनिश्चित होता है।



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INFLUENCE OF SCHOOL EXPERIENCE PROGRAMME ON ATTITUDE OF B.ED TRAINEES

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Abstract

Education is a designed process aimed at helping and guiding the development of individuals as wholesome persons in society. Teaching is the main means of education. Teaching is imparting, interacting and communicating cognitive process development and development of human potential. Instruction is a systemized teaching in formalized setting. Teaching is the process of initiating, guiding and facilitating learning, in the process sense, rather than as product. Learning is internal, neurological and primarily cognitive; cognitive learning is instrumental to affective and psycho-motor learning.

Teaching is a very difficult job to do well and also give some indication of how entering trainees perceive their intended profession. A good teacher will be very punctual to the class every morning for all the lessons and teaches clearly. It becomes essential to perceive the attitude of the teacher trainees towards their teaching practice programme. Hence, this study aims to study the attitude of the prospective teachers.

Key words: School Experience, Attitude, B.Ed Trainees



Introduction

All kinds of activities which aim at developing the knowledge, moral values and understanding required in the work of life constitute what we mean by education.

The purpose of education is to develop well informed, well intensive and well required equipped citizen of the society. And the purpose of education is to develop the human being not an individual alone. There are qualities of general nature as the sense that are needed by everyone to live a good life, well adjusted and harmonious life. These all qualities are developed by education.

Education is a wider term that goes beyond the boundaries of one particular job. It also emphasizes knowledge, skill and attitude but these are of a general nature which may be useful in more than one job and also important from the point of view of the large community or society. Education emphasizes general, important and refinement in behavior, development of a personality, development of a person who has interest in winter aspect of his environment. Education emphasizes development of knowledge, understanding, values and behaviours which are required in all works of life.

A number of terms such as the practice teaching, student teaching, teaching practice, field studies, infield experience, school based experience or internship are used to refer to this activity (Taneja, 2000). The term practice teaching embraces all the learning experiences of student teachers in schools (Ashraf, 1999). The term practice teaching has three major connotations: the practicing of teaching skills and acquisition of the role of a



teacher; the whole range of experiences that students go through in schools; and the practical aspects of the course as distinct from theoretical studies (Stones and Morris, 1977).

Training is necessary for efficient work in a particular job. If we appoint a person in any job after sometime through apprentice he will be quite competent for that job. If a person is trained before employing him in a job this is called pre-training. This pre-training is very important. Without providing any training if we employ a person in a job then it is risky because he does not have any knowledge about the machine, when a person fails in a job he develops the negative attitude towards the job and thinks that he is not competent for that job. Therefore the pre-training is must. By having some training he will get success in his job with full satisfaction.

Need And Significance Of The Study

Teachers are considered as the back bone of country. They not only input knowledge to the younger generation. But also, the skill necessity for being productive and uphold the philosophy of life. The society largely depends on the teaching community as whole.

According to the recommendation of the education commission (1964-66) "It is necessary to adopt men and dynamic method education, which emphasize individual attention and learning rather than note memorization and teaching which characterize the existing education system". Emphasis should be placed on the awakening of curiosity and the development of such skills of self learning or problem society. For that connection, my study need to measure the attitude in B.Ed. trainee teachers from



their school experiences programme and my study significantly used to find out the qualities and experiences from their school training programme.

Scope Of The Study

Now days, number of students were studied in subjects without involvements and importance, especially education students. Because, they believed only get job in short periods. But teaching profession is very honesty and responsible work. So, this study contacted for find out what are the qualities and experiences got from the one year course in their bachelor of education in trainee teachers.

Hypotheses Of The Study

In the light of the above objectives, the following null hypotheses are formulated for testing.

1. There is no significant difference in the attitude of B.Ed. trainees towards school experience programme on the basis of their gender.
2. There is no significant difference in the attitude of B.Ed. trainees towards school experience programme on the basis of the type of management.
3. There is no significant difference in the attitude of B.Ed. trainees towards school experience programme on the basis of their subjects in UG degree.
4. There is no significant difference in the attitude of B.Ed. trainees towards school experience programme on the basis of their type of stay.



5. There is no significant difference in the attitude of B.Ed. trainees towards school experience programme on the basis of parent's educational qualifications.
6. There is no significant difference in the attitude of B.Ed. trainees towards school experience programme on the basis of parent's occupation.
7. There is no significant difference in the attitude of B.Ed. trainees towards school experience programme on the basis of their locality.

Selection Of Sample

The population meant for the study is the B.Ed. colleges of Education. The investigator collected 250 samples from various B.Ed colleges in Pudukkottai district using random sampling method.

Collection Of Data

The investigator followed the questionnaire method in this present study. The investigator developed and used a standardized questionnaire and the items gives in the questionnaire were verified with the help of the guide and the subject experts. The research tool consist two parts, the part-A deals with general information about the respondent and part-B deals with project related attitude scales. Part B consist 5 sub titles with 36 items of scales having positive and negative items. The rating score was given, depending upon the positive and negative statements. The positive statements were assigned with score 3 to agree, the score 2 to undecided and the score 1 to disagree. At the same time, the negative statements were



assigned score 3 to disagree, the score 2 to undecided and the score 1 to agree.

Satistical Technique Used

- Mean
- Standard Deviation
- T test

Variables	Sub-samples	N	Mean	SD	t-Value	Level of Sig. (0.05)
Study	Hosteller	47	96.98	7.87	3.306 [□]	Significant
	Day scholar	203	100.73	6.09		
Parental Occupation	Agriculture	147	99.42	7.16	2.342	Significant
	Government	71	101.56	5.87		
Locality	Rural	206	99.55	6.53	1.977	Significant
	Urban	44	101.91	7.32		

In this present study data was collected from 250, out of these 47 hosteller trainee (N) whose mean value is 96.98, and standard deviation is 7.87. While the day-scholar trainee teachers' (N= 203) mean value is 100.73, and standard deviation is 6.09. The calculated t – value 3.306 is greater than the critical value 2.58 corresponding to the 0.05 level of significance. This implies that the difference in the attitude mean scores under consideration is significant. Hence, the null hypothesis is rejected. Therefore, it was concluded that the hostellers and day-scholars of B.Ed. trainee teachers differ significantly in respective of their attitude towards school experience programme.

The mean value trainee teachers (N= 147) whose Parental Occupation was agriculture is 99.42, and standard deviation is 7.16. Whereas, the mean of trainee (N) teachers whose parental



occupation was government is 101.56, and standard deviation is 5.8771. The calculated t - value 2.342 is higher than the critical value 1.96 corresponding to the 0.05 level of significance. This implies that the difference in the attitude mean scores under consideration is significance at 0.05 levels. Hence, the null hypothesis is rejected. Therefore, it was concluded that the agriculture and government parent's B.Ed. trainee teachers are differ significantly in respective of their attitude on school experience programme.

With respect to the Locality, the calculated t - value 1.977 is higher than the critical value 1.96 corresponding to the 0.05 level of significance. This implies that the difference in the attitude mean scores under consideration is significant. Hence, the null hypothesis is rejected. Therefore, it was concluded that the rural and urban of B.Ed. trainee teachers differ significantly in respective of their attitude towards school experience programme.

1.19. Limitations Of The Study

1. The study is confined to B.Ed trainee teachers in colleges of education of Pudukkottai district only.
2. Samples were collected from only 250 B.Ed trainee teachers of different institution of government and private colleges of education.
3. The study is limited to the following variables viz., sex, and type of management, course, and subject, type of stay, parent's qualification, parent's occupation and locality.



Conclusion

Teaching is not confined to tell or to impart knowledge of subject-matter to others but in wider perspective teaching aims at all round development of personality of child. But there are the things to be taught to the teachers, viz. his responsibilities and duties etc. These things or skills or attitudes can only be developed through systematic training. Hence a systematized knowledge is required in order to achieve these skills and attitudes. For this training is must.

There is not only the knowledge of these things which are essential for a teacher unless a person has a positive attitude towards students and his job. Attitudes are learnt through experiences. In training programme many pleasant experiences are provided to student teachers by whom he can develop favourable attitude towards himself, his job and his students. The skills require more practice. Many specific skills have been identified which are to be developed in teacher trainees and these can only be developed by systematic programme of teacher training.

So theoretically the need for training the teacher has some rationale. The technical knowledge and skill can be developed in the teacher through the training. Therefore, the training is necessary for all type of teachers.



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PROMOTING INCLUSIVE EDUCATION

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Education is a powerful instrument of social change, and often initiates upward movement in the social structure. Thereby, helping to bridge the gap between the different sections of society. The educational scene in the country has undergone major change over the years, resulting in better provision of education and better educational practices. In 1944, the Central Advisory Board of Education (CABE) published a comprehensive report called the Sergeant Report on the post-war educational development of the country. As per the report, provisions for the education of the handicapped, were to form an essential part of the national system of education, which was to be administered by the Education Department. According to this report, handicapped children were to be sent to special schools only when the nature and extent of their defects made this necessary. The Kothari Commission (1964-66), the first education commission of independent India, observed: "the education of the handicapped children should be an inseparable part of the education system." The commission recommended experimentation with integrated programmes in order to bring as many children as possible into these programmes (Alur, 2002). In a democratic country like ours every child has the right to education. All children should be given an equal opportunity to learn to the limits of their capacities. We have to devise a classroom for all an inclusive classroom – a class – room which welcomes all children



with and without disabilities, a classroom which meets the special educational and other related needs of children.

Few educational topics have attracted as much recent attention as inclusion. Inclusion has been the subject of heated debate in professional journals. Inclusion has emerged as a reform in the education of children with disabilities which gained momentum since 1994 UNESCO World Conference on Special Educational Needs (Salamanca).

Inclusion – what it is

Inclusion is the provision of services to students with disabilities in their neighbourhood schools with necessary support services and supplementary aids for both children and teachers. It means meeting the needs of children with disabilities for a free and quality public education in the least restrictive and most effective environment. The goal of inclusion is to prepare students to participate as full and contributing members of the society.

Inclusion does not mean 'dumping'. Inclusion is a basic value that extends to all children. Inclusion gives a message "Every belongs to the school-.every is welcome to the school"

A school that promotes inclusive education is called an inclusive school. "An inclusive school is a place where everyone belongs, is accepted, supports and 'is supported by his or her peers and other members of the school community in the course of having his or her educational needs met" (Stain back, stain back and Forest, 1989).

Inclusive schooling is the process of carrying out the operation of supportive schools – a process of operating a classroom or school as a supportive community where the needs of all members are met and people support and accept responsibility for each other.



Inclusion is not a new label for mainstreaming or integration. It is related to but different from the movement to integrate or mainstream students with disabilities into their regular neighbourhood schools. Main – streaming was an educational philosophy and practice which assumed the existence of two separate systems – regular education and special education – in which integration was largely limited to non-academic activities for a part of the day. In the existing system of integration students with disabilities are educated in physical proximity to their age-peers, yet without significant attention paid to the qualitative features of this arrangement. In integrated settings the focus is on how to develop support the educational and social needs of every student in attendance. Integrated education focuses on the quality of schooling.

An inclusive school or the process of inclusive schooling is the ultimate goal of integration and mainstreaming process. Once inclusive schooling and inclusive schools are achieved integration and mainstreaming will no longer be necessary since there will be no longer anyone left out to be integrated or mainstreamed into the regular educational settings.

Inclusion: Why it Matters

Education is a human rights issue and children with special Education Needs (SEN) should be part of schools which should modify their operations to include all students. The PWD ACT (1995) of Government of India clearly stipulates:

“The appropriate Government and the local authorities shall (a) ensure that every child with a disability has access to free education in an appropriate environment till he attains the age of 18 years; (b) endeavor to promote the integration of students with disabilities in the normal schools”. (Article – 26 a & b)



The rationale for inclusive education can be discussed in terms of benefits to students, teachers and society:

- i) In inclusive classrooms all children are enriched by having the opportunity to learn from one another, grow to care for one another, and gain the attitudes, skills and values necessary for our communities. When proper arrangements are present, inclusion works for all students with and without SEN in terms of mutually held positive attitudes, gains in academic and social skills, and preparation for community living.
- ii) When these positive effects are contrasted with the negative effects of exclusion, the benefits of inclusive schools become even more prominent academically, socially and occupationally segregated placements are damaging to students. Segregated classes do not lead to independence and competence but instead foster an unrealistic sense of insulation. Separate education can generate a feeling of inferiority as to their status in the community that may affect their hearts and minds. This sense of inferiority affects the motivation of the child to learn.
- iii) In inclusive system teachers develop their professional skills through collaborative consultation and team teaching. Peer collaboration and consultation not only provides psychological support to teachers, but it also leads to better students learning.
- iv) Inclusive schooling empowers teachers. Teachers keep themselves informed of changes occurring in their fields, participate in decision making process and receive in-service education programme from time to time. The initial negative reactions of teachers about inclusive education strikingly change after active exposure to the practice of inclusion.
- v) The most important reason for inclusive schooling is the social value of equality. Despite differences, we all have equal rights.



But separate is not equal. In contrast to the past experiences of segregation, inclusion reinforces the practice of the idea that differences are accepted and respected. It is important that we avoid the mistakes of the past. We need schools that promote wider social acceptance, peace and cooperation. When schools include all students then equality is respected and promoted as a value in society. When schools exclude some students, prejudice is entrenched in the consciousness of many students when they become adults, with the result of increased social conflict and dehumanizing competition.

The philosophy of inclusion hinges on helping students and teachers become better members of a community by creating new visions for communities and for schools. Inclusion is about membership and belonging to a community. Inclusion involves all kinds of practices that are ultimately practices of good teaching. What good teachers do is to think thoughtfully about children and develop ways to reach all children.

Inclusive education is based on the belief that people/adults work in inclusive communities, work with people of different races, religions, aspirations and disabilities. In the same vein, children of all ages should learn and grow in environments that resemble the environment that they will eventually work in.

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URBAN GOVERNANCE IN INDIA: ISSUES AND PROSPECTS

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Abstract

Urban governance is getting greater attention theoretically and practically due to the dynamics of urban areas. Likewise, the urban governance practices in India became an important element in challenging urban problems related with infrastructure, service and reforms. In line with this, this articles attempts to address issues and prospects of urban governance in India with respect to Visakhapatnam city government, GVMC, with respect to organization, civic services, personnel, finance and reforms.

Key words: Urban Governance, Organization, Civic Services, Finance, Reforms

Governance and Urban Governance

The terms governance in general and urban governance in particular are in great use in public administration, politics and development discourse. Both concepts entail different meanings that have social, economic, political, legal and ethical connation (Kaufmann and Kraay, 2007).. As a result the terms and concepts were attempted to benefit from public sector management, legal framework, participatory approaches, institutions and human rights perspectives (Harpham and Boateng, 1997). Thus, wide numbers of researchers and organizations have produced a wide array of definition of the terms. Due to this finding universally accepted definitions due to the diversified application of the terms is difficult. According to Hyden and Court (2002:13) governance is defined as *‘to the formation and stewardship of the formal and informal rules that regulate the public realm, the arena in which state as well as economic and societal actors interact to make decisions.’* Similarly, World Bank defined in 1992 it as *“the manner in which power is exercised in the management of a country's economic and*



social resources for development” (cited in Kaufmann and Kraay, 2007: 5). The former definition approached the terms from government and public interactions and the later associates the concept with the power relations among different actors in public and managerial spectrum. Governance also can be understood as a process of decision making as a shared process that engages broad spectrum of diversified groups and wide range of stake holders (John, 2006).

Like governance, the concept of urban governance is getting currency among various discussions from theory to practice. The currency is mainly related that urbanization comparatively became a driving force that facilitates growth and development in developing countries. Thus, urban governance revolved on spatial, political, power and social policy issues in urban areas. Harpham and Boateng (1997) see urban governance from perspectives of representation and performance. Representation refers to promotion of transparency, accountability, social justice, human rights and democracy in managing public affairs and performance deals with the introduction of legal and institutional framework in delivering goods and services. This made urban governance more inclusive than urban management. Besides; the implication of governance becomes more important in urban areas in the attempt to improve effectiveness and democracy. Hence, good urban governance provides the impression that it serves as a tool to integrate the particularly disadvantaged and the poor into the policy arena parallel to urban areas (Kedogo et al., 2010).

Urban Governance in India

Historically urban governance in India is not a recent practice. It traced back to ancient times. The Indian ancient rulers have attempted to manage urban affairs. Records that show the practice of urban administration in India was traced back to 4th century BC. During the medieval period the Mauryan and Gupta empires have also put into action different approaches to management of urban affairs. Besides, during the Muslim administration time special officer known as *kotwal* was assigned to manage urban issues (Singh, 1997; Tyagi, 2010). This indicates the management of urban affairs has a foundation laid for the actions taken subsequently. However, the pattern of modernization has started with the advent of colonial government in India. The modern urban management was thought to be first established in 1687 by the British West Indies Corporation in Madras (Chennai) city of



Tamil Nadu state. Until independence the colonial government has implemented different resolutions, commissions and committees to improve urban administration in India (Argal, 1967; Bhattacharya, 1969; Reddy, 1972; Sharma, 1994). After independence the move was slow to improve urban governance in the nation until a breaking through amendment was introduced in 1992 that provides the urban local authorities constitutional recognition. Thus, with the sanction of the constitutional amendment the nature of urban local authorities changed.

Since 1992, the urban local bodies have been recognized as the third tier in the government structure in the nation. Hence, the constitution divides the urban local authorities in three categories. The first one is the Municipal Corporation that is going to be constituted to economically important and highly populated urban areas. The second one is municipal councils which is formed in towns and cities of less populated. The third is the *Nagar Panchayat* in areas where characterized by transition from rural to urban areas. In addition to this, the constitution provide for the formation of District Planning Committees, State Finance Commissions, Ward Committees and Metropolitan Planning Committees that foster urban governance in India through integration of area plans with the overall development plan at district, metropolitan area and state levels. The power to determine the roles, powers and functions is bestowed to the state governments.

Recently the Indian government has also made efforts to modernize the urban governance in the country. Initiatives like e-governance, Public Private Partnership (PPP), and promoting good governance are changing urban management pattern of the city to more inclusive and engaging different sectors of the society. In 2004, Government of India formulated a strategy with the objective of promoting e-governance. Thus, Andhra Pradesh, Karnataka, Kerala, Utter Pradesh, and Punjab states took the initiatives to implement e-governance in rural as well as urban areas during 2001-2004. The efforts have produced greater effect especially in the registration of properties for tax purposes and collection of bills on time by creating conducive environment of the residents and service users (NIUA, 2004). In addition to this the Government of India to improve urban services and infrastructure has entered into an initiative called PPP. The initiative was implemented to



improve the transportation, water supply and information technology infrastructures through the participation of the private sector in the construction and maintenance of services. The PPP brought good outcomes in Tamil Nadu, Karnataka, Maharashtra, West Bengal, Delhi, Gujarat, Haryana, Punjab, and Andhra Pradesh in the improvement of water supply and roads networks (MoF, 2010). Besides, the state governments have introduced different reforms in a bid to promote good urban governance. The most important moves were the institutionalization of *city charters* and *pro-poor initiatives*. The citizens' charter was designed to make the administration of services in urban India. Likewise, the pro-poor initiatives were implemented in the infrastructural development, housing and budget allocation that benefit directly the poor or the poor neighborhood. In line with this urban governance practice in India, the article discusses issues of governance with reference to Greater Visakhapatnam Municipal Corporation (GVMC).

Urban Governance Issues in GVMC

The city of Visakhapatnam is the second largest City in the state of Andhra Pradesh which is located in the vicinity of Bay of Bengal. The city population is 1.7 million according to the provisional figures of the 2011 census residing in 72 wards. The city is becoming from time to time economically important with the establishment of heavy industries and expansion of the port. The city is administered by the GVMC which has history of municipal administration since 1858 with the establishment of voluntary assertion. In 1920 and 1979 the status of city administration changed in to Municipal Council and Municipal Corporation respectively. Mover, the administration was named as Greater Visakhapatnam Municipal Corporation (GVMC) in 2005. The issues of organization, personnel, finance, services and reforms in the Corporation are discussed in the parts briefly.

Organization of GVMC

The organizational structure of the corporation shows that the city government has deliberative and executive branches. The deliberative wing is the legislative body of the corporation mainly constituted every five years by directly electing ward corporators/representatives. Ultimately the deliberative body has the role of formulating rules, regulations, policies as well as control and supervision of the activities



of executive bodies. Currently the Corporation, presided over by the city Mayor, has 88 members that constitute 72 corporator and 16 ex-officio (8 MLAs, 2 MPs, 1 MLC and 5 *co-opting*) members. Besides, as part of the legislative body, the Corporation has constituted Standing Committees, 72 Ward Committees, Scheduled Castes, Scheduled Tribes, Women and Children Welfare Committee. Additionally when the need emerges the Corporation has the right to form joint-committees with other local bodies to address common issues and *ad-hoc committee* to deal some special problems in the city. The Standing Committee is the most powerful body that has the power to control the day-to-day activities of executive wing and facilitating the budget preparation process.

The executive wing of the corporation is headed by the Commissioner. Under the Commissioner there are Additional Commissioners, Deputy Commissioners, Chief Engineer, Chief City Planner Examiner of Accounts, and Project Directors. The executive body is organized into different departments and sections. These details are given in the following table.



Table 1: Departments and Sections in the Executive Wing of the Corporation

No.	Departments	Sections/cells	Line relationship
1.	Administration	Medial Cell, Personnel, Election Cell, Secretary, Legal Cell	Additional Commissioner (General)
2.	Finance	Deposits And Advances, Accounts Section	Additional Commissioner (Finance)
3.	Engineering	Road Construction And Maintenance, Water Supply, Housing Construction,	Chief Engineer
4.	Revenue	Property Tax Administration, Tax Collection, Tax Notices	Deputy Commissioner (Revenue)
5.	Public Health and Sanitation	Sanitation, Vital Statistics, Veterinary, Medical, Food Hygiene, Malaria Control And Prevention,	Chief Medical Officer
6.	City Planning	Building Approval, Advetsiemt, Zonal Offices	Chief City Planner
7.	Education	Schools	Additional Commissioner (Finance)
8.	Urban Community Development	SHG Capacity Building, Social Welfare, Zonal Offices	Project Director
9.	Human Resource Development	=	Additional Commissioner (Projects)
10.	Information Technology	=	Additional Commissioner (Projects)

Source: GVMC-Organizational Structure



In addition to the above well organized and functioning departments the corporation has also axillaries working on specific issues and services. The activities of horticulture and sports units are limited although their existence is visible in the organizations structure of the corporation. The organizational structure of the corporation also shows that there are six zonal offices which are designed to decentralized civic service management to make it more reachable to the residents and service users.

Personnel System

Another important component of the Municipal Corporation is the personnel. The personnel system of the Corporation like any other corporations in India is a combination of central, state and local government services. The commissioner belongs to the central government called Indian Administrative Service (IAS) which is the most prestigious position in the Indian government personnel system. Being an IAS officer, the commissioner will be appointed by the state government to lead the administrative wing of the corporation. Besides, the Three Additional Commissioners, Chief Medial Health Officer, Chief City Planner, and other high level officers are deputed from different services of the state government. On the other hand, the corporation, the standing committee and the commissioner are also bestowed power given to recruit employees belonging to the low level cadre posts. The personnel strength in 2011 indicates that there is 21 percent of gap between the sanctioned and existing posts that leads to the utilizations of part-time and outsourced workforce to carryout different activities. For Sanitation and IT related works the Corporation highly depended on outsourced employees.



Civic Services

The Corporation is legally and constitutionally mandated to provide various civic services to urban residents. In line with this, the Corporation Act assigned more than 23 mandatory (obligatory) and 40 discretionary (optional) services to be performed by the corporation. Accordingly the Corporation is providing the following services

1. *Public Health and Sanitation*: medical services at health centers, prevention of food adulteration, regular and casual immunizations, urban malaria prevention, HIV/AIDS prevention and control, solid waste management, biomedical waste management, birth and death registration, veterinary services, licensing dangerous and offensive (D&O) businesses, etc.
2. *Water Supply*: industrial water supply, individual house connections, public water connections, line installation and maintenance, and water supply inspection
3. *Education*: primary , upper primary and secondary education and school management; and welfare programs to poor students
4. *Public Works*: road construction and maintenance, storm water drainage, street lighting, and underground drainage
5. *City Planning*: granting building & house construction permissions, issue occupancy certificates, issuing certified copies of approved plans, issuing licenses to technical persons, checking unauthorized encroachments on roads and footpaths, issuance of advertisement licenses, removal of unauthorized buildings and encroachments, acquiring land for city development purposes, conducting necessary surveys to be used as an input for planning and decision-making, and other short-term activities such as regularization of illegal buildings and street vending
6. *Community Services*: distribution of welfare funds, formation and supervision of self help groups, providing services to people with some form of disability, and arranging different self employment program to people living below the poverty lines
7. *E-Governance*: collection of electricity, water and sewerage, telephone bills, property tax, examination fees and selling prepaid parking tickets, renewal of trade licenses, change of address of vehicles owners , transfer of vehicle ownership, issuing and renewal



of driving licenses, registration of new vehicles, registration of birth, registration of death, issuance of birth certificate, issuance of death certificate, reservation of APSRTC bus tickets, reservation of water tanks, filling of passport applications and sales of stamps such as non-judiciary stamps, trade license application, national game tickets, and various national and state level application formats.

8. *Others Civic Services*: city beautifications and plantations, swimming pool and sporting facilities, parks, stadiums,

Financial Resources

Urban local authorities raise funds from different sources to finance diverse civic and administrative services. Legally the corporation is empowered collect taxes from the residents in the form of taxes, fees, fines, penalties, and remunerative enterprise. The details of sources of revenue of GVMC in given below:

1. Tax revenues: Property Tax, Advertisement Tax, Service Charges Entertainment Tax, Profession Tax, and Surcharge On Stamp Duty
2. Trading Enterprises: Markets, Shops, Community Halls, Aqua Sports, Slaughter Houses, and Parking Fees
3. Planned Grants : Mission for Elimination of Poverty in Municipal Areas (MEPMA), Andhra Pradesh Urban Services for the Poor Programme (APUSP) , Member of Legislative Assembly Constituency Development Scheme (ML-ACDS), XII-Finance Commissions Grant, Members of Parliament Local Area Development Schemes (MP-LADS), Swarna Jayanthi Shahari Rozgar Yojana (SJSRY), National Old Age Schemes (NOAP), and Jawaharlal Nehru National Urban Renewal Mission (JNNURM)
4. Grants from: Per Capita Grants, Motor Vehicle Compensation, Property Tax Compensation, and Education (Teaching) Grant.
5. Loans And Issuance Of Bonds
6. Others revenues: Services Charges, Cost Recovery Charges, and Other Miscellaneous Receipts



The most important source of revenue for the Corporation is tax collected in the form of property tax from buildings and vacant lands. The financial and budget records of the Corporation showed that property tax constitutes more than 95 percent of the revenue generated internally by the corporation. The amount collected and properties assed have increased annually. The Corporation has borrowed funds from issuing bonds and loans from financial institutions to finance Godavari water supply projects and projects incorporated in the JNNURM. In 2004, the Corporation raised Rs. 650 million to finance the Godavari water supply projects and in 2007 secured loan worth of Rs. 700 million for projects under the urban renewal missions.

The corporation has been receiving grants from national and state governments to finance infrastructures, services, community development and social welfare projects. From 2007 to 2012 the corporation received from both governments Rs. 9.130 billion in the form of JNNURM grant to cover costs related with the expansion of services, infrastructure and housing in the city. The corporation also generates income in the forms of trade license fees, mutation fees, building license fees, encroachment fees, betterment and development charges, cost-recovery receipts, interest on fixed deposited with banks, interest on property tax, museum entry fees, gym and sports fees.

Reforms in Administration

The Corporation has attempted to introduce reforms on legal, financial, administrative and structural with the objective of promoting good governance and building capacity. The financial reforms have achieved great efficiency and effectiveness in the collection of the taxes and registration of tax payers. Due to the reforms the corporation was able to collect more than 90 percent of tax demanded and able to register more than 85 percent of the property taxpayers. Besides, the Corporation migrated from manual based single entry system of accounting to computerized double entry in 2008. Computerization contributes to in the production of timely financial reports and smoothing up of financial controlling in the corporation. The reduction administrative cost through the utilization of outsourced work forces is another important reform in the corporation. According the assessment made in the 2010, the corporation has managed to reduce the share of administrative costs from 22 percent to 18 percent. Under this reform the Corporation has integrated an approach to be more



inclusive and participatory systems. One of the priorities given in the administrative reform was the incorporation of the public private partnership initiatives in different areas of activities. Legally the Corporation has also attempted to introduce some by-laws with the view to encourage the public and private sector development. The Corporation has enacted rules and regulations that govern rain water unitization in the city. Additionally, a citizens charter was introduced that specified the service provided by the corporation and responsible bodies for the services in more accountable manner.

Conclusion

Basically municipal bodies apply different methodologies and strategies to provide civic services. The services are either provided by the municipal bodies or in collaboration with private and non-government organizations. The recent moves made by the GVMC to engage various stakeholders with different objectives in services such as education, solid waste management, and city beautification in public private partnership initiatives were encouraging. Although there is lack of proper institutional follow-up, the involvement of the Residential Welfare Associations has produced a good result in improving the solid waste management in the city of Visakhapatnam with the participation of private service providers. Additionally, a promising indication was observed in education sector with the implementation of *Balyam*, *Sweekaram* and *Vidyasree* initiatives. About ten schools got construction of new rooms, material support and financial assistance from various stakeholders in the city. Moreover, the residential welfare associations are managing small children parks located in residential areas.

From the empirical observation of the corporation activities it can be noted that the executive body is more powerful than the deliberative. The executive wing is not under the direct control of the deliberative wing since most of the appointments of the upper class managers is by the state government. Any amendments on the tax structure also demand the approval of the state authorities.

Governing urban affairs is a very challenging task for urban administrators. Moving to more inclusive administration was given much importance. The Corporation has attempted in many aspects of service provision to engage various stakeholders with the objectives



making the city livable and comfortable for residents. The city residents came to recognize the role that can be played in improving urban services and addressing social problems. The involvement of Residential Welfare Associations in solid waste management exhibits the existence of community potential to address the waste problem in the entire city through more participative and inclusive administrations.

Financially the Corporation has different sources but the major source income came from property tax and grants. In recent years the Corporation was able to register 85 percent of the taxable properties in city vis-à-vis increase the collection efficiency rate reached more than 90 percent. However, the grater dependency of the corporation on the grants needs a special attention. This would create in the future a burden as the grants are becoming associated with detail and stringent requirements to get access. Another important achievement for the Corporation was the reduction of administrative cost and working on service on cost recovery as a partial fulfillment of the requirement the JNNURM. The corporation has managed to recover 100 percent of organization and management cost related with water supply in the city. Besides, the move to make the poor more beneficiaries, the budgeting process of the Corporation was changed in 2011-12 fiscal year. The Corporation allotted 40 percent to the budget on projects benefiting the poor or poor settlements in the city.

The move to automate the service delivery system in the Corporation has brought a tremendous change in its overall performance. More than 16 e-governance civic-centers, i.e. e-Seva and *Saukaryam*, are established in the city to facilitate service provided to the residents from the collection of money to issuance of certificates and licenses. This has changed the service provision pattern of the Corporation to more computerized and reaching the service user on the convenient locations possible.

There is also a need of proper attention to the following challenges for further improvement of in city administration.

- 1) **Inadequate Works Force:** the corporation has ceased to recruit new personnel since 1994. As a result, a gap is created between the need and the actual works force. This leads to higher dependence on



outsourced and contract works that to, some extent, affects service quality of services.

- 2) **Lack of Institutional Follow-up:** Although the Corporation is implementing different public private partnership programme, it lacks proper institutional framework that facilitates the activities of various stakeholder.
- 3) **Limited Decision Making Power:** The Corporation is a legal entity that manages the urban affair of Visakhapatnam city. The Corporation is working under the rules of the state with little power. For instance the budget sanctioned by the Corporation needs the approval of the state government.
- 4) **Limited Finance:** Despite the fact that the Corporation is generating income from different source, there is high dependency on grants to meet costs related with community and infrastructural development activities. To depend on external sources of finance may lead the decision-makers less interested to take more innovative methods approve to tap the existing revenue potentials by the Corporation in the future.
- 5) **Low Level of Public Participation:** The participation of the residents in the Corporation activities is very low. This is manifested the absence of support in large-scale to address particularly the solid waste management in the city.

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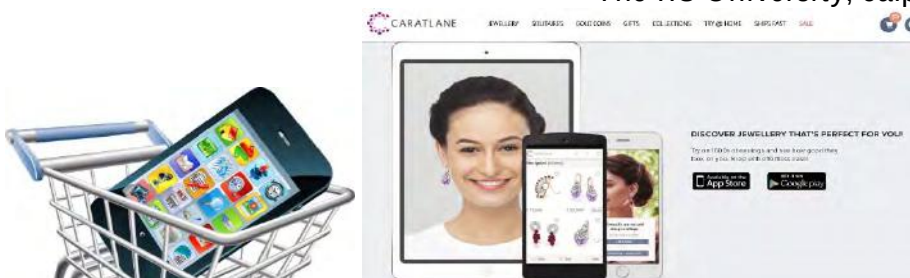
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OPPORTUNITIES AND CHALLENGES OF M-COMMERCE IN CONTEXT OF INDIAN DIAMANTAIRES AND JEWELLERY MANUFACTURERS

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Mobile phones or rather smart phones have changed the way of diamond businesses are being conducted. Diamond and jewellery or producer, master diamond cutter, and graduate gemmologist specialized in diamonds are making use of M-commerce to provide innovative customer service options to their clients to gain a competitive edge in India.

Electronics commerce, commonly referred to as Ecommerce, had revalorized the way business was conducted. Traders could buy and sell goods sitting anywhere in the world through electronic systems such as the Internet and other computer networks. A lot many Indian diamantaires and jewellery manufacturers adapted themselves to this system and reaped benefits. It seems next on the cards is Mobile commerce. Popularly referred to as M-commerce, It is touted as the next generation wireless Ecommerce which does not require wires and plug in devices. Financial and promotional activities can be conducted through hand held devices like mobile phones or Personal Digital Assistant(PDAs).



Not everyone maybe into M-commerce in the next few years but it is likely to continue growing steadily as more advanced wireless handheld accessories become available. The Indian diamond industry is accepting it at a faster pace as it has global clientele. In order to take full advantage of M-commerce, diamantaires and jewellery manufactures should get educated about it, so that they can have the right knowledge about it and implement it in their business as per their requirement.

M-Commerce provides wider reach, reduces transaction cost, streamlines business processes, and offers competitive pricing. It is convenient and can be personalized. Traders could buy and sell goods sitting anywhere in the world through electronic systems such as the Internet and other computer networks. Diamond and jewellery apps are fast settling into the top spot of the diamond industry as it makes search for a diamond from an assortment of loose diamonds easy. Apps provide the right place to shop and compare diamonds of all shapes, sizes, carats and clarity and all other requirements

But the challenge with mobile commerce is the smaller screen sizes of mobiles compared to a desktop computer. The reduction in screen size makes it a lot harder to communicate everything that would usually appear on main site. One of the major challenges affecting the use of M-Commerce is the cumbersome checkout process most mobile sites offer. Entering credit details and shipping addresses involving a lot of zooming in and out to select text fields and dates can be very time consuming and complex process.

M-commerce shows signs that are here to stay and shine bright. Shortly most offline businesses will turn into online counterpart and this mobile commerce opens the new era of shopping.

Everyone knows about the Ecommerce, which means one can buy things online without going to shop. So Ecommerce is become necessary for any business to get good sales over internet. Now a days, mobile

companies invented new smart phones day by day. So user can get all the information online on their cell phones. These Ecommerce companies are targeted these smart phone users through mobile website and apps and due to this mobile website Mobile Commerce came in existence.

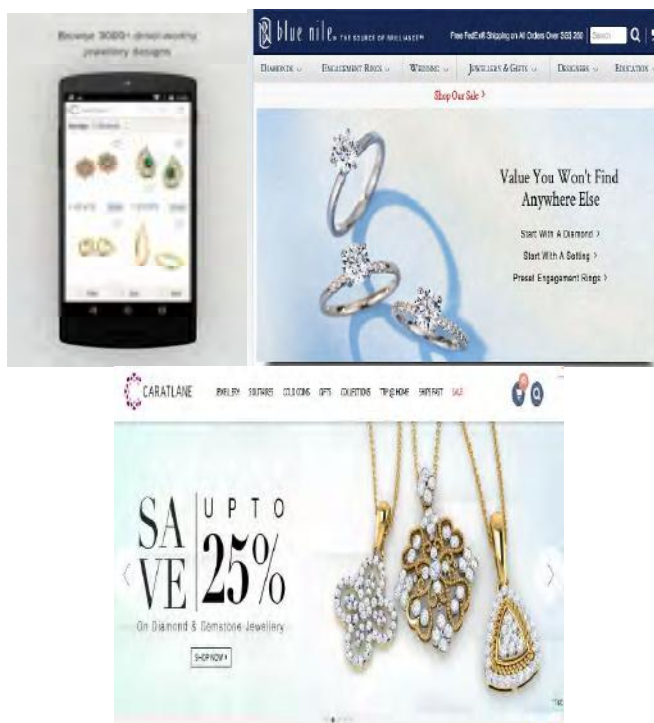


Mobile Commerce Services

Mobile phones or smart phones have changed the way of diamond businesses are being conducted. Diamond and jewellery or producer, master diamond cutter and graduate gemologist specialized in diamonds are making use of M-commerce to provide innovative customer service options to their clients to gain a competitive edge in India

The main difference in M-commerce definition with Ecommerce uses the wireless net for performing financial, services and purchases. In other words in M-commerce is Convenience for all kinds of trends such as b2b, b2c and c2c are there. The booming popularity has forced the corporate world to develop a new commerce platform that can reach to masses and because of its unique characteristics. Now days, customers prefer not only to see diamonds and jewellery online or through mobile

apps, but also make purchases, instantly. Diamantaires and jewellery manufactures offer better pricing, greater variety, international patterns or designs, third-party lab certification of all their products and easy payment schemes (like EMI) to gain a larger customer base. Moreover, they extend lucrative discounts and coupons to consumers as the operational cost is low when compared to brick and mortar model



India's first ever and largest online jewellery store is CaratLane. The company was founded in 2008 and has raised \$52M funding to date. One of the founders came from a family owned traditional jewellery business and was inspired by BlueNile during his studies in California.

BlueStone, another Indian-based company, saw the potential and opened the digital gates for jewellery shoppers in 2011. Since then they raised \$31M to fuel their rapid growth.



Chairman of Tata Group, a conglomerate that gathers all sorts of services and products, including India's largest jewellery brand, Tanishq. This stands as a proof that the traditional jewellery brands are seriously looking into the online business trends for the jewellery vertical.

A clear differentiator from traditional jewellery shops

As mentioned, the Indian market is the biggest consumer of gold and diamond jewellery in terms of volume at a global level. Walking on the streets of Bangalore, Delhi or any other city, one could find traditional jewellery shops left and right.

In order to stand out from jewellery shops or showroom, Caratlane and Bluestone offer their customers easily accessible online education about how to choose the right gemstone and precious metal. This plays along the general trend of consumers willing to self-inform themselves from online resources, as opposed to depending on information from salesmen in a shop.

Another aspect that sets apart Caratlane and Bluestone from traditional shops is the fact that they provide trust certificates for all the diamonds and solitaires they sell. Surprisingly, this was not common practice on the traditional jewellery market in India, and by introducing the trust certificates, Caratlane and Bluestone had a lot to win. Thus, the online jewellery is cheaper than jewellery found in traditional shops, without compromising on quality. That is because the business model allows lower costs.

Paying thousands of dollars online for a jewellery item can always raise suspicions for shoppers. But Caratlane and Bluestone provide all the possible guarantees that everything will be fine, like cash on delivery options.



Sometimes shoppers' concerns are not due to the lack of trust in an online shop, but simply in being able to predict if something will fit them, both in terms of size and style. This is the reason why they enabled a Try at Home policy, enabling people to choose items that they can try in the comfort of their homes before ordering. A 30 days exchange policy is also accepted by both companies. Additionally, Caratlane introduced in August 2015 a Virtual Try-On app that acts like a mirror with a real-time 3D projection of a fashion item on your looks.

To start with, jewellery is difficult to describe in words by an average shopper. A certain ring design is more difficult to describe than a red and gold floral A shape dress with a V neck. How can you describe a ring more than saying "a diamond ring"? So the way shoppers go on their quest for the perfect pair of earrings is by finding inspiration first, browsing through the items in a traditional or digital shop.

What made traditional shops more appealing in the era before visual search was the fact that once the shopper set her eyes on a jewellery item she somehow liked, she could ask the shop assistant to show her other similar items. But now that is possible in the digital world as well, with visual search technology showcasing in real time visually similar items based purely on the looks, and not on popularity. This acts like a virtual shop assistant that pleases shoppers and helps them find exactly what they love.

Of course, the technology needed special tweaking to accommodate the jewellery vertical, when encountering this market need we fine tuned our machine learning algorithms to be able to look into types and colors of gems, specific jewellery designs etc.

It believes that most offline businesses will turn into online counterparts, and jewellery M-commerce shows signs that is here to



stay and shine bright. India is definitely a market to keep an eye on for everyone interested in how this trend is going to turn.

OBJECTIVES:

This paper is related to the study of Opportunities and Challenges of M-commerce. The objectives of the study are :

- To Identify utility of the M-Commerce Applications in context of Indian Diamantaires and Jewellery Manufacturers
- To find out opportunity and challenges of M-commerce faced by jewellery industry
- To Understand the relationship between M-commerce and Ecommerce.
- To discuss the current opportunity and Challenges of Ecommerce and M-commerce in gems and jewellery field.
- To Analysis of Global E-commerce sales are growing
- To Study of Security Issues of Online selling through M-commerce.

Hypothesis:

H1 = There is a strong association between reliability of M-commerce and consumer purchase decision

H2 = There is no significant effect on jewellery sales weather it is through Ecommerce or M- commerce.

H3 = There is no significant relationship between the education and income level and the use of Internet.

H4 = consumer prefer to buy jewellery from traditional jewellerys in India rather than Ecommerce or M- commerce.

Research methodology:

This M-Commerce is beneficial for both type of businesses large scale and small scale. The mobile users increase day by day, so through M-Commerce your business gets large and growing market place for wide range of goods and services.

Keeping in view the objectives of the study, and in order to justify the need for research, has conducted a review of existing literature in the subject. This led to identification of research gaps

A questionnaire based survey has conducted on the dimensions of M-commerce. Jewellers and diamond dealers were asked to rank the extent of the Impact of Mobile Commerce on these Business Value components. Our present sample size i.e. 100 diamond dealers and jewellery manufacturers.

Findings:

On the basis of analysis following results are made on diamond dealers and jewellery manufacturers to know the impact of Mobile Commerce on Business Value.





Awareness of M-commerce: It is observed that 70% Diamantaires and jewellers are aware of the advantages of M-commerce and they have been launching mobile applications(apps) as per their requirement. 30% are not aware about it.

Since accessing Internet from a computer is almost passé, diamond and jewellery mobile apps combine the power of the Internet by making real-time loose diamond inventory search more effective.

55% think mobile websites are more secure to buy jewellery and 20% feel the mobile apps are the most important and time saving channel for them but 25% strongly recommend buying through showroom only. But for that you have travel more. That will consume your time, fuel, more energy and money that will cost more than that.

60% Jewellers and diamond manufacturer launched its mobile application for Blackberry mobile, iPhone and iPad. This state-of-the-art loose diamond inventory search mobile application allows users to instantly access Dimexon's real-time, 24-hour diamond inventory from any location or time-zone. An embedded and secure log-in function allows users to order diamonds from current stock or to register a specific requirement.

Dimexon Another diamond manufacturer Rosy Blue launched its BlackBerry application which ensures that its diamonds are available to all its customers at a click of a button on their Advantage BlackBerry

Opportunities of Mobile Commerce: According to data 75% jewellers were satisfied with M-commerce apps and its impact on business as it Cover wild distance between customers Mobile is the only technology which is now become necessary for any person in social and business life than computers. So, it is easy to reach users through M-Commerce. 25% were dissatisfied as the changes in technology waste their investment in m-commerce apps.



Savings: 90% Companies try to reach to the consumer directly through M-Commerce, so consumers have no need to go far to the store physically and at the end it saves user's time and money. There is no need of skilled consumer. Buyers can have look thousands of items on their cell phones and there is no need of online checkout process

Challenges :Smart phone limitation: 40% traders said that sale through showroom is good because there is a challenge with mobile commerce is the smaller screen sizes of mobiles compared to a desktop computer or laptops, so sometimes users tired to navigate more and more to choose just one item from thousands. It affects shopping rates.

Connectivity : Mobile commerce needs high speed connectivity of 3G. Otherwise it is become hectic for user to go through entire product purchase process.

Awareness and Habituate: Every new technology has some problem at the starting phase. Here M-Commerce is new application, so sometimes customers are not aware or avoid to change which are rapidly change. Some customers are habituate to buy products from E commerce. So they don't adopt shopping through M commerce.

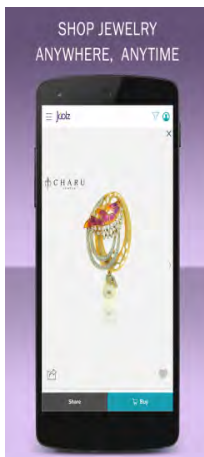
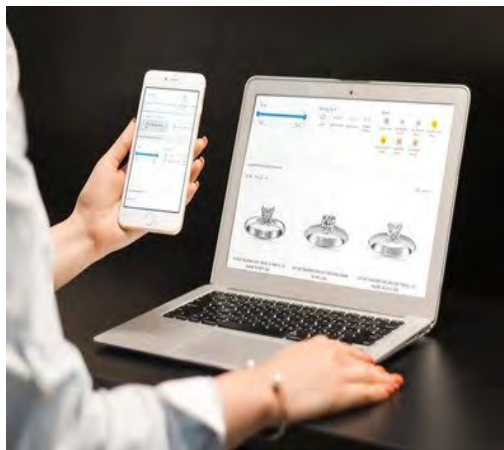
As 90% M-Commerce dealers reach to consumers by giving different and better deals and offers in comparison of their competitor. **10%** M-Commerce dealers believes in brand loyalty.

Risk factor : Each business has its own risk. 80% respondents supported that Mobile commerce is the growing field but 20% said a lot of investment in this field is become risky. Because technology change day by day. Moreover, there less security in wireless network, so in data transfer hacking chances are more.

Complex process : 80% consumer ore accepted that entering credit details and shipping addresses involving a lot of zooming in and out to

select text fields and dates can be very time consuming and complex process 20% consumers are comfortable with its connectivity.

Security: The lack of security is said by 60% respondents, it is one of largest barriers in delaying m-commerce implementation. In particular, security is a vital issue that affects the use of mobile technology in financial services, when account details and other confidential information move across the networks





Conclusion

M-Commerce provides wider reach, reduces transaction cost, streamlines business processes, offers competitive pricing. It is convenient and can be personalized. Traders could buy and sell goods sitting anywhere in the world. Diamond apps are fast settling into the top spot of the diamond industry as it makes search for a diamond from an assortment of loose diamonds easy. Apps provide the right place to shop and compare diamonds of all shapes, sizes, carats and clarity and all other requirements. 24/7 Availability – app shopping stores are open round the clock of 24/7, 7 days a week and 365 days. It is very rare to find any conventional retail stores that are open 24/7. The availability of online stores give you the freedom to shop at your own pace and convenience. The jewellery showrooms close their showrooms time to time. They don't wait for anything.

A mobile commerce is a new aspect of consumerism and a much more powerful way to communicate with customers. Although, most of people do not shop with their phones in the same way they shop with PCs. Every new technology has some problem at the starting phase. Here M Commerce is a new application, so sometimes people avoid to change which are rapidly change as they are habituate to buy products from jewellery shops or showrooms and buying jewellery online often takes away personal touch. Often jewellers post one dimensional pictures, which don't give the real idea about the product. On the other hand the picture displayed on the website is so flashy and beautiful that it is often misleading. The actual product might not be that good to wear.

In order to stand out from jewellery shops or showrooms, Caratlane and Bluestone offer their customers easily accessible online education about how to choose the right gemstone and precious metal. This plays



along the general trend of consumers willing to self-inform themselves from online resources

Future Prospect

No doubt mobile commerce needs some development in specific area like secure transaction, better shopping experience and enhanced graphics. Other than this mobile commerce opens new era of shopping.

SUGGESTIONS

There should be taken necessary steps towards the security of M-commerce applications by the Government of India. Fear of hacking and attack by viruses to the device is commonly seen in the user. Even while doing some transaction users lost their money and get nothing. So strong security system should be developed by the sellers. And should aware more and more peoples about the uses and security of M-commerce applications and government should take necessary action for improvement of internet connectivity and affordability of mobile devices and easy payment mode.

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EDUCATION OF CHILDREN WITH DISABILITIES IN INDIA: CONCERN AND POLICY PERSPECTIVE

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INTRODUCTION

India is the largest democracy in the world. According to Census 2011, there are 1.2 billion people in the country, out of which, about 833 million people live in rural areas. Census 2011 data on disability has not been announced yet. United Nations observes that 10% of the population has disability and there are about 120 million people with disabilities in India. Disability is difficult to define since it varies in type, form and intensity. Understanding disability will require understanding of these differences. As per the World Health Organization; Disability is an umbrella term, covering impairments, activity limitations, and participation restrictions, impairment is a problem in body function of structure; an activity limitation is difficulty encountered by an individual in executing a task or action; while a participation restriction is a problem experienced by an individual in involvement in life situations. Thus disability is a complex phenomenon, reflecting an interaction between features of a person's body and features of the society in which he or she lives. The Convention on the Rights of Persons with Disabilities (2006), the first legally binding disability specific human rights convention, adopted by the United Nations gives two descriptions of disability. The Preamble to the Convention states that "Disability results from the interaction between persons with impairments and attitudinal and environmental



barriers that hinder their full and effective participation. in society on an equal basis with others”. Again it emphasizes that “Persons with disabilities include those who have long term physical, mental, intellectual or sensory impairments which in interaction with various barriers may hinder their full and effective participation in society on an equal basis with others”. Both the expressions reflect a shift from a medical model to social model of disability. In the medical model, individuals with certain physical, intellectual, psychological and mental impairments are taken as disabled. According to this, disability lies in the individual as it is equated with restrictions of activity with the burden of adjusting with environment through cures, treatment and rehabilitation. In contrast in the social model the focus is on the society, which imposes undue restrictions on the behavior of persons with impairment. In this, disability does not lie in individuals, but in the interaction between individuals and society. It advocates that persons with disabilities are right holders and are entitled to strive for the removal of institutional, physical, informational and attitudinal barriers in society. In India, different definitions of disability conditions have been introduced for various purposes, essentially following the medical model and, as such, they have based on various criteria of ascertaining abnormality or pathologic conditions of persons. In absence of a conceptual framework based on the social model in the Indian context, no standardization for evaluating disability across methods has been achieved. In common parlance, different terms such as disabled, handicapped, crippled, physically challenged, are used inter-changeably, indicating noticeably the emphasis on pathologic conditions. In India Persons with Disabilities (Equal Opportunities, Protection of Rights and Full Participation) Act 1995 defined as a person suffering from not less than forty percent of any disability as certified by a medical authority. The disabilities identified are, blindness, low vision, cerebral palsy, leprosy, leprosy cured, hearing



impairment, loco motor disability, mental illness and mental retardation as well as multiple disabilities. The National Sample Survey Office (NSSO) considered disability as “Any restriction or lack of abilities to perform an activity in the manner or within the range considered normal for human being”. It excludes illness / injury of recent origin (morbidity) resulting into temporary loss of ability to see, hear, speak or move. Presently, there has been a considerable shift in the understanding of disability, from earlier medical interpretations of seeing disability as a deficit within the individual to that of viewing it in the context of a Human Rights issue. Education is a human right with immense power to transform. Education of children with disabilities (CWD) has been a part of policy developments in India for the past few decades. The policies of the government of India towards the education of children with disabilities have been reflected in the enactments, schemes and through institutions established for various relevant activities. Profile of Elementary Education and Literacy of CWD According to the NSS 58th round (Jul.–Dec. 2008) 25 percent of the literate population of people with disabilities had received education up to the primary level (five years of schooling), 11 percent up to the middle level (eight years), while a mere 9 percent had nine or more years. Interestingly, enrolment ratios for those with disabilities aged 5 to 18 years in a mainstream school were higher in rural areas than in the urban areas. Data on children with disabilities in elementary classes collected under District Information System for Education (DISE) reveals that their number varies from year to year. Policy and Legislative Frameworks In this section the main international and national level policy frameworks and legislations are explained that are relevant to education and to children with disabilities.

Constitutional Safeguards: The Constitution of India (26 November, 1949) clearly states in the Preamble that everyone has the right to equality of status and opportunity. It ensures for all its citizens



equality before the law, nondiscrimination and the right to life and liberty (Article 14, 15, 19 and 21 respectively of the Constitution). These Articles do not specifically refer to persons with disabilities but are general in nature. The article 41 of the Directive Principles of the Indian Constitution supports the right to work, to education and to public assistance in certain cases including disablement. Further, article 45 commits to the provision of free and compulsory education for all children up to the age of 14 years. Based on this, the Constitution (86th Amendment) Act 2002, has been enacted by the parliament making education a fundamental right of all children in the age group of 6–14 years.

Kothari Commission (1964–66): The Kothari Commission officially first addressed issues of access and participation by all. It stressed a common school system open to all children irrespective of caste, creed, community, religion, economic condition and social status. In 1968, the National Education Policy followed the commission's recommendations and suggested the expansion of educational facilities for physically and mentally handicapped children, and the development of an 'integrated programme' enabling handicapped children to study in regular schools.

National Policy on Education (NPE) – 1986:

The NPE brought the fundamental issue of equality centre stage. Section 4.9 of the policy clearly focuses on the needs of the children with disabilities. "The objective should be to integrate the physically and mentally handicapped with the general community as equal partners, to prepare them for normal growth and to enable them to face life with courage and confidence. The following measures will be taken in this regard: • Wherever it is feasible, the education of children with motor handicaps and other mild handicaps will be common with that of others; • Special schools with hostels will be provided, as far as possible at district headquarters, for the severely handicapped children; •



Adequate arrangements will be made to give vocational training to the disabled; • Teachers' training programmes will be reoriented, in particular for teachers of primary classes, to deal with the special difficulties of the handicapped children and • Voluntary effort for the education of the disabled will be encouraged in every possible manner”.

Integrated Education of Disabled Children (IEDC):

The Government of India's appreciation of the need to integrate children with disabilities came in 1974, when the Union Ministry of Welfare launched the centrally sponsored scheme of Integrated Education of Disabled Children (IEDC). In 1982, this scheme was transferred over to the then Department of Education of the Ministry of Human Resource Development. The centrally sponsored scheme of Integrated Education of the Disabled Children provides educational opportunities for the disabled children in common schools, to facilitate their retention in the school system, and also to place in common schools, such children already placed in special schools after they acquire the communication and the daily living skills at the functional level.

Plan of Action (POA) – 1992:

The NPE was followed by POA (1992). The POA suggested a pragmatic principle for children with special needs. It postulated that a child with disability who can be educated in a general school should be educated in a general school only and not in a special school. Even those children who are initially admitted to special schools for training in plus curriculum skills should be transferred to general schools once they acquire daily living skills, communication skills and basic academic skills.



Rehabilitation Council of India Act (RCI-1992):

The POA was strengthened by the enactment of the RCI Act, 1992. Experience showed that there was no mechanism in the country to standardize and monitor the training of special educators and other rehabilitation professionals in the country. Therefore, in 1992, Parliament of India enacted the RCI Act, subsequently amended in 2000, to establish a statutory mechanism for monitoring and standardizing courses for the training of 16 categories of professionals required in the field of special education and rehabilitation of persons with disability. Training of special educators and resource teachers that can offer support services to children with disabilities in regular schools is the responsibility of RCI.

Persons with Disabilities (Equal Opportunities, Protection of Rights & Full Participation) Act, 1995:

The most landmark legislation in the history of special education in India is the Persons with Disabilities (Equal opportunities, protection of rights & full participation) Act, 1995. This comprehensive Act covers seven disabilities namely blindness, low vision, hearing impaired, loco motor impaired, mental retardation, leprosy cured and mental illness. Chapter V (Section 26) of the Act, which deals with education, mentions that the appropriate Governments and the local authorities shall:

- Ensure that every child with a disability has access to free education in an appropriate environment till he attains the age of eighteen years;
- Endeavour to promote the integration of students with disabilities in the normal schools;
- Promote setting up of special schools in governments and private sector for those in need of special education, in such manner that children with disabilities living in any part of the country have success to such schools;
- Endeavour to equip the special schools for children with disabilities with vocational training facilities.



National Trust Act-1999: Another landmark legislation is the National Trust Act. In 1999, the Indian Parliament passed an Act entitled “National Trust for the Welfare of Persons with Autism, Cerebral Palsy, Mental Retardation and Multiple Disability. This Act seeks to protect and promote the rights of persons who, within the disability sector, have been even more marginalized than others. Though the National Trust Act of 1999 does not directly deal with the education of children with special needs, one of its thrust areas is to promote programmes, which foster inclusion and independence by creating barrier free environment, developing functional skills of the disabled and promoting self-help groups.

Project for Integrated Education for the Disabled (PIED):

In 1987, to fulfill the provisions for disabled children in the NPE (1986), the government launched the Project for Integrated Education for the Disabled (PIED). It was a joint venture of MHRD and UNICEF. It states ‘wherever feasible, the education of children with motor handicaps and other mild handicaps will be in common with that of others’.

District Primary Education Programme (DPEP): The success of PIED led to the inclusion of the component of Integrated Education of the Disabled (IED) in DPEP, a scheme launched in 1994 by the Government of India for the development of elementary education. At present, IED in DPEP is going on in 242 districts of 18 states. In these states, approximately 6.21 lakh children with special needs have been enrolled in regular schools with adequate support services.

World Commitment on Education as a Right:

The right of every child to education is proclaimed in the Universal Declaration of Human Rights (1948) and was strongly reaffirmed by the World Declaration on Education for All (1990). The philosophy agreed upon at the Jomtien World Declaration included the



following statements: • every person – child, youth and adult – shall be able to benefit from educational opportunities designed to meet their basic learning needs. • The learning needs of the disabled demand special attention. Steps need to be taken to provide equal access to education to every category of disabled persons as an integral part of the education system. The UN Standard Rules on the Equalisation of Opportunities for Persons with Disabilities (1993) was an important resolution for improving the educational conditions of persons with disabilities. This had major implications for the Indian situation in the form of three legislative acts – the RCI Act (1992), PWD Act (1995) and National Trust Act (1999). The Salamanca Statement and Framework for Action on Disability Education (1994) emerged as a result of deliberations held by more than 300 participants representing 92 governments including India and 25 international organizations in June 1994. For furthering the objectives of education for all, it considered the fundamental policy shifts required to promote inclusive education. It emphasizes that schools should accommodate all children regardless of their physical, intellectual, social, emotional, linguistic or other conditions. The statement affirms, ‘Those with special educational needs must have access to regular schools which should accommodate them within child centered pedagogy capable of meeting these needs”.

The Sarva Shiksha Abhiyan (SSA) :

SSA has been operational since 2000-01 in partnership with state governments to achieve the goal of Universalisation of Elementary Education. This adopts a ZERO rejection policy and uses an approach of converging various existing schemes and programmes. It covers the following components under education for children with disability – • Early detection and identification. • Functional and formal assessment. • Education placement. • Aids and appliances. • Support services. • Teacher training. • Resource support. • Individual



Educational Plan (IEP). • Parental training and community mobilization. • Planning and management. • Strengthening of special schools. • Removal of architectural barriers. • Research. • Monitoring and evaluation. • Girls with disability.

The RTE Act, 2009: After a continual demand of making the education a fundamental right from all corners, the government made the 86th Amendment of the Constitution of India (2002). The 86th Amendment introduced new Article 21A, making the right to education of children from 6 to 14 years of age a fundamental right. Article 51A (K) was added to Part IV-A of the Constitution as a fundamental duty of parents to provide opportunities for education to their children aged between 6 and 14. The Right of Children to Free and Compulsory Education Act, 2009, commonly known as RTE Act, 2009 was finally passed by the parliament on the 26th August, 2009 (notified on February 16, 2010 to come into effect from April 1, 2010). This act puts the responsibility of ensuring enrolment, attendance and completion on the government. The RTE Act tries to safeguard the rights of the children belonging to the disadvantaged groups and the weaker sections, protect them from any kind of discrimination and ensure their completion of elementary education. As per Amendment in the RTE Act (2010), children with disabilities have been included in the definition of child belonging to disadvantaged group in the Section 2(d) of the RTE Act. The landmark step mentioned in this Act that Section 12(1/C) mandates for private unaided and specified category schools to admit at least 25% of its entry level class from children belonging to weaker and disadvantaged groups.

Challenges of Providing Education to CWD

In spite of all the efforts taken at various levels to include children with disabilities in the learning process, there are a number of factors that still hamper their progress and leave them to fend for



themselves. Many times persons with disabilities are still not accepted by society as equals and have to make great effort to realize even their most basic rights. The obstacles in the path of development are overcome by struggles and hard work on the part of the disabled themselves and by others who advocate on their behalf.

The Challenge of Poverty Associated with Disability: India is the world's second most populated country. Despite impressive gains in the last few decades (11th largest industrial power, 4th largest economy in terms of purchasing power parity) India still has more than 260 million people living in poverty. A large number of children with disabilities live in families with income significantly below the poverty level. According to Mondal & Mete (2012), while disability causes poverty, it is also possible that in a country like India, poverty causes disability. The combination of poverty and disability results in a condition of "simultaneous deprivation". This is a syndrome that sets up barriers to the participation of persons with disabilities in the normal routines and activities of the community, including regular schooling. However, data released in 2009 by the Government of India estimates the percentage of the population living below the poverty line to be 37%. So, motivating poor families, with all the associated costs to send their child to school, is proving to be a big challenge.

The Challenge of Modifying Deeply Held Attitude: Attitudes of the non-disabled are proving to be a major barrier in the social integration of persons with disabilities. "The more severe and visible the deformity is, the greater is the fear of contagion, hence the attitudes of aversion and segregation towards the crippled". Such attitudes reinforced by religious institutions may militate against any attempts to include students with disabilities into regular schools (Kauts & Bhardwaj, 2012). For example, Hindus (who constitute 85 percent of the total population in India) believe that disability is a consequence of misdeeds performed in the previous life (often referred



to as the doctrine of Karma). Any attempts to improve the life of a person with a disability may be considered a “defiance of the wills of Allah or as interference with a person’s karma”.

Building Awareness about the Provisions: People, including parents and school personnel, are largely unaware of the full intent of the recent legislation passed by Indian Parliament. A large number of school personnel are also not aware of funding available to include students with disabilities in regular schools. Unless people, especially parents of children with disabilities and school personnel, are made to providing integrated education will be in vain. Although some attempts are being made to disseminate information about the Persons with Disabilities Act to parents, to government officials and non government organizations, they have been extremely limited in coverage.

The Challenge of Providing Adequate Levels of Training to Key Stakeholders:

The majority of school personnel in India are not trained to design and implement educational programs for students with disabilities in regular schools. Most teacher training programs in India do not have a unit on Disability Studies. The universities, which do cover some aspects of special education in their teacher training programs, fail to train teachers adequately to work in integrated settings. Moreover, the majority of schools in India are poorly designed and few are equipped to meet the unique needs of students with disabilities. The lack of disability friendly transportation services and accessible buildings are considered by some to be far greater problems than social prejudice and negative attitudes. Both the Central and State governments will have to provide increased resources to this aspect of education to ensure successful implementation of integrated practices in schools. Studies on “Efficacy of mainstream teacher’s sensitization training on inclusive education under SSA” done by Nanda and Nanda



(2007) suggest that sensitization training helps in capacity building of mainstream teachers and education officers at least in respect of knowledge about disability and attitude.

Suggestions

- If education of the CWD is to become a reality in India, the training of teachers has to become a top priority. The teachers need to be provided with intensive training to work with various disabilities. In-service teachers also need continued training to update their skills and knowledge of inclusive education strategies.
- Different ministries in India (MHRD, Ministry of Social Justice and Empowerment, Ministry of Labour etc.) have to work together for the education of the CWD.
- There are more than one million NGOs working in India (Canadian International Development Agency, 2003). Although not all of them are working in the education sector, a large number still provide educational services to children with disabilities. These organizations can play a significant role in implementing integrated education because they are widely located in India and can serve both urban and rural school communities.
- Attitudinal barriers engrained as part of India's historical response to disability must be changed through education programmes for both teachers and the general populace.
- It is essential to address issues related to infrastructural facilities, curriculum and educational materials for education of children with disabilities. It is also necessary to establish an alternative system of examination for CWD. Students in this system should be asked to do activities that demonstrate their abilities rather than disabilities (Kauts & Bhardwaj, 2012).



- Make all schools inclusive by removing physical barriers, reviewing barriers created by admission procedures (screening, identification, parental interaction, selection and evaluation), building the capacity of teachers to function in an inclusive setting and by involving parents, family and the community at all stages of education.
- Finally, the provisions regarding the education of the CWD under the Persons with Disabilities Act, 2005 and the RTE Act, 2009 must have effective and successful implementation.

Conclusion

There is no doubt that the dream for discrimination free and equal education for the children with disability may require a comprehensive change in the institutional arrangements and legal provisions but the most important change has to come in our minds, in our thinking and attitude towards the disabled. The need of the hour is concerted efforts amongst various stakeholders to be made in a time – bound manner. We need to fulfill our obligations to this country and to the international community. What is urgently needed is the political will to ensure that disability is included across all policies, across and all Ministries and Departments, and a time is fixed to make our facilities, schools, colleges, public places, etc. accessible for all people with disabilities and adequate resources allocated. Removing barriers to accessing education and to learning for children with disabilities are prerequisites for the realization of Education for All. To ensure that all children have access to quality education, education policies and practices must be inclusive of all learners, encourage the full participation of all, and diversity as a resource, rather as an obstacle. Inclusive education will pave the way to prosperity for individuals and for the society. This prosperity will, in turn, lead to a more peaceful and sustainable development of humanity. To conclude, we repeat the words of Prof. Tanmoy Bhattacharya (2010) – “With the conviction that



a disability driven education system is empowering for all people and forms of knowledge, if such a change in ethos is brought about, we will all benefit. Knowledgeable about the various provisions enshrined in the Act, the Central and State governments' commitment.

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TRENDS IN FDI POLICY IN INDIA

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Abstract:

In this paper, we have attempted to Foreign investment was introduced in 1991 under Foreign Exchange Management Act (FEMA), driven by then finance minister Manmohan Singh The FDI inflows in India during mid-1948 were Rs 2.56 billion. It is almost double in March 1964 and increases further to Rs. 9.16 billion. India received a cumulative FDI inflow of Rs. 53.84 billion during mid-1948 to march 1990 as compared to Rs.1, 418.64 billion during August 1991 to march 2010. FDI is also described as “investment into the business of a country by a company in another country”. Mostly the investment is into production by either buying a company in the target country or by expanding operations of an existing business in that country”. the major benefits of FDI, foreign investment policy framework of India Disadvantages of FDI, Explain the forms in which business can be conducted by a foreign company in India, Top in inflow of 5 Countries for FDI (Since 2000-2010), FDI Equity Inflows from 2000-2012, top investing countries FDI Equity inflows , Advantages FDI in India.

Keywords: economic policy reform, FDI, foreign direct investment, FEMA, ocb, and India

Introduction:

FDI is also described as “investment into the business of a country by a company in another country”. Mostly the investment is



into production by either buying a company in the target country or by expanding operations of an existing business in that country". Such investments can take place for many reasons, including to take advantage of cheaper wages, special investment privileges (e.g. tax exemptions) offered by the country. Foreign investment was introduced in 1991 under Foreign Exchange Management Act (FEMA), driven by then finance minister Manmohan Singh . As Singh subsequently became the prime minister, this has been one of his top political problems, even in the current times. India disallowed overseas corporate bodies (OCB) to invest in India. India imposes cap on equity holding by foreign investors in various sectors, current FDI limit in aviation sector is maximum 49%. Starting from a baseline of less than \$1 billion in 1990, a 2012 UNCTAD survey projected India as the second most important FDI destination (after China) for transnational corporations during 2010–2012. As per the data, the sectors that attracted higher inflows were services, telecommunication, construction activities and computer software and hardware. Mauritius, Singapore, US and UK were among the leading sources of FDI. Based on UNCTAD data FDI flows were \$10.4 billion, a drop of 43% from the first half of the last year.

Top in inflow of Five Countries for FDI (Since 2000-2010)

Country	Inflow in % age terms	Inflows in absolute terms (million US dollars)
Mauritius	42%	50164
Singapore	9	11275
USA	7	8914
UK	5	6158
Netherlands	4	4968

The Government of India on July 16, 2013 has allowed Foreign Direct Investment (FDI) in additional sectors as below. A formal press



note giving details is awaited from the Ministry of Commerce and Industry. The major announcement which created a spur in foreign markets was about the allowance of 100 per cent foreign direct investment in telecom, versus the 74 per cent ownership limit established earlier. This move offers hope of renewed interest from foreign telecom players in upcoming spectrum auctions. According to global financial major, Bank of America Merrill Lynch, the opening up of the telecom sector is just a first step and more policy improvements are likely. The industry is expecting these reforms to be followed by easy rules on the mergers and acquisitions so that much needed consolidation in the above sectors is facilitated. We shall keep you posted on further developments on this by the government.

The FDI inflows in India during mid-1948 were Rs 2.56 billion. It is almost double in March 1964 and increases further to Rs. 9.16 billion. India received a cumulative FDI inflow of Rs. 53.84 billion during mid-1948 to march 1990 as compared to Rs.1,418.64 billion during August 1991 to march 2010. An annual FDI inflow indicates that FDI went up from around negligible amounts in 1991-92 to around US\$9 billion in 2006-07. It then hiked to around US\$22 billion in 2007-08, rising to around US\$37 billion by 2009-10.

Indian has been attracting foreign direct investment for a long period. The sectors like telecommunication, construction activities and computer software and hardware have been the major sectors for FDI inflows in India. According to AT Kearney report India sits in 3rd place on the FDI Confidence Index globally. European and North American investors place it 3rd, while Asia-Pacific investors' rank it 4th. India is the top location for non financial services investment, and also scores highly in heavy industries, light industries and financial services. Even during economic crisis looming largely on other economies, FDI inflows to India soared from US\$25.1billion in 2007 to US\$41.6billion in 2008. Multinationals are managing to counter FDI restrictions and supply



chain challenges at the most possible way showing path to others who are hesitant to enter into Indian market. For instance, Wal-Mart has taken steps to develop supply chains, procure 30-35 per cent local produce, making changes to its stock policy by reducing inventories etc. Similarly, Auto majors are pumping money in the sector. Ford planned to invest US \$500mn in its Chennai plant, Nissan-Renault planning to manufacture ultra-low-cost car with its local partner Bajaj Auto, French tyre maker Michelin's to invest US\$874mn in its first Indian manufacturing facility. All these developments are helping in getting FDI inflows into the country. The measures introduced by the government to liberalize provisions relating to FDI in 1991 lure investors from every corner of the world. As a result FDI inflows during 1991-92 to March 2010 in India increased manifold as compared to during mid-1948 to March 1990. As per the fact sheet on FDI, there was Rs 6,303.36 billion FDI equity inflows between the periods of August 1991 to January 2011.

The importance of foreign direct investment as a source of capital in developing world has increased significantly over the last couple of decades. By the down of millennium, more than half of all capital flows to developing countries took the form of FDI. The tremendous increase in FDI is undoubtedly related to the globalization of the world economy. At present, almost all developing countries are adopting liberal policies towards FDI. Foreign investment policy changes of India and have been discussed as follows:

Policy Framework of Investment Inflows in India:

Realizing the important contribution of foreign investment to economic development, India has introduced many policy reforms to attract them. Restrictive investment regimes have been liberalized. In addition, various types of incentives are being offered to attract foreign direct investment. Greater attention is also being paid to create



macroeconomic environment for foreign conducive investors. Changes in foreign investment policy framework of India are being studied in being four Phases viz.

(a) Cautious welcome policy from independence to the emergence of crisis in the late sixties (1948-66).

(b) Selective and Restrictive policy from 1967 till the second oil crisis in 1979.

(c) Partial liberalization policy from 1980-1990 with progressive attention of regulation. (d) Liberalization and open door policy since 1991 onwards signifying liberal investment environment.

Phase I: Cautious Welcome Policy from Independence to the Emergence of Crisis in the Late Sixties (1948-66):

India lacked a policy of its own on foreign capital before independence because it derived its faith in total laissez fair from the British government. Resultantly, foreign enterprises found it convenient to export products to India and were justified by local circumstances to set up branches or wholly owned subsidiaries. Local entrepreneurs, which did not have more prospect for obtaining foreign collaboration, set up industrial units without foreign collaborators as in the case of Cotton Textiles, Paper and Cement or they obtained the services of foreign consultants as in the case of steel. The advent of independence brought into focus the various issues involved in the import of foreign capital and expertise into the country, and emphasized the need for defining a policy with respect to foreign investment. The new independent government had specific views on industrialization and role of foreign capital. This was reflected in the first policy document of Industrial policy resolution in 1948. The industrial policy resolution in 1948 recognized the participation of foreign capital in enterprise, particularly as regards industrial techniques and knowledge. However, it was necessary that the



conditions under which foreign capital could participate in Indian industry should be carefully regulated in national interest. In the mid 1950's when industrialization got underway foreign capital ventured into India primarily with technical collaboration. However, the foreign exchange crisis of 1958 marked a change in foreign collaborations in India in two ways:

- (1) Foreign enterprises began to take equity participation more frequently.
- (2) More of technical collaborations started to accept equity participation in lieu of royalties and fees. After 1958, Indian entrepreneurs were given provisional licenses required to secure part or all of the foreign exchange by way of foreign investment.

In May 1966, the government decided that investments by NRI's would be allowed without any limit in public limited industrial concerns in India. In private limited industrial concerns their share would be allowed up to 49%.

Phase II: Selective and Restrictive Policy from 1967 till the Second Oil Crisis in 1979:

Under the new industrial licensing policy announced in February 1970, the larger industrial houses and foreign enterprises were permitted to set up industry in the core and heavy investment sectors except industries reserved for the public sector. In 1972-73, the government policy towards foreign investment continued to attract foreign investment in India. The policy became highly selective. Foreign Exchange Regulation Act (FERA) was amended in 1973, to regulate the entry of foreign capital in the form of branches, non-resident Indians investment and employment of foreigners in India. However, basic and core industries, export-oriented industries engaged in manufacturing activities needing sophisticated technology and tea plantation industries were allowed to carry on business with non-



resident interest upto 74%. Such companies were also exempted to take permission from RBI to carry on business provided that they did not exceed the licensed capacity and undertook no expansion or diversification of activities.

Phase III: Partial liberalization Policy from 1980-1990 with Progressive Attention of Regulation:

In order to tap the resources from oil exporting developing countries, the government revised the foreign investment policy in October 1980, so that investment proposal from these countries need not be associated with transfer of technology and such investment could be of a portfolio nature. In 1982-83, the government liberalized facilities with regard to bank deposits and investment in equity shares of the corporate sector. These facilities were further liberalized in July-August, 1982 to cover preference shares and debentures issued by Indian company. The Reserve bank of India also simplified the formalities related to exchange control procedure to facilitate such investment. In 1983-84 the government provided the incentives in the form of (1) Taxation of investment income derived by a non resident Indian from the specified investment and long term capital gains arises out of transfer of these assets at a flat rate of 20% plus surcharge of 12.5% of such income tax.(2) Exemption of long term capital gains arising from transfer of any foreign exchange asset,(3) Exemption from wealth tax of the value of foreign exchange asset acquired and held by non resident(4) Exemption from gift tax of gifts of foreign exchange asset by non resident Indians to their relatives in India (Chopra, 2003).

Phase IV: Liberalization and Open Door Policy Since 1991 onwards Signifying Liberal Investment Environment:

The Indian industrial structure was weak both financially and technologically during pre-liberalization period. The major prevailing problems were inefficiencies, high costs, poor management, non-



competitiveness, excessive reservation, import controls, lack of export orientation and disincentives to the foreign investors. Prior to 1991, the government exercised a high degree of control over industrial activity by regulating the economic activity. The development strategy discouraged inputs from abroad in the form of investment or imports, while the limited domestic resources were spread out by licensing of manufacturing activity. As a result of which domestic industry remained highly protected from abroad due to import controls and high duties, and from domestic competition due to licensing and reservations. Industrial policy was dominated by licensing constraints by virtue of which strict entry barriers were maintained (Nagaraj, 2003). Reforms launched in 1990s focused on addressing some of these issues. Economic policies were liberalized with a view to encourage investment and accelerate economic growth. The changes provided freedom to foreign investors to enter into Indian industry. Under the ongoing policy phase, the thrust is on providing access to capital, technology and market in order to induce greater industrial efficiency and integration of the domestic economy with the global economy. Since 1997, successive governments have extensively pushed the agenda of integrating Indian financial markets with the rest of the world. Before the onset of the South-East Asian financial crisis, convertibility on capital account had become the new buzzword in Indian financial markets. In an attempt towards achieving capital account liberalization, the government appointed a committee headed by S. S. Tarapore in February 1997 to examine the issues related to capital account liberalization in India. In its report submitted to the government in June 1997, the committee has called for full liberalization by the year 1999-2000, provided that a few preconditions, like a lowering of the fiscal deficit, a low inflation rate, adequate level of “owned” forex reserves, and reduction in non-performing assets of the banking sector are met (Athukorala and Hill, 1999).



Forms in which business can be conducted by a foreign company in India:

A foreign company planning to set up business operations in India may:

- Incorporate a company under the Companies Act, 1956, as a Joint Venture or a Wholly Owned Subsidiary.
- Set up a Liaison Office / Representative Office or a Project Office or a Branch Office of the foreign company.

Major benefits of FDI:

- (a) Improves forex position of the country;
- (b) Employment generation and increase in production;
- (c) Help in capital formation by bringing fresh capital;
- (d) Helps in transfer of new technologies, management skills, intellectual property
- (e) Increases competition within the local market and this brings higher efficiencies
- (f) Helps in increasing exports;
- (g) Increases tax revenues

Disadvantages of FDI:

- (a) Domestic companies fear that they may lose their ownership to overseas company
- (b) Small enterprises fear that they may not be able to compete with world class large companies and may ultimately be edged out of business;
- (c) Large giants of the world try to monopolise and take over the highly profitable sectors;



(d) Such foreign companies invest more in machinery and intellectual property than in wages of the local people;

(e) Government has less control over the functioning of such companies as they usually work as wholly owned subsidiary of an overseas company;

FDI Equity Inflows from 2000-2012

S. No	Financial Year (April – March)	Amount of FDI Inflows		%age growth over previous year (in terms of US \$)
		In Rs, crores	In US\$ million	
1	2000-01	10733	2463	-
2	2001-02	18654	4065	(+) 65 %
3	2002-03	12871	2705	(-) 33 %
4	2003-04	10064	2188	(-) 19 %
5	2004-05	14653	3219	(+) 47 %
6	2005-06	24584	5540	(+) 72 %
7	2006-07	56390	12492	(+) 125 %
8	2007-08	98642	24575	(+) 97 %
9	2008-09 '**'	142829	31396	(+) 28 %
10	2009-10 #	123120	25834	(-) 18 %
11	2010-11 #	88520	19427	(-) 25 %
12	2011-12 # (April - January 2012)	122307	26192	-
CUMULA TE TOTAL (from April 2000 to January 2012)	723367	160096	-	



- (i) Including amount remitted through RBI"s-NRI Schemes (2000-2002).
- (ii) FEDAI (Foreign Exchange Dealers Association of India) conversion rate from rupees to US dollar applied, on the basis of monthly average rate provided by RBI (DEAP), Mumbai.
- (iii) Variation in equity inflows reported in above Table II-A & II-B for 2006-07, 2007-08, 2008-09, 2009-10 & 2010-11 is due to difference in reporting of inflows by RBI in their monthly report to DIPP & monthly RBI bulletin.
- (IV) # Figures for the years 2009-10, 2010-11 & 2011-12 are provisional subject to reconciliation with RBI.
- (V) '*' An additional amount of US\$ 4,035 million pertaining to the year 2008-09, since reported by RBI, has been included in FDI data base from February 2012.



TOP INVESTING COUNTRIES FDI EQUITY INFLOWS (Financial years)
Amount Rupees in crores (US\$ in million)

Ranks	Country	2008-09 (April-March)	2009-10 (April-March)	2010-11 (April-March)	Cumulative Inflows (April '00 - March '11)	%age to total Inflows (in terms of US \$)
1	MAURITIUS	50,899(11,229)	49,633 (10,376)	31,855 (6,987)	242,761 (54,227)	42 %
2	SINGAPORE	15,727 (3,454)	11,295 (2,379)	7,730 (1,705)	52,876 (11,895)	9 %
3	U.S.A.	8,002 (1,802)	9,230 (1,943)	5,353 (1,170)	42,542 (9,449)	7 %
4	U.K.	3,840 (864)	3,094 (657)	3,434 (755)	29,433 (6,639)	5 %
5	NETHERLANDS	3,922 (883)	4,283 (899)	5,501 (1,213)	25,627 (5,700)	4 %
6	JAPAN	1,889 (405)	5,670 (1,183)	7,063 (1,562)	23,958 (5,276)	4 %
7	CYPRUS	5,983 (1,287)	7,728 (1,627)	4,171 (913)	21,948 (4,812)	4 %
8	GERMANY	2,750 (629)	2,980 (626)	908 (200)	13,376 (2,999)	2 %
9	FRANCE	2,098 (467)	1,437 (303)	3,349 (734)	10,267 (2,264)	2 %
10	U.A.E.	1,133 (257)	3,017 (629)	1,569 (341)	8,592 (1,890)	1 %
TOTAL FDI INFLOWS *		123,025 (27,331)	123,120 (25,834)	88,520 (19,427)	580,722 (129,716)	



FDI-Sectoral analysis: FDI inflows are welcomed currently in 63 sectors as compared to 16 sectors in 1991. The sectors receiving the largest share of FDI inflows upto 2010 were the service sector and computer software and hardware sectors, each accounting for 22.14 per cent and 9.48 per cent respectively. There were followed by the telecom, real estate, construction and automobile sectors. The top sectors attracting FDI into India via M&A activity were manufacturing, information; and professional, scientific and technical services.

Advantages FDI in India:

- World's largest democracy with 1.2 billion people.
- Stable political environment and responsive administrative set up.
- Well established judiciary to enforce rule of law.
- Land of abundant natural resources and diverse climatic conditions.
- Rapid economic growth: GDP to grow by 8.5% in 2010-11* and 9.0% in 2011-12.
- India's growth will start to outpace China's within three to five years and hence will become the fastest large economy with 9-10% growth over the next 20-25 years (Morgan Stanley).
- Investor friendly policies and incentive based schemes.
- Second most attractive Foreign Direct Investment (FDI) location in the world: India received a total of US\$ 25.9 billion of FDI in 2009-10.
- Healthy macro-economic fundamentals: Investment rate is expected to be 37% in 2010-11 and 38.4% in 2011-12 while Domestic Savings rate is expected to be 34% in 2010-11 and 36% in 2011-12.
- India's economy will grow fivefold in the next 20 years (McKinsey).
- Cost competitiveness; low labour costs.
- Total labour force of nearly 530 million.
- Large pool of skilled manpower; strong knowledge base with significant English speaking population.
- Young country with a median age of 30 years by 2025: India's economy will benefit from this "demographic dividend".



- The proportion of population in the working age group (15-59 years) is likely to increase from approximately 58% in 2001 to more than 64% by 2021.
- Huge untapped market potential.
- The urban population of India will double from the 2001 census figure of 290m to approximately 590m by 2030 (McKinsey).

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ROLE OF LAND GRANTS IN THE FORMATION OF BRAHMANS AS A PROMINENT CASTE IN SOUTH KANARA DURING THE MEDIEVAL PERIOD

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Abstract

The geographical diversity of South Kanara resulted not only in a variety of crops being grown but also in different agricultural practices in the sub-regions. Corresponding to these agricultural variations were patterns of non-agricultural production and urbanization. Development of trade and commerce in the region had far reaching impact on the social structure and the composition of the society. The commercialized nature of agriculture suggested that the more developed areas of the region were urbanized and depended considerably on trade and commerce. These areas had begun to exhibit the characteristic of a commercialized society. The area that was influenced by commercialization, however, was not restricted to that which exhibited these outward characteristics. Many of the social changes in South Kanara are perhaps, traceable to this process of commercialization.

The land gifts to the Brahmins for their learning are known as Bramadaya or Brahmasvom. This became increasingly popular with the advent of the Vijaya Nagar rule and it continued to flourish in the days of the Keladi Nayakas. This type of land tenure was treated as Sarvamanya. The donee received ownership right in the land granted. He was permitted to conduct land transactions such as sale, purchase and exchange. The Brahmadaya land owners were known as Mahajanas



and in certain areas Janmis who wielded considerable influence in land transactions. This article highlights the role of land grants in the formation of Brahman as a prominent caste in South Canara during Medieval Period and its influence on medieval South Canara society.

Key Words: Urbanization, Brahmans, Bramadaya, Commercialization & Land Grants.

INTRODUCTION: The geographical diversity of South Kanara resulted not only in a variety of crops being grown but also in different agricultural practices in the sub-regions. Corresponding to these agricultural variations were patterns of non-agricultural production and urbanization. Development of trade and commerce in the region had far reaching impact on the social structure and the composition of the society. The commercialized nature of agriculture suggested that the more developed areas of the region were urbanized and depended considerably on trade and commerce. These areas had begun to exhibit the characteristic of a commercialized society. The area that was influenced by commercialization, however, was not restricted to that which exhibited these outward characteristics. Many of the social changes in South Kanara are perhaps, traceable to this process of commercialization.

The population of South Kanara - mainly rural in nature, - was woven into a series of intricate social patterns. Position depended as much upon caste as on wealth and as much on land holdings.¹ The inscriptions and folk songs known as Paddanas provide useful sources of information on the nature of caste structure in the region under study. Caste system had taken deep roots in South Kanara and the four principal castes are referred to in the records of the period as nalku-jati. Besides the four principal castes, the lowest stratum of society consisted of untouchables, referred to as horahinavaru.



Society: The society in South Kanara consisted of a number of communities and classes following different religions and cults and ways of life. The Nadavas or Bunts and the Billavas were in the majority. Brahmins and the Jainas were the two other prominent communities in the region. There were a number of other communities too, such as Mogerass, Ganigas, Kumbaras. Of the untouchables, the significant ones were Holeyas, Pombadas, Bakudas, Nalkes and so on. But the role of Brahmins, Jains, Nadavas, Mogerass and Billavas in the social and cultural life was more marked than those of the rest.

But the epigraphs do not provide sufficient information on the communities who occupied lowest pedestal of the society and their related problems. As the inscriptions are mainly donatives in nature they speak about those communities which were associated with temple or administration. Hence, rarely do the epigraphs refer to the lower stream of the society. Another problem that a researcher faces in this field is the confusion that arises with regard to the surnames. Generally, the root meanings of the surnames being common almost all the communities possess common surnames. The records do not throw much light on the community life of the people. However, with the available sources we may attempt to trace the conditions of the society in South Kanara. In this paper an attempt has been made to trace the role land grants in the formation of Brahmins as a prominent community in South Kanara during the early medieval period.

Brahmins: The Brahmins generally settled around the temples and were associated with the religious and cultural activities in the temples. They assumed the role of spiritual guide and religious leaders. They possessed fertile lands which they received mainly in the form of grants known as patti manya, sarvamanya, umbali, utara brahmasvam, purohita-stala etc., from the rulers and prominent individuals of the society. They received these lands with Ashta Bogatejesvam i.e. eight rights of full possession. They were given grants even for imparting



education and they were referred to as Ayyanavar.² Certain areas donated to the Brahmins and the areas completely inhabited by them came to be known as agraharas. The rulers of Vijaya Nagara and their governors in Mangalore, Barkur encouraged the settlements of Brahmins by donating villages. For instance, the Governor of Mangaluru Rajya granted Paduvagrama village to certain Brahmins as agrahara. This was done under the order of Emperor Bukkaraya. The agraharas were created to enable the Brahmins to pursue their studies and agrahara lands could be taxed. Epigraphs³ refer to the Ayyanavar of Chaulikeri and Mudukeri. Inscriptions also mention the settlement of Brahmins in agraharas in Mudukeri and Manigarakeri in Barakuru rajya during the Vijanagara period. Brahmasvada Oni mentioned in an epigraph⁴ also evidences such grants to Brahmins. A number of mathas built in South Kanara by the rulers and the individuals fed the Brahmins freely, for it was believed that it would bring religious merit.

Vijaya Nagara Period: As a champion of the caste system the Vijaya Nagara emperors came to the rescue of the Brahmins whenever the latter's position was in danger. In support of this, we have epigraphically evidence which states that, Narasimha Odeya, the Governor of Barakuru, after a thorough enquiry restored to their former status, ⁵ on a piece of land gifted as Purohita sthala in Kundapur. In the course of years, Brahmins acquired proprietary right over the granted lands. This has been substantiated by a number of inscriptions which refer to the paddy fields in the villages possessed by the Brahman communities in different surnames. At the same time, it is interesting to note that the rulers and prominent individuals recognized the property of the Brahmins.⁶

The rulers declared that they were protectors of Varnashrama dharma. Destruction of the person and property of Brahmins was considered a great sin (maha pataka)⁷. The land endowments given to the temple were divided among the trustees of the temple, generally the Brahmins.



The superior land rights were possessed by the Brahmins themselves though the subordinate rights were given to the people of lower classes. That Brahmins also acquired mortgaged lands (aruvara bhumi) from the high caste Sudras, is known to us from the records of Basruru, Kumbhasi, Koteswara, Karkala, Mudabidre, Mangaluru.⁸ Gradually they became land holders and enjoyed proprietary right. During the reign of the Keladi Nayakas (1554-1763A.D), the Brahmins had acquired landed property to such an extent that in some places of South Kanara even the rulers purchased lands from them after paying due payments. For example, Keladi Virabhadra Nayaka purchased land in the Kombali village in the Sivalli Sime of Barkuru Hobali from Konappa Kollala for hundred Gadyanas, in the year 1639 A.D.⁹ Similarly, in 1712 A.D Keladi Basavappa Nayaka purchased land in the Heratala Sime from the Brahmins of Visvanathapura Agrahara for 266 $\frac{3}{4}$ Varahas.¹⁰

Agrarian Activity: In the middle of the sixteenth century immigrant Brahmins began to play an important role in the agrarian set up of South Kanara. They were actually from Maharashtra. They came here and settled in the interior regions where they introduced areca nut cultivation. For example, it is said that they received hilly regions near Karkala from the chief of that place and converted the region into areca nut gardens.¹¹ In the course of years, other Brahmin sects, namely Havikas and Habbus, raised coconut, and areca nut gardens on both slopes of the Sahyadri and became the owners of large coconut gardens.¹²

But the cultivation work on the lands of the Brahmins was done by people of lower classes. As serfdom prevailed, it was not at all difficult for them to get the lands cultivated without doing any agricultural work personally. It was true that the revenue policy of Hyder and Tippu had adversely affected the Brahmins position¹³ in the agrarian set up, yet the Brahmins owned the best quality of lands in South



Kanara.¹⁴ Even though Tulu Paddanas mention Brahmapoli¹⁵ which means land cultivated by the Brahmins, the actual tilling was done by the agrarian serfs under the direction of the Brahman landholders.

Brahman Council: One interesting feature in the Medieval Period the region witnessed was the rise of the Brahman councils known as Mahajanas, Jagattu, Janani, Uru etc. These councils continued to flourish under the Vijaya Nagara rule. The inscriptions of this period very often refer to *Uru* of 52, the Jagattu of Nalkuru, Kota Mahajagattu of a thousand and Adivasa of 16000.¹⁶ The very function of these associations indicates that, these bodies were agrarian in character and concerned with land control. An epigraph found in the Gopalakrishna temple at Kanyana registers a sale of land to certain Lingaraj by six Janmis of Nalkuru of Rajadi and five Jagattus.¹⁷ In another circumstances Maledanda Nayaka, the Governor of Barkuru gifted land, which he had bought, to the Mahajanas of Varambali in Udupi District in 1598 A.D.¹⁸ Besides these bodies, the village officers known as Gramani who used to be a Brahman wielded influence over the land control of the villages. An epigraph in this regard refers that Anna Udupa, the Gramani of the Kandavara village near Kundapur, was stated to have made a sale deed of land to certain Timma Setti.¹⁹

The huge wealth acquired by the Brahmins in the region under study is due to the fame of the temple deity. The temple with its land control functioned as the central institution to help organize society for agrarian production. All Brahmins were connected to it through property obligation. Land endowments reaching the temple were divided among the trustees of the temple who were generally Brahmins. The temple distributed superior land rights to the Brahmins and subordinate rights to the 'clean Sudras'.²⁰

Brahmadaya: The land gifts to the Brahmins for their learning are known as Brahmadaya or Brahmasvom. This became increasingly



popular with the advent of the Vijaya Nagar rule ²¹ and it continued to flourish in the days of the Keladi Nayakas. This type of land tenure was treated as Sarvamanya. The done received ownership right in the land granted. He was permitted to conduct land transactions such as sale, purchase and exchange.²² The Brahmadaia land owners were known as Mahajanas and in certain areas Janmis who wielded considerable influence in land transactions.²³ In the Brahmadaia land tenure, we notice the formation of agraharas. The land within the Agraharas was managed by officers chosen by the Brahmins known as Mahajanas. The officers who managed the land are known in the inscriptions as Buddivanta, Sthanikas, Grama Hebbaruva, Hebbar etc.²⁴ Such kind of land was protected and renewed by the Government in case of lapses or usurpations as evidenced by certain epigraphs.²⁵ The striking feature of this Brahmadaia land tenure in the seventeenth century onwards was that the Brahman done was also expected to increase the fertility of the granted land. The done was expected to plant productive plants and trees. The income derived from such cultivation was to be utilized for religious rituals to be performed in the temple complexes. A record dated 1602 A.D²⁶ found at Udupi informs us of the receipt of the land grant in the village Bennara Bettu of Nada Magani by Appaji Pandita from Keladi Bhadrappa, the son of Keladi Venkatappa. The record further states that the done was expected to increase the fertility of the land by planting coconut and other products. Such contracts were prevalent in southern parts of South Kanara as well.²⁷

Vritti: Brahmins were also entitled to enjoy the provisions of vritti. Vritti generally means the payments of grants from revenue collection to the Brahmins. In many occasions it is also interpreted as a share in a village granted to a Brahmana as a gift,²⁸ The paddy field granted as vritti is known as vritti gadde. The purchase of vritti is termed as vritti-kraya.²⁹ the one record from Koteswara dated 1519 A.D states that Vijayappa Odeya, the Vijaya Nagara governor of Barakuru rajya



granted vritti worth revenue income of land 72 varahas at Kandavara village to seven Brahmins. It was granted for the prosperity of emperor Krishnadevaraya.³⁰ Those who received vritti were entitled to enjoy it perpetually. The vritti was also treated as Sarvamanya. An epigraph dated 1571 A.D says that Keladi Ramaraya Nayaka granted vritti land worth revenue income of five gadyanas to the Udupi Krishnadeva; four gadyanas to Vadirajasvami and the Bankapura vritti revenue income worth three gadyanas to Raghunidhi tirtha swami. The total gadyanas of the vritti lands came to worth 12 gadyanas. These vrittis were granted in order that Keladi Sadasiva might obtain the abode of Siva.³¹

The vritti was protected and it was granted for the maintenance of the chattara. But it was not entitled for sale. If it was sold, the royal palace would purchase it. Such vritti could be resumed by the ruler after due enquiry. The practice of exchange of the vritti was also permitted.³² In the eighteenth century, a slight change took place in the transactions of the vritti land. The rulers used to sell vritti land to the Brahmins. For example, an epigraph dated 1729 A.D Keladi Somasekhara Nayaka sold nine vrittis at the rate of nine varahas to the Agrahara Brahmins for a total of 81 varahas. In return for the sale of the vritti, the ruler received a small fee known as kanike³³ from Brahmins. This deviation may be attributed to the financial expenditure which the Nayaka incurred on military campaign in Malabar.³⁴

Brahman Settlement: The Brahmins of different groups like Kota, Sivalli, Havika etc., must have settled in different parts of South Kanara and the Brahmins of South Kanara attribute their first arrival owing to certain families brought from Ahichchatra, on a special request made personally by the Kadamba ruler of the region Mayuravarma. Though this account found in Gramapaddati contains an unhistorical statement that Mayurasarma was ruling in the region, it may be believed that Brahmanas had come and settled in South



Kanara in early times. Right from the beginning of Alupa rule here in South Kanara we notice the activities of this class in society.

Epigraphs mention a number of surnames of the Brahmins and they are used even today. The most important among are Varamballi, Ungrapalli, Adiga, Hebbara (Hebbaruva), Asrana, Ballala, Basuri, Bayiri, Hande, Hatvara, Goli, Bhatta, Herale, Holla, Joisa, Kalkura, Karanta, Kedilaya, Manja, Mayya, Melanta, Navada, Puranika, Tantri, Somayaji, Urala, Madhyastha, Vaidya, Tunga, Upadyaya, Nidambura, etc.

Brahmins with these surnames are referred to on different occasions. Their participation in administration, economic activities like land transactions and agriculture and the performance of religious ceremonies are mentioned in records. Two interesting inscriptions from Barakuru and Mandarti reveal the practicing of jyotishya by the Brahmins of this region. An epigraph³⁵ of Mandarti reveals that Duggu Binnaniti's son Narasinga Binnani had a great danger to his life on the solar eclipse day which was obviously known to them through jyotishya. An epigraph³⁶ of Mudukeri shows that the prediction was true and Narasinga Binnani died on that solar eclipse day. With the help of these two inscriptions we can say that at least a few people followed this profession in the region under study. An inscription of Mudukeri also mentions a gift made to Someswara temple by Jataka Bhattaru.³⁷

The process of the settlement of Brahmins in the fertile river valleys with control over land and the entailing privileges had been well under way long before the ninth century. To begin with, these settlements must have found themselves pockets of an exotic element in a rather strange situation. With efficient management of the landed property and the population depended on it, by means of the organizational skills evidenced in the functioning of their corporate bodies such as sabha or mahasabha, and with the strong ideological force, it was



possible for them to sustain themselves in the new situation and promote themselves further. All this is clear from the documents. Membership in these bodies was restricted to members of the Brahman community with certain level of Vedic learning and the possession of land within the village. The corporate character of the bodies was to be mentioned at any cost and an attempt to undermine it was dealt with strongly. These bodies looked after the common property of the community and the temples around which the settlement revolved. The decisions of the bodies were followed by very strictly. What is significant is that all the details contained in the inscriptions regarding the constitution, functioning and follow-up activities of bodies such as the sabha and parishad strictly follow the injunctions of Dharmasastra literature to the last letter, thereby showing their sources of inspiration. This is not to suggest that there was uniformity anywhere in South India.

Conclusion: The pattern of settlements in South Kanara presented a variation on account of ecological factors. There may also have been the difference due to their having formed the final links of a chain of migration along the west coast, with customs and traditions different from those in the rest of the peninsula. Thus in South Kanara there was the greater importance attached to the temple, there was a greater influence on the monarchy and there was, in general a stronger brahminical bias which is clear in the experience of later periods, too. But on the whole, the Brahman settlements in South Kanara functioning through their corporate bodies did enjoy a considerable amount of administrative, judicial and fiscal rights in the localities as proved by the records. It is in this connection that these bodies have to be looked upon as relevant for the political system of Medieval South Kanara.



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EVOLUTION OF RELIGIONS FROM ASHOKA TO AKBAR IN INDIA

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Asia is the largest continent and the birthplace of many religions moreover, it is a melting pot of religions including Christianity, Islam, Jainism, Buddhism, Hinduism, Sikhism etc. So, India is noted for its diversity of culture. The four main religions that protected in India are Hindus, Christianity, Islam and Sikhism. The concept of religion was formed in the sacred texts like the Holy Bible, The Quran and Bhagavad-Gita. All of these sacred books derived how to achieve salvation. In this article from Ashoka to Akbar the rulers how far they dedicate on religious aspects.

PERIOD OF ASHOKA:

Ashoka fought the Kalinga War in 261 B.C. Though Ashoka won (lie war, it brought a revolutionary change in the attitude of the emperor. He saw, in the battle field, the flow of blood, thousands killed and many more wounded. Many became widows and orphans on account of his ambition to expand his empire. He was totally upset and deeply moved. During that period he came in contact with the Buddhist monk Upagupta' and was attracted towards Buddhism.

Ashoka declared Buddhism as the state religion, and took various measures to preach and propagate that religion. Ashoka was a great builder. He built stupas, viharas and saw that the Buddhist principles were carved on rocks. They are called 'edicts'. We find Ashoka's stupas and pillars in many parts of India. Ashoka not only spread Buddhism in his empire but also sent ambassadors to China, Japan, Sri Lanka and other countries to preach the religion. His own sister Sanghamitra went to Ceylon, now called Sri Lanka, to preach Buddhism.



HARSHAVARDHANA AND BUDDHISM

Harshavardhana, a Lord Shiva devotee, subsequently converted to Buddhism. He outlawed animal sacrifices across the empire, as well as the consumption of non-vegetarian foods. He constructed stupas in Buddhist holy sites. He chastised Buddhist opponents and anyone who lacked character. He obtained the remains of Buddha's teeth from the ruler of Kashmir and constructed a stupa over them at Kannauj.

Religious Council at Kannauj 643:

Harshavardhana convened a massive Buddhist assembly at Kannauj in 643 CE for theological debate and to honour Hiuen Tsang. The council was headed over by Hiuen Tsang. This council included twenty kings, thousands of academics, over three thousand Buddhist monks, three thousand Brahmins, and Jains. In the auditorium, a golden Buddha statue as tall as the king was erected. This meeting lasted for 23 days. In this council, Hiuen Tsang discussed Mahayana philosophy.

Prayag (Allahabad) Buddhist Council 643 CE:

Harshavardhana organized the Maha Moksha Parishad, a once-every-five-year convention in Prayag. Hiuen Tsang was asked to participate in this meeting. The meeting lasted for 75 days. Harsha helped impoverished individuals of all faiths. The Buddha's idol, as well as those of Shiva and Surya, were paraded at this council.

THE CHALUKYAS:

The Chalukyas were orthodox Hindus. Some of them performed Aswamedha and other sacrifices. They built temples in honour of the Trinity (Brahma, Vishnu and Siva) at Badami, Pattadakal and Aihole. Though they were the staunch followers of Hinduism, they showed admirable spirit of tolerance towards other religions. Ravikirti, the composer of Aihole inscription of Pulakesin II was a Jain. Similarly Vijayaditya and Vikramaditya gave liberal donations to Jains. As a



result, Jainism was in a prosperous condition in Deccan, while Buddhism was practically disappearing.

SHAIVISM AND VAISHNAVISM

Shaivism and Vaishnavism organized worship of the Indian god Shiva and, with Vaishnavism and Shaktism, one of the three principal forms of modern Hinduism. Shaivism includes such diverse movements as the highly philosophical Shaiva-siddhanta, the socially distinctive Lingayat, ascetics such as the *dashnami sannyasins*, and innumerable folk variants.

The Vedas speak of the mysterious, uncanny god Rudra (“the Howler”), whose name later became an epithet of Shiva (“Auspicious One”). The Shvetashvatara Upanishad treats Shiva as the paramount deity, and Shiva is an important god in the two great Sanskrit epics, the *Mahabharata* and the *Ramayana*. But it was not until sometime between the 2nd century BCE and the 2nd century CE and the rise of the Pashupata sect that organized sectarian worship developed. From then on, temples and festivals dedicated to Shiva, religious institutions for Shaiva renunciants, and Shaiva places of pilgrimage thrived throughout India.

There are several schools of modern Shaiva thought, ranging from pluralistic realism to absolute monism (see pluralism and monism). One, the Shaiva-siddhanta, recognizes three principles: *Pati*, Shiva, the Lord; *pashu*, the individual soul; and *pasha*, the bonds that confine the soul to earthly existence. The goal set for the soul is to get rid of its bonds and gain *shivatva* (“the nature of Shiva”). The paths leading to that goal are *charya* (external acts of worship), *kriya* (acts of intimate service to God), Yoga (meditation), and *jnana* (knowledge). Shaivism, like some of the other forms of Hinduism, spread to other parts of Southeast Asia, including Java, Bali, and parts of the Southeast Asian continent, including Cambodia.

The chief saints are: 1. Ramanuja 2. Nimbarka 3. Madhva 4. Vallabhacharya 5. Ramananda 6. Chaitanya (1486—1533) 7. Kabir



8. Guru Nanak 9. Dadu Dayal (1554—1603 A D.) 10. Mira Bai (1498—1546) 11. Tulsidas (1532—1623) 12. Sur Das 13. Maluk Das (1574—1682) 14. Sundardas (1596—1689) 15. Birbhan.

Bhakthi movement in 6, 7 Century:

During the rule of Sultans of Delhi religious movements led by Hindu saints and sufis played a vital role in maintaining communal harmony among people. The advocates of the Bahkti movement in the Medieval India were Mystic saints, who had many things in common. The Mystic saints had no desire to set up separate religious sect of their own. They had no blind faith in any scared scriptures. They did not follow any rituals or ceremonies. They realised the unity of God though deferent names such as Rama, Siva, Allah etc. were used for him by different religions.

During this period number of myths, saints contributes their mighty in bringing the religious reforms through Bhakthi movement. The leaders of this movement who lived during this period were Ramananda, Kabir, Valabhacharya, Chaintannya, Namadeva and Guru Nanak.

RAMANANDA (1306-1411 A.D)

He studied the Visihtadvita system of Ramananda at Varanasi from his Guru Raghavananda. He founded a new school of Visihtadvita based on the love and devotion. He did not believed in caste distinction. His disciples from low caste such as cobblers, weavers, barbar and peasants. He preached his teaching in local language instead of Sanskrit.

KABIR (1425 - 1518 A.D)

Kabir was a famous disciple of Ramananda. He early life is Shrouded in Mystery. Kabir did not show any difference between Hindus and Muslims. He used to say to his followers that "Kabir is the child of Allah and Ram". Kabir believed that there was only one Supreme Power, he was called by different names such as Rama, Rahim, Allah, Hari, Khuda and Govinda. According to him there is no



shape or form to god. God and soul are identical. There is no distinction between the absolute and the devotee.

Other followers:

Vallabhacharya (1479 – 1531 A.D)

Chaitanya (1481 – 1534 A.D)

Guru Nanak (1469 - 1539)

During this period great religious reformers like Ramanand, Kabir, Vallabhacharyas, chaitanya and Gurunank perched almost common teachings like God is one, union with God can attained by devotion. Some reforms introduced Rama-Sita cult, Krishna -Radha cult and Krishna to their followers and fought units of God can achieved by devotional path by way of singing devotional songs, bhajans and kirtans. All the Saints of Bhakti movement attacked blind faith in scriptures, caste system and other social evils. The followers of all these religious reformers came from different strata of the society. Religious reformers precede their teachings in their local languages or vernaculars, which was important way to reach the grace root level of the society. Thus, these religious movements brought directly or indirectly unity in among Hindu's and Muslim during this period.

AKBAR:

Akbar was well known both in the history of Muslim India and the contemporary world as the most liberal exponent of religious tolerance. His broad mindedness, rational outlook and statesman like insight induced him to follow a policy that can ensure religious peace in the country. By nature he was pious and liberal minded. He was never dogmatic in his outlook. In fact he was in search of truth throughout his life. That is why he passed on from one religion to the other until he became a secularist by the promulgation of Din - i - illahi by him.



CONCLUSION:

Thus the rulers from Ashoka to Akbar have their own religion, but they maintained religious tolerance all over the country. It will be continued up to the modern society, that is the greatness of Indian rulers.

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