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### Editorial.....

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

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

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

**Dr.K.Victor Babu**  
**Editor-in-Chief**

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## **POLITICAL PARTICIPATION OF SCHEDULED TRIBES IN MUNICIPAL ELECTIONS OF SRIKAKULAM DISTRICT 2005/2007-2014: A STUDY**

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### **INTRODUCTION**

The Constitution of India, Article 366 (25) defines Scheduled Tribes as "such tribes or tribal communities or part of or groups within such tribes or tribal communities as are deemed under Article 342 to the Scheduled Tribes (STs) for the purposes of this Constitution". In Article 342, the procedure to be followed for specification of a scheduled tribe is prescribed. However, it does not contain the criterion for the specification of any community as scheduled tribe. An often used criterion is based on attributes such as:

- Geographical isolation – they live in clustered, exclusive, remote and inhospitable areas such as hills and forests.
- Backwardness – their livelihood is based on primitive agriculture, a low-value closed economy with a low level of technology that leads to their poverty. They have low levels of literacy and health.
- Distinctive culture, language and religion – communities have developed their own distinctive culture, language and religion.
- Shyness of contact – they have a marginal degree of contact with other cultures and people (Labour Bureau, 2008).

There are approximately two hundred million tribal people in the entire globe, which means, about 4% of the global population. They are found in many regions of the world and majority of them are the poorest amongst poor. According to 2001 Census, in India Scheduled Tribes constitute 8.2 per cent (8.43 crore) of the population and Andhra Pradesh contributes 6.6 per cent (5,024,104). The distribution of ST populations varies widely across India's states and territories.



There are around 700 different tribes living across India, predominantly in remote areas: forests, hills, and rough terrain in plateau areas. There is great heterogeneity across different tribal groups, including a sub-category of particularly vulnerable Scheduled Tribes is known as “primitive” tribes (Indian Ministry of Tribal Affairs, 2004).

Scheduled Tribes in urban areas of Andhra Pradesh State are usually acculturated and assimilated tribes, artisans groups (occupational) and families of service people who normally belong to low income groups and their number being low.

### **Participation in Municipal Elections**

Political interest, efficacy, and sense of civic obligation play major role in political participation. The more interested an individual is in politics, the more likely he/she is to participate (Bowman Boynton).

Municipal government existed and flourished in India from ancient times. While Greeks organized democracy centuries before in their city-states, Indians also had democratic institutions in their cities, towns and villages. Kautilya's Arthashastra, describes the structure and functions of city government of the Mouryan period (Apparao,1974:1-3)..

In Lord Ripon's resolution (1882) fuller scope for local self-government was introduced. This resolution was regarded as the Magna Carta of Local Government in India. The system of election for the municipal bodies was introduced with a limited franchise (Singh, 1997:14-15). The modern structure of local Self Governments in India was a British creation. The Corporation of Madras was the earliest to be created by the British. The Corporation which came into existence on the 29<sup>th</sup> September 1688 (Apparao,1974:1-3).



Elections in India provide an occasion for the widest degree of popular participation. Elections have become a 'part and parcel of the Indian political life (Sirsikar,1967:182).

Local government touches the life and well-being of the people at innumerable points than state or central government. There are two reasons for this. In the first place, it is concerned with providing daily needs of citizens. Secondly, local government in the discharge of its regulatory functions, such as licencing, has to take action against the people of the locality for acts of commission and omission. In fact, for building stable democracy the process should begin from the bottom and travel upwards. Local government does many more things for the citizens than the state or central government, and constitutes the edifice on which the democratic structure is built (Nigam, S.R:1978:2-3).

After adoption of the Constitution, India became a welfare state and hence, it became the responsibility of the state to perform civic functions and to promote social and economic development through local self -governments. As a result, the local self-governments attained remarkable status and importance (Dharma Rao, 2016).

The Government of Andhra Pradesh has determined to make these groups stakeholders in the governance by providing reservations in municipal elections. Reservation for the office of councilors (ward members) was in existence since decades in the state. The offices of councilors were reserved for persons belonging to Scheduled Castes (SCs), Scheduled Tribes (STs) and women. The number of offices reserved did not exceed one-fourth of total seats in the council, the minimum number for women being two. The allotment of reserved categories to different wards was being made having regard to their number.



During the municipal elections held in 1981, reservations were also provided to the office of chairmen. Five per cent of the offices were reserved for STs. The allotment of reserved categories to various municipalities was with reference to the largest percentage of population of that category to the total population of the municipality in descending order. There exists a procedure that chairmen were being elected by the councilors from among themselves.

During municipal elections held in 1987 the Government of Andhra Pradesh enhanced the percentage of reservation to six per cent for Scheduled Tribes to the offices of councilors as well as chairmen.

### **Seventy-Fourth Constitution Amendment**

The Constitution was amended by 74<sup>th</sup> Amendment Act, 1992 which came into effect from June 1, 1993. In compliance with the Constitutional mandate, the Municipal Act was amended in 1994. Reservation of seats in municipalities was made uniform in all the states.

There are three types of urban local bodies such as; Nagar Panchayats, Municipal Councils, and Municipal Corporations which came into existence after the 74<sup>th</sup> Constitution Amendment Act, 1993.

A Nagar Panchayat is constituted for a transitional area. Such an area is basically rural in character, which over a period of time would develop urban characteristics. Such an urban local body would have to perform both rural and urban functions (Maheswari, 1999: 214-215).

Municipal Councils are constituted in smaller urban areas while for larger urban areas Municipal Corporations are constituted. Demographic and other conditions which are determining factors for constituting a particular type of Municipality differ a great deal from one State to another (Maheswari, 1999: 224-225).



### **Reservation of seats (243T)**

- (1) Seats shall be reserved for the Scheduled Castes and the Scheduled Tribes in every municipality and the number of seats so reserved shall bear, as nearly as may be, the same proportion to the total number of seats to be filled by direct election in that Municipality as the population of that area or of the Scheduled Castes or of the Scheduled Tribes in the Municipal area bears to the total population of that area and such seats may be allotted by rotation to different constituencies in a Municipality.
- (2) Not less than one-third of the total number of seats reserved under clause (1) shall be reserved for women belonging to the Scheduled Tribes.
- (3) Not less than one-third (including the number of seats reserved for women belonging to the Scheduled Castes and the Scheduled Tribes) of the total number of seats to be filled by direct election in every Municipality shall be reserved for women and such seats may be allotted by rotation to different constituencies in a Municipality.
- (4) The office of Chairpersons in the Municipalities shall be reserved for the Scheduled Castes, the Scheduled Tribes and women in such manner as the Legislature of a State may, by law, provide.
- (5) The reservation of seats under clauses (1) and (2) and the reservation of office of Chairpersons (other than the reservation for women) under clause (4) shall cease to have effect on the expiration of the period specified in Article 334.
- (6) Nothing in this Part shall prevent the Legislature of a State from making any provision for reservation of seats in any



Municipality or office of Chairpersons in the Municipalities in favour of backward class citizens.

### **Profile of Srikakulam District**

Srikakulam city is the headquarters of the district located at the Northern most boarder of the Sate of Andhra Pradesh. The Srikakulam city is situated between the Northern latitude of 18\* 20' and 19\* 10' and 83\* 25' and 84\* 50' of Eastern Longitude (Ramesan, 1979:1). The Srikakulam city is located at a distance of 495 Kilometers from the State capital (Amaravathi). According to 2011 Census, the total population of the city is 1,44,438. The total population of Srikakulam district in 2011 was 27,03,114. The Urban population of the district is 4,36,703 which comes to be 16.15% of the total population of the district (Chief Planning Officer, 2014). Srikakulam town was constituted into a municipality in 1867 under the Madras Towns Improvement Act, 1865.

Srikakulam municipal council is elevated to the status of municipal corporation on 10.12.2015. Elections to the Srikakulam municipal corporation are yet to take place. There are three other municipalities formed in the district viz., Amadalavalasa (1987), Ichapuram (1986), Palasa-Kasibugga (2000) municipalities, and Rajam (2005) and Palakonda (2013) Nagar Panchayats. Elections to the Rajam Nagar Panchayat are yet to take place.

### **Research Problem**

The enactment of 74<sup>th</sup> Constitution Amendment in India, Scheduled Tribes are expected to take part in elections of urban local self-governments so as to gain access to decision-making, planning and policymaking to improve their socio-economic conditions. The researcher in this article focuses light on the extent of participation of Scheduled Tribes in 2014 municipal elections of Srikakulam District in comparison with that of 2005/2007 Municipal Elections.



## **Specific Objective**

The specific objective of the present study is to study the extent of political participation of Scheduled Tribes in the municipal elections in the study area and their strength in the respective elected municipal councils of Srikakulam district for 2005/2007 and 2014 Municipal Elections.

## **Methodology:**

The study is of descriptive nature. The researcher took secondary data from the offices of Municipalities concerned and the District headquarters to study the participation of Scheduled Tribes. The data obtained were tabulated manually, analyzed and interpreted in percentages. Further, a comparison of the elections of the three municipalities (Amadalavalasa, Ichapuram and Palasa-Kasibugga) and one Nagar Panchayat (Palakonda) was also made for two consecutive municipal election during 2005/2007 and 2014.

## **Scope and Limitations of the study:**

The study is confined to participation and representation of Scheduled Tribes in elections for three municipalities (Amadalavalasa, Ichapuram and Palasa-Kasibugga) and Palakonda Nagar Panchayat in Srikakulam District for 2014 in comparison with that of 2005/2007. Elections are yet to be conducted for Srikakulam Municipal Corporation (2015) and Rajam Nagar Panchayat (2005) and hence the researcher could not cover elections of two Urban Local Governments.

## **RESULTS**

Since the study is aimed to compare the participation of Scheduled Tribes in the two consecutive Municipal Elections i.e., 2005/2007 and 2014, by their contest against the wards reserved for them and also from other wards open to all (OCs) and their representation in the respective elected councils is taken up for analyses.



It is revealed from the study that the participation of Scheduled Tribes in contesting for the wards can be seen in absolute numbers in three municipalities as their number being equal (3) in contesting wards in the order: Palasa-Kasibugga (3.9 per cent), Ichapuram (3.8 per cent) and Amadalavalasa (3.7 per cent); and palakonda Nagar Panchayat (1.2 per cent) in 2014 Municipal Elections.

The winning percentage and representation in the elected council is co-terminus with that of the reservation provided for that group in the respective municipalities for 2014 Municipal Elections.

In 2005/2007 Municipal Elections, the percentage of participation of Scheduled Tribes is higher (4.3 per cent) in Srikakulam municipality followed by 4 per cent in Ichapuram, 3.7 per cent in Amadalavalasa 2.7 per cent in Palasa-Kasibugga municipalities.

The representation of Scheduled Tribes in the elected council of Srikakulam municipality is higher (5.6 per cent) against 2.8 per cent reserved wards for 2005/2007 Municipal Elections followed by 4.3 per cent each in Amadalavalasa and Ichapuram municipalities against equal percentage reservation in each municipality and 4 per cent against equal percentage of reservation in Palasa-Kasibugga municipality

It is observed from the study that the participation of Scheduled Tribes by contest can be perceived numerically in 2014 Municipal Elections. There is higher percentage of Scheduled Tribes participation in Srikakulam municipality in 2005 Municipal Elections.

## DISCUSSION

Usually, there is a small percentage of Scheduled Tribe population reside in urban localities of Srikakulam district with poor economic background and are shy of other local people. With the adoption of the Constitution 74<sup>th</sup> Amendment, these populations are motivated to



contest in municipal elections and share governance in urban local self-governments. It is observed in the present study that their participation by contesting for wards is modest in 2014 Municipal Elections but in 2005 Municipal Elections their percentage of participation is higher in Srikakulam municipality. Scheduled Tribes representation in the elected council of in Srikakulam municipality is higher than the wards reserved in 2005 Municipal Elections. Another study by the author reveals that their participation through contest and their representation in the elected council is higher in Srikakulam municipality in Municipal Elections 2000 (Dharma Rao: 2016).

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**APPENDIX**

**Table: Political Participation of Scheduled Tribes in Municipal Elections of Srikakulam District  
 2005/2007-2014**

Scheduled Tribes	2005			2007	2014			
	Srikakulam	Amadavalasa	Ichapuram	Palasa Kasibugga	Amadalavasa	Ichapuram	Palasa Kasibugga	Palakonda
Total No. Wards in the Municipality	36	23	23	25	23	23	25	20
Seats Reserved for Scheduled Tribes	1	1	1	1	1	1	1	1
Percentage of Seats Reserved for Scheduled Tribes	2.8	4.3	4.3	4.0	4.3	4.3	4.0	5.0
Total No. of Contestants in the Municipality	116	54	76	74	81	78	76	83
No. of Scheduled Tribes Contestants	5	2	3	2	3	3	3	1
Percentage of Scheduled Tribes Contestants	4.3	3.7	4.0	2.7	3.7	3.8	3.9	1.2
No. of Seats won by Scheduled Tribes	2	1	1	1	1	1	1	1
Percentage of Scheduled Tribes in the Elected Council	5.6	4.3	4.3	4.0	4.3	4.3	4.0	5.0



## NUTRITION AND WOMEN'S HEALTH

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### ***Abstract***

Women's nutritional conditions differ widely among and within countries. Such conditions are worst in the less-developed regions and countries of the world, where poverty, social disparities, discrimination, and different kinds of malnutrition affect large populations. The nutritional and health status of women may be severely impaired in societies where the political and cultural context allows extreme conditions of subordination. Women of all ages in developing countries face elevated risks of nutritional deficiencies. Therefore much more attention should be paid to the nutritional needs of girls, adolescents and young women, in order to strengthen their overall health, protect them from the cumulative effects of poor nutrition, and prevent problems later in life. The aim of this study was to know the knowledge of nutrition among women in a slum area and to find the effectiveness of the social work intervention among the women through creating awareness on nutrition. For this a group of 10 women were selected and conducted the study in three phases. In phase one a self anchored tool was applied to collect the data regarding the knowledge of nutrition. In phase two based on the collected data gaps identified, planned intervention package and implemented. In phase three again the same tool was applied to collect the post intervention scores. After that compared the pre and post test scores to find the efficacy of social work intervention.

### **INTRODUCTION:**

To live one must eat. But, not what we eat also affects our ability keep healthy, do work to be happy and to live well. Knowledge of what to eat and in what quantities is prerequisites of the healthy and happy life.

Food is anything solid or liquid that has a chemical composition which enables it, when swallowed to do one or more of the following

1. Provide the body with the material from which it can produce heat, or any form of energy.



2. Provide material to allow growth, maintenance, repair or reproduces on to proceed.
3. Supply substances which normally regulate the production of energy, (or) the process of growth, repair or reproduction.

### **The special nutritional needs of women:**

When it comes to issues involving nutrition, women clearly have unique needs when compared to the nutritional requirements for men. Women's bodies are obviously very different from men's bodies and therefore have their own uniquely defined nutritional requirements. Infact, many food experts are beginning to argue that the food guidelines currently offered need to be undefined. So that they clearly convey the unique nutritional needs for both men and women.

### **Becoming a woman - impact of nutrition:**

The very nature of a woman is strength and compassion and the essence of her being is to nature. A woman takes a long journey in her entire life fulfilling myriad role in the society. Little does she realize that the vision she holds so dear can only be brought to reality if she has ushered her own body well with good thoughts, life style and above all good nutrition.

### **Nutrition for adolescent girl:**

The biological process of puberty is characterized with rapid growth in height and weight, changes in body composition and tissues and acquisition of primary and secondary sex characters. The average duration of puberty in girls is 4 years with a range of 1.5 to 8 years nutrition needs parallel the rate of growth with the maximum nutrition need parallel the rate of growth with the maximum nutrition demands occurring during the peak velocity of the growth. Sex hormones estrogen and progesterone contribute to changes in body composition which cause fat deposits. Research has shown that pubertal girls experience 44% increase in lean body mass and 120% increase in body fat.

### **Nutrition for the young woman:**

Young woman undergo dramatic changes while moving from adolescence into their early twenties. These includes physical, social, cognitive and emotional development. At a time when nutrient



requirement peak, the lifestyles of young woman may compromise their food intake placing them at risk for many nutritional imbalances.

### **Nutrition for the pregnant and lactating woman:**

When a young woman is getting ready for bearing a child and nurhering it, she needs to prepare her body well in order to provide adequate support to another being growing with in her. In this phase of her life she needs to pay attentions to maintain a healthy weight and try to et a well refinanced diet.

### **Nutrition for the Elderly Woman:**

Nutritional status has on enormous effect on health throughout life, and has no less impact in the elderly. With increasing age, body requires less energy because of a decline in physical activity, a loss of lean body mass and a full in the metabolic rate. Raising the activity level will increase the need for energy arid help avoid giving weight. Weight gain often occurs in menopausal women / possibly due to declining estrogen.

### **Women's resources and contributions to family resources:**

For poor women as well as poor men income and many material resources and inadequate food, water, clothing, housing and services such as medical care, education and welfare programmes are not sufficient to guarantee an adequate quality of life. A woman's economic, biological and social roles cause conflicts when resources are inadequate. If food is inadequate, she most allocate it among family members. As a wife she is supposed to give her husband preference above herself and her children, but as a mother she should food her more vulnerable children or feed herself to nourish her child in vtero or at the breast.

### **Women's roles in food processing and preparation:**

In all post harvest activities related to food, woman play a major role. These include marketing processing, food purchasing, and food preparation in the home.

### **Reproduction:**

Despite their own under-nutrition women bear many children and nourish them during pregnancy and lactation. Woman and girls six to eighteen years old are responsible for nearly all the child care in



developing countries and women spend a large proportion of their reproductive years under nutritional stress.

### **Women's Nutritional Status:**

Women are often exhausted by the combination of reproductive demands, heavy work loads and inadequate diets. Maternal depletion over the course of numerous or closely spaced pregnancies is an often hypothesized but little measured phenomenon of particular importance is the prevalence of iron deficiency anemia which reduces work capacity, increases fatigue and elevates risks of haemorrhage and death in child birth. A majority of the world's women are anaemic, largely because of iron deficiency resulting from inadequate dietary iron and excessive iron losses due to parasites and closely spaced births. An undernourished woman is at increased risk of giving birth to a low birth weight baby who faces greater mortality risks.

Since most the energy consumption of households in human energy, a woman's income falls if she cuts back on her energy expenditure for work. If she exerts less effort in home production and management the nutrition and health of herself and her family are put in jeopardy. If she is too tired to attend a community meeting or religious ceremony, she may lose access to some institutional sources of support.

Role conflicts at various stages in the lifecycle of women that affect nutrition, growth and development so healthful diets help children grow, develop and perform well in school. Good food choices also can help to prevent chronic diseases. People require energy and certain essential nutrients. These nutrients are essential because the body cannot make these nutrients on its own and must obtain them from food.

### **Social aspects of nutrition:**

Food means not only proteins, fats, minerals, vitamins and other nutrition. But much more, it is part of security and civilization. Nations and utilizations are linked together not only by ideas, but also by bread. Hunger and malnutrition are problems everywhere and have harassed mankind are threatened peace throughout history. It is no wonder that the growing incidence of hunger and malnutrition should have come to the forefront of international concern.



So the researcher conducted her work with women in relation to the nutritional aspects, because women play an important place in the upbringing of the societies.

### **Objectives of the Study**

- To administer the pre-assessment tool to find out the background information and areas of social work concern on nutrition to women.
- To implement the intervention strategy through group work method.
- To conduct post assessment intervention to the group.
- To evaluate the efficiency of the social work intervention..

### **Research Design:**

One of the objectives of this study was to assess the effect of social work intervention with women, as such for this study on group pre-test-post test research design was adopted. This is one of the pre-experimental research designs. This research design is undertaken to assess the effectiveness of social work interventions with group members.

### **Tools of Data Collection:**

The main tool used for the study to measure is the interview schedule for the purpose of this study the pre-intervention tool was prepared with ranking and score which were compiled in English and Telugu. The questions were related to the intervention tool was applied and the information was collected from the respondents through the interview method in local language Telugu. After collecting the information, the researcher identified the areas for intervention and planned in five sessions. These sessions were for a period of three months. After completion of these sessions again the researcher applied the same intervention tool to the same group members and collected the information. After and calculated the information. After that T-test was applied and calculated the efficiencies of the intervention before (Pre) and after (Post) intervention.

### **Analysis:**



Following the data all the items of the tool were coded and the data was computed and entered on to a master chart using SPSS package. The pre and post intervention scores obtained on the scale were compared using t-test. These have been presented in the form of tables along with the statistics that has been applied and the values obtained, followed by the description for each for the tables. The broad domains on the basis of which tables are presented are. i

1. Socio demographic characteristics
2. Table showing the difference between pre and post intervention scores after conducting the health education on nutrition.

At first, the researcher constructed a base line schedule to know the existing knowledge in the respondents related to nutrition . By applying this schedule researcher identified the gaps and based on this conducted five sessions on some aspects related to nutrition and women's health on groups over a period of three months. ,

**Table No.1**

**AGE OF RESPONDENTS**

Age in Years	No of respondents
25-30	3(30%)
30-35	4(40%)
35-40	3(30%)
Total	10(100%)

The age wise distribution of the respondents as seen in the table majority(40%) of them are belongs to the age group of 30to 35 yrs of age.



**Table No: 2**

**EDUCATION OF THE RESPONDENTS**

SI. No	Education	Frequency	Per cent
1.	Illiterate	4	40.0
2.	Primary	4	40.0
3.	High School	2	20.0
	Total	10	100.0

The above table shows that Majority (40%) of the respondents were studied up to the illiterate and another 40% studied up to primary, followed by 20 per cent of the respondent who studied up to high school level.

**Table No.3:**

**OCCUPATION OF RESPONDENTS**

SI. No	Occupation	Frequency	Per cent
1.	Domestic Worker	6	60.0
2.	House Wife	3	30.0
3.	Petty Business	1	10.0
	Total	10	100.0

The above table clearly says that Majority(60%) of the respondents were working as the domestic workers, followed by 30% of the respondents belongs are as house wife and 10 per cent of the respondents having small business.



**Table No.4**  
**CASTE OF THE RESPONDENTS**

SI. No	Caste	Frequency	Per cent
1.	OC	4	40.0
2.	BC	4	40.0
3.	SC	1	10.0
4.	ST	1	10.0
	<b>Total</b>	<b>10</b>	<b>100.0</b>

The above table shows caste details of the respondents. It is noticed that the 40 per cent belongs to other castes, another 40 per cent belong to the backward castes. 10 per cent belong to schedule castes and remaining 10 per cent belong to scheduled tribes.

**Table No.5:**  
**MARITAL STATUS OF THE RESPONDENTS**

SI.No	Marital status	Frequency	Per cent
1.	Married	9	90.0
2.	Widow	1	10.0
	<b>Total</b>	<b>10</b>	<b>100.0</b>

The above table shows the Marital status of the respondents Majority(90%) of the respondents are married and remaining 10 per cent of the respondents are widows.



**TableNo.6**

**TYPE OF FAMILY OF THE RESPONDENTS**

SI. No	Type of family	Frequency	Per cent
1.	Joint Family	5	50.0
2.	Nuclear	4	40.0
3.	Extended	1	10.0
	Total	10	100.0

The above table explains about the type of family the majority (50%) of the respondents are residing in the joint family, followed by 40 per cent of the respondents are from nuclear family. And remaining 10 per cent are from extended family.

**Table No: 7 Pre Post Intervention Scores**

Group Members	Pre-Intervention	Post-Intervention
1	22	33
2	20	31
3	19	30
4	16	35
5	28	36
6	17	29
7	23	29
8	17	28
9	20	28
10	15	29



Self anchored tool was administered to group and pre-intervention scores were calculated and analysed. After that social work intervention was designed in five sessions and introduced to the group for a period of three months. After completion of five sessions to see the effectiveness of social work intervention again the same tool was applied to the group members to get post intervention scores.

### T-test results:

Group	Mean	N	Standard Deviation	T-value	P-Value	Remarks
Pre Score	19.7000	10	3.88873	-9.740	.000	Statistically significant
Post Score	30.8000	10	2.89828			

From the above table it has been observed that difference between pre-intervention and post-intervention scores are statistically significant. The researcher applied pre-intervention tool to the group members and identified the areas for intervention in five sessions, as

1. Need and importance
2. Impact on life stages
3. Types of Vitamin Deficiencies
4. Vitamin contents and taking rich food from the available sources
5. Precautions in cooking food

All the five sessions was planned in a way keeping an outline as duration, content and channel of communication which helped the researcher to conduct the session in prescribed procedure. The sessions has been planned accordingly to the identify areas, so the intervention was effective.

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## EFFECT OF AEROBIC TRAINING ON CARDIO RESPIRATORY ENDURANCE AND FLEXIBILITY AMONG LONG DISTANCES RUNNERS

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### **Abstract**

The purpose of the study was to find out The Effect of Aerobic Training Exercises on selected Physical fitness variables of Long distances runners. To achieve the purpose of these study forty students were selected from Govt. Govt. Degree College Valmikipuram. The selected 40 Female subjects were divided in to two groups, namely experimental group and control group. Each group consists of 20 players and each the subjects were pre tested for their physical fitness variables. Aerobic Training Exercises to experimental group and the control group was not given any experimental treatment. After the experimental period of six weeks, post-tests scores were obtained from all the two groups. The difference between initial and final scores on Aerobic Training Exercises Physical fitness Variables considered. The Effect of Aerobic Training Exercises on selected Endurance and Flexibility among long distances runners. The obtained data were subjected to statistical treatment using 't' ratio test. The results of the study proved that there was significant improvement in selected Physical fitness of long distances runners due to aerobic training exercises.

### **Introduction**

Physical fitness is a great importance for all human being irrespective of age. A given task not be carried out if the required physical strength is not available, a boy possess extra ordinary skill in



basket ball. But if he is not able to keep himself in the game till the expiry of the allotted time he may not find a place in the team. So fitness becomes the first and foremost to enjoy life to the maximum.

Bucher explains “physical fitness is the ability of an individual to live a full and balance life. It involves physical, mental, emotional, social and spiritual factors and the capacity for their whole form expression”

The human body was created for movement to walk, run. Jump and play with proper fitness. It is almost impossible to go through an entire day without being exposed to something that involved physical fitness. The national pre occupation with fitness has very segment of our society.

Physical fitness is defined as the state or condition of being physically sound and healthy, especially as the result of exercise and proper nutrition. It is, thus, a state of general wellbeing, marked by physical health as well as mental stability. Physical fitness is not just about having a lean body; it is about having cardiovascular and overall muscular endurance, as well as a strong immunity system, and most importantly, a satisfied and happy state of mind. (Bailey 2009).

Flexibility is that quality of the muscles, ligaments and tendons that enable the joints of the body move easily through a complete range movement.

Flexibility It is most frequently given as “the range of movement about a joint”. (Mathews, 1958)

Athletics is a collection of sporting events that involve jumping, throwing, and walking. The most common types of athletics competitions are track and field, road running, cross country running, and race walking. The results of racing events are decided by finishing position (or time, where measured), while the jumps and



throws are won by the athlete that achieves the highest or furthest measurement from a series of attempts. The simplicity of the competitions, and the lack of a need for expensive equipment, makes athletics one of the most commonly competed sports in the world. Athletics is mostly an individual sport, with the exception of relay races and competitions which combine athletes' performances for a team score, such as cross country.

### **HYPOTHESIS:**

It was hypothesized that Effect of aerobic training on cardio respiratory endurance and flexibility among long distances runners.

### **SIGNIFICANCE:**

1. The study will improve the aerobic training on cardio respiratory endurance and flexibility among long distances runners.
2. This study may create more interest among coaches, physical education long distance runners and sports students for some researches in this area.
3. The result of the research might be more helpful to coaches and long distances runners to improve their training methods.
4. The study may encourage both the trainer and the trainee in coaching long distances runners and other games with games with suitable exercise.

### **DELIMITATIONS:**

1. This study was conducted only on 40 female long distances runners.
2. This study was conducted on female players in the age group of 17 to 20 years from selected from NTR Govt. Degree College Valmikipuram



## METHODOLOGY

To facilitate the study, 40 female long distances runners from the randomly selected as subjects and their age ranged between 17-20 years. They were further divided into two groups namely Experimental group and control group on random basis.

Before the commencement of the training, purpose of the study and method of performing 12 minuets run and walk test and sit and reach test were explained to the subjects for their cooperation and to avoid injuries.

### EXPERIMENTAL DESIGN:

The selected 40 Female subjects were divided in to two groups, namely experimental group and control group. Each group consists of 20 players and each the subjects were pre tested for their physical fitness variables. Aerobic Training Exercises to experimental group and the control group was not given any experimental treatment. After the experimental period of six weeks, post-tests scores were obtained from all the two groups. The difference between initial and final scores on Aerobic Training Exercises on Physical fitness Variables considered.

### COEFFICIENT OF CORELATION DONE ON THE TEST -RETEST METHOD TO ASCERTAIN THE COMPETENCY OF THE TESTER

S.No	Test method & variable Tested	Coefficient of correlation
1	Endurance	0.84
2	Flexibility	0.94



### CRITERION VARIABLES AND TEST:

S.NO	Depend variable	Test/Instrument	Units of Measurements
1	Endurance	12 mints run walk	Sec
2	Flexibility	Sit& Reach	Sec

#### Statistical Procedure:

The collected data were analysed using 't' ratio for dependent group by using the following

$$t = \frac{DM}{\sigma DM}$$

### ANALYSIS OF DATA AND INTERPRETATION

The purpose of this study was to find out The Effect of Aerobic Training Exercises on selected Physical Fitness Variables among Long distances runners. The statistical analysis of data collected from the experimental and control groups are presented. On the basis of the statistical analysis result are discussed.

Level of Significance -For testing the significance of the differences between pre and post test means of the control and experimental group, 0.05 level of significance was fixed.

The mean difference between the pre and post test of the control and experimental groups was tested using 't' ratio to find out significance of the difference made by the experimental and control groups during the experimental period of six weeks.

The mean difference between the experimental and control group after six weeks of training was tested by 't' ratio and determined the significance of the difference.



## ANALYSIS OF T-RATIO ON PRE AND POST-TEST FOR CONTROL AND EXPERIMENTAL GROUP ON ENDURANCE

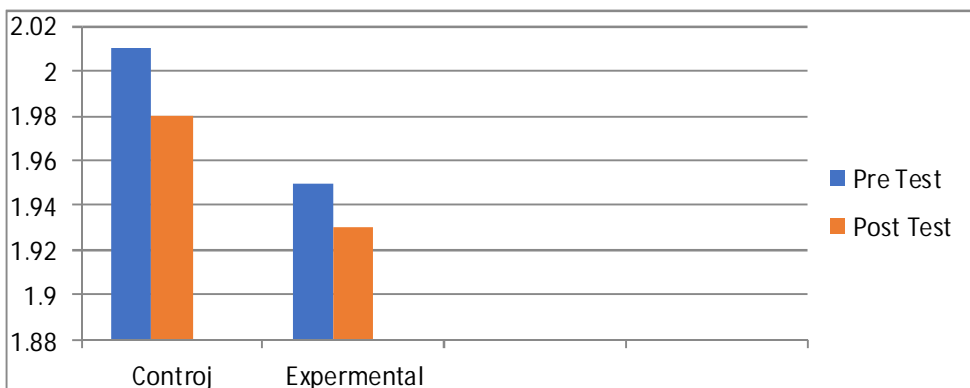
Variables	Group	Mean		SD		Df	't' ratio
		Pre	Post	Pre	Post		
Endurance	Control	2.01	1.98	0.02	0.02	19	1.07
	Experimental	1.95	1.93	0.018	0.01		0.95

\*Significance at .05 level of confidence.

The Table shows that the mean values of pre-test and post-test of control group on endurance were 2.01 and 1.98 respectively. The obtained 't' ratio was 0.95 since the obtained 't' ratio was less than the required table value of 2.093 for the significant at 0.05 level with 19 degrees of freedom, it was found to be statistically insignificant. The mean values of pre-test and post-test of experimental groups on endurance were 1.95 and 1.93 respectively. The obtained 't' ratio was 0.95 since the obtained 't' ratio was greater than the required table value of 2.093 for significance at 0.05 level with degrees of freedom it was found to be statistically significant. The result of the study showed that there was a significant difference between control group and experimental group in endurance. It may be concluded from the result of the study that experimental group improved in endurance due to six weeks of aerobic Training Exercises.



**CYLINDER DIAGRAM SHOWS THE T RATIO BETWEEN  
 PRE AND POST TESTS OF CONTROL AND EXPERIMENTAL  
 GROUP ON  
 ENDURANCE**



**ANALYSIS OF T-RATIO ON PRE AND POST-TEST FOR  
 CONTROL AND EXPERIMENTAL GROUP ON FLEXIBILITY**

Variable	Group	Mean		SD		Df	't' ratio
		Pre	Post	Pre	Post		
Flexibility	Control	33.4	35.55	1.16	1.17	19	5.81
	Experimental	35.85	38	1.23	1.34		5.36

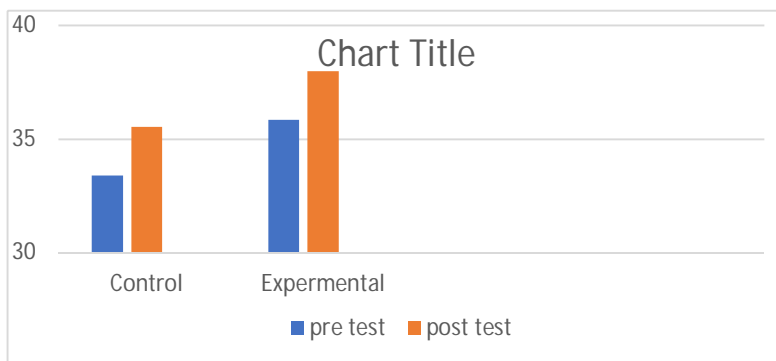
\*Significance at .05 level of confidence.

The Table shows that the mean values of pre-test and post-test of control group on flexibility 33.4 and 35.55 respectively. The obtained 't' ratio was 5.81 since the obtained 't' ratio was less than the required table value of 2.093 for the significant at 0.05 level with 19 degrees of freedom, it was found to be statistically insignificant. The mean values of pre-test and post-test of experimental groups on flexibility were 35.85 and 38 respectively. The obtained 't' ratio was 5.36 since the obtained 't' ratio was greater than the required table



value of 2.093 for significance at 0.05 level with 19 degrees of freedom it was found to be statistically significant. The result of the study showed that there was a significant difference between control group and experimental group in flexibility. It may be concluded from the result of the study that experimental group improved in flexibility due to six weeks of aerobic Training Exercises.

**THE DIAGRAM SHOWS THE T RATIO BETWEEN PRE AND POST TESTS OF CONTROL AND EXPERIMENTAL GROUP ON FLEXIBILITY**



**DISCUSSION ON HYPOTHESIS:**

It was hypothesized that there would be significant improvement on the selected physical fitness variables due to Aerobic Training Exercises. The present study result show significant improvement selected variables. Hence the due to Aerobic Training Exercises research hypothesis of the investigator was accepted.

**CONCLUSIONS:**

Within the limitations and delimitations of this study, the following conclusion was drawn from the result.



It was concluded that there was a significant improvement in selected Physical fitness Variables of Endurance and Flexibility among Long distances runners due to Aerobic Training Exercises.

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## INDIAN PHILOSOPHICAL HERITAGE: A RATIONAL RECONSTRUCTION

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*"I do not want that our loyalty as Indians should be in the slightest way affected by any competitive loyalty whether that loyalty arises out of our religion, out of our culture or out of our language. I want all people to be Indians first, Indian last and nothing else but Indians." Author: B.R. Ambedkar*

### **Abstract:**

A country is known through its doctrine of philosophical heritage which has the power to improve the life of human being in the past, present and future. At present some perennial anthropogenic problems such as—terrorist activities in the world, butting one's own bread at the cost of millions, doing harm to anybody including the nature for pleasure have been disturbing the inner equilibrium character of the world. When these current problems are not solved on the basis of the storage of present knowledge a sharp resume on the past which may be called as rational reconstruction of the heritage is needed in order to find out the clue to solve these problems.

Being one of the ancient countries in the world, India has been regarded as the owner of unique philosophical heritage as its inherited distinctive philosophical heritage still survive after several foreign invasions. That is why a thorough revisit i.e. a rational reconstruction on the distinguishing elements of Indian philosophical heritage may be helpful to cope up with the current anthropogenic evils which are



the byproducts of present utilitarian concept of development. This paper is an approach on the rational reconstruction of Indian philosophical heritage through the method of content analysis.

### **Introduction:**

In course of evaluating the analytic philosophers' attempt—'rational reconstruction', Richard Rorty draws our attention to a dilemma: whether we anachronistically impose enough of our problems and vocabulary on the dead to make them conversational, partners or we confine our imperative activity to making their falsehoods look less silly by placing them in the context of the benighted times in which they were written, in his famous article '*The Historiography of Philosophy: four genres*'<sup>i</sup>. In resolving the aforesaid dilemma, Rorty's proposal is to accomplish both the alternative separately, instead of simultaneously.

What follows is this, according to the first alternative, if we treat the history of philosophy, culture, heritage of a nation as the history of science then there will be no dilemma, because in history of science there is no scope to hold different scientific views as like as 'holding different philosophical views'<sup>ii</sup>. Again, following the second alternative, we may recreate the philosophical, cultural heritage of a nation based on forefathers through the real and imaginary conversation they might have with their contemporary, because (i) it helps us to recognize the different intellectual life than ours which is 'the key to self-awareness itself'<sup>iii</sup>, (ii) we like to see the history of our race as a long conversational interchange and (iii) we want to assure ourselves that the ground in which we differ from our ancestor, our ancestors could be led to accept this ground as there has been rational progress in the course of recorded history.

From the back ground of the discussions mentioned above let us take a thorough resume of Indian philosophical heritage (IPH) especially on the basis of the notion of spirituality, religion, karma, life force, and



peace where we have learnt that the attainment of peace, not mere happiness is the aim of our life with the help of the following subsections:

Section—I: Stages concerned with the development of Indian nation

Section—II: Rational Reconstruction of IPH on Spirituality

Section—III: Rational revision of IPH on Religion

Section—IV: Rational revision of IPH on Karma

Section—V: Rational revision of IPH on Life Force

Section—VI: Rational revision of IPH on Peace

Section—I: Stages concerned with the development of Indian nation

In fact, (ISPCH) is so rich, it is impossible for us to understand its true nature unless and until we are aware of certain stages of the development of Indian national consciousness from the notion of the development of Indian individual consciousness from the back ground of Indian Historiography. These stages mainly are:

### **STAGE-I**

In the ancient and medieval India socio-political structure of Indian states and sub-states are on their initial stages. The social consciousness is not at its highest realm. The Kings, *Zamindars* etc. land-lords are conscious of their own territories; but reluctant of others. Thus the rise of Indian nationalistic attitude is not seen at these stages. All kings are concentrating to strengthen their own powers; but for the sake of their national unity they never even tried to be united. Perhaps this is the reason why Indians never stop the Muslim invasions and most recently British invasions. The lack of national unity and social consciousness are the reasons of Indian people to loss its freedom in the hands of Muslim intruders and British merchants.



## **STAGE-II**

In the second stage national mind becomes more and more developed. The individuals become more indulged into the showing of individual qualities and potentialities. Individual mind becomes more developed. The individual uses his analytic power, judgment faculties more frequently. In this age Indian people can analyze the reason behind their downfall in the hands of the foreign invaders, whether Muslim or British. This stage is highly welcomed as it is the initial stage before the achievement of Indian cultural, social and political supremacy. However it is the stage of development of individual only, not for the entire nation. [Development of individual consciousness]

## **STAGE-III**

In the third and final stage of cultural development the collective humanity arises out of its lowest subtle stage to the highest stage of exposing its Life-force into the unconditional, purest and universal form. In this last stage the advancement of Indian Life-force has to reach into its highest form. This final stage indicates towards the collective advancement of the society and subsequently of an entire nation. Hence, here the development of the individuals collectively as social beings is admissible.

[Development of collective consciousness]

Section—II:

## **RATIONAL REVISION OF ISPCH ON SPIRITUALITY**

Among the few countries in the world whose socio-philosophical-cultural-heritage have been enlighten by the ever effulgence light of knowledge, India is one of them since spirituality is the corner stone of Indian socio-philosophical-cultural-heritage. The nations which are based on spiritualism are totally opposite to those nations which are



based on materialism because the aim of materialistic nations is to get mere happiness, material wealth, name and fame. Where as a greatly spiritualistic nation like India always is indulged into the search for peace for the entire human race. The materialistic nations, searching for material affluence, never want to concentrate wealth in the hands of the masses; where as India wants to achieve all kinds of developments (spiritual, political, national etc.) of the masses, for the masses and by the masses. It is the innate distinction between India with other materialistic nations. Thus it becomes prominent that India and its socio-philosophical-cultural-heritage are not detached from its soil. Indian socio-philosophical-cultural-heritage is truly original and it has to be truly Indian in nature which is consisted of Indian religion, customs, rituals, traditions as well as Indian masses within as the inherent and inseparable parts.

Radhakrishnan in his paper, 'The Ethics of Vedanta' remarks that external conformity to the law without the right spirit is good for nothing. Every action has a reaction. But from mere action without the underlying spirit will be mechanical, motiveless. The motive of an action must not be a selfish motive. According to his own word,

The motive with which all acts should be performed ought not to be selfish. 'No act should be done with a selfish interest or for the gratification of inclinations. Reason tells us that the highest ideal is service of humanity, and reason must be exercised in the ascertainment of our duty in any particular crisis. If our conscience tells us that something is right, we must follow it, thoroughly prepared to meet fortune in all its moods. We must act disinterestedly<sup>iv</sup>.

However, spiritualism is not just a matter of theorization of ISPCH; it has been treated as the form of practice in individual life. ISPCH are always dominated by the search of spirituality as it is inherent factor



for India. India is known to be highly spiritualistic in nature from the ancient ages. From the starting time of practicing *Chatur Varna* in society, in every day-to-day activity, like bathing, worshipping of Godly idols, *Surya-namaskara*, all are symbolic in nature and they have inherent spiritual senses. For example,

- (i) Bathing is necessary to clean up the dirt of a human body and this human body is spiritually known to be the temple of God where God resides within the reaches of human beings.
- (ii) *Surya-namaskara* is spiritually used to evoke the *Tejas* or Hidden Power of an individual and so on.

In the same way ISPCH are tremendously helpful for the uplift-ment of beastly natures into the divine natures of entire Indian race. The discovery of the existence of Self, whether of the individuals or of the entire nation, is essential factor for the development of Indian culture. India is among the most ancient nations which can be able to preserve its spiritual purity and never surrender it in front of any opposing forces. Indian spirituality is one of the reasons that give India such a special place among all other nations of the world.

Section—III

### **RATIONAL RECONSTRUCTION OF ISPCH ON RELIGION**

Religion is also another important factor of ISPCH. Europe, after the passing of the ancient and medieval stage, never gave so much importance on religion. On the contrary, India from the ancient age accepts religion as an essential corollary of ISPCH. Religion here does not mean to be the Hindu religion, Christian religion, Muslim religion etc. The connotation and the denotation of the term religion and the term dharma are not the same although the lexicographers hold that the translation of the term religion is dharma. Now the important point is what is dharma? As the etymology suggests (dhṛ + man), dharma is



that property in the presence of which man becomes a man and in the absence of which man is not a man i.e. cannot be called a man. When, for example, a man quarrels with another and uses abusive language, we say that he is behaving like a dog. A man may be educated, but if he fails to behave sympathetically with his fellow beings and deprives them their duties, we say that he does not possess the qualities of man. A man is thus not born, but made. It is not truly his physical appearance that characterizes him properly what he is. It is rather his achievement, his attainment that makes him a man proper. If the term dharma is applied as the etymology suggests (dhṛ + man), dharma is that property in the presence of which man becomes a man and in the absence of which man is not a man i.e. cannot be called a man; someone may say that reason makes the difference between an animal and a man. But if this is true, then there would be no sign of:

- i) Terrorist activities in the world
- ii) Buttering one's own bread at the cost of millions
- iii) Taking bribe
- iv) Doing harm to anybody
- v) Acting as unaware of environmental crisis for present pleasure

More often than not we look upon an inhuman treatment as oppression comparable with beasts. But it is believed that if animals could protest, they would surely have joined issue with us. The animals take resort to violent means only out of fear, anger or hunger. But we people commit sin even in a cold-blooded manner. That is why Swami Vivekananda exclaims: "Man-making is my mission." For 'man-making' Swamiji emphasizes the role of 'character building'. When you build up your character, you not only become a man yourself but also become able to make another man. That is why Swamiji's clarion calls: 'Be and make'. Sri Ramkrishna, the spiritual designer and moulder of Swamiji



Vivekananda, used to say: *mon mukh ek karai dharma*. That is to say, to do one think another is not a dharma. Dharma on the contrary, consists in a harmony or unity between what one says and what one does. To the insightful vision of Sri Ramkrishna: A man is one who is conscious of his own standard, his own ideal—*mān samparke hunsh mānuṣ*.

Some philosophers like Radhakrishnan called the Indian religion as the *Universal Religion* which incorporates the Hindu, Muslim, Christian, Jaina, Buddhist etc. all Indian religions within. He criticized any kind of utilitarian approaches which are linked with religion. To him religion does not mean to perform scarifies or to visit the sacred places or to feed a number of people in a certain occasion. He has said that religion must be based on morality<sup>v</sup>. Hence, Indian religion has to be the admixture of all ongoing religious sects of our Indian society.

To know the relation between religion and spirituality, we have to go back again towards the notion of *Puruṣārthas*, the purpose or goal of life. The *Puruṣārthas* that have been advocated by the Hindu scriptures from the very early times are four, viz. *Dharma*, *Artha*, *Kama* and *Moksa*<sup>vi</sup>. The word *Dharma* has been understood variously as duty, right conduct, justice, law, morality and so on. The second most important goal of life is *Artha* or wealth which is needed for the overall happiness and well-being of an individual. *Kama* in its narrow sense denotes to sexual pleasure, but in its wider sense it stands for all sensual pleasures. The ultimate goal or *summum bonum* of human life is *Moksa*. *Moksa* means self-realization which is the state of the complete cessation of all sufferings, as *Moksa* always aims at salvation which is highly spiritual in nature. Among these four necessities of life *Artha* and *Kama* deal with the material and external objects needed for our materialistic advancement. But unfortunately they are the easy, simplistic and natural mandatory fields by whose help society, politics



and economy of a nation can go to the top of its advancement but never be completed. By the help of only religion, society cannot be made up just because within its inherent strictness the cause of destruction also remains hidden. Politics based on religious root is bound to meet its natural death after some certain stage as religious strictness is also harmful enough for politics. And economy cannot be based on religion at all. But it is our ISPCCH which are based on spiritualism and *dharma* (religion) can go to the top of its advancement and be completed as Spiritual completeness is the best ideal that is preached by us.

Section—IV

#### **RATIONAL RECONSTRUCTION OF ISPCCH ON karma**

Following Manu, and other sacred Indian thinkers it can be said that the firm basis of ISPCCH is the law of karma and the duties. Duties are two types. One type of duty may be regarded as the duties which must be performed and the duties which should not be performed. Duties for the fulfillment of desires (*kamya* karma) lead to happiness on earth or in heaven. They are the cause of bondage. So, they should not be performed. But daily obligatory duties (*nitya* karma) and occasional duties (*naimittika* karma) should be performed. They purify the mind, and make it fit for acquiring the knowledge of the Atman.

Manu enjoins the performance of certain duties. These duties are as follows:

- (i) One should study the scriptures daily
- (ii) One endure hardships
- (iii) One should give charity
- (iv) One must make sacrifices



- (v) One should be abstained from accepting gifts from others
- (vi) One must cultivate friendship for all (*meitra*)
- (vii) One should be compassionated for all creatures (*sarvabhutanukampa*) and
- (viii) One must be self-controlled.

Manu also tell us about ten virtues which are (a) Patience (*dhṛti*), (b) forgiveness (*khama*), (c) control of passions (*dama*), (d) non-stealing (*asteya*), (e) purity (*sauca*), (f) sense-restraint (*indriyanigraha*), (g) knowledge of the scriptures (*dhi*), (h) knowledge of the self (*vidya*), (i) truthfulness (*satya*), and (j) absence of anger (*akrodha*).

Firm resolution, tenderness, penance, non-injury, sense-restraint, charity, and avoidance of cruel persons lead to heaven. Learned persons are purified by forgiveness, wrongdoers by charity, and persons well-versed in the Vedas by penance. Secret sins are expiated by reciting the name of God. The mind is purified by truth, the *buddhi* by knowledge, and the soul by learning and penance. Truthfulness, absence of enmity, and absence of anger should be cultivated. One should speak the truth. One should not speak falsehood.

One should tolerate the abuse of others. But one should not insult others. One should not bear enmity to any person. One should control one's anger completely. One should not get angry with an angry person. One should be courteous to a person, who abuses him. One should treat all creatures as equal.

Manu enjoins purity of mind and purity of overt actions. He does not enjoin purity of external conduct only. He speaks of three



kinds of sins, mental, verbal and bodily. Intentions to steal others' wealth, harboring thought of injury to others, disbelief in the next world are the three kinds of immoral mental actions. Speaking harsh words, speaking falsehood, speaking ill of others behind their back, irrelevant talk, and idle gossip are the four kinds of immoral verbal actions. Stealing others' wealth, killing animals forbidden by the scriptures, and adultery are the three immoral bodily actions.

One, who desires the good of all creatures, attains supreme happiness. Delight in truth (*satya*), virtue (*dharma*), good conduct worthy of an *Arya* or a cultured person (*aryavṛtta*), and purity (*sauca*) should be practiced. One, who refrains from mental, verbal, and bodily sins, is an ascetic with three staffs. One, who refrains from threefold sin in relation to all creatures, and controls lust and anger, attains perfection. Manu enjoins purity of mind, speech, and body, control of passions, non-injury to all creatures, and devotion to the good of all. Knowledge of duties is better than ignorance of them. Performance of duties is better than mere knowledge of them.

After performing the common duties a person should perform some specific duties following his caste. The specific duties of the Brahmans are the study and the teaching of the scriptures, charity, performance of sacrifices for themselves and others, and acceptance of gifts.

Those of the *Khatriyas* are protection of subjects, charity, performance of sacrifices, study of the scriptures, and absence of attachment for objects of enjoyment.

Those of the *Vaisyas* is tending cattle, charity, sacrifices, study of the scriptures, trade, agriculture, and lending money.



Those of the *Sudras* are the service of the *Brahmanas*, the *Khatriyas*, and *Vaisyas*.

Some specific duties are related to the stages of life. One should always perform one's own specific duties prescribed by the Vedas and the *Smṛtis* with great care. One's own specific duties even ill-done are superior to others' specific duties well-done. Manu recognizes the supremacy of the Brahma they are the highest of the four castes. They preserve the social order by examples and precepts. They are the masters. Manu enjoins the performance of five kinds of sacrifices (*pancayacila*). *Brahmanyajna* is the study and the teaching of the scriptures and the recitation of the name of God. *Pitryajna* is the performance of *Sraddha* and offering oblation to the departed ancestors, and procreation of sons. *Devayajna* is the performance of sacrifices. *Nṛyajna* is hospitality to guests; *Bhutayajna* is giving food to animals.

Section—V

### **RATIONAL RECONSTRUCTION OF ISPCCH ON LIVE FORCE**

ISPCCH are not dormant, these are always active. There are three inherent live factors of ISPCCH—(i) the life factor, (ii) the mind factor and (iii) the soul factor. It is quite pertinent to ask the question like this—How Indian culture which is totally non-living element can have these three essential characteristics? The answer of these questions may be given following the works of Sri Aurobindo. According to him, a nation like India is a living entity with the soul, mind and body as its essential parts. The body of a nation consists not only its own landscape, rivers, mountains, rocks, but also the body of its inhabitants; whereas men or animals. The mental part of a nation consists of the individual-mind (mind of an individual), group-mind (mind of an entire group made up of several individuals) and successively the nation-mind (mind of an entire nation made up of several groups of individuals).



However, to describe the soul-factor is not so easy task. He admitted the existence of a living soul, sometimes better known as Life-force, for whom the decay of India never becomes possible till date by any foreign innovations, Muslims or even British. Muslim invaders came from outside of India, but through their entire ruling periods, their interactions with Indian masses help them to become a part of Indian masses. The British invaders came in the disguise of the merchants to grasp the assets of India and to export them to their own motherland, but due to Indian cultural strength they never became successful in their endeavor to doom India.<sup>vii</sup> A materialistic nation, with no Life-force within, cannot have cultural sustenance, religious patience or spiritual superiority like India. Hence unlike other materialistic nations Indian culture depicts the true picture of the spirit of India.

Section—VI

### **RATIONAL RECONSTRUCTION OF ISPCH ON THE INVASION ON PEACE**

The term invasion is very significant in the context of ISPCH because historical records prove that ISPCH had been affected frequently by the foreign invasion since beginning. But foreign invasion influences ISPCH in its exterior portion, but the interior portion remain the same. The clue to find out the survival elements in ISPCH may be found if we make a close look on Aurobinda. In his own language, "For this reason he said, the sole great endeavor of expansion, of conquest, of invasion she attempted was the expansion of her culture, the invasion and conquest of the Eastern world by the Buddhistic idea and the penetration of her spirituality, art and thought-forces. And this was an invasion of peace and not of war, for to spread a spiritual civilization by force and physical conquest, the vaunt or the excuse of modern imperialism, would have been uncongenial to the ancient cast of her mind and temperament and the idea underlying her Dharma. A series



of colonizing expeditions carried indeed Indian blood and Indian culture to the island so the archipelago, but the ships that set out from both the eastern and western coast were not fleets of invaders missioned to annex those outlying countries to an Indian empire but of exiles or adventurers carrying with them to yet un cultured peoples Indian religion, architecture, art, poetry, thought, life, manners. The idea of empire and even of world-empire was not absent from the Indian mind, but its world was the Indian world and the object the founding of the imperial unity of its peoples<sup>viii</sup>.”

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<sup>i</sup> Richard Rorty, ‘The Historiography of Philosophy: four genres’ in ‘Philosophy in History Essay on the historiography of philosophy’ Edited by Richard Rorty, J. B. Schneewind, Quentin Skinner, Cambridge University Press, London, 1989, P-49-75

<sup>ii</sup> Ibid.

<sup>iii</sup> Ibid.

<sup>iv</sup> S.Radhakrisnan ‘The Ethics of the Vedanta’, <http://about.jstor.org/participate-jstor/individuals/early-journal content> , P-174

<sup>v</sup> S.Radhakrisnan ‘The Ethics of the Vedanta’, <http://about.jstor.org/participate-jstor/individuals/early-journal content> , P-173

<sup>vi</sup> U. Ve. Sri Rama Rāmānuja Achari (Ed.) Śr īmad Bhagavad Gītā with Gītā Bhāṣya of Bhagavad Rāmānujācārya, www. srimatham.com, P-6

<sup>vii</sup> Sri Aurobindo, The Foundations of Indian Culture, p. 213

<sup>viii</sup> Sri Aurobindo, A Defense of Indian Culture, p. 427



## TRIBAL WELFARE PROGRAMMES IN INDIA

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### INTRODUCTION:

The term scheduled tribes has been used for the first time in the constitution of India only and in the earlier they have been called as aboriginal tribes. There is no universal definition of a tribe acceptable to all. According to Majumdar, a tribe is "a social group with territorial affiliation, indogamous, with no specialization of functions, ruled by tribal officers, hereditary or otherwise, united in language dialect, recognizing social distance from other tribes". Article 366 (25) of Indian constitution defined scheduled tribes as "such tribes or tribal communities or parts of or groups within such tribes or tribal communities as are deemed under Article 342 to be Scheduled Tribes for the purposes of this constitution". Article 342, which is reproduced below, prescribes procedure to be followed in the matter of specification of scheduled tribes.

### TRIBAL WELFARE PROGRAMMES:

After independence the government of India provided various welfare programmes for the overall development of scheduled tribes in India.

### CONSTITUTIONAL PROVISIONS FOR TRIBAL WELFARE:

The constitution provides various safeguards for promotion and protection of scheduled tribes' interests. Various provisions contained in articles 19, 40, 164, 224, 275, 330, 332, 334, 338, 339, 342 and the 5<sup>th</sup> and 6<sup>th</sup> schedules of the Indian constitution are relevant in this regard. The government of India's responsibility in relation to the development of scheduled tribes extended not only to be provision of funds (article 275) for their development but also to evolving policies and programmes for their rapid and harmonious development in consultation and cooperation the state governments.



## **SPECIAL CENTRAL ASSISTANCE AND GRANTS UNDER ARTICLE 275(1) OF THE CONSTITUTION:**

Special Central Assistance is given to States/UTs to supplement their efforts in tribal development through Tribal Sub-Plan. This assistance is basically meant for family-oriented income-generating schemes in the sectors of agriculture, horticulture, minor irrigation, soil conservation, animal husbandry, forests, education, cooperatives, fisheries, village and small scale industries and for minimum needs programme. Grants are also given to States/UTs, under the first proviso to article 275(1) of the Constitution to meet the costs of projects for tribal development and for raising the level of administration of Scheduled Area therein on par with the rest of the State/UT. Part of the funds are utilized for setting up of Residential Schools for providing quality education to tribal students

## **DEVELOPMENT OF PRIMITIVE TRIBAL GROUPS (PTGs):**

Based on pre-agricultural level of technology, low level of literacy, declining or stagnant populations, 75 tribal communities in 17 States and 1 Union Territory of Andaman & Nicobar Island, have been identified and categorized as Primitive Tribal Groups (PTGs). Considering the vulnerability of these groups, a Central Sector Scheme was introduced in the year 1998-99 for the all round development of PTGs. The scheme is very flexible, and covers housing, infrastructure development, education, health, land distribution/development, agriculture development, cattle development, social security, insurance, etc. During 2007-08, comprehensive long term "Conservation-cum-Development (CCD) Plans" for PTGs have been formulated for Eleventh Plan period through baseline surveys conducted by respective State Governments/Union territory. These Plans envisage a synergy between efforts of State Governments and non-governmental organizations

## **TRIBAL RESEARCH INSTITUTES:**

Fourteen Tribal Research Institutes (TRIs) have been set up by Andhra Pradesh, Assam, Bihar, Gujarat, Kerala, Madhya Pradesh, Maharashtra, Orissa, Rajasthan, Tamil Nadu, West Bengal, Uttar Pradesh, Manipur and Tripura. These Institutes are engaged in providing planning inputs to the State Governments, conducting research and evaluation studies, collection of data, codification of



customary law and conduct of training, seminars and workshops. Some of these Institutes are also having museums exhibiting tribal artifacts.

### **STRENGTHENING OF EDUCATION AMONG SCHEDULED TRIBE GIRLS IN LOW LITERACY DISTRICTS:**

It is a gender scheme of the Ministry. The scheme aims to bridge the gap in literacy levels between the general female population and tribal women, through facilitating 100% enrolment of tribal girls in the identified Districts or Blocks, more particularly in naxal affected areas and in areas inhabited by Primitive Tribal Groups (PTGs), and reducing drop-outs at the elementary level by creating the required ambience for education. The scheme recognises the fact that improvement of the literacy rate of tribal girls is essential to enable them to participate effectively in and benefit from, socio-economic development. The scheme covers 54 identified districts in 12 States and 1 Union Territory where the ST population is 25% or more, and ST female literacy rate is below 35% or its fractions, as per 2001 census. In addition, any other tribal block in a district, other than aforesaid 54 identified districts, which has scheduled tribal populations 25% or above, and tribal female literacy rate below 35% or its fractions, as per 2001 census, are also covered. The scheme also covers PTG areas and gives priority to areas affected by naxalism. The scheme is implemented by non-governmental organizations (NGOs) and autonomous societies of the State Governments/Union Territory. The scheme primarily envisages the running and maintenance of hostels linked with schools running under Sarva Shiksha Abhiyan or other schemes of Education Department. Where such schooling facilities are not available, the scheme has provision for establishing a complete educational complex with residential and schooling facility. The scheme has provision for tuitions, incentives and periodical awards to encourage the ST girls. The scheme does not provide and construction cost. The scheme prescribes fixed financial norms. The scheme also envisages the establishment of District Education Support Agency (DESA), which would be a non-government organization or a federation of non-governmental organizations, for varied functions like ensuring 100% enrolment, reducing drops outs, arrangement of preventive health education, monitoring the performance of NGOs, etc. The proposals by NGOs are required to be routed through State Government and the recommendation of the "State Committee for



Supporting Voluntary Efforts” constituted under the chairmanship of Principal Secretary/Secretary, Tribal Welfare/Development department of the State/UT are mandatory. The recommendation of State Committee is valid for that Financial year in which it is made.

### **TRIBAL COOPERATIVE MARKETING DEVELOPMENT FEDERATION OF INDIA :**

The Tribal Cooperative Marketing Development Federation of India Limited (TRIFED) was set up by the Government of India in 1987, with the prime objective of providing marketing assistance and remunerative prices to ST communities for their minor forest produce and surplus agricultural produce and to wean them away from exploitative private traders and middlemen. The federation is a National level Cooperative apex body functioning under the Multi-State Cooperative Societies Act, 1984. The authorized share capital of TRIFED is Rs. 100 crore and the paid up capital is Rs. 99.98 The Government of India's contribution is Rs. 99.75 crore and the balance of Rs. 0.23 crore has been contributed by other shareholders

### **COACHING FOR SCHEDULED TRIBES :**

The scheduled tribe candidates coming from deprived families and disadvantaged environment find it difficult to compete with those coming from a socially and economically advantageous background. To promote, and give scheduled Tribe candidates a better chance to succeed in competitive examinations, the Ministry of Tribal Affairs supports a scheme for coaching for disadvantaged ST candidates in quality coaching institutions to enable them to successfully compete in examinations for jobs/admission to professional courses The scheme supports free coaching to scheduled tribe students for various competitive examinations viz. Civil Services, State Services and other Examinations conducted by UPSC , CDS, NDA, etc. professional courses like Medical, Engineering, MBA, Banking, Staff selection Commission, Railway Recruitment Board, insurance companies etc.

### **GRANT-IN-AID TO VOLUNTARY ORGANIZATIONS WORKING FOR WELFARE OF SCHEDULED TRIBES :**

The prime objective of the scheme is to enhance the reach of welfare schemes of Government and fill the gaps in service deficient tribal areas, in the sectors such as education, health, drinking water, agro-horticultural productivity, social security net etc. through the



efforts of voluntary organizations (VOs)/non-governmental organizations (NGOs), and to provide an environment for socio-economic upliftment and overall development of the Scheduled Tribes (STs). Any other innovative activity having direct impact on the socio-economic development or livelihood generation of STs may also be considered through voluntary efforts. Under this scheme 90% grant is provided by the ministry and 10% cost is required to be borne by the non-governmental organizations from their own resources, except in Scheduled Areas where the Government bears 100% cost. The scheme provides a list of categories of projects viz. residential school, non-residential schools, 10 or more bedded hospitals, mobile dispensaries, computer training centers, etc., which could be covered under the scheme, and also prescribes fixed financial norms. The scheme does not provide any construction cost. The Proposals by NGOs are required to be routed through State Government and the recommendation of the "State Committee for Supporting Voluntary Efforts" constituted under the chairmanship of principal Secretary/Secretary, Tribal Welfare/Development Department of the State/UT are mandatory. The recommendation of State Committee is valid for that financial year in which it is made.

### **POST-MATRIC SCHOLARSHIP FOR SCHEDULED TRIBE STUDENTS :**

The objective of the scheme is to provide financial assistance to students belonging to Scheduled Tribes pursuing Post-Matriculation recognized courses in recognized institutions. The scheme covers professional, technical as well as non-professional and non-technical courses at various levels and the scheme also includes correspondence courses including distance and continuing education. The scheme is implemented by the State Government and UT Administrations, which receive 100% Central Assistance over and above the committed liability which is required to be borne by them from their own budgetary provisions. The committed liability is equal to the expenditure reached in the last year of the Plan period. Accordingly, the expenditure incurred in the last year of the Xth plan period, i.e. 2006-2007, has become the committed liability of State/UTs, which is required to be borne by them during each year of the 11th Five Year Plan period. The requirement of committed liability of North Eastern State has been dispensed with from 1997-98. The Scheme is in operation since 1944-



45. The value of the existing scholarship includes maintenance allowance, reader charges of blind students, study tour charges, thesis typing/printing charges, book allowance to students pursuing correspondence course and compulsory non-refundable fees charges by the educational institutions. The maintenance allowance for hostlers is between Rs. 235/- p.m. to 740/- and for day scholars from Rs. 140/- p.m. to Rs. 330/- p.m., depending upon the level of courses. The prescribed annual income ceiling of both the parents/guardians, under the scheme is up to Rs. 1,08,000/-, as applicable w.e.f. 1-4-2007. The income ceiling has been linked with the consumer price index for industrial workers.

### **UPGRADATION OF MERIT OF SCHEDULED TRIBE STUDENTS :**

The objective of the scheme is to upgrade the merit of ST students by providing them remedial and special coaching in classes IX to XII. While remedial coaching aims at removing deficiencies in various subjects, special coaching is provided with a view to prepare the students for competitive examinations for seeking entry into professional courses like Engineering and Medical disciplines. The scheme provides for 100% central assistance to the States/UT's. A package grant of Rs. 15,000/- per student per year is provided and the State/UTs are not required to bear any financial burden. Besides the amount of scholarship, students with disabilities are also eligible for the following assistance:

- (a) Reader Allowance of Rs. 100 per month for blind students in classes IX to XII.
- (b) Transport allowance of Rs. 50 per month for the disabled student if such a student does not reside in the hostel, which is within the premises of educational institution. The disability as per the said Act is defined as blindness, low-vision, leprosy-cured, hearing impairment, locomoter disability, mental retardation and mental illness.
- (c) Special pay of Rs. 100 per month is admissible to any employee of the hostel willing to extend help to a severely orthopedically handicapped student residing in a hostel managed by the educational or by the State Govt./Union Territory Admn. who may need the assistance of a helper.



- (d) Escort allowance of Rs. 50 per month for severely handicapped day scholar students with lower extremity disability.
- (e) Allowance of Rs. 100 per month towards extra coaching to mentally retarded and mentally ill students in classes IX to XII. The provisions proposed in (a) to (e) above, also apply to leprosy cured students.

### **HOSTELS FOR SCHEDULED TRIBE GIRLS AND BOYS :**

The scheme of Girls' Hostels, which started in the Third Plan, is a useful instrument of spreading education among ST Girls, whose literacy still stands at 34.76% as per 2001 census as against the general female literacy of 54.28%. Under the scheme, Central assistance is given to States/UTs for construction of new hostel buildings and/or extension of existing hostels. In this scheme the cost of the construction of the hostel building is equally shared between the Centre and the State in ratio of 50:50. In case of UTs, the Central Government bears the entire cost of the building. The cost of construction is based on the State PWD schedule of rates or local CPWD schedule of rates, whichever is lower. Maintenance of the hostel is the responsibility of the concerned States/UTs. The number of seats in a hostel is up to 100. The hostels are for ST girls primary, middle, secondary, college and university. The objectives, terms and conditions as well as the pattern of assistance of this Scheme are same as that of the scheme for Girls' Hostels. The scheme is in operation since 1989-90. The scheme of Boys' hostels has been merged with scheme of girls' hostels in the Xth plan.

### **RAJIV GANDHI NATIONAL FELLOWSHIP SCHEME (RGNF) :**

This Scheme was introduced in the year 2005-06. Under the Scheme, fellowship is provided to ST students for pursuing higher studies such as M.Phil. and Ph. D. The maximum duration of a fellowship is 5 years. Every year 667 fellowships are to be provided to ST students. The scheme is being implemented by University Grant Commission (UGC) on behalf of the Ministry of Tribal Affairs. Any ST student who has passed post-graduation from a UGC recognized University can apply under the scheme.



## **SCHEME OF TOP CLASS EDUCATION FOR SCHEDULED TRIBE STUDENTS:**

Ministry of Tribal Affairs has introduced a new Central Sector Scholarship Scheme of Top Class Education for ST Students from the academic year 2007-08 with the objective of encouraging meritorious ST students for pursuing studies at degree and post degree level in any of the identified institutes. There are 127 institutes identified under the scheme in both the Government and private sectors covering the field of management, medicine, engineering, law and commercial courses. Each institute has been allocated five awards, with a ceiling of total 635 scholarships per year. The family income of the ST students from all the sources shall not exceed Rs. 2.00 lakh per annum. The ST students will be awarded scholarship covering full tuition fee and other non-refundable dues in respect of Government/Government-funded institutions. However, there will be a ceiling of Rs.2.00 lakh per annum per student for private sector institutions and Rs.3.72 lakh per annum per student for the private sector flying clubs for Commercial Pilot Training. In addition to the above, the scholarship also provides for (i) living expenses @ Rs.2200/- per month per student subject to actuals, (ii) books and stationery @ Rs.3000/- per annum per student and (iii) cost of a latest computer system along with its accessories limited to Rs.45000/- as one time assistance during the course.

## **VOCATIONAL TRAINING IN TRIBAL AREAS:**

The main aim of this scheme is to develop the skill of the tribal youth in order to enable them to gain employment/self employment opportunities. This scheme was introduced in 1992-93 and is being implemented through the State Governments/UT Administrations, Institutions or Organizations set up by Government as autonomous bodies, educational and other institutions like local bodies and cooperative societies and Non-Governmental Organizations. The capacity of each vocational training center is 100 with hostel facility for 50. Each center may cater to five vocational courses in traditional or other skills depending upon the employment potential of the area. Each tribal boy/girl is trained in two trades of his/her choice, the course in each trade being for duration of three months. Each trainee is attached at the end of six months to a Master Craftsman in a semi-urban area for a period of six months to learn his skill by practical experience, the practical experience in each trade being of three months duration.



There is provision for monthly stipend and for raw material for the trainees.

### **NATIONAL OVERSEAS SCHOLARSHIP SCHEME FOR SCHEDULED TRIBES:**

The Scheme provides financial assistance to meritorious students belonging to STs for pursuing higher studies abroad in specified fields of Master level courses, Ph.D. and Post-Doctoral research programmes, in the field of Engineering, Technology and Science. The selected candidates are given cost of tuition and other educational fees charged by the foreign university etc., maintenance and other grants along with travel expenses. In addition passage grants are also available to candidates belonging to ST who are in receipt of merit scholarship for postgraduate studies, research or training abroad (excluding attending seminars, workshops, conferences) from a foreign government/organization or under any other scheme where cost of passage is not provided. Scheme of NOS has been revised in 2007-08 as Plan scheme. 15 awards would be sanctioned to ST students per year.

### **GRANTS TO TRIBAL RESEARCH INSTITUTES:**

There are 16 Tribal Research Institutes in the States of Andhra Pradesh, Assam, Jharkhand, Chhattisgarh, Karnataka, Gujarat, Kerala, Madhya Pradesh, Maharashtra, Orissa, Rajasthan, Tamil Nadu, West Bengal, Uttar Pradesh, Manipur and Tripura receiving Central Grant on 50:50 basis on plan scheme. There is one TRI located at Port Blair for which 100% Grant was given to A & N Islands in the year 2000-01. It has, however, not yet started functioning. These Institutes are engaged in the work of providing planning inputs to the State Governments, conducting research and evaluation studies, and collection of data, conduct of training, seminars and workshops documentation of customary laws, setting up of tribal museum for exhibiting tribal artifacts. The Ministry of Tribal Affairs releases 50% Central Share to the State Government in favour of Tribal Research Institutes after receiving the proposal (in the enclosed Appendix-I) from the state Government keeping the state share for the Schemes along with utilisation certificates (In the enclosed Appendix-II). As a special case, this Ministry will support the proposal for construction of museum building because preservation of tribal culture is a part of the important activities of Tribal Research Institutes (TRIs). The 50%



Central share of the total cost for the construction of museum will be provided subject to the condition that State Government should keep 50% of matching share in their budget at the first instance before submission of the proposal. Read More Forms for schemes of Himachal Pradesh Scheduled Caste Scheduled Tribe Development Corporation Self Employment (Swarojgar Yojna) Financing for setting up & expansion of Income generating avocations.

### **SCHEME OF COACHING FOR SCHEDULED TRIBES :**

The Scheme was started during 4th Plan period. The last revision took place in the year 1998-99 in the scheme. The scheduled tribes coming from deprived families and disadvantaged environment find it difficult to compete with those coming from a socially and economically advantageous background. To promote a more level playing field, and give ST candidates a better chance to succeed in competitive examinations, the Ministry of Tribal Affairs supports a scheme for coaching for disadvantaged ST candidates in quality coaching institutions to enable them to appear in competitive examinations and succeed in obtaining an appropriate job in the public/private sector. Centrally Sponsored Scheme of Hostels for Scheduled Tribe Girls and Boys Article 16 of the Constitution enables the Central government to make special provisions for the socio-economic development of the deprived sections of the society to enable them to share the facilities at par with the rest of the society. Education is the foundation for any kind of socio-economic development. Education of Scheduled Tribes assumes added importance in the sense that it elevates their social status and equips them with the acumen to take advantage of the emerging opportunities both in employment and other economic activities. While illiteracy is a general problem for the country cutting across caste, religion, region and such other barriers, its total effect on the life and status of the Scheduled Tribes stands out prominently as an area of national focus. The women among the Scheduled Tribe groups suffer from triple jeopardy in as much as that they suffer from social barriers as STs, then as females and then also as the least literate segment of the society. Scheme for Release of Equity Support to the National and State Scheduled Tribes Finance and Development Corporations. Scheme for Release of Equity Support to the National/ State Scheduled Tribes Finance and Development Corporations (STFDCs) is a continuing centrally sponsored scheme under which Central Government provides

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equity support to National Scheduled Tribes Finance and Development Corporation (NSTFDC) under the Ministry of Tribal Affairs and State Scheduled Tribes Finance and Development Corporations (STFDCs) of various State Governments. STFDCs catering to STs in various states are provided assistance towards their Share Capital under the centrally sponsored scheme.

### **SCHEME OF MARKETING OF TRIBAL PRODUCTS:**

The Tribal Cooperative Marketing Development Federation of India Limited (TRIFED) was established in August 1987 by the then Ministry of Welfare, Government of India, under the Multi State Cooperative Societies Act 1984 (which has now been replaced by the Multi-State Cooperative Societies Act, 2002). TRIFED was established with the basic mandate of bringing about the socio-economic development of tribals of the country by institutionalizing the trade of Minor Forest Produce (MFP) and Surplus Agriculture Produce (SAP) collected/cultivated by them – because tribals are heavily dependent on these natural products for their livelihood. But in many cases they did not use to get remunerative prices due to middle-men and unscrupulous traders exploiting the naiveté of Tribals.

### **VOCATIONAL TRAINING CENTERS IN TRIBAL AREAS:**

Scheduled Tribes are the most marginalized section of the society, therefore to assist their socio-economic development; there is an imperative need to provide more employment avenues and income generation opportunities. It is aimed at upgrading the skills of the tribal youths in various traditional/modern vocations depending upon their educational qualification, present economic trends and the market potential, which would enable them to gain suitable employment or enable them to become self employed.

### **DEVELOPMENT OF PRIMITIVE TRIBAL GROUPS:**

Among scheduled tribes, there are certain tribal communities who have declining or stagnant population, low level of literacy, pre-agricultural level of technology and are economically backward. 75 such groups in 17 States and 1 Union Territory have been identified and categorized as Primitive Tribal Groups (PTGs). States/UT-wise list of PTGs is at Annexure. Most of these groups are small in number, have not attained any significant level of social and economic progress and generally inhabit remote localities having poor infrastructure and



administrative support. Therefore, they become the most vulnerable sections among the scheduled tribes and priority is required to be accorded for their protection, checking the declining trend of their population and their development. Such an approach may also strengthen the few MADA and such micro-projects in operation in our country. Since PTGs constitute the most vulnerable section among tribals and inhabit isolated, remote and difficult areas in small and scattered hamlets/habitats, the scheme aims at planning their socio-economic development in a holistic manner by adopting habitat development approach and intervening in all spheres of their social and economic life, so that the quality of life of PTGs is improved and a visible impact is made. Scheme of Grant-In-Aid to Voluntary Organisations Working for the Welfare of Scheduled Tribes. The prime objective of the scheme is to enhance the reach of welfare schemes of Government and fill the gaps in service deficient tribal areas, in the sectors such as education, health, drinking water, agro-horticultural productivity, social security etc. education, health, drinking water, agro-horticultural productivity, social security etc. economic upliftment and overall development of the Scheduled Tribes (STs). Any other innovative activity having direct impact on the socio-economic development or livelihood generation of STs may also be considered through voluntary efforts.

### **EKLAVYA MODEL RESIDENTIAL SCHOOLS FOR SCHEDULED TRIBE STUDENTS :**

In the context of the trend of establishing quality residential schools for the promotion of education in all areas and habitations in the country, the Eklavya Model Residential Schools (EMRS) for ST students take their place among the Jawahar Navodaya Vidyalayas, the Kasturba Gandhi Balika Vidyalayas and the Kendriya Vidyalayas.

### **SPECIAL CENTRAL ASSISTANCE TO TRIBAL SUB PLAN:**

The Special Central Assistance (SCA) is provided by the Ministry of tribal Affairs to the State Government as an additive to the State TSP. SCA is primarily meant for family-oriented income-generation schemes in sectors of agriculture, horticulture, sericulture and animal husbandry cooperation. A part of SCA (not more than 30%) is also permitted to be used for development of infrastructure incidental to such income generating schemes. SCA is intended to be



additive to State Plan efforts for tribal development and forms part of TSP strategy.

## **ESTABLISHMENT OF ASHRAM SCHOOLS IN TRIBAL SUB-PLAN AREAS**

### **Objective:**

The objective of the scheme is to provide residential schools for Scheduled Tribes including PTGs in an environment conducive to learning to increase the literacy rate among the tribal students and to bring them at par with other population of the country. The scheme is in operation since 1990-91 and has been revised w.e.f. the financial year 2008-09.

### **SAILIENT FEATURES:**

This is a centrally sponsored scheme and is operational in the Tribal sub-Plan States/UT Administrations. The scheme covers primary, middle, secondary and senior secondary level of education. Under the revised scheme, State Governments are eligible for 100% funding for establishment of Ashram Schools (i.e. school buildings, hostels, kitchen and staff quarters) for girls in TSP areas and also for construction of Boys' Ashram Schools in TSP areas in naxal affected areas (identified by Ministry of Home Affairs from time to time). The funding pattern for the other Boys' ashram Schools is on 50:50 basis, while cent percent assistance is given to UTs for construction of both Girls' and Boys' Ashram Schools. Financial assistance on 50:50 basis is given for other non-recurring items of expenditure i.e. purchase of equipment, furniture and furnishing, purchase of few sets of books for a small library for use of inmates of the hostels etc

### **SUGGESTIONS:**

Despite these efforts of the government and voluntary organizations for welfare and development of tribale people, it is noticed that tribale people have experienced very less development all over India. To overcome this, in tribale areas every effort should be made to train and build up a team of their own people to do the work of administration as well as development. The constant aim being to develop local personnel both as official functionaries and as social workers.



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## नारी चेतना और रामदरश मिश्र का साहित्य

डॉ ज्योति बाला  
संस्कृत अध्यापिका  
राजकीयकन्या विद्यालय  
पाल्हावास (हरियाणा )

### शोध संक्षेप

रामदरश मिश्र उन सभी सभी सामाजिक रूढ़ियों का विरोध करते हैं जो नारी को एक पिंजरे रूपी घर में बांधकर रखते हैं। यशपाल नारी को स्वतंत्र विचरण करने का भरपूर अवसर देते हैं। इसलिए उनके उपन्यास स्थलों पर लेखन में कई स्थलों पर नारी स्वतंत्रता, नारी अस्मिता, नारी चेतना जैसे प्रश्नों पर अपनी मताभिव्यक्ति दी है तथा वह चाहते हैं कि नारी स्वावलम्बी बने तथा पुरुषों के समान अधिकार प्राप्त करके समाज में अपनी पृथक पहचान बनाए।

आधुनिक हिंदी -साहित्य में नारी, चेतना और सर्जना के बीचों-बीच खड़ी दिखाई देती है। पश्चिम के प्रभाव के कारण इस काल में नई चेतना का विकास हुआ। हिंदी साहित्यकारों ने स्त्री - पात्रों के प्रति पूरी संवेदना के साथ उनकी महानता का चित्रण किया है। औरतों को लेकर पिछले 50 वर्षों में काफी काम हुआ है। वैदिक काल नारी का उत्कर्ष काल रहा है, किन्तु धीरे-धीरे समय चक्र के परिवर्तन के कारण नारी के पराभव और शोषण का युग प्रारम्भ हो गया। स्त्री के प्रति व्यवस्था का रवैया निश्चित मानदंडों, आदर्शों के नियम व्यवहारों से संचालित होता रहा है। जिसमें स्त्री को तय कर दी गई भूमिका में निर्धारित आदर्श आचरण संहिता के अनुसार जीना है, जिसके निर्धारण का अधिकार शताब्दियों से पुरुषों ने अपने पास सुरक्षित रखा है। जिसके कारण नारी को आत्म -संघर्ष करना पड़ता है। यदि एक नारी अपने अस्तित्व के लिए संघर्ष करती है और अपने अधिकारों की मांग है तो उसे परिवार के ही सदस्यों की ही बगावत सहन करनी पड़ती है। स्वयं नारी को भी यह भय होता है कि कहीं अधिकारों की चाह में उसका



परिवार ही नहीं बिखर जाए लेकिन अब यह स्थिति प्रत्येक नारी की नहीं है। कुछ हद तक नारियां आगे बढ़ गई हैं, वह अपने अधिकारों को प्राप्त करती हैं क्योंकि वह आज शिक्षित एवं आत्मनिर्भर हैं।

कवि, कहानीकार, उपन्यास लेखक समीक्षक और निबन्ध लेखक, उदत्त उदार और स्नेहशील स्वभाव वाले रामदरश मिश्र जी का नाम हिन्दी साहित्य में बड़े ही सम्मान के साथ जाना जाता है। इनका कहानी लेखन 1960 के बाद शुरू होता है। छठे दशक में जब 'नई कहानी' का ज़ोर-शोर था, तब मिश्र जी ने नर-नारी के संबंधों को ही नहीं बल्कि नारी के जीवन से जुड़ी समस्याओं को अपनी कहानियों में प्रस्तुत किया। मिश्र जी ने अपनी कहानियों के माध्यम से नारी की स्वतन्त्रता तथा उसके अधिकारों की बात की है।

अधिकांशतः कहानियों में लेखकों की दृष्टि में नारी शोषण, उत्पीड़न, दलहन, कुचलन तथा पराधीनता की पात्र रही है। यह कहना अतिशयोक्ति नहीं होगा कि उसे सचेत एवं जागृत होने का अवसर कम कहानियों में मिला है, किन्तु मिश्र जी की कहानियों में नारी के विभिन्न जीवंत रूप दृष्टिगत होते हैं। मिश्र जी नारी को करुणा की देवी समझते हैं, परन्तु समय व परिस्थितिवश समाज के अत्याचारों को सहन न करने के लिए प्रेरणा का भाव भी दर्शाते हैं। स्त्रियों की वेदना ही स्त्री विमर्श की जन्मदात्री है। यह वेदना साहित्य में ही नहीं बल्कि पूरे समाज की स्त्रियों की वेदना है, जरूरत है समाज को बदलने की जो स्त्रियों की इस वेदना को समझ सके।

'अकेला मन', एक अधूरी कहानी, दिन के साथ कहानियों से स्पष्ट है, कि इनके केन्द्र में नारी चरित्र है- 'अभिषिप्त और उत्पीड़ित नारी चरित्र'। 'सर्पदंश', 'लड़की', 'मुक्ति', 'बसंत का दिन', 'बदलिया', 'एक अधूरी कहानी', 'अकेला मकान', 'लाल हथेलियाँ', 'एक भटकी हुई मुलाकात', 'पराया शहर', 'एक रात पशुओं के बीच', 'एक औरत एक ज़िंदगी', 'आखिरी चिट्ठी', 'अपने लिए', 'वह औरत', सीमा, मिश्र जी द्वारा रचित वे कहानियाँ हैं, जो नारी की नियति पर



गम्भीरता पूर्वक विचार करती हैं। मिश्र जी ने नारी जीवन के दर्द को बहुत गहराई से उभारा है।

‘एक अधूरी कहानी’ की प्रमुख पात्र सुहागी को ‘भउजी’ के नाम से जाना जाता है। भउजी के पति नारायण भईया तथा उनके बड़े भाई केदार दोनों सिंगापुर में नौकरी करते थे। जब-जब केदार भईया वापिस आते हैं, तब उनकी पत्नी मर जाती है। भउजी को अपने पति की याद सताने लगती है। धीरे-धीरे घर में गरीबी पैर पसारने लगती है। वह अपने ही घर में आने वाले सुन्दर को, जो उसके पति का दोस्त था, उसके साथ भाग कर चली जाती है। वहाँ सुन्दर का दोस्त कलपू उसकी इज़्ज़त लूटना चाहता है, तो भउजी उसकी हत्या कर देती है, तथा जेल की सज़ा काटकर ज़िदंगी भर संघर्षकरती है। ‘आखिरी चिट्ठी’ में पारिवारिक रिश्तों के खोखलेपन तथा उससे उपजे नारी जीवन के त्रासदी का विश्लेषण दर्शित होता है। कहानी की प्रमुख पात्रा प्रभा के पिता पुलिस में नौकरी करते हैं, लेकिन डाकुओं के गिरोह का मुकाबला करते-करते वीरगति को प्राप्त करते हैं। बाद में वह अपने भाईयों से तिरस्कार तथा ससुराल में पति की उपेक्षा की शिकार प्रभा अपनी बेटी को छोड़कर जीवन से हार मान लेती है, तथा अपनी बातों को विनोद भैय्या (वक्ता) के सामने चिट्ठी के रूप में कहती जाती है।

‘सीमा’ कहानी की नायिका पैरों से विकलांग होती हुई, अपनी माँ तथा समाज में हास्य का पात्र बनती हुई अपना जीवन बिताती है। मिस कुमुद कहती है, "क्यों हँसती है रे लंगड़ी? मैं सब समझती हूँ कमबख्त सीढ़ी के पास बैठी सबका चलना पहनना निहारा करती है। वह चाहती है, सभी लोग लंगड़े होकर बैठ जाएँ।" लेकिन सीमा लोगों के ताने सुनकर भी विरोध नहीं करती बल्कि साहस व धैर्य से उस अपंगता को नकार कर जीवन को खुशहाल बनाती है।

डॉ. रामदेव शुक्ल ने लिखा है- “रामदरश मिश्र की कथा-विरासत इतनी समृद्ध है, कि उसमें न तो कथानक का अभाव है, न यथार्थ के प्रति अलग से किसी समझदारी के विकास की आवश्यकता है। वह जन-चेतना का अक्षय प्रवाह



है, जिसमें अयथार्थ अपने आप बाहर फेंक दिया जाता है। यही एक रचनाकार की उपलब्धि है।

"लाल हथेलियाँ" कहानी में, सुभाष सुंदरता की चाह में अपनी पत्नी से विरक्त हो जाता है तथा ज्योत्सना मेहता, जो एक पैसे वाले की बेटी है, उससे प्यार कर बैठता है। जब ज्योत्सना तथा सुभाष के आपसी प्यार का पता चलता है, तो वह दिल का दौरा पड़ने से स्वर्ग सिधार जाती है। सुभाष ज्योत्सना से शादी कर लेता है, लेकिन ज्योत्सना से संबंध बनाकर लाल हथेलियों व खुरदरी हथेली वाली ममता में अन्तर समझ पाता है कि खुरदरी हथेलियाँ लाल हथेलियों से कहीं अधिक अपनापन उड़ेल सकती हैं। इस कहानी में स्वार्थ संकुल पुरुष की मानसिकता को दर्शाया गया है।

जिस तरह सामान्य जन की पक्षधरता का विषय मिश्र जी की कहानियों में बराबर मिलता है, उसी तरह नारी के उत्पीड़न के प्रति वे बराबर क्षुब्ध और क्रुद्ध दिखाई देते हैं। अनेक दावों तथा सुधारों के बावजूद भी नारी की स्थिति आज दयनीय है। 'बेला', मर गई, प्रतीक्षा, एक औरत एक ज़िदंगी, मुक्ति, एक अधूरी कहानी, अतीत का विष, आखिरी चिट्ठी, अकेला मकान और लड़की जैसी कहानियाँ नारी से जुड़े अनमेल विवाह, देह व्यापार, श्रम की विवशता, देहभोग की लालसा आदि समस्याओं को दर्शाती हैं।

'मुक्ति' कहानी में जवान बेटियाँ स्वार्थी पिता के उस कारागार के मुक्त होने के लिए फड़फड़ाती हैं। यह मिश्र जी की सबसे बड़ी विशेषता और कलात्मकता है जो सामाजिक मूल्यों को गति प्रदान करती है। आज नारी के मन में अनेक प्रश्न उठते हैं, क्या नारी का धर्म अधिकारी पुरुष अधिकृत पत्नी बनकर रहना है? क्या सारे नियम बंधन स्त्री के लिए हैं? पुरुष परम स्वतन्त्र है? क्या सारे समाज में पुरुष के अनाचार को अनदेखा किया जाता है? क्या नारी को ही सब कुछ सहन करना होता है? मिश्र जी ने इस कटु यथार्थ को स्वीकार किया है, क्योंकि:-

*विशैलः कामदूर्तो व गुणर्वा परिवर्जितः*

*उपचर्यः स्त्रियासाधक्या सतत देववत् पतिः (2)*



अर्थात पति चाहे शीलरहित हो, कामपूर्ण हो या अवगुण युक्त हो-कैसा भी क्यों न हो, स्त्री के द्वारा उसकी सेवा सदा देवता तुल्य होनी चाहिए।

मिश्र जी की कहानियों का संसार प्रमुख रूप से सामाजिक यथार्थ से जुड़ा हुआ है, किन्तु यथार्थ के विभिन्न आयाम होने के कारण मुख्य रूप से आर्थिक और सामाजिक क्षेत्र ही महत्वपूर्ण है। नारी एक नदी के समान है, जो निरन्तर बाधाओं के आने पर भी बहती रहती है, तथा कभी मंद नहीं पड़ती है। इन्हीं गुणों के कारण नारी समाज में अपने अस्तित्व को मज़बूती प्रदान करती है। 'एक भटकी हुई मुलाकात कहानी में पति-पत्नी के तलाक़ जैसी समस्या को उजागर किया है। यह कहानी एक माँ के संघर्ष की कहानी है, जो अपने बच्चे को प्राप्त करने के लिए अथक प्रयास करती है तथा अपने पति से अलग होकर बच्चे की परवरिश की ज़िम्मेदारी खुद उठाना चाहती है।

मिश्र जी ने अपनी आत्मकथा में - नारी यातना की अनुभूति ने मुझे कुछ ऐसा झकझोरा था, कि बेटी की विदाई का गीत सुनते-सुनते मैं रोने लगा था।<sup>3</sup>

मिश्र जी ने अपनी कहानियों के माध्यम से तत्कालीन सामाजिक और आर्थिक व्यवस्था की ओर दृष्टि डाली है। उनकी अच्छाईयों और बुराईयों की ओर ध्यान आकर्षित किया है। इन्होंने कहानियों में समाज के यथार्थ रूप का वर्णन किया है। मिश्र जी मानते हैं कि परिवार से ही समाज बनता है। समाज में हर समय कुछ न कुछ परिवर्तन होते ही रहते हैं, जिसके फलस्वरूप उसके व्यक्तित्व, सम्बन्ध तथा सामाजिक स्थिति में बहुत से दोष पनपने लगते हैं। मिश्र जी ने अपने जीवन में आए व्यक्तियों के प्रसंगों के माध्यम से इस परिवर्तन को सजीवता से शब्दबद्ध किया है। इन्होंने मनुष्य के मन में आए विकारों के साथ-साथ दूषित समाज व्यवस्था में विशेषकर नारी के साथ होने वाले भेदभाव को प्रस्तुत किया है।

मिश्र जी की कहानियों में स्त्री चरित्रों के मुख्यतः दो रूप देखने में आते हैं जिनमें पहला रूप उन स्त्री चरित्रों को है। जो हमारे अतीत के गौरव समान आदर्शों, धर्म संस्कृति, परम्पराओं और रीति रिवाजों की मान्यताओं को लेकर



चलती है और दूसरा रूप वे है जो इन सब का विरोध करती है। मिश्र जी की चेतना तथा यथार्थ की दृष्टि इतनी पैनी है कि स्वानुभूति से मानव जीवन में व्याप्त मूल्यों की परानुभूति होती है। इसलिए मिश्र जी ने अपनी कहानियों के माध्यम से सामाजिक मूल्यों को अंकित किया है। इन्होंने नारी पात्र चाहे वह शहरी हैं या फिर ग्रामीण दोनों की ही संवेदना को उजागर किया है अतः पात्रों के चरित्र से कथावस्तु का प्रारम्भ, विकास और अंत होता है। इसलिए चरित्र कहानी का संजीव संचालक बनकर कहानी में स्वैच्छिक गति से रमता चला जाता है।

इस प्रकार स्त्रियों की वेदना ही नारी मुक्ति की जन्मदात्री है। यह वेदना पूरे समाज की स्त्रियों की वेदना है। ज़रूरत है समाज को बदलने की जो स्त्रियों की इस वेदना को समझ सके। मिश्र जी ने इसी वेदना को अपनी कहानियों में उकेरा है, जिन्हें पढ़कर स्त्रियों की इस वेदना को समझा जाए तथा उन्हें पुरुषों के समान भागीदारी दी जा सके। मिश्र जी एक ऐसे साहित्यकार रहें हैं जिन्होंने अपनी रचनाओं से हिंदी जगत में अपनी पहचान बनाई है। आधुनिक दृष्टिकोण से परिपूर्ण उनकी रचनायें समाज में फैली बुराइयों को दूर करने का प्रयास करती हैं। उन्होंने न केवल नारी जीवन की त्रासदी को पाठकों के समक्ष प्रस्तुत किया है अपितु उन त्रासदियों को दूर करने का भी प्रयास किया है।

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**MEN-WOMEN RELATIONSHIP AND OTHER RELATIONSHIPS IN THE  
NOVELS OF SHOBHA DE**

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Literature, in a way, may be said to be an explicit record of human spirit. Through the perceptive and analytic mind of the creative writers, literature documents what is happening in human life, society and human relationships. Not only reflecting accepted patterns of thought, feeling and action, including patterns of experiences and society unconscious assumptions, literature also innovates giving expressions to emerging themes. Ever since man goes in for literary documentation, social history has not lacked vital inputs. In fact, for almost all the historical details of the ancient part, our most reliable sources, the Vaid and the Odysseyey, the Ramayana, the Mahabharata, the Chilappadikaram and Manimekatalal are precious treasures that mirror the Greek, Aryan and Dravidians past with great accuracy.

They are all intensely human documents that reveal significantly about human relationship. The fraternal love between Rama and his three brothers. The righteous anger of wifely chastity in Kannagi are all familiar instances. At the same time, these ancient works do not project just one-sided positive view of the human relationships. We are given clear picture of the adulterious relationship between Paris and Helen, the fratricidal war between the Pandavas and the Kauravas, the tragedy of faithless Sali, mother of Aaputhran. Indeed, if we wish to have a total view of family relationships then and now, we must go to the classics.

These literary works offer a deep insight into the culture of their times. Literature reflects not only the social reality but also shapes the complex ways in which men and women organize themselves, their



interpersonal relationships and their perception of the socio-cultural reality.

The attitude of the author towards men and women portrayed by him in his works and the attitude of the characters, male and female to one another highlight the gender relationships as well as the author's attitude towards these relationships. The author explores and examines the relationships of man with his fellow men, vis-a-vis the social forces at work around him in all their bounding complexity. The process of examinations covers the entire gamut of human experience, the most significant being the man – woman relationships.

One of the earliest novels, an off-shoot of the impact of English stories is Chanda Menon's Malayalam novel. *Indulekha* published in 1888. It was a preferred adaptation of the Victorian novel, *Dickens's* *Henrietta Temple*. But the man-woman relationships, one of the staples of the English novel, presented a serious problem to Chanda Menon who lived in a society bound by extremely restrictive conventions of marriage. It was a period when girls were married off by their parents at a rather early age, there was little scope for romantic pre-marital love of the kind depicted in the English novels being read by English – educated. *Indulekha* depicts romantic love in a contemporary situation between two young persons – *Indulekha* and *Mahavan*, and ends in a marriage after some obstacles. In any case, Chanda Menon achieved his purpose in presenting in Malayalam a realistic novel after the English fashion.

Indian novelists have dealt with family relationships have dealt with family relationship with high seriousness because the traditional heritage of India gives great importance to the family unit. They do not shy away from experimenting with any shade of human experience. They have extensively dealt with the theme of man-women



relationships which has a great historical, sociological and cultural significance.

Fiction written during the last three decades provide a glimpse into female psyche and deals with the full range of female experience. The Indian society which had been so conventional and tradition bound could not remain impervious to the new forces that had started slowly influencing through education and social awareness. This brought about a change in the prevalent attitudes and beliefs and accelerated a tendency which favored a new order in place of the old one. In fact, modern literature is making attempts at redressing the age – old imbalance, at creating and reflecting a new social order which no longer wishes to downgrade women but rather considers them autonomous and transcendent. Fiction is seriously concerned with changing perceptions of man-women relationship.

In family in India, during the last few decades, has been under a process of social change, thus substantially affecting man-women relationship. The social change is marked in the Indian society at large it has touched the fringes of the family and his interaction has brought a significant change in the structure and various relationships in a family unit. There is a conspicuous change in the spheres of roles and values. From the sociological point of view, the role of husband – wife is the principal component in the family context that has undergone a vital change due to growing enlightenment and the movement for emancipation of women. In this regard, literature has played a sterling role in raising the 'readers' consciousness. In various forms, it has provided a glimpse into female psyche and dealt with the full range of female experience. It portrays, without inhibitions, the new women who refuses to play a second fiddle to her husband in various walks of life.



Changes in the socio-economic conditions have change our partriarchal attitude to gender and this contemporary change is reflected. In literature too. Indian writers, in their works, present an image of women which is totally difference from the image of the past, according to which women was viewed as can evil counterfeit, 'a weak vassal' while women has consolidated her position, she refuses to submit to her husband in a service manner. This has led the creative writers to re-define the husband - wife equation, as is depicted in a large segment of contemporary Indian fiction.

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## HISTORICAL ASPECTS OF SATI IN ANCIENT INDIA

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### **Abstract:**

Sati or suttee is derived from the name of the goddess sati who self immolated because she was unable to bear her father Daksh's humiliation to her husband Shiva. The original meaning of the Sanskrit word sati was simply faithful wife only later was the term applied specifically to the women who immolated herself. In any case it never referred to the rite or custom of widow burning. The problem of the origin of sati and its continuance is closely linked with the history of marriage and family system. The immolation of the wife on the death of the husband originated in the patriarchal marriage system, which was not the concern of individuals but of the clan or family or the class divided society as a whole. During early Vedic period women's enjoys respectable position in the society and later sati practice was started in which a widow had to lie beside her husband's pyre come into vogue. For a historical study of the position of women in the Indian texts is to look at the institution of matriarchy and patriarchy in the context of the modes of subsistence pursued by the people.

**Keywords:** Sati, Marriage, Widow, Institution, Women.

### **INTRODUCTION:**

Sati is an archaic funeral custom where a widow immolated herself on her husband's pyre, or committed suicide in another fashion shortly after her husband's death. Sati or suttee is derived from the name of the goddess sati, who self immolated because she was unable to bear her father Daksha's humiliation to her husband Shiva. The term sati



was originally interpreted as “chaste women”. Sati appears in Hindi and Sanskrit texts, where it is synonymous with “good wife”. The term suttee was commonly used by Anglo- Indian writers. Sati designates therefore originally the women, rather than the rite itself having technical names such as sahadama or sahadama. Anvahorana is occasionally met, as well as satidhana as terms to designate the process. Satipratha is also used as a term signifying the custom of burning widows alive. Two other terms closely connected to sati are sativrata and satimata. Sativrata denotes the women who, after husband’s death has made the formal vow, vrata to burn herself on his pyre. After her death on the pyre, she achieves the venerated status as a satimata.

**Origin:** The earlier historian Anant Sadashiva Altekar, in his “The position of women in Hindu civilization from prehistoric times to the present day” (1938) held the position that the Vedic age saw an active discontinuation of pre- historic burning of widows, on basis that a 1000 B.C. funerary custom describes that of symbolic sati, where the widow lies down by her deceased husband, but is than bidden to rise again, to enjoy the bliss of children and wealth remaining for her. According to Altekar, there is no mention of actual sati in the period of Brahmana literature and the later Grhyasutras, roughly composed 600 B.C. on a number of rituals, but sati is not described or mentioned. In fact what is written about funeral custom is that the widow is brought back from the funeral pyre, typically by a trusted servant. Altekar thinks it is significant that Gauthama Buddha, who castigated customs of animal sacrifice and other customs where pain was inflicted, is entirely silent about burning women alive. Altekar takes these elements as proofs that burning widows alive had long ago died out as a practice. The authors of the Dharmasutras or Yajnavalkya say nothing about it being commendable to burn a widow alive on her husband’s funeral pyre. Although we have late fourth century B.C. evidence from Greek



authors and the Mahabarata fir the existence of the custom of sati, Altekar thinks it did not really begin to grow in popularity before 400 B.C.by the manner of which it is infrequently mentioned in the puranas of that time.

There are different theories about the origins of sati. One theory says that sati was introduced to prevent wives from poisoning their wealthy husbands and marry their real lovers. Other theory says that sati began with a jealous queen who heard that dead kings were welcomed in heaven by hundreds of beautiful women, called Apsaras. Therefore when her husband died, she demanded to be burnt on her dead husband's pyre and so to arrive with him to heaven and that's way to prevent the Apasars from consorting with her husband.

**Sati as an Indian Custom:** Sati is considered as an Indian custom or a Hindu custom it was practiced all over India by all Hindus but only among certain communities of India. On the other hand, sacrificing the widow in her dead husband's funeral or pyre was not unique only to India. In many ancient communities it was an acceptable feature. This custom was prevalent among Egyptians, Greeks, Goths, Scythians and others. Among these communities it was a custom to bury the dead body king with his mistresses or wives, servants and other things so that they could continue to serve him in the next world.

**Sati –the burning of the Widow:** Sati is described as a Hindu custom in India in which the widow was burnt to ashes on her dead husband's pyre. Basically the custom of sati was believed to be a voluntary Hindu act in which women voluntary decides to end her life with her husband after his death. But there are many incidences in which the women were forced to commit sati, sometimes even dragged against her wish to the lighted pyre. Though sati is considered a Hindu custom the women known as sati in Hindu religious literature did not commit suicide on their dead husband's pyre. The first women known



sati was the consort of Lord Shiva. She burnt herself in fire as protest against her father who did not give her consort Shiva the respect she thought he deserved, while burning herself she prayed to reborn again as the new consort of Shiva, which she became and her name in the new incarnation was Parvati.

Another famous woman in Hindu literature titled sati was Savitri. When Savitri's husband Satyavan died the Lord of death, Yama arrived to take his soul. Savitri begged Yama to restore Satyavan and take her life instead, which he could not do so. So Savitri followed Yama a long way. After a long way in which Yama noticed that Savitri was losing her strength but she was still following him and her dead husband. Yama offered Savitri a boon, anything other than her husband's life. Savitri asked to have children from Satyavan. In order to give Savitri her boon, Lord Yama had no choice but to restore Satyavan to life and so Savitri gained her husband back.

These two women along with other women in Hindu mythology who were exceptionally devoted to their husband symbolized the truthful Indian wife who would do everything for their husband and they named sati. The meaning of the word sati is righteous. But as written as earlier the named sati, in Hindu religious literature, did not commit suicide on their dead husband's pyre. Therefore the custom of burning the widow on her dead husband's pyre probably did not evolve from religious background but from social background.

**Religious texts records in Indian History:** The Brahmana literature, holy commentaries on the ancient Vedic texts, dated 1000 B.C. are entirely silent about sati. Similarly the Grihya sutras a body of text devoted to ritual with composition date about the time of the youngest with in Brahmana literature sati is not mentioned. In the Taittiriya aranyaka from about the same time it is said that when leaving, the widow took from her husband's side such objects as his



bow, gold and jewels which previously would have been burnt with him and a hope expressed that the widow and her relatives would lead a happy and prosperous life after words. According to Altekar, it is clear that the custom of actual widow burning had died out a long time previously at this stage. Thus in none of the principal religious texts believed composed before the Common Era is there any evidence at all for a sanctioning of the practice of sati. It is wholly unmentioned, although the archaic Atharva Veda do contain hints of a funeral practice of sati.

**Valmiki Ramayana:** The oldest portion of the epic Ramayana says that no instances of sati occur in the earliest archaic part of the whole Ramayana. According to R.S. Sharma, there is no conclusive evidence of the sati practice in the Ramayana. For instance Tara, Mandodari and the widows of Ravana, all live after their respective husband's deaths, though all of them announce their wish to die while lamenting for their husbands. The first two remarry their brother-in-law. The only instance of sati appears in the Uttara Kanda- believed to be a later addition to the original text in which Kushadhwaja's wife performs sati. The Telugu adaptation of the Ramayana tells that Sulochana wife of Indrajit become sati on his funeral pyre.

**Mahabharata:** The instances of sati in the Mahabharata Madri the second wife of Pandu, immolate herself. She believes she is responsible for his death, as he had been cursed with death if he ever had intercourse. He died while performing the forbidden act with Madri, she blamed herself for not rejecting him, as she knew of the curse. In the case of Madri the entire assembly of sages sought to dissuade her from act, and no religious merit is attached to the fate she chooses against all advice. In the Musala parvan of the Mahabharata the 4 wives of Vasudeva are said to commit sati. After Krishans death 5 wives choose to burn themselves. Against these examples within the



Mahabharata there are scores of instances in the same epic of widows who do not commit sati, none of them blamed for not doing so.

**Historical Aspects of Sati:** The problem of the origin of sati and its continuance is closely link with the history of marriage and family system. The immolation of the wife on the death of the husband originated in the patriarchal marriage system, which was not the concern of individuals but of the clan or the family or the class-divided society as a whole. Hence in order to understand the dimensions of sati it is necessary to comprehend the nature of the social system gave rise to it. We have contradictory mentalities and attitudes towards women in ancient texts to enable us to argue of both the higher and lower status of women. The relevant passages are shifted on balance it would be more than clear that gender discrimination loomed large and that generally women were placed in a position of utter subjection. In many passages women are idealized as Laksmi and placed on a high pedestal, but these statements do not mean such. We may pick instances of individual women who were educated and who could successfully take part in theological disputations. But the ideology which tries to elevate women to higher position in relation to men is certainly a very weak trend in our ancient social philosophy. At best it only shoes the desire of some people to improve the position of women, but this desire is never fulfilled.

**Earliest Records:** From reliable records exist of the practice before the time of the Gupta Empire, approximately 400 A.D. after about this time, instances of sati began to be marked by inscribed memorial stones. In India, the earliest of these memorial stones are found in Sagar (M.P) the largest collections date from several centuries later are found in Rajasthan. According to the Greek geographer Strabo, Aristobulus of Cassandreia, a Greek historian who traveled to India with the expedition of Alexander the Great, recorded that he had heard



that among certain tribes widows were glad to burn along with their husbands. Those who declined to die were disgraced.

**Standard Procedures of Traditional Sati:** The act of sati is said to exist voluntarily, from the existing accounts, many of these acts did indeed occur voluntarily. The act may have been expected of widows in some communities and the extent to which social pressures or expectations constitute compulsion has been much debated in modern times. However there were also instances where the wish of the widow to commit sati was not welcomed by others and where efforts were made to prevent the death. Accounts describe numerous variants in the sati ritual. The majority of accounts describe woman seated or lying down on the funeral pyre beside her dead husband. Many other accounts describe woman walking or jumping into the flames after the fire had been lit, and some describe women seating themselves on the funeral pyre and then lighting it themselves.

**Symbolic Sati:** There have been accounts of symbolic sati in Hindu communities. A widow lies down next to her dead husband and certain parts of both the marriage ceremony and the funeral ceremonies are enacted, but without her death. An example in Tamil Sri Lanka is attested from modern times. Although this form of symbolic sati has contemporary evidence, it should by no means be regarded as modern invention. For example, the ancient and sacred Atharva Veda, one of the four Vedas, believed to have been composed around 1000 B.C. describes a funerary ritual where the widow lies down by her deceased husband, but is then asked to descend, to enjoy the blessing from the children and wealth left to her.

**Sati in India:** In India, the Laws of Manu, compiled around 200 CE declared that a Hindu widow was to remain sati, a Sanskrit word that was interpreted to mean chaste or pure, and was not to remarry, while a Hindu widow was permitted to marry again. Gradually the word sati



was used to designate the ritual of self- immolation or self sacrifice by a Hindu widow on her husband's pyre. Through her self –sacrifice a widow remained pure and demonstrated her everlasting devotion to her husband. Thus sati a word that Europeans frequently transliterated as suttee came to mean both the practice of self- immolation and the Hindu widow who died by this ritual. Such a widow was thought to become a goddess and to bring auspiciousness or good fortune to her birth and marital families. Her cremation site was also marked by a commemorative stone or temple and became a pilgrimage site for devotees seeking divine favors. Although it was never widespread, sati as self- immolation became and remains a potent source for stereotypes of Indian society as ridden with exotic and superstitious religious injunctions and for images of Hindu women as oppressed.

In India man's domination over woman and the idea of treating her as a chattel becomes prominent in early medieval times when we have feudal developments. This idea eventually gives rise to sati system and leads to its spread. In India sati developed as a regular practice among the Rajput families.

**Conclusion:** It is needless to add that Indian society was basically a patriarchal society. With the growth of a strong sense of private property in land about which we have detailed provisions in the Dharma shastras and also with the provisions for the inheritance of land through the male line a situation was created in which chastity of women came to be considered far more important than that of man. Virgin land was considered to be suitable for gift to a brahmana, similarly only a virgin woman was held fit for marriage or kanyadana. Once a woman was married it was expected of her that she must remain faithful to her husband throughout life and after his death. This kind of idea about the chastity and loyalty of women developed as an autonomous force in society. Consequently women themselves came to believe in the religious merits that would accrue to them as a result of



burning themselves with their husband's dead bodies. So it appears that the practice of sati was not only the eventual product of a class-divided property- based patriarchal society in militant communities but also the result of a deeply entrenched idea that the suicide ritual would confer great religious merit on widows. Raja Ram Mohan Roy started the agitation for the abolition of sati in the first quarter of the nineteenth century he collected numerous texts to prove that the practice was not in vogue in earliest times in India. Sati could be removed by the task of social and ideological action. The structure of the society in which women were placed in the same category needed a radical change. The historical aspects of sati in ancient Indian society are highlighted in this research paper. For a historical study of the position of women in the Indian texts is to look at the institution of matriarchy and patriarchy in the context of the modes of subsistence pursued by the people.

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## WIPO – ITS ROLE IN GLOBALIZING LEGAL REGIME OF INTELLECTUAL PROPERTY RIGHTS

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### **Abstract**

Establishment of WIPO(World Intellectual Property Organization) is a landmark event in the history of promotion & protection of intellectual propertyrights at global level. The convection establishing WIPO was signed at Stockholm on 14<sup>th</sup> July, 1967. The WIPO has been designated as specialized body of United Nations. It also acts as a complimentary body with WTO (World Trade Organisation)in so far as promotion and protection of intellectual property right is concerned. The Head Quarter of WIPO is at Geneva.The main objective of WIPO can be summarised as under –

- (i) To promote the protection of intellectual property throughout the world through co-operation among states & where appropriate, in collaboration with any international organization;
- (ii) To harmonize national intellectual property legislation and procedures;
- (iii) To provide services for international applications of intellectual property rights;
- (iv) To exchange information on intellectual property;
- (v) To provide legal &technical assistance to developing & other countries;



- (vi) To facilitate the resolution of private intellectual property disputes and
- (vii) To marshal information technology as a tool for storing, accessing & using valuable intellectual property information.

Here, an attempt has been made to analyze the role of WIPO in globalizing the legal regime of Intellectual Property Rights.

**Keywords:** Intellectual, organization, instrument, harmonize, facilitate.

### **Introduction**

For performing its functions & programmes smoothly & systematically, WIPO has the following four organs –

- (i) General Assembly, consisting of the states, party to the convention establishing WIPO which are the Unions (i.e., Paris Union, 1883; Berne Union, 1886);
- (ii) Conference, consisting of the states, party to the convention, whether they are members or not of any Union;
- (iii) Co-ordination Committee, consisting of the states, party to the Convention which are members of the Executive Committee of the Paris Union or of Berne Union or both and
- (iv) International Bureau, being the Secretariat of the organization.

Membership of WIPO is open to any state which is a member of any Union, i.e., either Paris Union, 1883 or Berna Union, 1886. Even if it is not a member of Union, a nation can become a member of WIPO, if it is a member of United Nations or other specialized agencies. WIPO has currently 189 member states. India is also a member of WIPO.



## **Objective(s)**

The main objective of the study is to analyze the role of WIPO in globalizing the legal regime of Intellectual Property Rights.

## **Methodology**

The study is an analytical one, based on secondary data which have been collected from books, internet etc.

## **Discussion on the topic**

The main functions of WIPO through its various Organs are as under –

- (i) To promote the development of measures designed to facilitate the efficient protection of intellectual property rights throughout the world & to harmonize the national legislations in the field;
- (ii) To perform the administrative tasks of the Paris Union, the special unions established in relation with the Union and the Berne Union;
- (iii) To encourage the conclusion of international agreement designed to promote the protection of intellectual property;
- (iv) To offer its co-operation to states resulting legal technical assistance in the field of intellectual property;
- (v) To maintain services facilitating the international protection of intellectual property & wherever appropriate, provide for registration in this field & the publication of data concerning the registration etc.

The programmes of WIPO are designed to provide -



- i) Advice & expertise in the revision of national legislation, particularly important for those WIPO member states with obligations under the TRIPs agreement;
- ii) Comprehensive education & training programmes at national & regional levels for official dealing with intellectual property & including those concerned with enforcement; for traditional & new groups of users, on the value of intellectual property and how to create their own economic assets through better use of the intellectual property system;
- iii) Extensive computerization assistance to help developing countries in acquiring information technology resources (both in human & material terms) to streamline administrative procedures for managing & administering their own intellectual property resources and to participate in WIPO, global information network ;
- iv) Financial assistance to facilitate participation in WIPO activities & meetings, especially those concerned with the progressive development of new international norms & practices;

Further, WIPO carries out a special programme to promote, in the developing countries, the collective management of copyright, for the increased benefit of creators, such as authors, composers & artists. A special unit looks after the least-developed countries, which require special attention and assistance so that they too can avail the benefits of intellectual property.

A fundamental & enduring part of WIPO's activities in promoting the protection of intellectual property is the progressive development & application of international norms & standards. The organization currently administers 26 treaties



that set out internationally agreed rights and common standards for their protection that the states which sign them agree to apply within their own territories.

In September 1999, WIPO adapted the Digital agenda – a work programme for the organization over the coming years in response to the confluence of the internet digital technologies and the intellectual property system. The organization is formulating appropriate responses that will encourage dissemination and use of intellectual property, such as music, films, trade identifiers and knowledge on the internet as well as ensure protection of the rights of their creators and owners.

### **Conclusion**

WIPO believes that the human capital of developing countries is key to their realizing the full benefits of the national and international intellectual property system. The WIPO Worldwide Academy helps to develop those human resources for policy advisors, development managers and other target groups. Its activities include—

- (i) Programmes for evolution of new training and teaching techniques;
- (ii) Distance learning centre using internet facilities;
- (iii) Client specific learning modules and materials;
- (iv) Use of modern public access media to disseminate knowledge of intellectual property.

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## IMPORTANCE OF HISTORICAL STUDIES IN THE CONTEMPORARY CIVIL SOCIETY

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### Abstract

Historical knowledge, as an essential and integral part of the evolving knowledge society, must be used with proper care and plans, for History also may be used to Unite as well as Divide people. United, we flourish; Divided, we perish. A real knowledge society which is thoughtful and rational is expected to have the intellectual competency to rise above past prejudices which may hinder the progress of people. In the globalized environment, subjects of study with focus on total quality and applied aspects alone can survive and thrive. In the present paper, an attempt has been made to stress the point that history as a social science has the scope and potential to offer a value, knowledge and skill oriented study for which a major change in curriculum is an imperative need at present. This research article to be analyzed the importance of Historical Studies to the Contemporary Civil Society.

**Key Words:** Historical Studies, Thoughtful, Rational, Historical Perspective, Curriculum, Evaluation of History

### Introduction

*I enjoy art, architecture, museums, churches and temples;  
anything that gives me insight into the history and soul of  
the place I'm in. I can also be a beach bum - I like to laze  
in the shade of a palm tree with a good book or float in a  
warm sea at sundown.*

**Cheri Lunghi**



### *Famous Historian*

The Greek word History means enquiry, exploration or information. Aristotle holds the view that history is an account of the unchanging past. The unchanging past is alive in the form of great thoughts, ideas, inventions and institutions with the potential to shape the present and future. One nation – one people one family – one child, a poverty free country, a casteless and classless society, live and let live principle, truth, ahimsa (non-violence) etc are a few examples in the domain of Great Thoughts. The ideas of freedom, progress, equality, fraternity, justice, humanism, non-violence and the like have delivered kindness and happiness to mankind in abundant measure. The inventions and discoveries – the earth moves round the sun by Galileo, the theory of survival of the fittest by Charles Darwin, Gravitation Laws of Isaac Newton, Pencillin by Alexander Fleming, Electricity by Thomas Alva Edison, Telephone by Graham Bell, Computer by Charles Babage, Internet by Arpanet, Heart transplantation by Christian Bernard, Gener Transfer technology by Paul Berg and several other inventions have brought about revolutionary changes in the lives of people all over the world. Democratic, humanitarian and scientific institutions have come to lighting the dark spots in human society. Evil social practices – child marriage, sati, subjugation of women, and untouchability were a few black spots in our society. Casteism, communalism, regionalism, lingual conflicts and water disputes are still prevalent in India. The incidences of female infanticide and foeticide are shameful and inhuman practices in the contemporary times. The profound thoughts and ideas of great thinkers and leaders like Socrates, Aristotle, Buddha, Aryabatta, Isaac Newton, Rousseau, Abraham Lincoln, Karl Marx, Tolstoy, Einstein, Mahatma Gandhi, Pandit Jawaharlal Nehru, Mother Teresa remain as eternal assets of ever living citizens of the world.



The American was of Independence of 1776, the French Revolution of 1789, the Russian revolution of 1917 and the Indian Independence of 1947, Industrial Revolution, Green Revolution (Agricultural), white Revolution (Milk) and Blue Revolution (Fish) and socio religions movements in India are milestone events of far reaching consequences and everlasting importance which every citizen in general and administrators and rulers in particular ought to learn for guidance and appropriate applications.

### **History for Human Beings**

Sir Francis Bacon defines history as a discipline that makes men wise. To Henry Johnson "History in the broadest sense is everything that ever happened". To Edmund Burk "history is a preceptor of prudence and not of principles". It is related to something changing as opposed to something constant and whatever is so changing cannot be reduced to any principles. Carlyle is of the opinion that history is nothing but the biography of great men, and that it is a record of human accomplishment, particularly of great souls. According to Carlyle history requires geniuses and not masses, for an idea or invention or worthy action of someone has elevated mankind to great height. Lord Acton said "History is the unfolding story of human freedom". "A.L. Rowse defines history essentially as the record of the life of men in societies in their geographical and their physical environment. According to Ernest Bernheim "History is a science that investigates and presents in their context of Psychophysical causality the facts determined by space and time of evolution of men in their individual as well as typical and collective activity as social beings" E.H. Carr holds the view that history is an unending dialogue between the present and the past.

The Greeks stressed the rational interpretation of history, the Romans gave a political twist to it, the church historians made god live



in history, the Germans made it more philosophical, the French more socialist, the Marxists more materialistic, the British more imperialistic though democratic at home, the Americans more diplomatic, the Indians more spiritualistic and others either more nationalistic or fundamentalist. The study of history is a pressing need, for it depicts the struggle of man to carry truth and justice into the governance of human society, where good and evil fight out their ever-lasting battle.

However, one criticism against history is that those who teach history or write history make it dull and uninteresting by loading it with avoidable boring details and dates. According to a Chinese scholar, Indian history is presented more like a telephone directory with dynasties and dates. Some time history is reduced to sectarian nature in which extreme national or antinational sentiments destroy historical truth. The classification or interpretation of Indian history as Hindu period, Muslim period and Christian period are illogical and against scientific and secular perspectives.

Twisted truth and distorted events have evoked negative remarks against history from rulers. Fredericks the Great called history a liar. Whenever he felt like reading a history book, he would order "Bring me my liar" The shortcoming in recording historical events is verifiable and verified data can be presented as facts through a scientific process of enquiry called 'historical objectivity'. Facts may be misinterpreted and twisted but truth cannot be hidden forever in front of scientific investigation. A full and true knowledge of the past as to how man has suffered because of his mistakes may help humanity to correct itself meeting the demands of pressing social needs. History reminds that the tyranny of Nero's or Napoleons or Kaisers or Hitler did not last long, but the moral teachings of Buddha, Mahavira, Jesus, Mohammad, Krishna, Vivekananda and Gandhi still continues to inspire mankind. Their message for love, kindness, truth, forgiveness, service, liberty, equality, justice, ahimsa, tolerance, temperance and



fair-mindedness enabled humanity to attain a higher level of culture, character and progress.

The purpose of history is to indicate what mistakes man has done in the past, how he could avoid them in the present and future and how he could preserve the freedom from want, freedom from oppression, freedom of religion and freedom of expression. History has the capacity to enthuse and energise the youth to higher pursuits of life and stimulate the aged to endure the inevitable. No man, No nation and No subject of study is without its history. India could have become a developed nation by 2007 itself if we had used the “historical knowledge and lessons in the formulation and implementation of the ten five year plans. Great success against challenges was achieved in a relatively short time by Asian and European countries such as Japan, China, Germany and France which are examples and lessons not only to underdeveloped and developed nations but also to individuals longing and toiling for time-bound success.

### **Importance of Historical Studies**

Having seen the value and use of history as a body of knowledge, it is pertinent to focus on the purpose of education so as to present the value of history as a subject of study at UG, PG, Research and Diploma levels. Thinkers and leaders have defined education from time to time reflecting on its multidimensional role. To quote Gandhiji “Real education consists in drawing the best out of oneself. “What better book can there be than the book of humanity?” Swami Vivekananda’s definition of education is fascinating and wide ranging. Character building, strengthening the mind, widening the horizon of knowledge and enabling one to stand on one’s own feet are the four main objectives of education.

Pandit Jawaharlal Nehru’s definition presents a holistic picture of the objectives of education. To quote him “an institution of higher



education stands for humanism, for tolerance, for reasons, for the adventure of ideas, for the search of truth and for the onward march of human race towards ever higher objectives.

John Ruskin has explained the purpose of education in the following words “It is not teaching the youth the shapes of letters and the tricks of numbers and leaving them to turn their arithmetic to roguery and their literature to lust. It means, on the contrary, training them into the perfect exercise and kingly continence of their bodies and souls”

In 1943 Winston Churchill addressed the Harvard University students and asserted that “the empires of the future will be empires of the mind. With great power comes great responsibility”. While Winston Churchill underlined the importance of mind power as a determinant factor, Peter Drucker has underlined the predominant position of knowledge power. To quote him “The next society will be a knowledge society in which knowledge will be the resource and knowledge workers will be the dominant work force”. To quote Rabindranath Tagore, “Where the mind is without fear and head is held high, where knowledge is free where the World has not been broken up into fragments by narrow domestic walls where words come out from the depth of truth into that heaven of freedom, my father, let my country awake”.

It is relevant to educational institutions, teachers and students to consider the concern expressed by Gandhiji to Tagore. In reply to the quires of Rabindranath Tagore, Mahatma Gandhi said “Gurudev, I am not so dumb or insensitive, as not to be moved by the beauty of the rose or the morning rays of the sun or the divine music of the birds. But what can I do? My one desire, my one anxiety, my one ambition is when shall I see the red tint of the rose on the cheeks of hungry naked millions of my people? When shall I hear the sweet and melodious song



of the birds in place of their agonizing sighs? When will such music come out of their soil and when will that day come when the light of the morning sun illuminate the heart of the common man in India? When will I see its luster and brightness on his face?

Andrew Carnegie stresses the need for inculcating the value of work culture without which the globalization challenges cannot be responded effectively by the developing countries. To quote him there are three types of people: The first type are those who do as little work as possible. The second type are those who do only what their work stipulates, nothing more. But the third type are those who do their duty and a little more. They are not bound by the clock. If there is work to be done, they will do it and more” It is against this backdrop, the challenges of globalization is presented below.

### **Need of History Subject**

History as a subject of study at the Higher Secondary and higher education levels cannot afford to be static in curriculum and syllabus content. History deals with everything related to men and matters in space and time. It is a treasure house of knowledge and wisdom. It is a repository of ideas and thoughts of great men and women. It is replete with examples and lessons left by great minds. A scientific mode of study of the subject can empower students to think, plan and act independently. The development schemes of the nation along with the methods and strategies adopted through the ages which brought success to individuals, institutions and nations should be given top priority in the syllabus for discussion in the class room, for Kothari Commission on Education asserted that the destiny of the nation is being shaped in the classroom.

History is a multi-disciplinary social science. Every branch of human activity has its own history of birth and growth and also its decline and downfall. History is a study of man by man which is to be



done differently, generating curiosity of learning and promoting creativity of the learner. Text books and guides in history are overloaded with dates and events which are mostly political. Success story studies, personality studies, leadership studies, invention and discovery studies, value studies, impact studies etc., are yet to receive prominence in the syllabus. History with multi-disciplinary content is found a rewarding subject for competitive examinations, knowledge accumulation, developing critical faculty, leadership quality, entrepreneurship, diplomacy, humanistic approach, creative ventures, democratic values, human rights, social and national services. Text books and teaching modules are to be prepared covering the above aspects with more of applications.

Compared to other disciplines such as life sciences, earth sciences, physical sciences, chemical sciences, business sciences and social sciences, history as a subject of study has not yet gone for applied courses. A few examples are given for the perusal of particularly teachers and scholars. Except history, all other subjects of study have undergone radical changes in approach and content so as ensure relevance and employability. Various subjects of study have become inter-disciplinary and application oriented. The following particulars present the picture as to how the conventional subjects have been emerging as different inter-disciplinary subjects through the process of modernization and application of knowledge for human betterment.

### **Dynamism in Curriculum Desirable**

No subject of study can afford to be static in content, approach and methodology. Piece meal changes won't deliver the required benefits, particularly, in the context of free market economy in which pro active role, applied knowledge and proven skills alone can fetch favourable results. For a long time, history was studied for intellectual or knowledge purpose without linking knowledge with jobs in the



public, private and service sectors. History like any other subject has necessarily to be dynamic in the sense that student should be equipped with soft skills and computer skills required for employment in private/public sector, particularly in multi-national companies where 5 or 6 digit salaried jobs are available in plenty. Historical knowledge can be gainfully used for self-employment ventures too.

The degree in B.A. History may be changed as Degree in B.A. History with Computer applications for which major curriculum change is needed. Undergraduate, Post-0graduate, Certificate and Diploma level studies in leadership, entrepreneurship, culture, people' movement, inventions, discoveries, ideas, values, industries, foreign policy, Panchayat Raj institutions, contemporary issues and solutions, environment, human rights, secularism, women, youth, social harmony, may be considered for introduction with more focus on specific rather than generic treatment of subject, Graduates in history are not preferred for employment in industries and business places for want of soft skills which include leadership qualities, integrated personality, communication ability, creative thinking, language skill, group dynamics, computer knowledge, report writing, goal setting, script writing, event management, public speaking etc.

A thorough revamping of Undergraduate and Postgraduate curriculum in History is a desideratum to ensure employability and empowerment of students. In the revamped curriculum, the analytical ability and communication skill of the students must get predominant position. Systematic thoughts, progressive ideas, positive attitude and planned work alone determine the success of students. There must be student centric learning process aided by teaching technology. Students must be guided to choose role models available in their subject of studies for emulation. Great qualities of successful men and women in various fields should be imbibed for fruitful application in file and work situations. Planning, decision making, confidence building,



communicating, self-starting, and achieving abilities in a time bound manner should be developed among students through provision in the curriculum.

Examination system should test not only the memory power but also the analytical capacity of the learners. Teaching and training modules for each paper with pictorial illustration, anecdotes, similes, parables, success stories, case studies ought to be prepared for class room activities which include group discussion, paper presentation, quiz programme, brain storming session, power point presentation etc. Scholars and teachers in History in consultation with leaders in industry, business and service organizations may prepare curriculum and syllabus to offer Undergraduate, Post-graduate and Diploma programmes in Leadership, Entrepreneurship, Panchayat Raj, Human Rights, Human Resource Development, Public Relations, Service Organizations, Project Report and Script writing, public speaking etc. Acquisition of Soft Skills and Computer Skills plus subject knowledge in adequate measure explained above can respond effectively the globalization challenges emanating from knowledge and technology power of developed nations. Under-graduate and Post-graduate courses in history may be strengthened by providing to students add on certificate/diploma courses for a short duration in related fields with employment/self-employment potential such as journalism, tourism, archives keeping, photo and videography, script-writing, event management, public speaking etc. Priority based attention may be paid to M.Phil, and Ph.D. programmes on polity, programme and impact factors. The findings of such socially relevant and nationally important research will be helpful to the policy makers and administrators to effect perfection in the implementation of projects of the State and the Union Governments. The success achieved in one field in one place may be taken to other areas.



## Concluding Remarks

As far as the discipline history is concerned, there is an urgent need to go in for a thorough revamping of curriculum and syllabus keeping in mind the specific and generic job requirements of the institutions and industry in private and public sectors. There is also copious scope and potential to design and develop new U.G., P.O. and Diploma courses in history on the lines suggested in the preceding pages. No doubt, globalization issues present a divide between high technology and low-technology countries which is in favour of the countries with Great knowledge and technology power. To meet such a global challenge, our thought faculty needs further deepening and sharpening in the interest of individuals, institutions and the nation at large. A zero defect and superlative quality movement in educational institutions is an imperative need of our contemporary times which can effectively combat globalization challenges if not immediately but in the future depending upon the effective joint venture of the Government, institutions, intellectuals, individuals and industries.

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Madurai. [www.mkuniversity.org](http://www.mkuniversity.org)



## यथार्थवादी कहानीकार बलिवाडा कांताराव

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आधुनिक कहानी की विषयवस्तु की चर्चा करते समय स्पष्टतः हमें उन कहानियों को केन्द्र में रखना हो जो समकालीन मनुष्य की समस्याओं को लेकर लिखी गई है। सामाजिक विसंगतियाँ, 'शोषण, गरीबी और उनसे संघर्ष' को लिए आक्रोश भरी जनशक्ति आदि आज के यथार्थ परक विषय हैं, जो इस आधुनिक युग की विषय वस्तु बनीं। इस प्रकार स्वतंत्रता के पश्चात् यमकालीन परिस्थितियों से स्पंदित होकर साहित्यिक क्षेत्र में समाज की समस्याओं को यथार्थवादी दृष्टि से देखकर रचना करने वालों में श्री बलिवाडा कांताराव जी का नाम अत्यंत आदरपूर्वक लिया जाता है।

श्री बलिवाडा कांताराव को भारत के भूतपूर्व राष्ट्रपति डा.जाकिर हुसैन द्वारा साहित्य अकादमी का पुरस्कार प्राप्त हुआ। इनकी 'वसुंधरा' नामक उपन्यास तेलुगु विश्व विद्यालय की ओर से पुरस्कृत हुआ। तेलुगु विश्व विद्यालय की स्थापना के बाद पुरस्कृत पहला उपन्यास यही है। इनकी अन्नपूर्णा नामक कहानी रेडियो नाटक के रूप में प्रसारित हुई। डा.ई. पांडुरंगाराव, श्री बोम्मन विश्वनाथम, श्री जे.एल.रेड्डी आदि अनेको ने कांताराव जी की कहानियों और उपन्यासों को हिंदी में अनुवाद किया।

श्री कांताराव जी का जन्म श्रीकाकुलम जिले के मडपां नामक गांव में सन् 3 जुलाई 1927 में हुआ। श्रीमती रमणम्मा और श्री सूर्यनारायण जी इनके माँ .. बाप थे। इनकी प्रारंभिक पढ़ाई मडपां में हुई। आठवीं कक्षा से ही उनकी रुचि साहित्यिक विषयों की आरंभ रही। उस समय से ही आपने विद्यार्थी नामक पत्रिका का संपादन कार्य संभाला। मध्यवर्गीय परिवार के बेटे होने के कारण उनका बाल्य आर्थिक विपन्नताओं के बीच गुजरा। इस कारण एस.एस.एल.सी. पास होते ही नौकरी की तलाश में लग गए। सन् 1944 में विशाखपट्टणम में 'आर्डिनेन्स एक्सपोर्ट ट्रेनिंग डिपो' में भर्ती हुए। बाद में विभागीय परीक्षाओं में उत्तीर्ण होते हुए विभिन्न पदों में सुशोभित हुए। प्रारंभ से ही जीवन को विभिन्न कोणों से परखने की दृष्टि उनमें पायी जाती है। इसके साथ विभिन्न सांस्कृतिक विषयों में अभिरुचि के कारण देश के विभिन्न प्रांतों का पर्यटन कर विभिन्न संप्रदायों और संस्कृतियों को जानने का प्रयत्न किया। इन्हीं विषयों को अपनी कहानियों की विषयवस्तु बनाया। 1947 में 'प्रजाबंधु' नामक पत्रिका में ' इस सप्ताह की कहानी' शीर्षक में इनकी पहली कहानी 'परिवर्तन' प्रकाशित हुई। तब से लेकर सन् 1999 तक इनकी लेखनी चलती रही।

बलिवाडा कांताराव जी के व्यवहान एवं वितन का जो व्यक्त रूप है, उसके पीछे उनके पारिवारिक, सामाजिक, वैवाहिक, मानवीय जीवन संबंधी अनेक घटनाओं का योगदान है। कांताराव जी सहृदय, स्नेहशील व्यक्ति हैं। इसके साथ वं बहुभाषी भी रहे। घर में नहीं बल्कि उफ़तर में भी अपने व्यवहार के कारण, इनको देखकर लोग कहा करते थे कि व्यक्ति हो तो ऐसा हो, जो परिवार एवं बाहर भी प्यार ही प्यार बाँट सकें।

कांताराव जी तेलुगु गद्य साहित्य के महान लेखक हैं। उनकी कलम से कहानियाँ, उपन्यास एवं नाटक निकले हैं, जो विभिन्न पत्र-पत्रिकाओं में प्रकाशित हुईं। तेलुगु के 'भारती' से लेकर 'आन्ध्रपत्रिका' तक सभी पत्रिकाओं में उनकी 300 से अधिक कहानियाँ प्रकाशित हुई हैं।



कांताराव जी बचपन से ही लेखन के प्रति रुचि रखते थे। साहित्यिक रुचि के अनुकूल ही इन्हे नौकरी भी मिली कि देश के विभिन्न प्रांतों को देखने और परखने का सुअवसर इन्हे प्राप्त हुआ। देश के करीबन बड़े 'शहरों' जैसे विशाखपट्टणम, गोवा, बंबई आदि प्रांतों में रहें। सभी प्रांतों के लोगों के जीवन पद्धतियों, रीति-रिवाज, सभ्यता एवं संस्कृति को पहचानना और उनका महान अध्ययन करने की जैसे उनकी आदत भी हो गई। बदलती परिस्थितियों के परिप्रेक्ष्य में जीवन को विभिन्न दृष्टिकोणों से देखकर उसीकी अभिव्यक्ति में से तत्संबंधी विषयों को लेकर प्रेम एवं विवाह के विभिन्न रूपों को आंकते हुए, साथ-साथ अपनी मान्यताओं को व्यक्त करना, उनका उद्देश्य रहा। युगीन परिवेश एवं व्यक्ति के जीवन के सूक्ष्म संदर्भों के यथार्थवादी चित्रण कांताराव जी की कहानियों में स्पष्ट रूप से पायी जाती है। इसके साथ नारी की दशा एवं दिशा को अपने साहित्य द्वारा चर्चित करना, उनका उद्देश्य रहा। इन्होंने काल्पनिक जगत से विषय वस्तु को चुनने की चेष्टा नहीं की बल्कि वास्तविक जगत से संपर्क रखते हुए, बदलते सामाजिक, राजनैतिक, धार्मिक, सांस्कृतिक मूल्यों को दृष्टि में रखते हुए समाज में व्यक्ति के महत्व को पहचानते हुए उन्होंने अपनी कलम चलायी।

इनकी कहानियों में व्यक्त यथार्थता का मुख्यतः पाँच 'शीर्षकों' के अंतर्गत रख सकते हैं। वे इस प्रकार हैं.....

#### 1. कथावस्तु कटु यथार्थ एवं सामाजिकता का आरोप।

बलिवाडा कांताराव जी एक स्वायत्तिक, दार्शनिक और अपनी कहानियों द्वारा समान को सही राह पर चलानेवाले सच्चे 'शासक' थे। उनकी कहानियों को निस्संदेह सामाजिक जबाबदेही पूर्ण कह सकते हैं। इनके बारे में डा.अब्बूरि छायादेवी का कथन है कि "कांताराव जी की सभी कहानियाँ उनके निजी अनुभवों से उद्धृत हुई हैं। जीवन के उतार-चढ़ाव तथा गलत रास्ते से चल रही जिंदगियों का अनुशीलन कर आपने स्वयं कं अनुभव से लिखी ये मौलिक कहानियाँ हैं।" 1 इनकी कहानियाँ, जो यथार्थ के अत्यंत निकट हैं.. .. इस प्रकार हैं..पथभ्रष्ट आदमी ! दरिद्रपिन मरिपि!', परिवर्तित व्यवस्था! मारुतुन्न व्यवस्था!, बुरा जगत..बुरे लोग ! पाडुलोकम.पाडु मनुष्युलु!, कमला की 'शदी ! कमल पेडिल!, शिशु की बिक्री ! शिशु विकयं!, न्याय..अन्याय ! नीति..अविनीति! आदि प्रमुख हैं।

पथभ्रष्ट आदमी ! दरिद्रपिन मरिपि! मैं लेखक ने नैतिक मूल्यों को टुकराकर पथभ्रष्ट बने आदमी की वासना के विकृत रूप का चित्रण किया है।

इनकी और एक कहानी " परिवर्तन" में आज की व्यवस्था में दिन-प्रतिदिन बदलती सामाजिक परिस्थितियों का चित्रण किया गया है। इसमें बच्चों से दूर होने से एक पिता की दयनीय स्थिति के यथार्थ चित्रण के साथ-साथ यह भी दिखने की कोशिश की कि मानव को परिस्थितियों के अनुकूल्य अपने आप को टालना चाहिएं, तभी वत अपनी जिंदगी में आगे बढ़ सकता है।

सौदा ! बेरम ! और भिखमोंगे ! मुट्टिवाल्लु ! भी कांताराव जी की ऐसी कहानियाँ हैं जिनके माध्यम से लेखक ने मानव की दयनीय आर्थिक व्यवस्था का चित्रण किया है।

समाज में स्त्री की स्थिति क्या है ? उसके लिए समाज में लोगों की धारणाएँ क्या हैं ? लोग किस प्रकार देखते हैं ? और वास्तव में नारी अपने अस्तित्व को बनाये रखने के लिए किन किन संघर्षों को झेल चुकी है, रही है ? इन सभी पहलुओं पर लेखक ने बुरा जगत..बुरे लोग ! पाडु लोकम् पाडु मनुष्युलु ! नमक कहानी में आपने विचार व्यक्त किए हैं।



साथ ही विधवा समस्या, स्त्री की प्रतिकूल परिस्थितियाँ और बेटे-बेटियों के बीच की असमानता, ये सब विषय समाज को किस तरह घेरे हुए हैं, उनका यथार्थ चित्रण लेखक किया है। इस प्रकार कांताराव जी की कहानियों की विषयवस्तु कटु यथार्थ से जुड़ी हुई है।

## 2. सामाजिक विपमताओं का नग्न रूप।

स्वतंत्रता के बाद भारत के लोगों की जीवन प्रणाली में तीव्र गति से परिवर्तन आया है। जैसे 'शहर और गाँव की दूरी पर्याप्त मात्रा में कम हुई है। परिणाम स्वरूप देश में आर्थिक, सामाजिक एवं पारिवारिक विघटन की स्थिति उभरने लगी। समाज में धीरे-धीरे नैतिकता या मानवता के मूल्य घटने लगे। इन सामाजिक स्थिति गतियों को कांताराव जी ने अपनी कहानियों में स्पष्ट रूप से दिखाया है। इनकी कहानियों में जूझ खाना !एंगिलि कूडु!, न्याय..अन्याय !नीति ..अविनीति!, आशाओं का अंत !आशल अंतम!, मंदिर की प्रतिमा !गुडिलो विग्रहम!, छुपे रुस्तुम !मेतानि दोगलु!, आदि प्रमुख हैं जिनमें बेरोजगारी, बासना का विकृत रूप, स्त्री की आर्थिक विवशता, अनमोल विवाह, वर्ग-वैषम्य, गुंडागिरी आदि सामाजिक विपमताओं का सही चित्रण किया गया है।

कांताराव जी की आशाओं का अंत !आशल अंतम! एक ऐसी कहानी है जिसमें अत्युत्तरामय्या के माध्यम से लेखक ने ऐसे व्यक्ति का चित्रण किया है जो रिश्ते लकर घर-परिवार सजाना चाहता है। इसमें सरकारी दफ्तरों के अनैतिक पूर्वक वातावरण का चित्रण एक तरफ है तो दूसरी तरफ तत्कालीन आर्थिक व्यवस्था की असमानता का चित्रण।

मंदिर की प्रतिमा !गुडिलो विग्रहम ! कहानी में दहेज प्रथा के विकृत रूप का चित्रण किया गया है। इसमें लेखक स्वयं बुआ पार्वतम्मा की कहानी को प्रस्तुत करते हुए प्रतीत होते हैं। दहेज के बिना आई हुई बहु ससुरालवलों की दृष्टि में किस तरह रहती हैं, उस बहु को ससुराल में किस तरह के कष्टों को झेलना पड़ता है? आदि का चित्रण किया गया है। वर्तमानकाल इतना भयानक है कि जीवन में जिधर देखो उधर जी असमानता और अमानवीय कृतियों का प्रदर्शन हो रहा है, और सर्वत्र संघर्ष, विद्रोह, विक्षोभ, भूख और अशांति की स्थिति को ध्यान में रखते हुए बलिवाडा कांताराव जी ने अपनी कहानियों की रचना की।

## 3. स्त्री-पुरुष संबंधों का यथार्थ चित्रण।

नर-नारी के संबंध कई प्रकार के हैं। लेकिन प्रधान रूप से दो ही हैं। कुछ संबंध सामाजिक याने समाज से निर्धारित होते हैं, जो समाज की दृष्टि से नैतिक कहलाते हैं, और कुछ संबंध असामाजिक हैं जो सामाजिक दृष्टि से अनैतिक कहलाते हैं। इस प्रकार स्त्री-पुरुष संबंधों को निरूपित करने वाली कांताराव जी की कहानियों में प्रमुख हैं... अपूर्व सौंदर्य !वेकिन चक्कदनम!, मनुब्य.. पशु !मनिपि..पशुवु!, आनंद !वेडुका!, वनजाक्षी का वस्त्रापहरणम ! वनजाक्षी वस्त्रापहरणम!, परिवर्तन, पथ भ्रष्ट आदमी ! दारिलपिन मनिपि! आदि।

अपूर्व सौंदर्य !वेकिन चक्कदनम! कहानी में सरोजा नामक युवती के माध्यम से निम्न मध्यवर्गीय स्त्री की दुखमय कहानी विव्रित है। सरोजा अपने परिवार के लिए ही मिल मालिक की रखैल बनती है, लेकिन परिवार वाले उसे ठुकराते हैं। जिसके कारण वह गिरी हुई स्त्री बनती है, उसी ने उसे घर से निकालता है। इस प्रकार पुरुषाधिक्य का निरूपण भी किया है।

मनुब्य पशु !मनिपि पशुवु! भी पति-पत्नी के संबंधों को निरूपित करनेवाली है, जिसे लेखक ने आत्मकथात्मक 'शैली में प्रस्तुत किया है। इसमें पाठील और उसकी पत्नी के माध्यम से स्त्री पुरुष संबंधों का नया रूप दिखाया है। यों तो पाठील 'शराबी और कामचोर होने पर भी वह लेखक के कहने पर अच्छा इंसान बनता है। लेकिन पति के व्यवहार से उब कर उसकी पत्नी बदचलन बनती है और पति के हाथों उसकी खुन होती है। इस छोटी सी कहानी में बलिवाडा कांताराव जी ने भारत देश की नैतिक मूल्यों एवं स्त्री-पुरुष के नाजुक संबंधों का सूक्ष्म चित्रण किया है।



लेखक ने आधुनिक समाज में स्त्री-पुरुष संबंधों को 'बाढ' के रूप में दर्शाया है। वे धन एवं क्षणिक आवेश सुखों को ही इतना महत्व देते और उस क्षणिक आवेश में उनमें उदित कामनाएँ 'बाढ' समान उत्तेजित होकर अंत में उन्हें ही खतम कर देते हैं। अप्रप्त फूल! अंदनि फूल! भी एक ऐसी स्त्री की कहानी है, जो अपनी वासना के चंगुल में पुरुषों को फँसाना चाहती है। जब उसकी वासना को कोई पुरुष टुकराता है तो वह उस पुरुष से बदला लेने की ठान लेती है। यहाँ कांताराव जी ने व्यक्तियों के बदलती मनोभावों के आधार पर बदलते सामाजिक, आर्थिक एवं नैतिक मूल्यों पर दृष्टि फैलायी है।

#### 4. महानगरीय परिवेश एवं मानव जीवन की यथार्थ अभिव्यक्ति।

कांताराव जी जन्मत. ग्रामवासी होने पर भी इनकी पढाई..नौकरी बडे..बडे 'शहरों' में हुई। उन्होंने दिल्ली, बंबई, गोवा, कलकत्ता जैसे महानगरों में रहते हुए, वहाँ के 'शहरी जीवन के विविध पहलुओं को अत्यंत निकट से चित्रित किया है। इस दृष्टि से देखने पर मकान !इंटीकोसम!, गुलाब !गुलाबी!, सोने का सिंहासन !कनकपु सिंहासन!, अपूर्व सौंदर्य !चेविक्न चक्कदनमु!, और प्रकाश !वेलुगु! आदि उल्लेखनीय हैं।

इंटीकोसम !मकान! कांताराव जी की ऐसी कहानी है जिसमें महानगरीय परिवेश में मकान की तलाश में मानव को किस प्रकार के अनुभवों को झेलना पड़ता है? .. इसका चित्रण किया गया है। 'गुलाबी' कहानी में कांताराव जी ने एक ऐसी स्त्री की कहानी लिखी है जो महानगरीय परिवेश में अकेली जीवन..यात्रा चला रही थी।

सोने का सिंहासन !कनकपु सिंहासन!, कहानी में लेखक ने औद्योगीकरण तथा महानगरीय परिवेश का चित्रण किया है। शहरों के लोग ऐसे होते हैं कि उन्हें अपने पास-पड़ोस वालों के नाम तक मालूम नहीं। दिल्ली, बंबई, गोवा, कलकत्ता जैसे महानगरों की विरुद्धताओं को कहानीकार ने बहुत निकट से देखा तथा भोगा भी। इन 'शहरों' में साधारण व्यक्ति के लिए अपना अस्तित्व बनाये रखना कितना मुश्किल हो जाता है, इसके चित्रण के साथ..साथ मध्यवर्गीय जीवन की समस्याओं का यथार्थ चित्रण भी अत्यंत स्वाभाविक रूप से उन्होंने प्रस्तुत किया है। इसका मुख्य कारण यह भी हो सकता है कि कहानीकार निम्न..मध्यवर्गीय परिवार के रहे हैं।

#### 5. युगीन संत्रास बोध और व्यक्ति के अकेलेपन की अभिव्यक्ति।

मानव संबंधों की सूक्ष्म अनुशीलन करते हुए इन्होंने संबंधों की कटुता और विपमता को व्यक्त करने की सफल कोशिश की। इन्हीं संबंधों का विश्लेषण करते समय उनमें अकेलेपन का बोध जागा। उनके पास टूटे हुए व्यक्तित्व को लेकर अजनबीयत और उब से भर उठे। यह अकेलेपन पुरुष और स्त्री दोनों में दिखाई देता है। बाहर से स्त्री और पुरुष दोनों सामाजिक जीवन में 'शामिल होते हैं, लेकिन भीतर से कभी..कभी उनमें एक प्रकार का तनावपूर्ण स्थिति, अकेलेपन ,निरसता की भावना दिखाई पड़ती है। ये बाहरी दुनिया में सबके साथ रहते हुए भी अकेलेपन महसूस करते हैं।

इस कोटि की कांताराव जी की कहानियों में प्रमुख है... अंतरात्मा. एवरिकोसम !किस कोलि! वहानी भी व्यक्ति के अकेलेपन पर आधारित है। कहानी में जीवन पर्यंत अपने स्वसुख की चिंता में, दूसरों की परवाह किये बिना रहनेवाला आदमी कृष्णमूर्ति की मानसिक व्यथा का चित्रण किया गया है।

सुंदर मोती !मंचि मुत्यम! भारती नामक एक मध्यवर्गीय अकेली स्त्री की कहानी है। भारती दहेज प्रथा के कारण अस्त होकर पागल भी हो जाती है और इसी पागलपन में उसकी मृत्यु हो जाती है। इसमें भारती के माध्यम से लेखक ने अकेलेपन के बोझ से व्यक्ति कितना बेहाल हो जाता है.. इसका यथार्थ चित्रण प्रस्तुत किया है।

कहानी का एक मार्मिक पक्ष है उसमें प्रस्तुत यथार्थता। जो सत्य या यथार्थ है, वह निरंतर आधुनिक भी होता है। हमारे देश की सामाजिक, आर्थिक दशा ऐसी है कि बहुत सारे लोग जिंदा..



लाश की तरह जीने के लिए विवश हो रहे हैं। कांताराव जी ने इस स्थिति को बहुत निकट से देखा था, देखा ही नहीं भोगा भी। इस कारण इनकी कहानियों में एक ओर समकालीन परिवेश और सामाजिक जीवन प्रस्तुत हैं तो दूसरी ओर व्यक्ति का व्यष्टि चिंतन। इधर कहानीकार ने अपने स्वीय अनुभवों और सामाजिक परिस्थितियों से उत्पन्न समस्याओं, बेरोजगारी और सामाजिक भ्रष्टाचार को व्यक्त किया है।

बलिवाडा कांताराव ने समाज से, परिवेश से अलग होकर अपने कल्पना जगत में विचरण करने की कोशिश कभी नहीं की। इस कारण आसपास के परिवेश में मानव जीवन को उन्होंने बहुत निकट से देखा और उनकी संवेदनाओं को एक कलात्मक रूप प्रदान करने का प्रयास किया। वे चाहते थे कि समाज में एक बार प्रेम, सौहार्द, सरलताप और ईमानदारी जागे। इनकी कहानियाँ पाठक के दिल पर प्रभाव डालकर, उक्त कथ्य की समस्याओं पर सोचने की प्रेरणा देती हैं। वे कहते हैं“ समाज को बदलने या नये समाज की स्थापना करने का न तो मैंने कोई ठेका लिया और न ही वादा किया है। फिर भी राचनाकार हाने के नाते मैं सच और उत्तम आदर्शों को आत्मसात् करते हुए इन्हीं विचारों को साहित्य के द्वारा व्यक्त करना अपना पहला कर्तव्य मानता हूँ।” इस तरह वे समाज की हर एक गति,विधि से प्रभावित होते हुए वर्तमान जिंदगी की असमानताओं को स्पष्ट रूप से अपने साहित्य के माध्यम से अभिव्यक्त करना चाहते हैं। इस तरह वे यथार्थवादी कहानीकार के रूप में सफनीकृत भी हुए हैं।

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संदर्भ ग्रंथ सूची

- 1.हमारे कवि और लेखक ..डा. राजेश्वर प्रसाद चतुर्वेदी
- 2.तेलुगु कथकि जेजे ! तेलुगु कहानी की जय हो! .. सं. साकं नागराजु
- 3.कथा तरंगालु ! कथा तरंग!.. सं. निडमर्ति उमाराजेश्वरराव
- 4.बलिवाडा कांताराव कथलु ! बलिवाडा कांताराव की कहानियाँ!..गायत्री प्रिंटेर्स.. विजयवाडा

डा. सी.हेच.वी. महालक्ष्मी.

प्रध्यापिका, हिंदी विभाग,

सेट थेरेसा कालेज फर विमोन.एलूरु



## తెలుగు సాహిత్యం పై ప్రపంచీకరణ ప్రభావం

డా॥ పి.వి.రమణారెడ్డి

ఆంధ్రోపన్యాసకులు

విశాఖ ప్రభుత్వ మహిళా డిగ్రీ కళాశాల

విశాఖపట్నం.

15వ శతాబ్దంలో లాటిన్ బాషలో 'గ్లోబస్' అనే పదం నుండి 'గ్లోబ్' అనే పదం రూపొందింది. కొన్ని వందల సంవత్సరాల వరకు ఈ పదాన్ని భూగోళం అనే అర్థంతోనే వ్యవహరించారు. 17వ శతాబ్దంలో గ్రహాల కొలమానం అనే అర్థంలో వ్యవహరింపబడింది. 'గ్లోబలైజ్' అనే క్రియాపదంతో బాటు 1940లో 'గ్లోబలిజం' అనే పదం కూడ వ్యవహరింపబడింది. 1959లో 'గ్లోబలైజేషన్' అనే పదం రూపొంది 1961లో 'విబ్లెస్' నిఘంటువును చేరింది.

తెలుగులో 1990 తర్వాత వచ్చిన కొన్ని నిఘంటువుల్లో గ్లోబల్ అనే పదానికి అంతర్జాతీయత, గోళాకార, భౌగోళిక, ప్రపంచ వ్యాప్తం అనే అర్థాలున్నాయి. గ్లోబలైజేషన్ అనే పదానికి భౌగోళికరణ, విశ్వీకరణ, విశ్వవ్యాప్తికరణ, అనే అర్థాలున్నాయి. ప్రపంచీకరణ అనే పదం వ్యవహారంలో స్థిరపడింది.

### ప్రపంచీకరణ నిర్వచనాలు:-

ఏ విషయమైనా ప్రపంచ వ్యాప్తంగా విస్తరించి ప్రభావాన్ని నెరపితే దానిని ప్రపంచీకరణ అని అన్నారు. ప్రపంచంలో ఒకమూల నుంచి ఇంకోమూలకి సరుకులు వనరులు ఎటువంటి ఆంక్షలు లేకుండా తరలించటం. ఈ తరలింపు అంతర్జాతీయ వర్తక రూపంలో అనేక దేశాల్లో విస్తరించినపుడే బహుళజాతి సంస్థల రూపంలో జరుగుతుంది.

ఆంక్షలు లేని వెసులుబాటు, విశ్వస్వేచ్ఛా వ్యాపారం ఎల్లలు దాటి వ్యాపించటాన్ని ప్రపంచీకరణ అని అన్నారు.

### తెలుగు కవిత్వం:-

ప్రపంచీకరణ అనేది అసహజం, అసంబద్ధం అసముక్రమ బద్ధీకరణ. వాణిజ్య స్వేచ్ఛా వ్యాపారం పేరిట జరిగినా దాని వెనుక ప్రమాదం పొంచి ఉంటుంది. మానవ శరీరం, మెదడు కొత్తలాభాల్లో యంత్ర మానవులుగా తయారవుతున్నారు. కంప్యూటరీకరణ యాంత్రిక జీవనానికి మూలమైందని డా॥ఎన్.కోపి ఇలా అన్నారు.



“ఒక అసహజ యూనిఫార్మిటీ  
ఒక అసంబద్ధ అసమక్రమబద్ధీకరణ జీవితం  
వెయ్యి అకులుగా పగిలిపోయి  
ఆర్తనాదాలను చిమ్ముతున్నది.  
వాణిజ్య సూదులు ఎంతమెత్తగా దిగినా  
లోనికి వెళ్ళేది విషమే.  
హ్యూమన్ రోబోటు లేస్తున్నాయి  
రేపటి నుంచి వాటికే మన సెల్యూట్లు” (గ్లోబల్ స్యామ్యం)

కాల ప్రవాహంలో అనేక మార్పులు చోటు చేసుకుంటాయి. సాంకేతిక పరిజ్ఞానం పెరిగిన కొలదీ ఒకవైపు వెనుకబాటు తనంతోపాటు త్వరితగమనం కూడా ఏర్పడుతుంది. ఈ సంధియుగంలో సరితూగలేక సతమతమయ్యే పరిస్థితులు ఏర్పడతాయి. ఈ పరిస్థితులకు మార్చనే సంధియుగమే కారణంగా కనిపిస్తుంది. వేగవంతమైన జీవితంలో సమయం లేకపోవటం వలన అసహజ జీవనానికి గురవుతున్నారు. ఎంత గొప్ప మేధావులను, పండితులను ఈ పరిజ్ఞానం తయారు చేసినా తడిలేని గుండెలు ఎదురవుతున్నాయి. సమాజంలో ఎదురయ్యే ప్రతిమార్పుకు ప్రపంచీకరణకే ముడిపెడుతున్నారు.

“కంప్యూటర్ల అరణ్యాలలో తప్పిపోతున్న  
కన్నీళ్ళను వెతకండి  
క్యాలెండర్లను తిని బలిసిన కాలానికి  
గమనమే తప్ప గమ్యం లేదు  
మనుషుల మధ్య ప్రవహించే  
ఎడారుల గురించే బాధ”

కంప్యూటర్ అరణ్యాలలో తప్పిపోయిన మానవ జీవనాలను గురించి వ్యధ చెందుతూ మనుష్యుల మధ్య ప్రవహించేది ప్రేమ వాత్సల్యాలు కావని శుష్కించిన ఎడారి క్రోటను జీవనాలని డా॥ గోపిగారు వర్ణించారు.

“మా చెరువు నీళ్ళు  
ఏ శూన్యాల్లోకి యింకి పొయ్యాయో!  
ఎముకలు తేలిన ఛాతిలా కొట్టుకుంటుంది



ఇప్పుడు దీనిని తప్పితే

బతుకమ్మలు దొరుకుతాయా! (మరోసారి మావూరు)

ఊరు తన ఉనికిని స్వభావాన్ని కోల్పోయిందని వాతావరణం మునుపటిలా లేదని ఎముకలు తేలిన చెరువులు ప్రత్యక్ష మవుతున్నాయని పల్లె కళలను కోల్పోయిందని ఈనాడు బతుకమ్మలు లేవని తల్లిలేని పల్లెను గోపిగారు గుర్తుచేస్తారు.

“దేశమంటే మట్టికాదోయ్  
దేశమంటే మనుషులోయ్  
కాదురోడ్లూ స్టేడియంలూ  
డిస్కో థెక్కులన్నది ప్రంచబ్యాంకు  
విలువలన్నీ ప్రశ్నార్థకాలయ్యాయి  
ప్రాధాన్యాలన్నీ తారుమారయ్యాయి  
ప్రాణైక్కులకన్నా పై ఓవర్లు  
ఫ్యాక్షన్లకన్నా ప్రైవేటీకరణ  
ముఖ్యమయ్యింది”

అని ఎస్వీ.సత్యనారాయణ “ఇవాళటిగాలి” అనే కవితలో మారిన దేశ పరిస్థితిని వర్ణించారు.

“ఒక వల్చరేదో మన కల్చర్‌ని పీక్కుతింటుందని కంగారు పడనవసరం లేదు

మా గ్రామాలు కూడా గ్లామరస్ గా తయారవుతున్నాయి.

మంచి గంధపు పసుపు కొమ్ములా చూద్దామన్నా లేవు

కోకోకోలాలలో కోకోకాలు నేర్చుకుంటున్నారు.

కొత్త తల్లుల తరాలూ లేవు.

గ్లోబల్ పొల్వూషన్‌కి న్యూయార్క్ అయితే నేం నెల్లూరయితేనేం

ఇప్పుడు మన పిల్లలు కంప్యూటర్ కంసులవుతున్నారు.

దాలర్లనీ రూపాయలనీ వేరుచేసి తడిలేని వలస హంసలవుతున్నారు

ఇవాళ అమ్మానాన్నల చిరునామాలు అనాథ ఆశ్రమాలు”

పాశ్చాత్య ప్రభావం వలన ప్రపంచీకరణ వలన మన సంస్కృతి అడుగంటుతుందని గ్రామాల స్వరూపం మారిందని పేటెంట్ హక్కుల పేరుతో సహజ వనరులను గ్రామాల కోల్పోయాయని



శీతల పానీయాల మోజులో పడ్డారని, మాతృత్వం కొరవడుతుందని వాతావరణ కాలుష్యం ఏర్పడిందని పాశ్చాత్యదేశాల స్వరూపాన్నే మన దేశమూ సంతరించుకొన్నదని డాలర్ల మోజులోపడి యువత తడిలేని వలస హంసలవుతున్నారని మానవ సంబంధాలు అడుగంటాయని నేటి సామాజిక స్థితిని ప్రతిఫలించజేశారు ఎండ్రూరి సుధాకర్.

“అందాల వ్యాపారం కోసం  
అంద విహీనమవుతున్న వ్యవస్థకి బానిసగా  
ఈ సామాజిక స్పృహ నన్నెక్కువగా దగా చేస్తోంది.”

అని ‘కొందేపూడి నిర్మల’ అంటుంది.

“కాలికి గజ్జెకట్టి ఆడటం  
పెద్ద అనుభవమేమీ కాదు  
కాలికి రూపాయి బిళ్ళలు కట్టి  
ఆడటమే ఇప్పటి నాట్యం” (నిద్రలేవాలి మొగులైంది)

“మనల్ని మనం పోగొట్టుకుంటున్న  
వర్తమానం నుంచి  
మనది కాని భవిష్యత్తును కోరుకుంటున్నాము” (కాగితపులి కళ్ళలోభయం)

“కాగితపులి కళ్ళలో భయం” అనే కవితలో అమెరికా అగడాలను చెప్పే సందర్భంలో మన అస్తిత్వాన్ని భవిష్యత్తుని పోగొట్టుకుంటున్నామని ‘వరవరరావు’ రాజకీయ సామ్రాజ్య వాదాన్ని ప్రతిఘటించారు.

“కోలాటపాట వెన్నెల కుప్పల అట  
మిడ్సైట్ మసాలాల్లో మునిగిపోతున్నారు.”

కళలకు ఉనికి లేదని దానికి కారణం గ్లోబల్ సంస్కృతి అని ‘నిఖిలేశ్వర్’ అంటున్నారు.

“భాగోతాలు చిరుత లాటలు దసరా వేషాలు  
మందెచ్చులు చిందు వేషాల్లేని  
ఫ్యాషన్ టి.వీలు స్టార్ టి.వీ లోనే మనకిక” (గ్లోబల్ ఖడ్గం)



ప్రపంచీకరణ వలన పల్లెల్లో జనపద కళలు కనుమరగు అయ్యాయనే విషయాన్ని పలువురు కవులు ప్రస్తావించారు. ఒకరికి కలిగిన ఆలోచనను పలువురు అనుసరించే రీతి అధికంగా కనిపిస్తుంది. ప్రజలలో కళల పట్ల అభిరుచి, ఆసక్తి నన్నగిల్లింది. సహజమైన రీతిలోకాక అంతటా కృత్రిమ రూపాలు ధరిస్తున్న ప్రకృతి రీతిని 'యాకూబ్' 'గ్లోబల్ ఖడ్గం' కవిత ద్వారా వివరించారు.

“జీవితంలో దొరికే కల టి.వి తెర

నిన్న ఇవ్వాలే రేపు ఎపిసోడ్లు-ఎపిసోడ్లుగా

నీట్రతుకు ఇప్పుడొక రోజువారి సీరియల్

అర్ధాంతరంగా ఎప్పుడాగి పోతుందో ఇప్పుడయితే తెలియదు

ఇప్పుడది స్టేడియం కంస్ట్రక్షన్-కం థియేటర్

కలర్ ఫుల్ బ్రౌన్ షుగర్ గాయపడిన ఉదయం కావ్యాసంపుటి”

అనే కవితలో “పమ్మరాజు గోపాలకృష్ణ” వేలం వెర్రిగా వ్యాపించిన టి.వి. సంస్కృతి గురించి వివరించారు.

“చిర్రా, చిటెన పుల్ల తీసుకొని ఉదయిస్తున్న సూర్యునిపై

దండోరా వేయాల్సిన మాదిగ డప్పు మాయమైన దృశ్యాన్ని

చర్మంలేని తప్పెట దరువు హోరెత్తుతోంది. ప్రేక్షకామా!

చేతి కుట్టేలేని చెప్పులేసుకొని

చెరువులైపోయిన చేలల్లో ఈడుకుంటూ టెక్నానోకి చెక్కెద్దామా!” (మద్దూరి

నగేష్ బాబు, 'మీరేవుట్లా')

అని మద్దూరి నగేష్ బాబు కులవృత్తులు పోయాయన్న హర్షాన్ని వ్యక్తం చేశారు.

వ్యాపారం పేరుతో జరిగే అనర్థాలను సూచిస్తూ అనేక కవులు కవితల్లో వస్తూ వైవిధ్యాన్ని సూచించారు. మినరల్ వాటర్లు, డాలర్లు, కంప్యూటర్లు, టి.వి, హ్యూమన్ రోబోలు, పై ఓవర్లు, నగరీకరణ, పరాయీకరణ, ప్రపంచీకరణ, పారిశ్రామికీకరణ, వలస, కరువులు, అడవుల నరికివేత, కళ తప్పిన కళలు లోపించిన మానవ సంబంధాలను గురించి స్పందించారు.



## **POLITICAL PARTICIPATION AND REPRESENTATION OF BACKWARD CLASSES IN MUNICIPAL ELECTIONS OF SRIKAKULAM DISTRICT 2005/2007-2014: A COMPARATIVE STUDY**

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### **INTRODUCTION**

Article 15 and 340 of the Constitution of India speak of "Socially and Educationally Backward Classes". The Mandal Commission has estimated that other backward classes constitute 52 per cent of the population of the country (Government of India, 1980). However, their percentage of distribution differ from state to state. Backward classes comprise of small landholders, tenants, agricultural labour, village artisans etc., and are heavily dependent on the rich peasantry for their sustenance. Villages have grown to the status urban localities over a period of time as per criteria for identification of urban locality. Though Srikakulam town was constituted into a municipality in 1867 under the Madras Towns Improvement Act, 1865, but other municipalities have come up and elevated to the status of municipalities after 1986 from the status of village panchayats. Hence, the numerical presence of backward classes would be higher in the newly formed municipalities and Municipal Panchayats. The 74<sup>th</sup> constitutional Amendment would help participate these backward classes in the municipal elections of urban local self-governments.

### **Political Participation Through Elections**

Political interest, efficacy, and sense of civic obligation play major role in political participation. The more interested an individual is in politics, the more likely he/she is to participate (Bowman Boynton).



Election is the barometer of democracy, indeed, its life-breath (Norman D. Palmer, 1976). Elections in India provide an occasion for the widest degree of popular participation. Elections provide the means for the peaceful and orderly transfer of power, for dealing with the vexing problem of succession, for 'the routinization to political change' (Michel Breacher, 1967).

Elections are complex events involving individual and collective decisions, which directly affect and are affected by, the total political and social process. They open up channels between the polity and the society, between the elite and the masses, between the individual and his government. They are major agencies of political socialization and political participation (Norman D. Palmer, 1976:1).

Elections in India do play a meaningful role in (the) allocation and exercise of power within the society, the classic purpose of any political system (Chandi Das, et al. 1968: vi).

### **Local Self Governments**

Local government touches the life and well-being of the people at innumerable points than state or central government. There are two reasons for this. In the first place, it is concerned with providing daily needs of citizens. Secondly, local government in the discharge of its regulatory functions, such as licencing, has to take action against the people of the locality for acts of commission and omission. In fact, for building stable democracy the process should begin from the bottom and travel upwards. Local government does many more things for the citizens than the state or central government, and constitutes the edifice on which the democratic structure is built (Nigam, S.R:1978:2-3).

Municipal government existed and flourished in India from ancient times. While Greeks organized democracy centuries before in their city-states, Indians also had democratic institutions in their cities,



towns and villages. Kautilya's Arthashastra, describes the structure and functions of city government of the Mouryan period. The modern structure of Local Self Governments in India was a British creation. The Corporation of Madras was the earliest to be created by the British. The Corporation which came into existence on the 29<sup>th</sup> September 1688 (Apparao,1974:1-3).

In Lord Ripon's resolution (1882) fuller scope for local self-government was introduced. This resolution was regarded as the Magna Carta of Local Government in India. The system of election for the municipal bodies was introduced with a limited franchise (Singh, 1997:14-15).

After adoption of the Constitution, India became a welfare state and hence, it became the responsibility of the state to perform civic functions and to promote social and economic development through local self -governments. As a result, the local self-governments attained remarkable status and importance (Dharma Rao, 2016).

### **Seventy-Fourth Constitution Amendment**

The Constitution 74<sup>th</sup> Amendment Act, 1992 has come into effect from June 1, 1993. In compliance with the Constitutional mandate, the Municipal Act was amended in 1994. Reservation of seats in municipalities was made uniform in all the states.

There are three types of urban local bodies such as; Nagar Panchayats, Municipal Councils, and Municipal Corporations which came into existence after the 74<sup>th</sup> Constitution Amendment Act, 1993.

A Nagar Panchayat is constituted for a transitional area. Such an area is basically rural in character, which over a period of time would develop urban characteristics. Such an urban local body would have to perform both rural and urban functions (Maheswari, 1999: 214-215).



Municipal Councils are constituted in smaller urban areas while for larger urban areas Municipal Corporations are constituted. Demographic and other conditions which are determining factors for constituting a particular type of Municipality differ a great deal from one State to another (Maheswari, 1999: 224-225).

### **Reservation of seats (243T)**

Nothing in this Part shall prevent the Legislature of a State from making any provision for reservation of seats in any Municipality or office of Chairpersons in the Municipalities in favour of backward class citizens (Maheswari, 1999:224-25).

### **Profile of Srikakulam District**

Srikakulam city is the headquarters of the district located at the Northern most boarder of the Sate of Andhra Pradesh. The District itself derived its name from the headquarters town. (Commissioner, 2005). The Srikakulam city is situated between the Northern latitude of 18\* 20' and 19\* 10' and 83\* 25' and 84\* 50' of Eastern Longitude (Ramesan, 1979:1). The Srikakulam city is located at a distance of 495 Kilometers from the State capital (Amaravathi). According to 2011 Census, the total population of the city is 1,44,438. The total population of Srikakulam District in 2011 was 27,03,114. The Urban population of the district is 4,36,703 which works to be 16.15% of the total population as against 29.58 per cent for the State (Chief Planning Officer, 2014). Srikakulam town was constituted into a municipality in 1867 under the Madras Towns Improvement Act, 1865.

Srikakulam municipality is elevated to the status of municipal corporation on 10.12.2015. Elections to the Srikakulam municipal corporation are yet to take place. There are three other municipalities formed in the district viz., Amadalavalasa (1987), Ichapuram (1986), Palasa-Kasibugga (2000) municipalities, and Rajam (2005) and



Palakonda Nagar Panchayats (2013). Elections to the Rajam Nagar Panchayats are yet to take place.

### **Research Problem**

The district is rich in natural resources but poor in utilization due to poverty, illiteracy and backwardness. The enactment of 74<sup>th</sup> Constitution Amendment in India, backward classes are expected to take part in elections of urban local self-governments so as to gain access to decision-making, planning and policymaking to improve their socio-economic conditions. The researcher in this article focuses light on the extent of participation and representation of backward classes in 2014 municipal elections of Srikakulam district in comparison with that of the 2005/2007 Municipal Elections.

### **Specific Objective**

The specific objective of the present study is to compare the extent of political participation and representation of backward classes in the elected municipal councils of Srikakulam district during 2005/2007 - 2014 Municipal Elections.

### **Methodology:**

The study is of descriptive nature. The researcher took secondary data from the offices of Municipalities concerned and the district headquarters to study the participation of backward classes. The data obtained were tabulated manually, analyzed and interpreted in percentages. Further, a comparison of the elections of the three municipalities (Amadalavalasa, Ichapuram and Palasa-Kasibugga) and Palakonda Nagar Panchayat was also made for two consecutive municipal election during 2005/2007 and 2014.



### **Scope and Limitations of the study:**

The study is confined to participation and representation of backward classes in 2014 Municipal Elections in comparison with that of 2005/2007 elections for three municipalities (Amadalavalasa, Ichapuram and Palasa-Kasibugga) and Palakonda Nagar Panchayat of Srikakulam district. Elections are yet to be conducted for Srikakulam Municipal Corporation (2015) and Rajam Nagar Panchayat (2005) and hence the researcher could not cover elections of two Urban Local Governments.

### **RESULTS**

Since the study is aimed to compare the participation and representation of backward classes in two consecutive Municipal Elections i.e., 2005/2007 and 2014, by their contest against the wards reserved for them and also by contesting from other wards open to all (OCs) and their representation in the respective elected councils is taken up for analyses.

It is revealed from the study that the percentage of participation of backward classes in municipal elections by contest is higher (84.6 per cent) in Ichapuram municipality in 2014 Municipal Elections against 34.8 per cent wards reserved (both B.C.General and Women) and unreserved followed by 80.2 per cent in Amadalavalasa against 34.8 per cent reserved and unreserved wards, 79.5 per cent in Palakonda Nagar Panchayat against 35 per cent reserved and unreserved wards; and 75 per cent in Palasa- Kasibugga against 35 per cent reserved and unreserved wards. It is observed from the study that Ichapuram municipality has the highest percentage of participation than other municipalities by contesting in wards in 2014 Municipal Elections.

In 2005/2007 Municipal Elections, Amadalavalasa municipality backward classes had the highest percentage (75.9%) of political participation by contesting wards followed by 71.1 per cent in



Ichapuram, 64.9 per cent Palasa-Kasibugga and 56 per cent in Srikakulam. It is observed from the study that Amadalavalasa municipality backward classes had the highest percentage of participation by contesting in wards than other municipalities.

Regarding representation of backward classes in the council, Amadalavalasa and Ichapuram municipalities equally won 82.6 per cent seats in each municipality against 34.8 per cent wards reserved for each municipality followed by 80 per cent in Palakonda Nagar Panchayat against 35 per cent wards reserved and 72 per cent in Palasa-Kasibugga municipality against 32 per cent wards reserved in 2014 Municipal Elections. It is observed from the study that backward classes contestants of Amadalavalasa and Ichapuram municipalities have equally captured the highest percentage of seats in the respective elected municipal councils of Srikakulam district.

In 2005/2007 Municipal Elections, backward classes contestants of Amadalavalasa municipality had the highest percentage (78.3%) of representation in the elected council against 34.8 per cent wards reserved for that category followed by 73.9 per cent representation in Ichapuram against 34.8 per cent wards reserved, 72 per cent representation in Palasa- Kasibugga against 32 per cent wards reserved and 52.7 per cent representation in Srikakulam against 33.3 per cent wards reserved. It is observed from the study that backward classes contestants of Amadalavalasa municipality had the highest percentage of representation in the council than other elected municipal councils of Srikakulam district.

## **DISCUSSION**

In Srikakulam district, backward classes comprise of small peasants, small and marginal farmers, labourers, artisan and occupational groups. They represent higher percentage of population in small towns of Srikakulam district. The 74<sup>th</sup> Constitutional Amendment remain a



boon by entitling them for statutory reservation in urban local self-governments. This access is evidenced in enhancement of their percentage of participation in the respective municipalities. It is observed from the study that Ichapuram municipality had the highest percentage of backward classes have participated by contesting in wards for the 2014 Municipal Elections and also gained 82.6 per cent strength in the elected council. For 2005/2007 Municipal Elections, backward classes of Amadalavalasa municipality had the highest percentage of participation by contest in wards and also shared 78.3 per cent strength in the elected council. Further, it is observed that the percentage of participation and representation of backward classes in the elected councils is increased in 2014 Municipal Elections than 2005/2007 Municipal Elections. Dharma Rao (2016) has found in another study that backward classes of Ichapuram had the highest percentage (84.3%) of participation by contesting wards and representing 85 per cent seats in the elected council for Municipal Elections held in 2000. In 1995 Municipal Elections backward classes of Amadalavalasa municipality had highest percentage (79.1%) of participation by contesting wards and represented three-fourths of strength in the elected council. It is observed from the study that backward classes had availed themselves of the opportunity in a better way.

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## APPENDIX

Table: Political Participation and Representation of Backward Classes in Municipal Elections of Srikakulam District 2005/2007-2014

Backward Classes	2005			2007	2014			
	Srikakulam	Amadalavalasa	Ichapuram	Palasa-Kasibugga	Amadalavalasa	Ichapuram	Palasa-Kasibugga	Palakonda
Total No. Wards in the Municipality	36	23	23	25	23	23	25	20
Seats Reserved for Backward Classes	12	8	8	8	8	8	8	7
Percentage of Seats Reserved for Backward Classes	33.3	34.8	34.8	32.0	34.8	34.8	32.0	35.0
Total No. of Contestants	116	54	76	74	81	78	76	83
No. of Backward Classes Contestants	65	41	54	48	65	66	57	66
Percentage of Backward Classes Contestants	56.0	75.9	71.1	64.9	80.2	84.6	75.0	79.5
No. of Seats won by BCs	19	18	17	18	19	19	18	16
Percentage of Strength of BCs in the Elected Council	52.7	78.3	73.9	72.0	82.6	82.6	72.0	80.0



## CHALLENGES OF 21<sup>ST</sup> CENTURY LEARNERS: STUDENT'S ENGAGEMENT IN LEARNING EMPLOYING STRATEGIES TO MAXIMISE STUDENTS' ENGAGEMENT

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The key of effective learning environment is meaningful learning experiences that the students gain each day. 21<sup>st</sup> century students are technologically and digitally driven active learners. Educators need to design innovative methodologies to keep our students actively involved and engaged by maximum participation from them. So the onus lies on all the stakeholders of education system to keep a pace with this dynamic group of students. Otherwise the objective of empowering students will be an utter failure.

The focus of the study is to find out the existing students engagement and based on it suggests strategies to enhance it. A survey was conducted to find out the Behavioral, Affective and Cognitive engagement of secondary school students. The researcher also finds out whether there is a significant difference between these three engagement domains. The researcher further suggests methodologies and strategies to maximise students' engagement.

**Keywords:** Behavioural engagement, Affective engagement and Cognitive engagement.

### Introduction

The key of effective learning environment is meaningful learning experiences that the students gain each day. 21<sup>st</sup> century students are technologically and digitally driven active learners. Educators need to design innovative methodologies to keep our students actively involved and engaged by maximum participation from them. Engagement



describes energy in action; the connection between person and activity. So the onus lies on all the stakeholders of education system to keep a pace with this dynamic group of students. Otherwise the objective of empowering students will be an utter failure.

The most challenging job an educator faces is student engagement. If they fail so, it has an adverse affect on the psychology of the student. Students tend to divert themselves first from academics and eventually may result in grave situations like diverting from life. Disengagement or Engagement Gap as it is termed may result in drop outs and stagnation resulting in unproductive citizens. Even worse they become a burden to themselves as well as the society. So it is the need of the hour to nurture our young generations' learner with utmost care and interest to fulfil the objective of creating end empowering better citizens of our country.

### **Literature Review**

Tuomo Erkin Virtanum (2013) has identified Student engagement as an influential mediator between classroom interactional quality and adolescent learning outcomes. This study examined the relationship between classroom quality and student behavioural engagement in secondary school classrooms. The results showed, first, that there was variation in both classroom quality and student behavioural engagement between the classrooms. Second, classroom organisational support was associated with observed and with teacher- and student-rated engagement and instructional support was associated with student-rated and observed engagement. Third, emotional support did not have a direct effect on student engagement but contributed to student engagement indirectly via organisational and instructional support. There were no gender differences with respect to self-reported engagement. Class size had a positive effect on teacher-rated engagement. The results demonstrated specific associations



between the domains of classroom quality and student behavioural engagement in secondary school classrooms.

Parsons, Seth A & others (2014) found out that Student engagement is an important consideration for teachers and administrators because it is explicitly associated with achievement. What the authors call the ABC's of engagement they outline as: Affective engagement, Behavioral engagement, and Cognitive engagement. They also present "Three Things Every Teacher Needs to Know about Student Engagement:" (1) Engagement is closely associated with achievement; (2) teachers have significant influence over student engagement, and; (3) there are manageable ways to evaluate and document student engagement.

### **Conceptual Definition:**

**Student engagement** occurs when "students make a psychological investment in learning. They try hard to learn what school offers. They take pride not simply in earning the formal indicators of success (grades), but in understanding the material and incorporating or internalizing it in their lives.

**Behavioral Engagement:** *Behavioral engagement* draws on the idea of participation; it includes involvement in academic and social or extracurricular activities and is considered crucial for achieving positive academic outcomes and preventing dropping out.

**Emotional or Affective Engagement:** *Emotional engagement* encompasses positive and negative reactions to teachers, classmates, academics, and school and is presumed to create ties to an institution and influence willingness to do the work.

**Cognitive Engagement:** *Cognitive engagement* draws on the idea of investment: it incorporates thoughtfulness and willingness to exert the effort necessary to comprehend complex ideas and master difficult skills.



### **Operational Definition:**

Behavioral Engagement: It is quantified by measuring participation in the following variables;

Academic engagement

Co-curricular and extracurricular engagement

Emotional or Affective Engagement: It is quantified by measuring positive and negative reactions to the following variables;

Engagement with teachers

Peer engagement

Engagement with school environment

Cognitive Engagement: It is quantified by effort necessary to comprehend complex ideas and master difficult skills.

### **Objectives:**

- 1) To find out the significant difference between the different engagement components of higher secondary students
- 2) To suggest strategies to encourage engagement among higher secondary students.

### **Hypothesis:**

Ho There is no significant difference between the mean scores of different engagement components of higher secondary students

### **Tool Used:**

The statistical technique used to test this hypothesis is ANOVA

	Sum of Squares	Df	Mean Squares	F	P-value	LOS
Between	792.26	2	396.13	297.65	1.12	NS



Groups						
Within Groups	395.26	297	1.33			
Total	1187.52	299				

P Value is 1.12 which is more than 0.05 so the null hypothesis is accepted.

There is no significant difference between the mean scores of different engagement components of higher secondary students.

### **Interpretation and Discussion:**

The results reveal that there is no statistic difference between the three engagement components. This is a healthy sign the students are able to balance between all the components. The result will lead to answer such as 'do students need to be actively engaged in all the domains to be called as engaged learners? Or if an academically excellent learner does not participate in other activities, do we still call the learner as engaged learner?

### **Strategies to enhance Students' Engagement**

- **Flipped Classroom-** Flipped classroom is an instructional strategy. It follows blended learning that reverses the traditional learning environment. The instructional content is given beforehand. Children are given enough time to browse through reference materials both online and offline, outside the classroom. In a flipped classroom, students watch online lectures, collaborate in online discussions, or carry out research at home. So when the lecture is conducted in the real classroom students feel equal onus for the content delivery. This ensures active participation and retains the interest of the students.



- **Group Activities- Group activities** too help in active involvement. It inculcates the spirit of team work, co-operation, sharing and caring. It widens the perspective of the students
- **Practice Journal or Blog Writing to Communicate with Students:** A journal is a written record of your thoughts, experiences, and observations. Encourage and guide students to write journal / blog/ diaries etc. First of all it will develop the habit of writing; students will concentrate in the class because they are expected to write a summary. Moreover it also develops cognitive re-structuring.
- **Think Time:** Today's generation learners are technologically driven. The span of attention of the young learners is relatively lower compared to the older generation. So the teachers have to adopt various strategies to sustain their attention and interest. Few of the strategies are as follows:

**Use the 10:2 method.** For every 10 minutes of instruction allow the students 2 minutes to process and respond to the instruction. This can be done in various ways by having them write what they have learned, questions they may have, or by discussing the content with a fellow student.

**At the end of a lesson have students use the 3-2-1 method of summarizing** by having students record three things they learned, two interesting things, and one question they have about what was taught. Allow time to share their findings with a peer.

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## ‘మా స్వామి’ విశ్వనాథ

డా॥ సర్వా సీతారామ విదంబర శాస్త్రి  
 అసోసియేట్ ప్రొఫెసర్ - తెలుగు శాఖ  
 శ్రీమతి గెంటేల శకుంతలమ్మ కళాశాల  
 జగ్గయ్యపేట - 521175 - కృష్ణాజిల్లా, ఎ.పి.  
 చేపలుకు - 9885383741.  
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“జగమెఱిగిన బ్రాహ్మణునకు జందెమేల” - ఆంధ్రసాహితీ సరస్వతీ గళసీమను అపూర్వకావ్యహారాన్ని తగిలించి మేరు శిఖరాయమాన యశోవిభవంతో వెలుగులందిన కవిసామ్రాట్ విశ్వనాథ సత్యనారాయణగారి గురించి ఎంత చెప్పినా తనివితీరదు.

“నీ కావ్యమ్ముల శబ్దగౌరవము, తన్నిర్ణీతమర్థమ్ము వే  
 శాకోళమ్ములు కావు, త్వత్ప్రతరసాలంకార శయ్యాదులన్  
 నాకున్ కేళివిహార భూములు చలన్మందార రక్తాంబుజా  
 శోకానేక మరందముల్ వలచు నీ సూక్ష్మముల్ సత్వమీ!”

అని సాక్షాత్తుగా ఆంధ్రశారద విశ్వనాథ కావ్య కవితారీతుల్ని వాటి స్వరూప స్వభావాల్ని స్పష్టంగా తెలిపిందంటే ఆయన కవితావైద్యుడైన ఎంత గొప్పదో గ్రహించవచ్చు.

“స్వామీ! ఎక్కడ నుండి? ‘సత్య’ కవి ‘మా స్వామి! అనంబోయి నా  
 నే; మాళిన్ ‘శశి’ యేడి? ‘దూత’ యయిపోయెన్ వానికేనాడో లే  
 దేమీ? చేత ‘త్రిశూలమా! మరచిపోతిన్ వాని నట్టింట, లే  
 దేమీ? గంగ శిరస్సుపై కలసిపోయెన్ వాని వాగ్ధోరణిన్.”

“ఒక రోజున ఎక్కడికో వెళ్ళి వస్తున్న శివుని చూసి ‘స్వామీ! ఎక్కడి నుండి రాక!’ అని పార్వతి ప్రశ్న వేసింది. అప్పుడు శివుడు ‘సత్యకవి’ అంటే విశ్వనాథ సత్యనారాయణ ‘మా స్వామి’ పేరుతో విశ్వేశ్వరుని సంబోధిస్తూ శతకం వ్రాస్తూ పిలువగా పోయానన్నాడు. ఇలా శివుని పలికించడంలో గొప్ప చమత్కారాన్ని కవి చూపాడు. సహజంగా లోకంలో భార్యలు తమ భర్తల వేషభాషా చలనాదుల్ని ఒక కంట గమనిస్తూనే ఉంటారనడానికి ఇదొక ఉదాహరణం. అలా శివుని గమనించిన పార్వతి మరల ‘మాళిన్ శశి యేడి’ ? అని శివుని అడిగింది. అప్పుడాయన తన తలను తడుముకుంటూ ‘దూత అయిపోయెన్ వానికేనాడో’ అన్నాడు. విశ్వనాథ ‘శశి దూతము’ అనే కావ్యాన్ని వ్రాసారని చదువరికి అర్థమవుతుంది. ఇదొక కవి చమత్కారం. తిరిగి పార్వతి శివుని పరిశీలనగా చూసి ‘లేదేమీ? చేత త్రిశూలము’ అని నిలదీసింది. వెంటనే శివుడు ‘అ! అనుకొంటూ ఆశ్చర్యచకితుడై ‘మరచిపోతిన్ వాని నట్టింట’ అన్నాడు. ఆశ్చర్యానికి ఆమె తృప్తిచెందిందో లేదో తెలియదుగాని పాఠకుడు ఆనందించి ఉంటాడు. ‘లేదేమీ? గంగశిరస్సుపై’ అని మళ్ళీ పార్వతి నిగ్గదీత. ఈ మాటకు శివుడు మనస్సులో ఎంతగానో చికాకుపడ్డాడు. ఏమనలేక పైకి మాత్రం చాలా నిర్లిప్తంగా ‘కలిసిపోయెన్ వాని వాగ్ధోరణిన్’ అన్నాడు. అనగా విశ్వనాథ కవితావాక్కు అభంగ గంగా తరంగ విజృంభణం అని చదువరి గ్రహించాలి.



ఇంతకీ ఈ పద్యం ఎవరిదో చెప్పలేదు గదా! మా స్వామి, శశిదూతము, త్రిశూలము అనే విశ్వనాథ రచనల పేర్లను దృష్టిలో నిదుకొని పార్వతీ పరమేశ్వరుల సరస సంభాషణా రూపంలో విశ్వనాథ స్తుతి స్ఫురించేలా చమత్కార, ఔచిత్యాలతో కరుణశ్రీ హృద్యంగా వ్రాసిన పద్యమండీ అంటారు డా|| రామదుర్గు.

ఇంతకీ ఈ మా స్వామి ఎవరు? అంటారా! సాహితీ మా స్వామి విశ్వనాథ అయితే ఆయన మా స్వామి విశ్వనాథ. ఇరువురు విశ్వనాథులే. మరి 'మా స్వామి' ని గూర్చి తెలిసికొందామా!

కృష్ణాజిల్లాలోని నందమూరు గ్రామం విశ్వనాథవారిది. ఆ ఊరిలో ఒక శివాలయం ఉంది. ఆ ఆలయంలోని శివుడు విశ్వేశ్వరుడు. 1902లో విశ్వనాథవారి తండ్రి శోభన్నాద్రిగారు కాశీనుండి ఆ లింగాన్ని తెచ్చి తమ ఊరిలో ప్రతిష్ఠించారు. ఆయ్యది శ్వేతలింగం. మా స్వామి శతకంలో మకుటంగా ఉంది ఆ విశ్వేశ్వరుడే. 1916లో 'విశ్వేశ్వరా' అనే మకుటంలో విశ్వనాథ ఏడు పద్యాలు వ్రాసారు. అయితే వాటిలో నాలుగు పద్యాలు రామాయణ కల్పవృక్షం పీఠికలో దూరాయి. తరువాతి కాలంలో విశ్వనాథ 'మా స్వామి' పేరుతో శతకాన్ని పూర్తిగావించారు. ఆయన వ్రాసిన శతకాల్లో మా స్వామి పదునొకండవది. విశ్వనాథ తన కవితల్లో -

“వాగ్మేత్యతస్ము వృత్తి రీతి రసభావౌచిత్యశయ్యార్థ సం  
 లగ్నీక్ష్యంచిత లక్షణధ్వని గుణాలంకారముల్ లేని నా  
 నగ్నోద్విగ్న కవిత్యమెంచగ ద్రయీ నాదంబో? ఓంకారమో?  
 భగ్నారిధ్యజ! వేదపుంగోసలో నిన్ భాషింప విశ్వేశ్వరా!”

వృత్తిరీతి రసభావౌచిత్యారులు లేవంటూనే అద్భుతమైన ప్రౌఢశైలిలో కావ్యరచనలు కావించారు. ఈ పద్యంలోని పదప్రయోగం, దుష్కరప్రాసం చూస్తేనే ఆయన కవిత్యం ఎట్టిదో అందరకు తెలుస్తుంది. నిజంగా అది త్రయీనాదమే. ప్రణవరవమే. అందుకేగా ఆయన “అలఘు స్వాదురసావతారధిషణాహంకార సంభావదోహల బ్రాహ్మీమయ మూర్తి” అనిపించుకొన్నది. అంతేనా! సర్వజన సమక్షంలో అత్యుత్తమమైన జ్ఞానపీఠపురస్కార రమణి వలపులూరించి లక్షరూపవ్యహారం మొదలో వేసి ఆలింగనం చేసికొందంటే మాటలా!

సహజంగా కవులందరు స్తుతిపరమైన భక్తియయిత శతకాలే వ్రాస్తారు. ఆ భక్తి సహజంగా గాని, అతిశయంగా గాని, వ్యాజస్తూతిపరంగా గాని ఉండవచ్చు. విశ్వనాథవారి మా స్వామి భక్తియయిత సహజస్తూతిపరం. గీతలో శ్రీకృష్ణుడు 'అరోజిజ్ఞాసురర్థార్థి జ్ఞానీ' - అని భక్తులు నాలుగరకాలన్నాడు. విశ్వనాథ అర్చుడు. తనకేదో కావాలి. దాని కోసం ఆరాటం. తాను జీవించినంతకాలం కుటుంబ పోషణం, గ్రంథరచనాపాటవం, అంత్యముక్తి కనుకనే ఆర్తితో మా స్వామిని వేనోళ్ళు స్తుతించారు. ఆ స్తుతి ఎలా ఉందో చూడండి.

“చైలాసాచల సానువాసము, వృషస్కంధాగ్ర సంస్థాయి, త  
 త్రాల్వాయాచల కన్యకా కుచతటీ పర్యంక నిద్రాగతం  
 బాలోలాగ్ర జటావనీ ఘటిత నాకౌకస్పరిత్యంబు, దే'  
 హాలంకారిత లేలిహాసము, వెలుంగర్పింతు విశ్వేశ్వరా!”

చైలాస పర్వత సానువుల్లో నివసించేది, నందీశ్వరుని భుజాలపై ఉన్నది, మంచుకొండ అనగా హిమవంతుని పుత్రి అయిన పార్వతీదేవి యొక్క పాలిండ్లు అనే మంచంపై నిదురించేది, కొద్దిగా కదులుతున్న జటాజూటం పైభాగంలో స్వర్లోకనది కలిగి ఉన్నది, తన శరీరానికి అలంకారంగా పాముల్ని ధరించినది అయిన నీ వెలుగును



అర్చిస్తానని విశ్వనాథ విశ్వనాథుని స్తుతించారు. పరమశివుడు నిర్గుణనిరాకార తత్వమైనా విశ్వనాథ దృష్టిలో సగుణనిరాకారతత్వమే. ఆయన వెలుగు అనంత విశ్వమయం.

అదియే పరమాత్మ భక్తుడు జీవాత్మ. జీవి పరిచిస్తుడు. భగవంతుడు అపరిచిస్తుడు. అనంతడు. జీవుడు వాసనారూప సంస్కారం వల్ల తాను పరమాత్మ కన్నా భిన్నుడనని భావించి తాపత్రయానికి లోనవుతుంటాడు. కాని భగవంతుని తెలిసికోవాలంటే జీవుడు ముందుగా తన్ను తాను తెలిసికోవాలి. అది తెలిసినవాడు విశ్వనాథ కవి. అందుకే ఆ వెలుగును సేవిస్తానన్నాడు. ఆయన భక్తి అట్టిది.

“నీవే రాజువు నేను సత్యుని తండ్రీ! నిన్ను వర్ణించెదన్  
 నీవే దైవము నేను భక్తుడను తండ్రీ! నిన్ను ధ్యానించెదన్  
 నీవే భూమివి నేను గర్వకుడ దండ్రీ! నిన్ను బండించెదన్  
 నా వైదగ్గము నీవ చూడు కృప సంధానించు విశ్వేశ్వరా!”

తన విదగ్ధతను చూసి దయను ప్రసాదించుమంటారు కవి. అడగడంలో కూడ రాజసం. శివుడేమో ‘రాజు’ట. ‘రంజయ తీతి రాజు’ - అహోదాన్ని కల్గించేవాడు రాజు. ఆయన కవి. కాదుకాదు. సత్యువి. అనగా మంచికవి. కవి శబ్దానికి వక్షి అని అర్థం ఉంది. ఆ పక్షుల్లో చకోరాన్ని మనం గ్రహిద్దాం. రాజశబ్దానికి చంద్రుడు అని అర్థం ఉంది. తాను కవి కాబట్టి పరమేశ్వరుని వర్ణిస్తాడు. ‘కబ్బ-వర్ణే’ - అని ధాతువు ననుసరించి వర్ణించేవాడు కవి. అనగా స్తుతించేవాడు. కవులు వర్ణిస్తే రాజులు అనుగ్రహించి కానుకలు ఇస్తారు. తనకా కానుకలు ఇమ్మని విశ్వనాథ చమత్కారంగా అర్పించాడు. శివుడు దైవం తాను భక్తుడు. కనుక ధ్యానిస్తాడు. ఇదీ సహజమే. విశ్వేశ్వరుడు భూమి. తానేమో కర్షకుడు. అనగా వ్యవసాయదారుడు. పంట పండించడం తన పని. కావ్యాలనే పంట పండిస్తాడు. తన కావ్యాల్లో విశ్వనాథుని నుతిస్తాడు. అది చూసి భగవంతుడు కవిని కృపతో అనుగ్రహించాలి. కవి యొక్క అమోఘశక్తి ఎలా ఉంటుందో విశ్వనాథ తెలిపారు. ఇది భగవంతునితో భక్తునికి ఉండే సంబంధం. భక్తికి లొంగేవాడు భగవంతుడు. పద్యం అమోఘం. హృద్యం.

“మాయా పద్ధతి చేతగాదు పరసంపత్తైతవ ప్రక్రియో  
 పాయవ్యాప్తికి బుద్ధిబోదు కృపణత్వం బొప్ప దుర్మార్గులం  
 దేయాచ్ఛామతి స్తోత్రపాఠములొకింతే జేయగా జాలదం  
 డ్రీ! యీ జీవిత నౌక పట్టగల దొడ్డేరితి విశ్వేశ్వరా!”

విశ్వనాథ వారి వ్యక్తిత్వం ఈ పద్యంలో ద్యోతకం. ఆయనకు మాయలు చెయ్యడం చేతగాదు. ఇతరుల సంపదల్ని చూసి ఓర్వలేక ఏదో ఒక మిషతో వాటిని గ్రహించాలనిపించదు. తన్ను తాను తక్కువ చేసికొని దుర్మార్గుల్ని యాచించడం, స్తుతించడం తెలియవు. మరి సంసార నౌకను ఒడ్డుకు చేర్చేదారి ఎక్కడుందో తెలుపవయ్యాలి అని మా స్వామిని వేడుకొన్నారు. ఆ విశ్వేశ్వరుడు తప్ప ఆయనకేమీ వద్దు. ఆయన భక్తితత్పరత అట్టిది. నేడు చెప్పిన గుణాలున్నవారే గొప్పవారవుతారు. ఈ గుణాలతో జీవించడం కన్నా చావడంమేలు. గొప్ప వ్యక్తిత్వం కలవారు విశ్వనాథ. శంకరాచార్యులవారన్నట్టు -

“అనాయాసేన మరణం వినాదైన్యేన జీవనమ్  
 దేహోంతే తవ సాయుజ్యం దేహి మే పార్వతీపతే.”



అదీ విశ్వనాథుని కోరిక. దానికోసమే వారు రెండు చేతులు పైకెత్తి 'శివశివా' అని ఆక్రోశించారు.

“ఆక్రోశించెద బాహులెత్తి ప్రభువా! ఆలింపవే! యేమికా  
 మక్రోధంబులహే! ప్రమాణతను సంపాదించెనాయందు, నీ  
 యక్రూరత్వము నీవశిత్వమును నాయందింతింత పొందింపవే  
 అక్రీతుండను దాసుడన్ శివశివా! యన్నాను విశ్వేశ్వరా!”

మనిషిని నాశం చేసే కామక్రోధాలు తనలో ఉన్నాయి. వాటిని పోగొట్టి తన మనుస్సుకు మృదుత్వాన్ని వశిత్వాన్ని కల్పించుమన్నారు. తాను విశ్వనాథునకు దాసుడు. దాసుడు కోరవలసిందే కోరారు. 'వశి' ని వర్ణవ్యత్యయం చేస్తే 'శివ' అవుతుంది. అందుకే 'శివశివా' అన్నారు. కవి ప్రతిభ అట్టిది.

విశ్వనాథ విశ్వనాథుని ఎన్ని మాటలతోనో ప్రార్థించి ప్రార్థించి విసిగిపోయి తుదకు ఒకటి రెండు మాటలడిగారు. తనకు సంపదలివ్వడం, నీచ జనసేవ లేకుండా చెయ్యడం, లేకుంటే స్వచ్ఛవిభూతి పూతతో దీపించే శివుని దేహంలో తనను కలుపుకొని ముక్తినివ్వడం. ఇంకా ఏం కావాలి?

“స్వామీ! యేలనయాబహూక్తులు నినున్ బ్రార్థించుచున్నాను రెం  
 డే మాటల్ సిరులిచ్చి వర్ణ జనులందే సేవ చేయించ కె  
 ణ్లో మాన్పింపుము, కాదయేని మృదుపాండుశ్రీనవచ్చాయలో  
 నీ మై దీధితిలోన జేర్చుకొను తండ్రీ! నన్ను విశ్వేశ్వరా!”

ఇంతకు పూర్వం ధూర్జటి కవి, శ్రీనాథకవి (వీరిద్దరు శివభక్తులు). తమతమ రచనల్లో శివునకు “కవితాసతీకుచతటీ శ్రీగంధకస్తూరికా స్థానాన్ని కల్పించి తేనెలు త్రావించారు. మరి ఆ చోటికి నేడు తాను జలాలు అందిస్తున్నాని సవినయంగా పలికిన విశ్వనాథ చిట్టచివరి పద్యం.

“ఆనందైకమయ స్వరూప! భవదీయైశ్వర్యమున్ ధూర్జటి  
 శ్రీనాథుల్ కవితా సతీకుచతటీ శ్రీగంధ కస్తూరికా  
 స్థానంబున్ బొనరించిరిప్పటికి నస్మత్స్మిత్ర పాత్రంబవై  
 తేనెల్ ద్రావిన నోటికిన్ జలములందింపయ్యో విశ్వేశ్వరా!”

శివుడు ఆనందరూపి. కనుకనే ఆయన ఆనందతాండవం చేస్తాడు. భక్త ప్రియుడైన శివునకు తేనె అయితే ఏంటి? నీరైతే ఏంటి? ఆయన అష్టమూర్తుల్లో జలరూపమూర్తి ఉందిగా. భక్తుడు ఏది ఇస్తే ఆయనది తీసుకొంటాడు. అది ఆకా! పూవా! వండా! అని భగవంతుడు చూడడు. ఆయనకు కావలసింది భక్తి. ఆ భక్తి విశ్వనాథ కవి దగ్గర ఉంది. అందుకనే విశ్వనాథవారిచే సద్గంధాలు వ్రాయించి తాను తృప్తిపంది భక్తుని కూడ పెద్ద పెద్ద సత్కార గౌరవాలతో తనిపాడు. సాహితీ జగత్తులో విశ్వనాథకు బ్రహ్మరథం పట్టించాడు మా స్వామి విశ్వనాథ.

**ఉవయుక్త గ్రంథాలు :-**

1. మా స్వామి - కవిస్వామూట్ విశ్వనాథ సత్యనారాయణ
2. విశ్వనాథ సాహితీ విశ్వరూపం - కృష్ణాజిల్లా రచయితల సంఘం



## REMOVING REGIONAL IMBALANCES THROUGH CURRENCY DEMONETIZATION

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### **Abstract**

Regional imbalances or disparities means wide differences in per capita income, literacy rates, health and education services, levels of industrialization, etc. between different regions. Regions may be either States or regions within a State. In India there are enormous imbalances on various accounts. The exploitative nature of British colonial rule either created or accentuated regional disparities. The planning in independent India has also not been able to remove these disparities. Since all parts of the country are not equally well endowed with physical and human resources to take advantage of growth opportunities, and also historical inequalities have not been eliminated, planned intervention is required to ensure that large regional imbalances are reduced. Regional imbalance is a threat to the goal of inclusive growth and reduction of poverty. The growing regional disparities have dampened the speed of further economic reforms, and hence may pose a barrier to India's future economic growth. Regional disparities will result in regional tensions, which in turn may lead to popular agitations and at some times militant activities also.

On November 8, 2016, the government announced a historic measure, with profound implications for the economy. The two largest denomination notes, Rs 500 and Rs 1000, were "demonetized" with immediate effect, ceasing to be legal tender except for a few specified purposes such as paying utility bills. The aim of the action was fourfold: to curb corruption; counterfeiting; the use of high denomination notes for terrorist activities; and especially the accumulation of "black



money”, generated by income that has not been declared to the tax authorities. The aim was also to give a boost to cashless transactions, but will particularly bring the poor, lower middle class and small businesses into the digital payment fold, and new way of life and a step towards removing regional disparity.

**Keywords:** regional imbalance, regional disparity, inclusive growth, demonetization, planned intervention.

### **Introduction:**

Regional imbalances or disparities means wide differences in per capita income, literacy rates, health and education services, levels of industrialization, etc. between different regions. Regions may be either States or regions within a State. In India there are enormous imbalances on various accounts. The exploitative nature of British colonial rule either created or accentuated regional disparities. The planning in independent India has also not been able to remove these disparities. Balanced regional development has always been an essential component of the Indian development strategy. Since all parts of the country are not equally well endowed with physical and human resources to take advantage of growth opportunities, and since historical inequalities have not been eliminated, planned intervention is required to ensure that large regional imbalances do not occur. Spectacular growth attained by some regions and in some sectors in India, after independence, is in contrast to low levels of development still prevailing in many parts. Therefore, it was felt that the State had a major role to play in removing disparities. This commitment was reflected in the Constitution and in planning objectives. Two major institutions, which were expected to work towards reducing the regional imbalances after independence, were the Finance Commission and the NITI Aayog (Planning Commission). The Finance Commission has only limited role to play.



Hence, more responsibility is vested on the NITI Aayog (Planning Commission). India's successive Five Year Plans have stressed the need to develop backward regions of the country. In promoting regional balanced development, public sector enterprises were located in backward areas of the country during the early phase of economic planning. In spite of probackward areas policies and programmes, considerable economic and social inequalities exist among different States of India, as reflected in differences in per capita State Domestic Product.

Here we detail about the major causes responsible for regional imbalances in India.

### **1. Historical Factor of Economic**

Historically, regional imbalances in India started from its British regime. The British rulers as well as industrialists started to develop only those earmarked regions of the country which as per their own interest were possessing rich potential for prosperous manufacturing and trading activities.

British industrialists mostly preferred to concentrate their activities in two states like West Bengal and Maharashtra and more particularly to three metropolitan cities like Kolkata, Mumbai and Chennai. They concentrated all their industries in and around these cities neglecting the rest of the country to remain backward.

The land policy followed by the British frustrated the farmers to the maximum extent and also led to the growth of privileged class like zamindars and money lenders for the exploitation of the poor farmers. In the absence of proper land reform measures and proper industrial policy, the country could not attain economic growth to a satisfactory level. The uneven pattern of investment in industry as well as in economic overheads like transport and communication facilities,



irrigation and power made by the British had resulted uneven growth of some areas, keeping the other areas totally neglected.

## **2. Geographical Factors**

Geographical factors play an important role in the developmental activities of a developing economy. The difficult terrain surrounded by hills, rivers and dense forests leads to increase in the cost of administration, cost of developmental projects, besides making mobilization of resources particularly difficult.

Most of the Himalayan states of India, i.e., Himachal Pradesh, Northern Kashmir, the hill districts of Uttar Pradesh and Bihar, Arunachal Pradesh and other North-Eastern states, remained mostly backward due to its inaccessibility and other inherent difficulties.

Adverse climate and proneness to flood are also responsible factors for poor rate of economic development of different regions of the country as reflected by low agricultural productivity and lack of industrialization. Thus these natural factors have resulted uneven growth of different regions of India.

## **3. Locational Advantages**

Locational advantages are playing an important role in determining the development strategy of a region. Due to some locational advantages, some regions are getting special favour in respect of site selections of various developmental projects. While determining the location of iron and steel projects or refineries or any heavy industrial project, some technical factors included in the location advantage are getting special considerations. Thus regional imbalances arise due to such locational advantages attached to some regions and the locational disadvantages attached to some other backward regions.



#### **4. Inadequacy of Economic Overheads**

Economic overheads like transport and communication facilities, power, technology, banking and insurance etc. are considered very important for the development of a particular region. Due to adequacy of such economic overheads, some regions are getting a special favour in respect of settlement of some developmental projects whereas due to inadequacy of such economic overheads, some regions of the country, viz., North-Eastern Region, Himachal Pradesh, Bihar etc. remained much backward as compared to other developed regions of the country. Moreover, new investment in the private sector has a general tendency to concentrate much on those regions having basic infrastructural facilities.

#### **5. Failure of Planning Mechanism:**

Although balanced growth has been accepted as one of the major objectives of economic planning in India since the Second Plan onwards but it did not make much headway in achieving this object. Rather, in real sense, planning mechanisms has enlarged the disparity between the developed states and less developed states of the country. In respect of allocating plan outlay relatively developed states get much favour than less developed states. From First Plan to the Seventh Plan, Punjab and Haryana have received the highest per capita plan outlay, all along. The other three states like Gujarat, Maharashtra and Madhya Pradesh have also received larger allocation of plan outlays in almost all the five year plans. On the other hand, the backward states like Bihar, Assam, Orissa, Uttar Pradesh and Rajasthan have been receiving the smallest allocation of per capita plan outlay in almost all the plans. Due to such divergent trend, imbalance between the different states in India has been continuously widening, inspite of framing achievement of regional balance as one of the important objectives of economic planning in the country.



## **6. Marginalization of the Impact of Green Revolution to Certain Regions**

In India, the green revolution has improved the agricultural sector to a considerable extent through the adoption of new agricultural strategy. But unfortunately the benefit of such new agricultural strategy has been marginalized to certain definite regions keeping the other regions totally untouched. The Government has concentrated this new strategy to the heavily irrigated areas with the idea to use the scarce resources in the most productive manner and to maximize the production of food grains so as to solve the problem of food crisis. Thus the benefit of green revolution is very much restricted to the states like Punjab, Haryana and plain districts of Uttar Pradesh leaving the other states totally in the dark about the adoption of new agricultural strategy. This has made the well-off farmers much better off, whereas the dry land farmers and non-farming rural population remained totally untouched. Thus in this way new agricultural strategy has aggravated regional imbalances due to its lack of all-embracing approach.

## **7. Lack of Growth of Ancillary Industries in Backward States**

The Government of India has been following a decentralized approach for the development of backward regions through its investment programmes on public sector industrial enterprises located in backward areas like Rourkela, Barauni, Bhilai, Bongaigaon etc. But due to lack of growth of ancillary industries in these areas, all these areas remained backward in spite of huge investment made by the Centre.

## **8. Lack of Motivation on the Part of Backward States**

Growing regional imbalance in India has also been resulted from lack of motivation on the part of the backward states for industrial development. While the developed states like Maharashtra, Punjab, Haryana, Gujarat, Tamil Nadu etc. are trying to attain further industrial development, but the backward states have been showing



their interest on political intrigues and manipulations instead of industrial development.

## **9. Political Instability**

Another important factor responsible for regional imbalance is the political instability prevailing in the backward regions of the country. Political instability in the form of unstable government, extremist violence, law and order problem etc. have been obstructing the flow of investments into these backward regions besides making flight of capital from these backward states. Thus this political instability prevailing in same backward regions of the country are standing as a hurdle in the path of economic development of these regions.

Balanced regional development is an important condition for the harmonious and smooth development of a country. It does not imply equal development of all regions of a country. Rather it indicates utilization of development potential of all areas as per its capacity so that the benefit of overall economic growth is shared by the inhabitants of all the different regions of a country. The growing regional disparities have dampened the speed of further economic reforms, and hence may pose a barrier to India's future economic growth. The world is watching India with high expectations as India is poised to become economic leader of the region. To become the strong economy, India needs to eradicate black money, corruption and financial crimes. It is very ironical that, though we have largest tech savvy youth population and growing literacy, many are still financially excluded. Financial inclusion is an essential prerequisite for the uniform economic development and for achieving greater economic and social equity but the presence of unaccounted money and parallel economy, making it impossible. Government is relentlessly pursuing the matter of black money. There was a need for radical and strict action for complete



inclusion. November 8, 2016 demonetization announcement is to be seen in this perspective.

### **NEED FOR FINANCIAL INCLUSION FOR REMOVING REGIONAL IMBALANCES:**

In India financial services are used only by a section of the population due to illiteracy and other reasons. The excluded regions are rural, poor regions and also those living in harsh climatic conditions where it is difficult to provide these financial services. Hence, financial exclusion leads to non-accessibility, non-affordability and non-availability of financial products. Limited access to funds in an underdeveloped financial system restricts the availability of their own funds to individuals and also leads to high cost credit from informal sources such as moneylenders. Due to lack of access to a bank account and remittance facilities, the individual pays higher charges for basic financial transactions. Absence of bank account also leads to security threat and loss of interest by holding cash. All these impose real costs on individuals. Prolonged and persistent deprivation of banking services to a large segment of the population leads to a decline in investment and has the potential to fuel social tensions causing social exclusion. Thus, financial inclusion is essential for accelerated economic growth of the country.

### **DEMONETIZATION FACTS**

November 8, 2016 demonetization announcement involved the task of replacing more than 22 billion pieces of Rs.500 and Rs.1000 notes for 1.3 billion citizens through 1.3 lakh branch outlets was a herculean task. Historically, nowhere in the world has a similar exercise been undertaken at this massive scale. It is a reaping time for the banks that made considerable investments on digitization of banking services. The alternate platforms cards, internet banking, mobile banking, PoS terminals - have further gained momentum post demonetization



announcement. An average daily debit card transaction has almost doubled and demand for PoS machine installations has increased 2-3 times. Due to the prevailing economic scenario India witnessed a surge in digital transactions and mobile transactions. This development is to be seen instrumental in achieving complete financial inclusion.

## **RATIONALE OF DEMONETIZATION**

India is swiftly increasing in terms of growth and standing in No.1 position in terms of growth but ranked 76 in Global Corruption Perception Ranking. It is no secret that the evil of corruption and black money also have grown beyond the control of the system. In fact they are influencing the system and weakening the efforts in financial inclusion. Also, existence of huge number of high value currency notes has created conducive environment for hoarding black money, corruption in business and politics and funding of terrorism by hostile countries. Therefore demonetization was on the anvil as one of the major steps to make economy free of these evils. The primary steps were already taken during the last two years viz., Aadhar seeding to gas and other services making PAN compulsory for high value transactions, Prime Minister's Jan Dhan Yojana of no frills accounts and recent Income Disclosure Scheme. These policies have been adopted under the recommendation and pressure of the experts and the need to eradicate economic evils. These efforts directly or indirectly will culminate into complete financial inclusion.

## **DEMONETIZATION EFFECTS**

The alternate platforms – cards, internet banking, mobile banking, PoS terminals have further gained momentum post the demonetization announcement. However, there is heavy disruption to the business due to which growth expectations have reduced. International rating agency Fitch has lowered India's GDP growth to 6.9% for the financial year 2017. The following are the other effects:



- It may cause deflation in the market as people who have earned money through illegal ways would be afraid to declare the money in fear of prosecution due to the illegitimacy of the income.
- It has already lead to reduction of money circulation in the economy and this may result in deflation
- A lot of cash which are legally earned will be deposited in the banks and now the banks with more deposits will be able to do more lending and the rate of lending may come down
- Accessibility of loans will become easier and as interest rates reduce economic activity will be boosted.

#### DEMONETIZATION ADVANTAGES

- The demonetization decision taken by the government will help to eliminate black money and corruption to large extent
- Due to lack of funding there will be no arms smuggling and all the terrorist activities will also be reduced
- Withdrawal limits set by the RBI has reduced currency circulation. Therefore card transactions will slowly replace the cash transactions in daily activities
- The regulations for exchange of money in banks on producing a valid identity card like PAN, Aadhar card and electoral card will facilitate the government to track the money which is being exchanged
- Financial Intelligence Unit will track all details of the transactions from the banks. Therefore, now it is difficult hide the black money
- Real estate industry will have more transparency and credibility, making it more attractive to the foreign investors as well as domestic investors



## DEMONETIZATION DISADVANTAGES

- It has caused great inconvenience to common man who struggled to exchange old high denomination notes
- Replacing all the old high denomination notes, as ordered by the government, could heavily cost the RBI
- The general business activity has tremendously effected resulting thousands of crores of loss to the national income after demonetization announcement
- It has taken a toll on half of the population who are not well versed with the card transactions
- The major problem is that big fishes will be left out whose black money is in the form of foreign currency, gold and property and stashed in tax havens
- The ATM recalibration will take time

## CONCLUSION

The rewards of demonetization are much encouraging and the demonetization is in the long term interest of the country. Government need to ensure that there will be a smooth flow of currency exchanges. The current demonetization initiative by the Government of India will take Indians ten steps ahead. Though it is has given temporary pains, it taught financial lessons. It will also impact corruption, elections and terrorism. It is a reaping time for the banks that made considerable investments on digitization of banking services. The cashless and transparent mechanism has gained momentum post demonetization. This will give a boost to the poor, lower middle class and small businesses into the digital payment fold, and new way of life and a step towards removing regional disparity.



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## TEACHERS' COGNATION OF COOPERATIVE LEARNING AND THEIR CLASSROOM PRACTICES IN ENGLISH LANGUAGE CLASSES: THE CASE OF ABDI BORI SECONDARY SCHOOL

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### **Abstract:**

The main purpose of this study was to explore English language teachers cognition of cooperative learning and their classroom practices in Abdi Bor Secondary School. To achieve this, specific objectives were set giving due emphasis to teachers' cognition of cooperative learning, their actual classroom practices in selecting cooperative learning strategies and major challenges those hamper effective implementation of different cooperative learning strategies were the themes of the current study. In doing so, descriptive case study was used so as to disclose the existing situations related to cooperative learning in the area under study. Based on the focus of this research undertaking, the subjects of the study were delimited to secondary school English language teachers in Abdi Bor Secondary School. In connection with this, the method of sampling employed was availability sampling since only six English language teachers who were carrying out the teaching learning process during the researcher's stay in the school took part actively in the study. This has happened since two of eight English language teachers in the school were not around during the study. In this study, data were gathered through questionnaire, classroom observation and interview. Data collected through questionnaire were discussed using mean values since using percentage is misleading for such a limited number of participants. On the other hand, data that were gathered through classroom observation and interview were analyzed qualitatively. The findings of the study revealed that the main implementers of cooperative learning (teachers) have a blurred cognition of cooperative learning; as a result, their practice of cooperative learning was not promising. Among serious factors affecting implementation of cooperative learning, lack of interest and attitudinal resistance by wrongly mapping cooperative



learning to the current one to five government's political reform, poor instructional facilities and classroom setting, and lack of orientation and training were the major ones. Finally, on the basis of the findings, it was recommended that teachers have to be well equipped with basic knowledge and skills that could help in fostering critical thinking and problem solving capacity of the learners. Thus, concerned bodies have to plan for continuous trainings and orientations on the nature, practice and relevance of cooperative learning in English language classes.

**Key words:** Cognation, Practice, Cooperative learning, Methods and Strategies

### Introduction

This study gives a due attention to students' active engagement in English language classes through mutual benefit. Over the past decade, researchers and instructors in Ethiopia and around the world have attempted to promote cooperative learning, which is believed to promote both academic and social interaction in teaching learning process. Despite this fact, in several fields of teaching it becomes difficult to introduce innovations of this kind even when it would clearly be advantageous and beneficial. The Ethiopia Ministry of Education has begun to promote inquiry learning that encourage students and teachers to teach and learn in a more meaningful manner than the past decade ago. This approach is supposed to develop inquisitive and creative thought if put in to practice appropriately. Thus, it is mirrored by the demand to prepare students in the way which develops problem solving skills – process which, in many cases, never encourages learning by rote and algorithmic learning rather which develops higher cognitive skills (ICDR, 1999).

Cooperative learning is a pedagogical practice that has attracted much attention over the last three decades because of a large body of research that indicates students gain both academic and social knowledge and skills when they have opportunities to interact with others to accomplish shared goals (Johnson & Johnson, 2002). Through interaction, students learn to interrogate issues, share ideas, clarify differences, and construct new understandings (Webb & Mastergeorge, 2003). In so doing, they learn to use language to explain new experiences and realities which, in turn, help them to construct new



ways of thinking and feeling. Moreover, when students work cooperatively together, they show increased participation group discussions, demonstrate a more sophisticated level of discourse, engage in fewer interruptions when others speak, and provide more intellectually valuable contributions (Gillies, 2006).

Similarly, Silberman(1996) reminds that real learning is not memorization . Most of what we memorize is lost in hours. This means that learning cannot be swallowed. In order to retain what has been taught, students must put together what they hear and see into meaningful whole. Among various pedagogical moves these days , cooperative learning is one of the promising means of engaging students actively in small group work as far the result of different empirical studies are concerned.

Despite a very old day introduction of English language in to Ethiopian education system which dates back to 1908 when fist government school was opened in the country, the level of English language proficiency is worsening from time to time as far as the results some research undertakings are concerned. In fact, deterioration in proficiency and competence is not only a pastime experience rather it has extended its unpleasant influence to present days (Hailom 1993, Mekonnen, 1998). Gessesse (1999) also ascribes Ethiopian students low English language proficiency to their poor background that resulted from their primary and secondary school education experience and exposure. In this regard, Richards and Rodgers (2001) claims that teaching methodology can be the cause for success or failure in language learning since the method often determines the “What” and “how” of language instruction.

### **Statement of the problem**

Traditionally people think of the classroom as the place where the teacher knows everything and students empty vessel to be filled with knowledge. This type of curriculum organization emphasizes academic knowledge and instructional methods, which initiated memorization and recall of simple facts (ICDR, 1999).

However, in relation to this shift of focus, Tuor (1993:22) states:

*The recent interest show in learner-centeredness in language teaching, apparent to concepts such as learner*



*autonomy, self-directed learning, or syllabus negotiation which revolves around a redefinition of the role students can play in the learning of the language.*

There is nothing to be denied that social interaction plays a major role in how children teach (Gillies, 2003b), yet, in many classrooms, students are often considered as passive recipients of knowledge rather than being active in knowledge creation. This, in part, may be due to teachers' propensity to talk at students who are required to listen and respond, often just reiterating information provided earlier by the teacher (Galton, Hargreaves, Comber, Wall, & Pell, 1999). Moreover, Galton et al. observed that children are rarely asked challenging questions where they are required to think about the issues and provide reasons for their responses.

It is important that teachers understand how to embed cooperative learning into the classroom curricula to foster open communication and engagement between teachers and students, promote cooperative investigation, problem-solving and reasoning, and provide students with an environment where they feel supported and emotionally secure (Johnson & Johnson, 2003).

According to Endalew(2009) , teachers are incompetent to prepare teaching materials that enhance students' active engagement based on principle of cooperative learning. This implies that teachers in most Ethiopian schools seem dependent on national prepared textbooks that might not fit for the purpose because of countless contextual factors. Teferi(2011) on his part undertook a research on teachers perception of cooperative learning and their classroom practices, and came up with the finding that boldly indicated as teachers understood benefits of cooperative learning very well. Opposed to the findings discussed above, the researcher of the current study has subscription that if teachers professional cognition and capability is not critically addressed, a crude finding like in Teferi(2011) which talks about teachers understanding of benefits of cooperative learning does not help much in the context where actual classroom is not examined.

However, there is no any holistic study carried out on teachers' cognition of cooperative learning and their classroom practices in secondary schools in Illu Abba Bor zone with especial focus on English language classes. Thus, the inspiration of this study mainly arouses



from the researcher's interest to address the problem and put the ground for further work in the area.

### **Objectives of the study**

The major objective of this study is to explore how teacher' cognition influence implementation of cooperative learning in English language classes at Abdi Bor Secondary School.

The specific objectives of the study are:

- To explore teachers' cognition of cooperative learning in Abdi Bor Secondary School.
- To assess teachers' classroom practice in English language classes in light of cooperative learning strategies.
- To identify the most tremendous factors which may affect implementation of cooperative learning in English language classes at Abdi Bor Secondary School.

The researcher believes that language learning might be highly influenced by the methods and techniques that the teacher employs in the classroom. Making the class interactive is seen as one of means that improves students' language proficiency. Very specifically, the following research questions were raised in the course of the study:

1. What is the level of English language teachers' cognition with respect to cooperative learning?
2. To what extent cooperative learning strategies is being practiced in English language classes at Abdi Bor Secondary School?
3. What are the main reasons behind for preferring or avoiding cooperative learning techniques in English language class at Abdi Bor Secondary School?

### **Research Methodology**

#### **The Research Design**

This study attempts to explore teachers' cognition and practice of cooperative learning in English language classes at Abdi Bor Secondary School. Thus, descriptive case study was employed as it might enable the researcher to describe the current status of the area under study. Yin (2003) bases their approach to case study on a constructivist



paradigm. Constructivists claim that truth is relative and that it is dependent on one’s perspective. This paradigm recognizes the importance of the subjective human creation of meaning, but doesn’t reject outright some notion of objectivity.

### The study Area Description

The study was carried out in Ilu Abba Bora zone of Oromia regional state, which is located in the south west of Ethiopia, 600kms away from the capital Addis Ababa.

### Sources of Data and Sampling Techniques

The study was conducted in Abdi Bori Secondary school in order to explore English language teachers’ cognition of cooperative learning and their classroom practices. The school was selected using purposive sampling method. The main reason for choosing the school was that the researcher believes that he could secure adequate cooperation and assistance from the principals, department head and classroom teachers since they are not fed up being participants of the study opposed to teachers in other big cities in the country. As the study was confined only to one school and few participants, it falls under a discipline called a case study. The sources of data for this study were only English language teachers in the school. The researcher formerly proposed to include all English language teachers in the study since they were only eight in number, which was composed of six male and two female teachers. Unfortunately, the number of participants of the study was reduced to six teachers since three of them were not present in the school during the study.

**Table 1 Background of the respondents**

Sex		Age						Qualification		
M	F	18-25	26-30	30-35	36-40	41-45	> 45	Dip	B.A/B Ed	M. A
N	N	N	N	N	N	N	N	N	N	N
4	2	-	-	3	-	3	-	-	6	-
Load per week				Teaching experiences						
≤1	11-	16-	≥21	0-2	3-7	8-12	13-	>20		



0	15	20					20	
N	N	N	N	N	N	N	N	N
-	-	3	3	-	-	1	2	3

### **Instruments and Procedures of Data Collection**

Three instruments of data collection: questionnaire, classroom observation and interview were used in this study.

#### **Questionnaire**

Questionnaire is widely used in second language research to elicit information about certain conditions and practices; in particular it is used in collecting data on phenomenon which are not easily observed, such as cognition and self concept. It is also used in to obtain background information about the research subject. Except in the first part, Likert scale was used in the questionnaire, in which individuals have responded to statements between the extreme continuums that represent cognition related questions were provided with one item each under part three and four.

#### **Classroom Observation**

Because of the richness and credibility of information it can provide, observation is desirable types of data gathering instrument. Accordingly, non-participant observation was used in this study mainly to get information on practice of cooperative learning in English language classes and to spot out some serious challenges teachers face during actual teaching learning process.

The main focus areas include teachers' ability in using appropriate techniques and meaningful activities that hold students' interest and due attention was also given to students' level active engagement and cooperation. Classroom observation check list was not used to examine cognition and practice of cooperative learning in English language classes as it cannot capture unanticipated phenomena that might happen. Thus, observations were not done by rating to different scales, but field notes were taken by considering various events holistically.

Thus, the researcher recorded the whole length of lesson using codes and abbreviation since it is not possible to record each and every event in the classroom by writing dawn in full sentences and words in actual classroom time. To minimize the chance of missing major events to be



used for comparison, the researcher immediately transcribed with fresh memory of the lessons.

### **Interview**

According several social science researchers, interview is a necessary tool to understand deep feeling, cognations, values or the way people interpret world around them. In this study, therefore, teachers' belief on how cooperative learning is handled, their attitude on the varied use activities and tasks, their cognition on whether it is the teacher who is a source of knowledge or the students was assessed using semi-structured interview. This is because semi -structured form of interview permits him to encourage his respondents to talk at length and would lead to a more complete picture of the respondents' view on classroom practice of cooperative learning techniques.

### **Procedures of Data Analysis**

Data gathered through the three tools mentioned above were presented and analyzed in chapter four. In this study, data were analyzed through both qualitative and quantitative methods.

### **Procedures Used in Analyzing the Self Repot Data**

The self repot data, which were collected through questionnaire and interview, were analyzed both quantitatively and qualitatively. Since all close ended questions have either five or four response categories, the analysis of the questionnaire responses need changing the responses to each item into frequency and mean values. After converting the responses into frequency and mean values, an attempt was made to display the result in the table.

Teachers' responses to interview questions were analyzed qualitatively. Since interview was carried out after observation sessions were made. An attempt was also made to sort the responses in the manner it substantiate the findings of questionnaire and observation results. Besides, all interview responses were analyzed descriptively on the basis of the responses categories.

### **Major Findings and Discussion of the Study**

This chapter presents the analysis and interpretation of data and major findings of the study. In doing so, data collected through questionnaire is presented with help of tables. On the other hand, data collected



through classroom observation and interviews are analyzed qualitatively. For convenience, this chapter is divided into different thematic areas under umbrella themes: teachers' cognition and knowledge of cooperative learning, their classroom practices and challenges in implementing cooperative learning respectively. Finally, discussions of the major findings were made at the very end of this chapter.

## **Findings of the Study**

### **Teachers' Cognition and Knowledge of Cooperative learning**

It seems apparent that teachers' cognition of cooperative learning has important role in influencing the effective implementation of cooperative learning in the classroom either positively or negatively. . To this point, it is not easy to get teachers join a cooperative learning approach from active teaching because of multiple factors. It is cognizance of this fact that six English language teachers in Abdi Bor Secondary School were asked to rate items related to their cognition and knowledge of cooperative learning.

#### **Table 2: Teachers' Cognition of Cooperative Learning**

Responses obtained through questionnaire in exploring teachers' cognition and knowledge of cooperative learning is presented in the table below. Key: **5= strongly agree, 4=Agree, 3=Undecided, 2=Disagree, 1= Strongly disagree, F= frequency**



Items	5	4	3	2	1	( $\Sigma$ vx f)	( $\Sigma$ vx f) N
	F	F	F	F	F		
1. As the teacher holds most of the information students need on the subject matter he/she teaches, he/she has to take an active role than the students in teaching learning process without interaction.	-	2	-	3	1	15	2.5
2. I believe that teaching facts is more important than engaging students in performing information gap tasks to develop their communicative and linguistic competency.	1	-	-	2	3	14	2.33
3. Students learn more when there is small group interaction.	4	2	-	-	-	28	4.66
4. Teachers have to encourage and help students in order they solve problem posed without being frustrated.	5	1	-	-	-	29	4.8
5. Tasks and activities to be brought to English language classes need not have to have such a strong connection with students' real life as it is an international language.	-	-	-	2	4	8	1.33
6. Cooperative learning maximizes the sense of commitment in teaching learning process.	3	3	-	-	-	27	4.5
7. Students' critical thinking skills will be developed by making all and every classroom activities too challenging.	2	1	-	-	3	17	2.83
8. I know cooperative learning adds a work load on the teacher.	1	3	-	1	1	20	3.3
9. Cooperative learning is not convenient to use in our context as in other natural science classes.	-	-	-	3	3	9	1.5
10. Cooperative learning is not suitable to use instructional material as in teacher centered methods.	-	3	-	2	1	15	2.5



11. Cooperative learning requires well-trained teachers and frustrates teachers who were trained in old curriculum	2	3	-	-	1	23	3.8
12. It is difficult to cover the contents in the students' textbook using cooperative learning method as it requires much time to assess students' performance.	4	2	-		-	28	4.66
13. I believe cooperative learning mode develops inferiority complex in low achievers.	2	2	-	1	1	21	3.5
G.M							3.24



**Table 2: Teachers' Cognition of Cooperative Learning**

**Teachers' Cognition of Types of Tasks and Activities ought to Be Used**

According to recent English language pedagogy, tasks and activities to be brought to English language classes must be meaningful and have to some sort of connection with students' real life situation and their prior experiences. Moreover, it is believed that tasks and activities of moderate difficulty level should be devised to enhance students' active engagement. In this regard, as can be seen from Table 2 above, respondents' reaction to item 2 which says, "I believe that teaching fact is more important than engaging students' in performing information gap tasks and activities to develop their communicative and linguistic competence" received a strong disagreement from respondents. This implies that teaching facts and language rule alone is not enough to develop students' communicative and linguistic competence. Item 5 in the same table on its part also deals with meaningfulness of activities and tasks in English language classes in relation to students' real life situation. To this point, the mean value of the item reads 2.33 which are mathematically rounded to 2. From this one can conclude that there is a disagreement to the statement which says, "Tasks and activities to be brought to English language classes need not have to have such a strong connection with students' real life situation since it is an international language." This can by default tells us that activities and tasks to be brought to language classes have to have a strong connection with students' real life and background knowledge so as to secure their active participation and cooperation. For item 7 in table 2 that deals with the degree of difficulties of activities to be used in English language classes the mean value reads 2.83. From this it is possible to infer that teachers are in dilemma whether students thinking skills can be developed by making each and every activities too challenging or not as the mean value of this item can be rounded to 3 which stand for undecided response.

**Teachers' Cognition of their Own Role in English language classes**

The finding of this study shows that teacher must not be the center of the teaching learning process, but he or she has to encourage and help students to take active role in English language classes. Concerning



this, as can be seen from the table 2 above, respondents reaction to item 1 which says, "As a teacher holds most of information students need on the subject matter he/she teaches, he/she has to take active role than student in teaching learning process" depicts their blurred know how on the issue. This is because the mean value of the item falls between 2 and 3 which can possibly be rounded to 3 that by implication read a value for undecided. For item 3 under the same theme, its mean value reads 4.66 This indicates that teacher respondents' agreement to the statement which says," Students learn more when there is interaction", likewise, respondents reaction to item 4 depicts their strong agreement since five of them replied that teachers have to encourage and help students in order they develop a potential and skills which enable them solve problems without considering themselves as the orchestrator of the teaching learning process.

In this regard, during the interview session the researcher raised question, "Do you think cooperative learning or traditional mode of teaching is effective in English language class?", and the interviewees reacted as follows:

*Teacher [03]: Just to help students learn something practical... particularly, in English language classes' cooperative learning mode is effective since it opens opportunity for interaction among students. However, [in case of] traditional mode of teaching as it is known, you see students are too passive and their main role is memorizing the rules of the language.*

[03]'s response to this question never harmony with the response he gave for the question the researcher devised on the basis of the observation made when he was teaching the reading passage entitled 'The Sense of Responsibility.' To this point, the researcher posed the following question to check whether teacher [03] has an appropriate knowledge that enables him implement cooperative learning which further goes beyond a mere belief in its effectiveness.

*The researcher: In the observation session when you were teaching a reading passage entitled "The sense of responsibility," I have seen you explaining meanings of all words in the passage rather than providing*



*the students with pre-reading activities or brainstorming activities. Why did you prefer doing that way?*

*Teacher [03]: Of course, just to save my time. You see students are not ready to learn by themselves. Thus, as I did not want to kill my time waiting for their answer, I myself preferred doing everything to proceed to the next activities (exercises). In addition, I believe that if students get clear of meanings of words first, it is easy for them to go to the next activities*

From the above interview result it is possible to infer that though teachers most of the time theoretically claim that students must take active role in language classes via cooperation, it seems that they still did not get sufficient and appropriate knowledge of cooperative learning which further goes behind a mere belief.

### Classroom Practice of Cooperative learning

As can be seen in the table below, different cooperative learning strategies were provided as a representative from the large menu of cooperative learning strategies to check whether teachers are making use of these varieties as situation demands or not.

**Table 3 Frequency and mean values of how often teachers use different cooperative learning strategies**

**Key: 5=always, 4=frequently, 3=sometimes, 2=rarely, 1=not at all, F=frequency**

Items	5	4	3	2	1	( $\sum v$ xf)	( $\frac{\sum vxf}{N}$ )
	F	F	F	F	F		
1 Think-Pair-Share					6	6	1
2 Project work	-	-	-	4	2	10	1.66
3 Problem solving method	-		2	2	2	12	2
4 Role-playing	-	-	3	2	1	14	2.33
5 Group discussion	4	2		-	-	29	4.83



7	Case study	-	-		-	6	6	1
8	Jigsaw learning	-	-			6	6	1
9	Field trip	-	-	1	3	2	11	1.83
Grand mean								3.29

**Table 3:** *Practice of Cooperative learning*

### **Dominant Cooperative learning Strategies Employed**

Among active learning strategies that could be implemented through cooperation and presented in the table 3 above, “Discussion” was answered by five of the six respondents claiming as they employ it “always”. The mean value for item 4(Discussion method) in the same Table is 4.83 which depicts that “discussion” is almost always used in English language classes at Abdi Bor Secondary School. Opposed to group discussion, the mean value for item 1(think-pair-share),7(case study) and 8(jigsaw learning) is the same, which reads 1. From this one can understand that teacher respondents have little knowledge about varied cooperative learning strategies. In connection with this, the researcher of this study confirmed that teachers in the school under study consider as if group discussion is the only alternative that enhances cooperation and active engagement.

### **General Problems Observed during Classroom observation**

From transcription and evaluation of field note taken during observation sessions, almost all teachers simply started the day’s lesson other by providing feedback on the homework given the other day or by telling students to sit in pair or group and open their text books which were accompanied by discussion on the activities that are given in their text book. Moreover, students were not encouraged or exposed to relate past and present learning. On the top of these, teachers in the school under study did not organize the classroom appropriately for activities and schedule sufficient amount of time for activities, supervise students understanding and enter in to joint activities with students. However, most of the teachers were observed asking the students whether they finished their group discussion or not and wait till they could say “we have finished the tasks.” After that, the rest of the periods were covered by question and answer (i.e. the teacher asks some questions



from the text book and students attempt to give answers). From this it might be possible to conclude that teachers do not allocate appropriate time for tasks and activities. Besides, they mostly fixed to students' text which might not be meaningful in a given context. In general, most of the classes were devoted to explanation of language structure which were mainly teacher dominated ones.

## **Conclusion and Recommendation**

### **Conclusions**

Based on the findings of the study, the following conclusions were drawn:

- Several research findings show that teachers' cognition of cooperative learning affect its implementation either positively or negatively. The finding of this study also reveals that although teachers lack sufficient knowledge and commitment to implement cooperative learning, they seem to be aware of the importance of cooperative learning. Thus, it can be concluded that teachers' lack necessary practical knowledge and skills to use cooperative learning that they advocate in theory.
- Majority of teachers' classroom activities were devoted to imparting of knowledge on the subject matter than interaction. Because, the result form class observation showed that students were dependent on teacher's talk and copying notes which embraces the habit of passivity than being active. Thus, the classroom behaviors teachers exhibited look more features of active teaching than cooperative learning.
- Responses from the participants of the study showed that students did not care for classroom interaction since they were mostly exam oriented ones. This is likely to happen from poor orientation they have towards cooperative learning and from teachers' much focus on paper-pencil exam than practical skill exam which advances students' creativity, critical thinking , problem solving skills etc.

### **Recommendation and Intervention strategies**

In light with the major findings and conclusion of the study, it seems reasonable to suggest some recommendations here under, with the hope that they could be helpful to make harmony between teachers'



cognition of students' cooperative learning and their practices in English language classes' of Abdi Bor Secondary School in particular and the rest of High Schools which share common denominators in general.

- Since cognations guide practices of English language teachers, it is advisable to give extensive and continuous orientation for the teacher on both theoretical and practical skills of cooperative learning to make teaching learning process fruitful. Hence, concerned bodies at the federal and regional level have to plan and arrange training and workshops on cooperative learning. Besides, it sounds good if manual on cooperative learning is prepared and distributed to high school in the country as it was done for elementary schools.
- Instructional resources have a great role in the implementation of cooperative learning. However, the finding of the study discloses that there is lack of sufficient recent reference materials, besides the narrowness of the library to accommodate such a large number of students at time. Moreover, there is no internet service in the school which enables the teachers to advance themselves and aid them with supportive teaching materials. Thus, it is advisable that the establishment of standard library which is equipped with recent reference materials that maximizes students self learning and creativity seems mandatory. Besides, regional Bureau and ministry of education should prepare a project, and search for cooperative NGOS who work to make internet service be accessible to high schools in Ethiopia since this is one ways of advancing education in the country. .
- Some respondents forwarded that they usually focus only on what is given in the students textbook. This is because their main target was covering the period allocated by the syllabus since finishing the portion alone is considered as one major criteria of teachers appraisal. Hence, rushing through text without meaningful learners' engagement to cover a semester portion is not valuable; therefore, the department must make a table discussion and share experience on how to cover the semester portion without missing the basic tenets of cooperative learning.



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## NATIONALISM GOES THROUGH CLASSROOM

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**Abstract:-** Our institutions and schools were preparing the patriotism and make the citizens of India who mature in Ideas the nationalism in the student's mind for spreads when people begin to believe that they all are part of the same nation , when they discover some unity that binds them together. This sense of collective belonging came partially through the experience of united struggles. This feeling of education come in the mind of students through classroom , India is developing country and identity of her as teacher of culture and civilization.

**Key words:-**Nationalism, School, Teacher, and students , feelings of nationality.

**Introduction:-**There are variety of culture processes through which captured people imagination . History and fiction , folklore and songs popular prints and symbols, all played a part in the making of nationalism . When we see the past the first world war created a new economics and political situation .It led to huge increase in defence expenditure which was financed by war loans and increasing taxes custom duties were raised and income tax introduced . Through the war inflation increased. Doubling between 1913 and 1998 leading to extreme hardship for the common people . Villages were called upon to supply soldiers and the forced recruitment in rural areas caused widespread anger. Schools were preparing a group of leaders and soldiers for nation.



Nationalism feeling teach in our school and spread the light in student with the help of history like when Mahatma Gandhi return to India in January 1915 they organized satyagraha movement in various place of India and travelled in 1916 Champaran to inspire the peasants to struggle against the oppressive plantation system. In 1917 organised a satyagraha to support the peasants of the kheda district of Gujarat , from history teacher teaches his/ her students patriotism and their value for India and prepare in perfromencive way in skill. Indian schooling system is running today that how will develop the economy and how will reach the top economic point the world but should aware the students for saving the cultural heritage of India. Schools play the role to prepare a businessmen not complete value of India in future. Our schools has taught the students like Gandhi , Vivekanand, R.N. Tagore , Jawahar lal Nehru who were think tsnk of India and fight against corruptions. Like the Rowlatt act(1919) has been hurriedly passed through the imperial legislative council despite the united opposition of the Indian members. It gave the government enormous power to repress political activities and allowed detention of political prison without trial for two years. Gandhiji decided to launch a nationwide satyagraha against the proposed act(1919) . Mahatma Gandhi wanted non-violent civil disobedience against such unjust laws which would start with a hartal On 6 April.

Our schools are not working on the basis of culture of India but prepare a bundle of mechanics , businessman and others . So uhemployment increase which affect the national values . Emotional deprivation incullation is determines for out nation for which arise the militant , Nuksalies who are guided by enemies of nation , this is big symbol for cultural harassment .

**Frame out:-**School frame out and design course should be as follows-



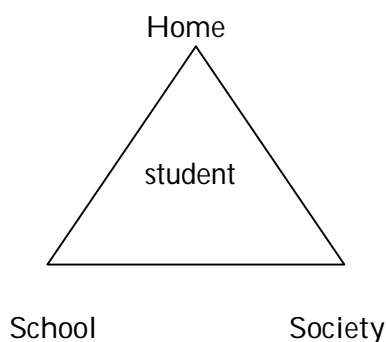
**Preprimary stage** :-In this stage story telling and playing with toys but content should be prepare and teach them in performance way.

1-Provid e the stories of bravest and patriots for children and should to act as drama by teachers and give the opportunities for students for revision that acts.

2-Play method approached should applied in the class and group activities might be increased in the student.

3-sanitation importance teache by teachers to their students and introduce the lack of it increase different microorganism in your body which are harmful for your body.

4-Correlate the proper adjustment with home , society and schools-



5-Introduce the student with his / her surrounding activities. At this stage children are ready to play and enjoy. So teacher should be aware to learn the students and create the knowledge of civics and Science. They teach about scientific way about nationality and ethics.

**Primary stage**:-Teacher should be play the role as guardian with help of parents for knowing the society from children are coming in school.

**Course design as following**:-

1-**Civics**:-Constitution rights and about the different laws and power of democracy.



2-**Science**:-Physical, Chemical and Biological familiar knowledge like parts of body, plants, importance of crops etc.

3-**Geography**:-Physical and political features of their district , state and nations.

4-**Environment**:-Foodchain and importance of greenaries.

**Secondary stage**:- At this stage teachers will be prepare a frame for year like calendar on based of work as follows-

1-**Literature**:-Local, Hindi, English with prose , poetry and grammar , development of skill practical work. Application letter and Essay writing , verbal activity through quiz competition , poster etc.

2-**Civics**:-Constitution and their rights, Democracy, Administrative structure and introduce the different policy and their implimentations.

3-**Science**:-Science is compiled way as physics, Chemistry, Zoology and Botany should be teach in beginning way through practically.

4-**Social Science**:-Structure of society, Home , School, Earth, Planets and other Physical and Political structure through different transactional mode.

5-**Environment**:-About environmental awareness the teacher teach about plant , crops, water, sanitation and their importance.

6-**peace education**:-Teacher shall construct a programme on peace education and teach the practically as project work.

7-**Yoga Education**:-Teacher should be aware for yoga class and construct a programme for yoga with moral Education for which understand the students about fitness of body.

**For Trainees**:-Teacher trainees will capture the following objectives:

1- Teacher will be able to understand and appreciate the role of language not only as a vehicle of communication in day to day



transaction but also as an important for interpreting knowledge in various contexts-family, peer groups, school sites and community linked interactions. It also aims at developing an insight into the use of language in personal as well as academic and professional contexts.

- 2- Student teacher able to understand the concept , aims and objectives of health and physical Education. Describe hygienic environment along with contributing factors and its importance explain various communicable diseases and first aid . Demonstrate ability to describe balance diet. Explain good Posture . Define general medical standard of an individual.
- 3- Student teacher will be able to describe various human rights.Classsify human rights.Illustrate human right commission . List of domains of human rights. Explain constitutional and institutional safeguards. State problems of refugees. Define uniprinciples in also creation with human rights.
- 4- To enable the student teacher understand about the concept of Environmental Education . To develop the student teacher a sense of awareness about environmental pollution, possible hazards and its causes and remedies to develop a sense of responsibility toward conservation of environmental, bio-diversity and sustainable development.
- 5- Student teachers understand about peace education on constitutional value and for reflection on the attitudes that generate conflicts at personal and social values. Understand learning skill and strategies of resolving these conflicts.To focus strengthening self by continual reflectional leading to reduction in stereotypes . Understand creation , nature and promote the peace building capabilities among students. Understand influence of media and local community by influencing parents, families and children. To



develop attitude and skill for resolving conflicts in creative manner and reflect on school curriculum , textbook and pedagogical processes and reflect on school.

**Conclusion:-**Our school role play for nationalism by inculcate the knowledge in their student about human rights, yoga Education, Environmental education and Peace education through different transactional modes. They teach their students about Philosophical ground, historical persepectives and sociological persepectives of India for nationalism schools are important for it will be adopted the alertness.

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కవికులగురువులు....కాళిదాస గురజాడలు....

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కవికులగురువుగపేరుగాంచిన,రసయుగమునకుమూలపురుషుడైనకాళిదాసునికి,నవ్యకవి  
త్వానికి యుగకర్తగ శ్రీశ్రీ కొనియాడిన గురజాడకు సామ్యమున్నది.కేవలం  
ధర్మానికి,మేధస్సుకు ప్రాధాన్యతనిచ్చేకాలంలోఅనుభూతికి ప్రథమస్థానం కాళిదాసు  
యిస్తే,చంధస్సుకు,యతిప్రాసలకు పెద్దపీఠంవేసే రోజులలో భావానికి ప్రాముఖ్యతనిచ్చి  
అందరికీ అర్థమయ్యే భాషలో ముచ్చటగ "ముత్యాలసరాలు"మనముందుంచిన ఘనత  
గురజాడవారిదే.

సాహిత్యస్ఫుటిఅదినాటకమైన,కవిత్యమైనఎలాఉండాలోకవియేనిర్ణయించుకోవాలనిగురజాడ  
తన కన్యాకుల్యం పీఠికలో ఈవిధంగా పేర్కొన్నారు.....

"భావప్రకటనకుఅత్యున్నతమైనభాష్యారూపాన్నియెంచుకునేస్వేచ్ఛరచయితకువుండాలి.  
చంధస్సులు,యతిప్రాసలు భాషకు సంభాషణా సౌలభ్యాన్ని యివ్వలేవు.కావ్యవస్తువు  
సమకాలీనం కావాలి.కావ్యభాష వ్యవహారానికి దగ్గరగాఉండాలనేది గురజాడవారి బలమైన  
ఆకాంక్ష . కాంక్షకు బలమైన పునాది ఆంగ్లకవి వర్డ్స్వర్త్ మాటలే.

కాళిదాసుని కవిత మందాక్రాంతకు పెట్టింది పేరైతే,వేమన్న  
ఆటవెలదికి,పాల్కురి ద్విపదకి ప్రాధాన్యతనిస్తే ముత్యాల సరాలు ముచ్చటగా కూర్చిన  
ఘనత మన గురజాడవారిదే...

"గుత్తునా ముత్యాల సరములు  
కూర్చుకొని తేటైన మాటల  
కొత్తపాతల మేలుకలయిక



ముత్యాలసరములను ముచ్చటగ ప్రారంభించారు.కాళిదాసు రఘువంశ కావ్య ఆరంభంలో తన వినయాన్ని ఇట్లు ప్రదర్శించారు....

"मणौ वज्र समुत्कीर्णो सुत्रस्येवास्ति मे गतिः"

రంధ్రంచేయబడిన మణిలోనికి( వాల్మీకాది కవులు చేసిన పరిచయం)దారపు ప్రవేశం సులభమే కదా...అనగా కాళిదాసు రఘువంశ రాజుల "మణిహారం" సిద్ధంచేస్తే మన గురజాడ వారు " ముత్యాలహారం"సిద్ధం చేసి కవికులగురువు కాళిదాసుతో సామ్యంను పొంది కవి కులగురువైనారని చెప్పుట అతిశయంకాదు.

గురజాడ కవిత్యమును ముచ్చటగ 5 అంశములుగ విభజించవచ్చు అవి..

- 1.మానవతావాదం
- 2.మూడాచారాలు
- 3.దళిత జనోద్ధరణ
- 4.స్త్రీజనోద్ధరణ
- 5.దేశభక్తి

కాళిదాసు తన కవిత్యంలో ప్రకృతికి మానవీకరణనిచ్చి మానవతవిలువలను చాటితే గురజాడవారు మూడభక్తిని నిరసించి "మనిషి" అనే గేయంలో మానవత్వమే ముక్తి అని ఇట్లు చాటినా .....

" కన్ను తెరిచిన కానబడడో

మనిషి మాత్రుని యందులేడో మెలిగి కోరిన కరిగి యీడో..ముక్తి"మూడాచారాలను నిరసిస్తూ అందరూ కీడుకు సంకేతంగ చూసే తోకచుక్కను ఇట్లు అందంగ వర్ణించిన ఘనత గురజాడ వారిదే...

" దూరబంధువు యితడు భూమికి

దారిపోవుచు చూడవచ్చెను

ఔబృదెనుబది యేండ్లకొకతర ... నరుల కన్నుల పండువై"



దూరబంధువుగ, తెల్లకలువగ, సంస్కరణపతాకగ వర్ణించెను. ముత్యాల సరములలో...  
తోకచుక్క, వేగుచుక్క సూర్యుని కొలవడానికి వచ్చాయన్నాడు. ఇది అద్భుత కొలమానము.  
కాళిదాస మహాకవి కుమారసంభంలో హిమవంతుని ఇట్లు వర్ణించెను....

पुथिव्या मानदण्डः इव स्थितः (పృథ్విని కొలిచే కొలబద్ద) ఇట్లు అద్భుత  
కొలప్రమాణములు వర్ణించిన ఘనత వీరిరువురిదే.

కాళిదాసు తన కావ్యాలలో కాంతలకు ప్రాధాన్యతనిచ్చినట్లే గురజాడ పూర్ణమ్మే ఆయనకు  
స్త్రీజనోద్ధరణ పట్ల ఆయన మక్కువను వ్యక్తము చేస్తున్నాయి.

ఉపసంహారః , కవికుల గురువుగ కీర్తించుటకు కాళిదాసునిలోని కొన్ని వర్ణనలు  
గురజాడవారి వర్ణనలతో జతచేయుట జరిగింది సహృదయతతో స్వీకరిస్తారని ఆసిస్తున్నాను,

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## ఆధునిక కవిత్వంలో కవిత్వీకరణ పద్ధతులు

రేవూరు లక్ష్మీప్రసన్నకుమార్  
 పరిశోధక విద్యార్థి  
 తెలుగుశాఖ  
 మధురై కామరాజు విశ్వవిద్యాలయం  
 మధురై

అంగ్లేయుల పాలన వల్ల మొత్తం భారతదేశంలో భాగంగా తెలుగునాట రాజకీయ, ఆర్థిక, సాంస్కృతిక రంగాల్లో మార్పులు వచ్చాయి. ఈ మార్పులు ఎక్కువగా అప్పుడే చదువుకుంటున్న యువతపై పడింది. వీరు అంగ్లభాషతోపాటు, అంగ్లభాషలో లభ్యమవుతున్న ప్రపంచ సాహిత్యాన్ని కూడ అధ్యయనం చేశారు. ఆ అధ్యయనం వల్ల చైతన్యం పొందినవాళ్లు దేశంలోనూ, అలానే తెలుగునాట అనేక సాంఘిక, సంస్కరణ, వైజ్ఞానిక ఉద్యమాలతో సమాజంలో మార్పులు తీసుకు రావడానికి ప్రయత్నించారు. “రాజకీయ, సామాజిక, తాత్విక, వైజ్ఞానిక, సాంస్కృతిక రంగాలలో గత సమాజంతో పోల్చినప్పుడు సమకాలీన సమాజంలో నూతనంగా కనిపించే అంశాలే ఆధునికత.” (రంగనాథాచార్యులు. కె.కె. 1990:142)

### వచన కవిత్వం - నేపథ్యం

సంస్కృతిలో వచ్చిన మార్పుల్లోనే సాహిత్యంలో కనిపించే మార్పుకూడా ఉంటుంది. తెలుగు సాహిత్యంలోనూ, సమాజంలోనూ ఈ మార్పును కందుకూరి వీరేశలింగం, గురజాడ అప్పారావు రచనల్లో మనం గమనించవచ్చు. కందుకూరి వీరేశలింగం తెలుగులో మొదటిసారిగా అనేక నూతన ప్రక్రియలకు నాంది పలికారు. నవల, సాంఘిక నాటకం, ప్రహసనం, వ్యాసం, స్వీయచరిత్ర, శాస్త్రరచన... ఇలాంటి వాటికి ఆయనే ఆధ్యుడు. కందుకూరి తరవాత గురజాడ అప్పారావు కూడా సంఘసంస్కరణ దృష్టితోనే రచనలు చేశారు. వస్తుపరంగా ఇద్దరి దృష్టి ఒకటే అయినా గురజాడ మాత్రం కన్యాశుల్కం వంటి సాంఘిక నాటకాన్ని రచించడంతోపాటు కవిత్వంలో కూడ నూతన ఒరవడిని సృష్టించాడు. అప్పటి వరకూ వస్తున్న పద్య కవిత్వాన్ని కాదని గేయాన్ని రాశాడు. గేయంలో కూడా కథా గేయాలను రాయడం వీరి ప్రత్యేకత. వీటికి ముత్యాలసరాలు అని పేరు పెట్టారు. ఆధునిక కవిత్వంలో కవిత్వ నిర్మాణంలో వచ్చిన మొట్టమొదటి నూతన ఆవిష్కరణగా ముత్యాలసరాలను చెప్పుకోవచ్చు. వచన కవిత్వ మూలాలు గేయంలో ఉన్నాయి. అందుకు మూలం ఈ ముత్యాల సరాలు భందస్సు అని చెప్పాలి.

“గురజాడవారు చేసిన అత్యంత సాహసోపేతమైన ప్రయోగములలో ముత్యాలసరమొకటి. పద్యము నుండి గేయమునకు తిరిగి పోవుటయే గొప్ప ప్రయోగము. అందులో ఒక్క మాత్రా నియమము తప్ప, యతిప్రాసల నియమములేని గేయమును చేపట్టుట, పైగా వాచక మాటలు ప్రయోగించుట, ఆ గేయము నుబుసుపోకకుగాక ఉదాత్త విషయాలను భావమయముగా వ్యక్తీకరించుటకు సాధనముగా చేయుట, ఒకదాని కన్న నొకటి అపూర్వ ప్రయోగములు.”(నారాయణరెడ్డి, సి. 1999:211)

“వెలుగు నీటను గ్రుంకె చుక్కలు  
 చదల చీకటి కడలబారెను  
 యెక్కడనో వొకచెట్టుమాటున  
 నొక్కకోకిల పలుకసాగెను

పై కవితా వాక్యాలను పరిశీలిస్తే...”



ముత్యాలసరము కవితలోని లక్షణంలో నాలుగు పాదాలు ఉంటాయి. మొదటి మూడు పాదాలలో వరసగా 3 + 4, 3 + 4 = 14 మాత్రలు ఉంటాయి. చివరి పాదంలో మాత్రం గురజాడ స్వేచ్ఛను ప్రకటించి 7 నుండి 14 మాత్రల వరకు ప్రయోగించారు.

ఇది పద్యకవిత్వం ఆధునికతను సంతరించుకుంటున్న మొదటి దశగా చెప్పవచ్చు. అంటే వచన కవితకు మూలం గురజాడ అప్పారావులో చూడవచ్చున్నమాట. భావకవిత్వంలో గేయ లక్షణాలు కనిపిస్తాయి. గురజాడ ప్రవేశ పెట్టిన మాత్రా లక్షణాలతో కృష్ణశాస్త్రి, వేదుల సత్యనారాయణశాస్త్రి, ఉదయశ్రీ, బసవరాజు అప్పారావు లాంటి భావ కవులందరూ ఎక్కువగా గేయాలు రచించారు. కొందరు పద్యాలను రచించారు. అయితే యతి ప్రాసలను, పాదాల సంఖ్యను పాటించకుండా రాశారు. అలానే కథా కావ్యాలు కూడా భావ కవిత్వంలో ఉన్నాయి. మల్లికాంబ, జలజమాలిక, కడపటి వీడ్కోలు, మొదలైన వాటిల్లో కథ మనకు కనిపిస్తుంది. భావకవుల పద్యాలు, గేయాలలో జానపద కవిత్వ లక్షణాలు కూడా కనిపిస్తాయి. ఖండగతి, మిత్రగతి, చతురత్రగతి లాంటి గేయల క్షణాలతో కూడిన కవితలు భావకవిత్వంలో ఎక్కువగా కనిపిస్తాయి.

“నందూరి సుబ్బారావు, బసవరాజు అప్పారావు, దువ్వూరి రామిరెడ్డి, కొనకళ్ళ వెంకటరత్నం మొదలైన కవులు ఆశు వాఙ్మయంలోని ఛందోరీతులనూ, సామాన్య ప్రజల జీవిత సన్నివేశాలలా కనిపించే సన్నివేశాలను తీసుకుని కావ్యాలు రాశారు.” (నారాయణరావు, వేల్చేరు. 1987 :103)

**వచన కవిత్వం - ప్రారంభం**

1930వ దశాబ్దం చివరిలో భావకవిత్వం వస్తున్న కాలంలోనే కొందరు కవులు భావకవిత్వాన్ని కొదవి కొత్త వుంతలు తొక్కడానికి ప్రయత్నించారు. అంటే ఒక విధంగా వస్తువుతోపాటు కవిత్వ నిర్మాణంలో కూడా మార్పుకు నాంది జరిగిందని చెప్పాలి.

“1930 - 40ల మధ్య శ్రీశ్రీ, శిష్టా, నారాయణబాబు, పరాభి వంటి అతి నవ్యకవులు భావకవిత్వమునకు నిరసనగా ధ్వజమెత్తరి.” (నారాయణరెడ్డి.సి. 1999:497)

వీరు భావకవిత్వంలో కనిపించేవి పదాలు, పద్యాలు, గేయాలు వంటి వాటిని పూర్తిగా అతిక్రమించి వచనానికి పునాది వేశారని చెప్పొచ్చు. శిష్టా రాసిన విష్ణుధనువు, నవమి బిలుకలలో వచన కవితకు కావాల్సిన లక్షణాలు కనిపిస్తున్నాయని పరిశోధకుల అభిప్రాయం.

“శిష్టా కవిత్వములో మాత్రా ప్రస్తావన లేదు, పాద నియమము లేదు. క్రొత్త పదాలు మొదలు పెట్టినప్పుడు సర్వత్ర విశేషషార్దూతకముగా మొదలు పెట్టబడినదని చెప్పుటకు వీలులేదు. కాని ప్రతి గీతంలోను ఒక వూపు వుంటుంది. ఆ వూపు మధ్య విరిగిపోతూ ఉంటుంది అని విశ్వనాథ సత్యనారాయణ శిష్టా కవిత్వ ప్రత్యక్షతను వివరించారు. ఈయన కవిత్వంలో భాష గ్రాంథిక, వ్యావహారికల మిత్రమం. కొన్ని పద్యపు తునకలను, కొన్ని మాత్రాబద్ధ గేయ ఖండమలను, కొన్ని వచనపు తుంటలను ఇష్టము వచ్చినట్లు పేర్చి విశ అంఖల మనస్తత్వమును ప్రదర్శించినాడు అని సినారె శిష్టా శైలిని గూర్చి తెలిపారు”.

“సత్యాగ్రహులపై పోలీసులు లారీఛార్జ్ చేయడాన్ని శిష్టా మారో! మారో! మారో! మారో! ఒకటి రెండూమూడు నాలుగు మారో అనే గీతం శ్రీశ్రీ మరో ప్రపంచం గీతరచనకు ప్రేరణ కలిగించింది”.



ఇటువెన్నెల / అటు వెన్నెల? నడి శిరసుకు / శ్రీ వెన్నెల, పూలరంగడు, అగ్రహారబృడితె, ఊట్లవెర్రెమ్మ, పుట్టింటపిల్ల, జ్ఞాపకాలు, బీదమందు కవితలు వచన కవిత్వానికి చక్కని ఒరవడి పెట్టాయి.” (రామమోహనరావు. కడియాల. 2003:105, 106)

వచన కవిత్వానికి పాదులు తీసిన వారిలో నారాయణబాబు ఒకరు. ఇతను తన కవిత్వంలో అప్పటి వరకు కవులు ప్రయోగించని సరికొత్త పదబంధాలను, పదచిత్రాలను ప్రయోగించాడు. ఇవి ఆధునిక వచన కవిత్వానికి పునాదై తర్వాత కవులు స్వేచ్ఛగా పదాలను ప్రయోగించడానికి ఉపకరించినదని చెప్పవచ్చు.

వీరు దేశమాత కవితలో “కాలంకాలిన గుడ్డపీల్చితై ధూళిరేగినది” అన్నారు. ఇలాంటి ప్రయోగాలే తర్వాత కవులకు మార్గదర్శకత్వం వహించాయి. వచన కవిత్వానికి పద్య లక్షణాలు, స్వభావం, వ్యాకరణ నియమాల ఉండవని చెప్పిన కవి పరాభి. ఇతను రచించిన “ఫిడేలు రాగాలడజన్” ప్రాచీన పద్యాలను, బాలవ్యాకరణాన్ని నిరసిస్తూ.

“నా వచన పద్యాలనే దుడ్డుకర్రల్లో  
 పద్యాలనడుముల్ విరగదంతాను  
 చిన్నయసూరి బాలవ్యాకరణాన్ని  
 చాలా దండిస్తాను.”

పరాభి వచన కవిత్వాన్ని వచన పద్యాల అని చెప్పడం ఇక్కడ మనం గమనించవచ్చు. అయితే పద్యనియమాలను ధిక్కరించడం, బాలవ్యాకరణ సూత్రాలను అతిక్రమించి కవిత్వం రాశానని చెప్పడం గమనించాల్సిన విషయం.

**అభ్యుదయ కవిత్వం - కవిత్వీకరణ పద్ధతులు**

వచన కవిత్వ రూపం ఒక స్థిరీకరణకు వచ్చిన దశగా అభ్యుదయ కవిత్వాన్ని చెప్పాలి. శ్రీశ్రీ లాంటి కవులు పూర్తిగా పద్యాన్ని కాదని, వచన కవిత్వాన్ని వాడారు. అయినా వీరిలో కూడా కొన్ని మాత్రా ఛందస్సు ప్రయోగాలు కనపడడం గుర్తించాల్సిన విశేషం. అయితే ఇది గేయం నుంచి పూర్తిగా వచన కవిత్వం రూపు దిద్దుకున్న దశగా కనపడుతుంది.

వచన కవిత్వం పద్య నియమాలను, వ్యాకరణ నియమాలను ఉల్లంఘిస్తూ వస్తున్న దశను పూర్తిగా మార్చిన కవి శ్రీశ్రీ. ఇతను పరాభి “ఫిడేల్ రాగాల డజన్” కు ముందుమాట “ఇంట్లో” పేరుతో రాస్తూ కవిత్వానికి నియమాల ఏవీ ఉండకూడదు అని చెప్పాడు. మనసు లోపల పొంగిన భావాలే వాక్యాలు అవుతాయి అన్న భావాన్ని వ్యక్తం చేశాడు.

“ఛందస్సుల చండశాసనానికి కూడా కాలం వెళ్లిపోయింది. కవి హృదయంలోని రాగాలాపన ఎట్టి తీగలుగా సాగితే అదే గీతానికి కారం నిర్ణయించాలి అని శ్రీశ్రీ గాయత్రి సాక్షిగా చెప్తున్నాను అని కూడా అన్నారు. కవి సర్వతోముఖ స్వాతంత్ర్యదూత స్వేచ్ఛాదాత.” (శ్రీశ్రీ, ఇంట్లో, పరాభి, ఫిడేలు రాగాల డజన్. 1939)

శ్రీశ్రీ కవిత్వంలో గేయ లక్షణాలు కనిపించినా ఎక్కడా పూర్తిగా పాటించిన దాఖలాలు కనిపించవు. పాదాల విరిగి పోయి, మాత్రలు కూడా నియమాలను మించి ఉంటాయి. మహాప్రస్థానంలోని కొన్ని కవితలు పూర్తి వచన కవితలుగానే కనిపిస్తాయి. అటు గేయం, ఇటు వచనం రెండూ మేళవించిన కవితలు శ్రీశ్రీ మహాప్రస్థానంలో



ఉన్నాయి. అంత్యప్రాసలు విరివిగా కనిపిస్తాయి. శ్రీశ్రీయే స్వయంగా తన కవిత్వానికి నిఘంటువులు, వ్యాకరణాలు, ఛందస్సులు అడ్డంగా ఉన్నాయని వాటిని తెంచేస్తున్నానని చెప్పుకున్నాడు.

“నా విన్నవి కన్నవి విన్నవించగా  
 మాటలకై వెదుకాడగ బోతే-  
 అవి,  
 పుంఖాసు పుంఖంగా  
 శ్మశానాలవంటి నిఘంటువులు దాటి  
 వ్యాకరణాల సంకెళ్లు విడిచి  
 ఛందస్సుల సర్వపరిష్కరంగం వదలి-  
 వడిగా, వడివడిగా  
 వెలువడినై, పరుగిడినై, నా యెద నడుగిడినై.”

అని రాసిన శ్రీశ్రీ ఈ విషమ స్థితి బలంగా చెప్పారు.

“నిఘంటువు, వ్యాకరణం, ఛందస్సు- ఇవి పూర్వ కవిత్వపు రూపానికి ప్రమాణాలు. శబ్దాలకి అర్థాన్ని నిఘంటువూ, సాధుత్వాన్ని వ్యాకరణమూ, రూపాన్ని ఛందస్సు నిర్ణయించాయి. ఆ రకంగా సాంప్రదాయక కవితా రూపంలో ఇమిడే భావం ఇది కాదు. దీనికి వేరే రూపం కావాలి. ఈ కొత్త భావం పాతరూపం మీద తిరుగుబాటు చేస్తుంది. దీనికి అనువైన నూతన రూపాన్ని ఇది సృష్టించుకుంటుంది”. (నారాయణరావు, వేల్చేరు. 1987: 135,136)

శ్రీశ్రీ కవిత్వం వచన కవితా రూపాన్ని పూర్తిగా సంతరించుకున్నా అక్కడక్కడా ప్రాసలు, గేయాల లక్షణాలు కనిపిస్తున్నాయి. అయితే ఇవి నేటి దళిత కవితా రచనలలో కూడా కనిపిస్తుండడం గమనించాల్సిన విశేషం. శ్రీశ్రీ ప్రయోగించిన శబ్దాల గురించి, వాటిలో కనిపిస్తున్న ప్రాసల గురించి కొందరు వ్యాఖ్యానించారు.

“శబ్దాలను ఏరుకొనుటలో శ్రీశ్రీ గొప్ప చాకచక్యము చూపినాడు. ముఖ్యముగా అంత్య ప్రాసలను, అనుప్రాసలను కూర్చుటలోనే శ్రీశ్రీ శక్తి నిక్షింపజేయుచున్నది. అంత్యప్రాసలనగా అనుప్రాసలే. శ్రీశ్రీ గేయములలో ఈ రెండు రకములు ప్రాసలు ఎడనెడ లేనివి లేవు. ఒక్కొక్క మాటు 3,4, పాదముల పాటు ప్రాసను పాటించి శ్రీశ్రీ శబ్దముల నబ్ధములవలె గర్జింపజేసినారు.

“కదం త్రొక్కతూ  
 పదం పాడుతూ  
 హా అదంతరాలం గర్జిస్తూ  
 పదండి పోదాం”(మహాప్రస్థానం)  
 “ పొలాలనన్నీ  
 హలాలదున్నీటి  
 ఇలాతలలో హేమం పిండగ.” (ప్రతిజ్ఞ)

కొన్నిచోట్ల ఆదిప్రాసలతోపాటు, బహుశముగా అంత:ప్రాసలను ప్రయోగించారు.

(నారాయణరెడ్డి, సి. 1999:534,535)

శ్రీశ్రీ కవితల్లో ఎక్కువగా పురాణాల నుంచి, ప్రాచీన కవిత్వం నుంచి చాలా ప్రాచీన పదాలను తన భావానికి అనుగుణంగా గ్రహించి సరికొత్తగా ప్రయోగించారు. దీనిని విమర్శకులు పురాణ ప్రతీకలు అని చెప్పారు.



అయితే ఈ ప్రతీకలు నూతన దృష్టితో, అప్పటి వరకు కవులు వాడిన దృష్టికి భిన్నంగా ప్రయోగించారు. మహాప్రస్థానంలో ఎక్కువగా ఇలాంటి నవ్య ప్రయోగాలే కనిపిస్తాయి.

“ప్రతీకల ద్వారా వాతావరణాన్ని కల్పించే కవితా శిల్పానికి శ్రీశ్రీ “అవతారం” అమూల్యోదాహరణం. పుడమితల్లికి పురిటి నొప్పులు, కొత్తసృష్టిని స్ఫురింపించాయి అన్నది ఆ గేయంలో ప్రతిపాదాంశం. మహాప్రస్థానం గేయం వ్రాసిన (12 - 4 - 1934) రెండు రోజుల్లో (14 - 4 - 1934) వ్రాసిన రచన ఇది. ఆంధ్రసాహిత్యంలో అభ్యుదయ కవితావిప్లవం నూత్న ప్రయోగంగా ఆవిష్కరిస్తున్న రోజులవి. దాన్ని సూచించాడు శ్రీశ్రీ. పుడమితల్లి పురిటి నొప్పుల్లో, శ్రీశ్రీ మహాప్రస్థానం కవితవ్వం ఒక యుగ పురుషోదయం లాంటిది. ఇటువంటిదే మహాకావ్యంలోనైనా. అయితే అప్పటి ప్రకృతిలో తోచిన శకునాలను అభివర్ణించడం పరిపాటి. శ్రీశ్రీ ఆ సంస్కారాన్ని అభినవంగా ఆవిష్కరించాడు. కొత్త సృష్టి జరుగుతున్న సమయంలో వినవచ్చిన వింత సప్త స్వరాలను అవతారం గేయంలో ప్రతీకాత్మకంగా ప్రతిధ్వనింపజేశాడు”.

మొదటిది- యముని మహిషపు లోహగంటలు మబ్బుచాటున ఘణేల్ మన్నాయి. ఇది మృత్యు సన్నిధానానికి సూచన. ప్రకయానంతరం నూత్నసృష్టి జరుగుతుంది. ప్రళయం ఉన్న వ్యవస్థకు జననం కొత్త వ్యవస్థ మబ్బుచాటున- అన్నదానికి ఆకాశంలో ఉన్నది సామాన్యార్థం ప్రపంచయుద్ధ మేఘాలమధ్య- అన్నది ప్రస్తుతభావం. ప్రపంచ వ్యాప్తంగా వెలసిన ఆధునిక కళాసాహిత్య ప్రయోగాలు ప్రపంచ యుద్ధ సంక్షోభంలో పుట్టినవే. గతం మీద విలువ పోయి తిరుగుబాటు ధోరణులు మొదలైంది ఆకాలంలోనే. దాదాపుజంలాంటి విధ్వంసక కళా సిద్ధాంతాల ఆవిర్భావం ఆ భావ వైతన్య ప్రభావమే. తరతరాల బూర్జువా వ్యవస్థకు కలిగే ప్రకయాన్ని సూచించే ప్రతీక యముని మహిషపు లోహ ఘంటనాదం.

రెండవది- నరకలోకపు జాగిలమ్ములు, గొలుసు తెంచుకు, ఉరికిపడ్డాయి. గ్రీకుల పురాణ సంప్రదాయంలో నరక ద్వారంలో సెర్బిబరస్ (Cerberus) అనే మూడు తలల జాగిలం కాపలా ఉంటుందనీ, అది నరకవాసుల్ని వెలుపలికి రాకుండా నిరోధిస్తుందనీ కవిమనయం ఉంది. ఆ జాగిలాలను Hell-hounds అంటారట. అవి గొలుసుల్ని తెంపుకొని ఉరికి పడ్డాయట. అంటే- పీడితవర్గం నరకయాతన అనుభవించే వ్యవస్థ నరకం. ఆ వర్గం వారి స్వేచ్ఛ నరికట్టే సూత్రాలు జాగిలాలూ. అవి భయంకరాలూ. వాటి కట్టుబాట్లు తెలిపాయి. పీడితవర్గం పురోగతికి అవరోధాలూ తీరిపోయాయి- అని ఈ ప్రతీక భావం.

మూడవది- ఉదయ సూర్యుని సప్తహయములు నురుగులెత్తే పరుగుపెట్టాయి. ఈ అరుణోదయ తపనోదయాలూ ప్రపంచ కార్మిక విప్లవోదయ వికాసాలకు ప్రతీకలు.

నాలుగవది - అయదవది - కనకదుర్గా చందసింహం జూలు దులిపి ఆవులించింది, ఇంద్రదేవుని మదపుటేసుగు ఘోకరిస్తూ సవాలే చేసింది. బరువు మోసే వాహనాలు స్వారీచేసే యజమానులపై చేసే తిరుగుబాటుకివి చిహ్నాలు. పెట్టుబడిదారీ విధానంపై కార్మికుల తిరుగుబాటుకివి ప్రతీకలు.

ఆరవది- నందికేశుడు రంకెవేస్తూ, గంగడోలును కదిపి గెంతేడు. నందికేశుడు వ్యవసాయానికి ప్రతీక. పొలాలనన్నీ హాలలదున్నీ ఇలాతలంలో హేమం పిండే కర్షకుల తిరుగుబాటుకు ప్రతీక.

ఏడవది- ఆదిసూకర వేదవేద్యుడు ఘర్జిస్తూ కోరసాచాడు. అది వరాహమూర్తి పంకికొనతో ప్రళయ సముద్రం నుండి భూమి సుద్ధరించటం ఇందులోని పురాణార్థ కథనం. వరాహమూర్తి జగదుద్ధారకుడు. ఆయన



వేదాలయం తెలియదగినవాడు. అప్పటి వేదం వేరు, ఇది సామ్యవాద వేదం. ఈ వేదవేద్యుడు జగత్తు సుద్ధరించటానికి కోరసాచాడు. మార్క్సిస్టు ఉద్యమం లోకకల్యాణ హేతువుగా సుద్ధరింపబడుతున్నదని ప్రతీకాత్మ ప్రతిపాదనం ఇందులోని తాత్పర్యం. అభ్యుదయ కవిత్వావిర్భావ వాతావరణ మంతా ఈ గేయంలో గుప్పించాడు శ్రీశ్రీ. దీనికి వివరణ వ్రాస్తే ఒక్కొక్క చరణానికి ఒక్కొక్క అధ్యాయం కేటాయించాల్సి ఉంటుంది. ఇంతటి విపులార్థాన్ని స్ఫురింప చేయడానికి శ్రీశ్రీ వాడిన టెక్నిక్ సింబాలిజం.” (సుబ్రహ్మణ్యం. జి.వి. 1988: 34-36)

ఇలా శ్రీశ్రీ కవితల్లో అక్షరకృడా కనిపించే లక్షణాలనే విమర్శకులు పరిశోధకులు చెప్పారు. ప్రతీకల్పి సరికొత్తగా వాడటం, వచనకవిత్వంలోని వాక్యాలను భావానికి అనుకూలంగా మధ్యమధ్యలో తుంచటం, వస్తువును సరికొత్త చూపుతో చూడటం (భిక్షవర్షియం) వర్ణనల్లో ఎవరూ చేయని సరికొత్త ఊహలు చేయడం, వాస్తవాన్ని నవ్యప్రయోగాలతో సూచించటం లాంటివి ఎన్నో శ్రీశ్రీ కవితల్లో కనిపిస్తాయి. అందుకే శ్రీశ్రీతో వచనకవిత్వం ఓ పరిణామ దశకు వచ్చిందని చెప్పాలి. తర్వాతి కవులు ఈ అభివ్యక్తిని అందుకున్నారు.

“వచన పద్యంలో ఆధునిక కవిత్వంలో రూపవిప్లవం చరమావధికి చేరుకుంది. భావకవిత్వంలో ఖండకావ్యంతో మొదలైన ఈ విప్లవం వచన పద్యంతో పరిసమాప్తికి వచ్చింది. ఈ స్థితికి వచ్చేసరికి వచన పద్యం మామూలు కవిత్వం అయింది. ఇదే కవిత్వం అని అనేవాళ్ల వాదం వెనకబడి, కవిత్వం అంటే ఇలాగే వుండాలనే వాదం బలపడింది.

భావకవిత్వం మీద తిరుగుబాటుగా వచ్చిన అభ్యుదయ కవిత్వానికి వైతన్యం పర్యవసానం. కాని అందులో రూపొందిన వచన పద్యాన్ని అనుభూతి పర్యవసాయి అయిన కవిత్వాన్ని వాడుకున్నారు కొందరు. ఇందులో తిలక్ (అమృతం కురిసినరాత్రి) మార్గదర్శి. సోమసుందర్ (సోమరసం - సుందరకాండ), ఇస్మాయిల్ (చెట్టు నా ఆదర్శం) మొదలైనవారు ఆ కోవలో వారే”. (నారాయణరావు, వేల్చేరు. 1987 : 139,140)

వచన కవిత్వంలో పూర్తి ప్రయోగవాదిగా ఆరుద్రను చెప్పుకోవాలి. కవిత్వానికి బీజగణిత సూత్రాలను, మార్క్సిజం వంటి సిద్ధాంతాలను అభివ్యక్తికరణలుగా చేశాడు. ఎక్కడా ఒక లక్షణానికి, సూత్రానికి లోబడని కవిత్వాన్ని సృష్టించడానికి ప్రయత్నాలు చేసి వచన కవిత్వ ప్రయోగవాదిగా పేరు తెచ్చుకున్నాడు. ఇందుకు త్వమేవాహం, సినివాలీ మంచి ఉదాహరణలు. కవిత్వంలో సరికొత్త ప్రతీకలను వాడిన పద్ధతి ఈ రెండు కావ్యాలలో కనిపిస్తుంది. ఆరుద్ర స్వయంగా త్వమేవాహం కాలానికి పర్యాయపదం అని చెప్పుకున్నాడు. దీనిని వివరిస్తూ డా.సి.నారాయణరెడ్డి దీనిలోని ప్రతీకలను, కాలానికి గడియారాన్ని ఎలా అన్వయం చేయాలో చూపించారు.

“ఈ ప్రవాహము ఆరుద్ర అన్నట్లుగా కాలమునకు పర్యాయ పదము. ఈ కాలమునకు సంకేతము గడియారము. ఇసుక గడియారము, నీటి గడియారము గతకాల మనస్తత్వమునకు ప్రతీకలు. వీనిలో మొదటిది యూరోపియన్ల ప్రభావముగల భారతీయులది. రెండవది ఛాందసులైన భారతీయులకు సంబంధించినది. గంటలు పెట్టుబడిదారీ సమాజమునకు, నిమిషములు మధ్య తరగతికి, సెకండ్లు శ్రామిక జనులకు ప్రతీకలు. చిన్నముల్లు పెట్టుబడిదార్ల మనస్తత్వమునకు, పెద్దముల్లు మధ్యతరగతి మనస్తత్వమునకు, సెకండ్లు శ్రామికవర్గ మనస్తత్వమునకు చిహ్నములు. స్టాఫ్ వాచ్ విప్లవమును కొలుచు సాధనము. కీ విప్లవమునకు ప్రోద్బల కారణము. అలారం సమకాలీన పరిస్థితుల గూర్చి హెచ్చరిక. ఈ విధముగా కాలమును గూర్చి తనకు గల జిజ్ఞాసను ఆరుద్ర యిన్ని ప్రతీకలతో వ్యక్తము



చేసినారు. ఈ ప్రతీకలను తనకు గల విజ్ఞానశాస్త్ర పరిజ్ఞానము నాధారముగా జేసుకొని ప్రయోగించుటకు ప్రయత్నము చేసినాడు.” (నారాయణరెడ్డి.సి. 1999: 599)

ఇలా అభ్యుదయ కవిత్వం విరివిగా వస్తున్న కాలంలోనే వచన కవిత్వంలో నవ్య ప్రయోగాలు వచ్చాయి. ఈ ప్రతీకల ప్రయోగం వెనక యూరోపియన్ సాహిత్యంలో వచ్చిన సింబాలిజం ప్రభావం ఉంది. ఆంగ్లంలో ఈ ప్రతీక వాదమునకు పేరెన్నికగన్న కవి టి.యస్.ఇలియట్. ఈ ప్రభావంతోనే తెలుగులో అనాటి కవులు ప్రతీకలను నవ్యంగా వాడడం జరిగింది.

వచనకవిత్వం వ్యాప్తికి క అషి చేసిన వారిలో కుందుర్తి అంజనేయులు ముఖ్యులు. వీరు ఫీవర్స్ ప్రంట్ స్థాపించి వచన కవితను ప్రోత్సహించారు. ఇతని వల్ల వచనకవిత్వంలో మార్పులు చేర్పులు అంతగా రాకపోయినా వ్యాప్తి జరిగిందని చెప్పాలి. ఈ కవిత్వ పంధాను అభ్యుదయ కవులు పాటించారు. వాక్యాన్ని లయాత్మకంగా రాయడం, అక్కడక్కడ సంస్కృత సమాసాల ప్రయోగాలతో కవిత్వంలో సౌందర్యాన్ని తీసుకవచ్చాడు తిలక్. నారాయణరెడ్డి లయకు కవిత్వంలో ప్రాధాన్యమిచ్చాడు.

#### దిగంబర కవిత్వం - కవిత్వీకరణ పద్ధతులు

తర్వాత వచ్చిన దిగంబర కవులు కూడా కవిత్వంలో నూతన ప్రయోగాలు చేశారు. కవిత్వానికి అనర్హమైన పదాలు లేవంటూ, మనసులో ఏర్పడిన భావవేశానికి అనుగుణంగా వచ్చే పదాలకు అడ్డుకట్ట వేయరాదంటూ కవిత్వంలో ఓ సంచలనమే సృష్టించారు. వీరి కవిత్వం అప్పటి కొంతమంది విమర్శకుల ప్రశంస తోపాటు, తిట్లు కవిత్వంగా, అశ్లీల కవిత్వంగా కూడా ప్రచారం అయ్యింది. కవిత్వంలో భాషలో, పదాల ప్రయోగంలో పాత పద్ధతులను కాదని షాక్ ట్రీట్ మెంట్ ఇచ్చిన వాళ్లు దిగంబర కవులు.

“లైంగిక ప్రతీకలు, హేయ దృశ్యాలు, అశ్లీల పదాలూ వాడడం ద్వారా ఆ కవితా జడత్వాన్ని సామాజిక జడత్వాన్నీ బద్దలు కొట్టడం ఈ కవిత్వపు పని. బద్దలు కొట్టి నిజానికి రమణీయమైన మానవత్వపు విలువలు మళ్లా ప్రతిపాదించడం ఈ కవిత్వపు లక్ష్యం.”

(నారాయణరావు,వేల్చేరు. 1987:145)

అయితే అశ్లీల కవిత్వంగా ఈ ఉద్యమకాలంలో వచ్చిన వచన కవితా ప్రయోగాలు సాహిత్య లోకాన్ని అంతగా ఆకర్షించలేకపోయాయి.

#### విప్లవ కవిత్వం - కవిత్వీకరణ పద్ధతులు

1970లో విప్లవ రచయితల సంఘం ఏర్పడడం తెలుగు కవిత్వ పరిణామంలో ఓ మైలురాయి. విప్లవ కవిత్వం వస్తువుతోపాటు విప్లవ కవిత్వంలో రచనా నిర్మాణంలో, పదాల ప్రయోగంలో, అభివ్యక్తిలో కూడా నూతన ఒరవడిని సృష్టించింది. శ్రీశ్రీతోపాటు చాలా మంది కవులు విప్లవ రచయితల సంఘంలో చేరిపోయారు. వాళ్లు రాసిన కవిత్వంలో వచనకవిత నవ్యపోకడలు పోయింది. శ్రీశ్రీ, చెరబండరాజు, సుబ్బారావు పాణిగ్రాహి, శివసాగర్, కె.వి. రమణారెడ్డి, నగ్గుముని, శివారెడ్డి, వరవరరావు, విమల, రత్నమాల, సౌదా, త్రిపునేని శ్రీనివాస్, అలిశెట్టి ప్రభాకర్, ఆశాదాజు ఇలా ఎందరో కవులు విప్లవ కవిత్వాన్ని రాశారు. వీరి కవిత్వంలో సరికొత్త ప్రతీకలు, భావచిత్రాలు, ప్రయోగాలు, వాక్యనిర్మాణాల్లో ప్రయోగాలు కనిపిస్తాయి.



శివసాగర్ కవిత్వంలో సాధారణ భాష ఉంటుంది. ప్రజల భాషను తీసుకొని ప్రజల వస్తువులో చెప్పడమే కవిత్వంగా భావిస్తాడు. “నరుడో భాస్కరుడై, నా చెల్లీ చెంద్రమ్మా, తోటరాముడు, నా కోసం ఎదురుచూడు... మొదలైన వీరి కవితలు సహృదయులను కలకాలం అలరించగలవి. ఏ కవితా నా కోసం రాసుకొన్నదిగాదు... ప్రజలు, ప్రజల పోరాటాలూ, ప్రజల బాణీలూ నాకవిత్యానికి ప్రేరణలు అనిశివసాగర్ తన కవిత్వ ధ్యేయాన్ని స్పష్టం చేశారు.” (రామోహనరామ్, కడియాల. 2003:143)

విప్లవ కవుల్లో చాలామంది రాసిన కవిత్వంలో కవిత్వ నిర్మాణాలు గొప్పగా ఉంటాయి. అడవి, చంద్రుడు, సముద్రం, చెట్లు, తుపాకీ, సూర్యుడు, తొలిపొద్దు, అస్తమయం, అలలు ఇలా విప్లవ కవిత్వంలో సరికొత్త ప్రతీకలు, భావచిత్రాలు కనిపిస్తాయి. వస్తువు పోరాటం కనుక దానికి అనుకూలమైన కవితా నిర్మాణ పద్ధతులను కూడా వీళ్లు వాడినట్లు తెలుస్తుంది.

“1985లో విరసం వారు ప్రచురించిన “నెత్తురుబేరులు పారినా” అనే సంకలనంలో విమల రాసిన ‘మృత్యువీధుల్లో ఉషోదయం’, ఈనాడు ప్రచురంగా అమల్లో ఉన్న వచన కవితారూపం.

విప్లవ సహచరుని మృతి విషాదానుభూతిని, కర్తవ్య స్ఫూర్తిని ఏక కాలంలో కలిగిస్తుంది. ఒక్కక్షణం గుండెలో గుబులు, దిగులు తత్ క్షణంలో కర్తవ్యపు చురుకు! రెండు భావాల సమవేగపు కదలికలు కనిపించే కవితా రచన ఇది. రెండు రకాల భావాల కదలికలను చలనచిత్రంలో తెరమీద అదొకమారూ, ఇదొకమారూ వెంట వెంటనే ప్రదర్శించడం ద్వారా చూపిస్తారు. ఈ సాంకేతిక సౌకర్యానికి భాషాంతరీకరణం (verbal rendering visual technique) విమల పాటించిన ఈ పద్ధతి. (దీన్ని కూడా శిల్పమే అనదల్చుకున్నాను) ఆ తరువాత భాగంలో

ఈ వీరులు ఎప్పుడెప్పుడు గుర్తుకు వస్తారో కొన్ని సందర్భాలు సూచించింది కవయిత్రి.

“ఏ మోడుగు చెట్ల నీడనో  
 మేం కాసేపు దూరంగా తుపాకిని బాగు చేస్తూంటే  
 ఓ అన్న కనపడినప్పుడో  
 అడవి పోరాట పాఠాల్ని  
 అక్షరాలు కూడబలుక్కుంటూ  
 ఓ చిన్న తమ్ముడు చదువుతున్నప్పుడో  
 తెరబి వుంచిన ఈ వుస్తకం పుటలు గాలికి అలా రెపరెపలాడినప్పుడో...  
 ఎందుకో హఠాత్తుగా  
 మీరు గుర్తుకొస్తారు. ”

కారణాలు చెప్పి మళ్లీ ‘ఎందుకో’ అనడం గడుసుదనం! సంఘటనలు సంకేతాల ద్వారా చెప్పిన కారణాల వైపు ద అప్టి మళ్లించటంకోసం వాడిన శబ్దం ఈ ‘ఎందుకో’. ” (రామారావు. చేకూరి. 2003:66-68)

ఇలా విప్లవ కవులు వస్తువుదృష్ట్యానే కాకుండా రూపంలో సరికొత్త కవిత్వీకరణ పద్ధతులు తీసుకొచ్చారు. ప్రతీకలు మీద ప్రతీకలు, భావచిత్రాల మీద భావచిత్రాలు పేర్చి, వస్తువును నవ్యరీతిలో అభివ్యక్తికరించారు.

“అక్షరానికి పాలు తాపి పదం చేయాలి  
 పదానినికి అన్నం పెట్టి వాక్యం చేయాలి  
 వాక్యానికి శిక్షణ ఇచ్చి కవిత్వం చేయాలి  
 కవిత్యానికి జీవితాన్నిచ్చి అయుధం చేయాలి”

(శ్రీనీవాస్, త్రిపురనేని. రహస్యోద్యమం. 1991:1)



పై కవితలో కవి విప్లవాన్ని ఇటు భాషా పరిణామాన్ని చెప్పాడు. పైగా దాన్ని జీవితానికి అన్వయించాడు. అక్షరం, పదం, వాక్యం అనేవి భాషా నిర్మాణ క్రమాన్ని తెలియజేస్తాయి. అలాగే పాలు, అన్నం, శిక్షణ, జీవితం అనేవి జీవిత క్రమాన్ని తెలిజేస్తాయి. వీటి రెండింటినీ అన్వయించి చివర ఆయుధం చెయ్యాలి అనే పదం ద్వారా కవి విప్లవాన్ని ఉదోషించాడు. ఇక్కడ ఆయుధం అనేది విప్లవ వీరుని జీవితానికి ప్రతీకగా కనిపిస్తుంది.

“వరవరరావు రాసిన దీర్ఘకవిత ‘సముద్రం’ ఈ పద్ధతికి మంచి ఉదాహరణ. విప్లవోద్యమం స్వరూప స్వభావాల్ని విప్లవ సంక్షోభాల్ని విప్లవోద్యమంలో భాగంగా వ్యక్తి ఎదిగే క్రమాన్నీ విప్లవ నిబద్ధతనీ - ఇలాంటి విషయాలకు సంబంధించిన రాజకీయ, తాత్విక అవగాహనని ‘సముద్రం’ ప్రతీక ద్వారా కవిత్వీకరించాడు వరవరరావు.

“బతుకు పోరును  
 సముద్రం హోరుగా విన్నాను  
 బతుకు లోతును  
 సముద్ర కెరటంలో  
 బతుకు రీతినీ  
 పరుచుకున్న సముద్ర వైవిధ్యంలో  
 చదువుకున్నాను ”

విప్లవ పోరాటంలో (సముద్ర హోరులో) ప్రజా ఉద్యమాలలో (సముద్ర కెరటంలో) విప్లవోద్యమంలో (సముద్ర వైవిధ్యంలో) తనకు జీవిత పోరాటం, జీవిత గమనం, అర్థమయ్యాయనే విషయాన్ని ప్రతీకగా మార్చిన కవితా నిర్మాణంపై వ్యక్తీకరణలో ఇమిడి వుంది.”(లక్ష్మీనరసయ్య,జి. ఆదివారం ఆంధ్రజ్యోతి. మే 29:1994)

విప్లవ కవిత్వం తర్వాత తెలుగులో వచ్చిన వచన కవిత్వం, వస్తువు పరంగా స్త్రీ వాదం, దళితవాదం, మైనార్టీ వాదం, ప్రపంచీకరణ వ్యతిరేక కవిత్వాలు చెప్పబడుతున్నాయి. ఇది వచన కవితా వ్యాప్తికి నిదర్శనం. అయితే విప్లవోద్యమం తర్వాత వచన కవిత్వం, అభివ్యక్తీకరణలో కూడా తన పరిధిని విస్తరించుకుంది. విప్లవ కవిత్వం నాటికే రూపపరంగా ఓ స్థాయివిచ్ఛేదం వచన కవిత్వం వీటి రాకతో మరింత విస్తృతమైంది. వస్తువు దృష్ట్యా ఇవన్నీ వేరువేరు కవితా ఉద్యమాలుగా, వాదాలుగా ముందుకు వచ్చినా కవిత్వీకరణ పద్ధతుల్లో సారూప్యత ఉంది. అలానే భాషా విషయకంగా కొత్త పదాల వాడుక కనిపిస్తుంది.

వచన కవిత్వంలో మినీకవిత్వం, నానీలు, హైకూలు లాంటి రూపపరమైన పద్ధతులలో మార్పులు వచ్చాయి.

**అనుభూతి వాదం - కవిత్వీకరణ పద్ధతులు**

సామాజిక సిద్ధాంతాలు, రాజకీయాల ప్రమేయం లేకుండా కవిత్వానికి అనుభూతి ప్రధానమని చెప్తూ కొందరు కవులు కవితలు రాశారు. అంటే బయట ప్రపంచ పోకడలకు ప్రాధాన్యం ఇవ్వకుండా వీరు తమ ఆత్మానుభూతికే నిబద్ధులై కవిత్వాన్ని చెప్పారు. కవిత్వం కవిత్వం కోసమే, అనుభూతే దాని లక్షణం అన్నది వీరి భావన. శేషేంద్ర, నారాయణరెడ్డి, ఇస్మాయిల్, వేగుంట మోహన్ ప్రసాద్, శ్రీకాంత శర్మ, సౌభాగ్య లాంటి కవులు ఇలాంటి కవిత్వం రాసిన వారిలో కనిపిస్తారు.

వీరి కవితల్లో ప్రకృతి, మనిషి, మనసు, బాధ ప్రధానంగా కనిపిస్తాయి. సరికొత్త ఊహలను, ఆ ఊహలను వ్యక్తీకరించే సరికొత్త పదజాలాన్ని వ్యక్తీకరణ విధానాన్ని కూడా కొత్తగా చేశారు. దైనందిన జీవితంలోని సామాన్య విషయాలలో కూడా రసావిష్కరణను దర్శించారు. ఇస్మాయిల్ “చిలకలు వాలిన చెట్టు”, “చెట్టు నా ఆదర్శం” కవితా



సంపుటాలు వీరికి అనుభూతి కవిగా పేరు తెచ్చాయి. అలానే మోహన్ ప్రసాద్ కవిత్వంలో కవిత్వీకరణ పద్ధతులు చాలా సంక్లిష్టంగా ఉంటాయి. కింది కవిత్వపై చేకూరి రామారావుగారి విశ్లేషణ పరిశీలించదగింది.

“కరవ్య  
 సున్నగా జారిపోతూ లుంగలు లుంగలు  
 చుట్టుకుంటూ ముట్టుకుంటే వొంటి మీద పొడలు లేస్తూ  
 కళ్ళలోంచి ఎర్రవెల్లురు చల్లుకుంటూ వాటి వాసన  
 తగిల్తేనే మనమంతా చలించి పోయి  
 మన దేహాలు కరెంటు స్తంభాల్ని అల్లుకుని  
 పైకెగబాకి గాజు బంతుల్లా తళుకుముని వెల్లుతాయి.”

మీది మీదికి వస్తున్న పాముల్నించి తప్పించు కోవాలని ప్రయత్నించటం, మనకి తెలికుండానే మన దేహాలు కరెంటు స్తంభాలకెగబాకటం, పైకి వెళ్లి అక్కడ వెలిగి పోవడం స్వప్నంలో కలిగే మన కంఠోలులో లేని చర్యలు. ఈ వాక్యంలో సింటాక్స్ తప్పింది. తప్పినట్టు తెలియదు. ‘స్వప్నాల్లో సర్పాలు’ కర్తగా ఉన్న సమాపక వాక్యాల్లో నుంచి, వాటి ‘వాసన’ ద్వారా ‘మన దేహాలను’ కర్తను చేసుకున్న వాక్యాల్లోకి సింటాక్సు జారిపోయింది. స్వప్నాల అసంబద్ధతను అనిబద్ధమైన సింటాక్సు ద్వారా సూచించాడు. నిజానికి సింటాక్స్ అంటేనే నిబద్ధత. దాన్ని అనిబద్ధం చెయ్యడం, అదీ మనకు తెలీనంత జాగ్రత్తగా చెయ్యడం ఇందులో ఒకటెక్కిక్. అణిచిన కోరికలు సుప్తచేతనలో వివిధ రూపాల్లో విజృంభిస్తాయి. అవే స్వప్నంలో సర్పాలు. మనలోని కోరికలే మన నుంచి విడివడి స్వప్నలోకంలో మనల్ని కాటెయ్యటానికి చేసే విచిత్రం ప్రయత్న చిత్రణమే స్వప్నంలో సర్పాలు. సిగ్మండ్ ఫ్రాయిడ్ అనే మనస్తత్వ శాస్త్రవేత్త ‘కలల వ్యాఖ్యానం’

(ఇంటర్ ప్రెటేషన్ ఆఫ్ డ్రీమ్స్) అనే గ్రంథంలో చెప్పిన దానికి కవితా రూప సమర్థన ఇది. ”

(రామారావు, చేకూరి. 2003:78,79)

ఇలా సరికొత్తగా, నిగూఢమైన పద్ధతుల్లో కవిత్వాన్ని రాయడం మనకు అనుభూతి కవుల్లో కనిపిస్తుంది. అలానే ఇస్మాయిల్ కొన్ని కవితలు సాధారణంగా కనిపించినా అనుభూతి గాఢతతో నిండి కనిపిస్తాయి.

“సవ్వడి చెయ్యక భూమి బుగ్గపై చల్లటి నవ్వుసొట్టలా ముడుచుకుంటుంది బావి” అని బావినీ, “ఎవరూ ఎరగని ఏదో కాయలా బరువుగా నా మెదడు చెట్టుని పెరుగుతోంది యీ ముసురు” అని ముసురును ఇస్మాయిల్ వర్ణించిన తీరు రమ్యమైనది”. (రామమోహనరావు, కడియాల. 2003:193)

అనుభూతి కవిత్వంలో అనుభూతిని వ్యక్తీకరించే విధానాల్లో కవులు తమతమ ప్రతిభ కొద్దీ కొత్త కవిత్వీకరణ పద్ధతులు పాటించారని చెప్పాలి.



## **TRIBAL MARKET PROMOTION:ROLE OF GOVERNMENT AGENCIES**

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More than a century ago the liberal school of political philosophy was under the influence of the doctrine of Laissez-faire. Under this doctrine the Government was expected to leave business alone and confine its activities to the maintenance of law and order. Competitions in the trade world furnish the necessary control to safeguard the community against adverse effects of individual selfishness and greed.

Under economic planning totalitarian economies are highly planned and centrally controlled. The State owns all the productive resources and there is complete regimentation of economic activity. Not only in production planning but also in consumption planned by the State. The Government decides what shall be produced and in what quantities. It does not allow the amount and variety of production to be determined by consumer preferences. The industrial policy of the Government is also another instrument for regulating trade and industries. There is a need for regulating investment, production, distribution and prices which are quite essential to make use of all the resources including forest produce.

### **LIST OF I.T.D.A IN THE STATE**

Government has issued many protective regulations to prevent exploitation of tribal people by outsiders. During II<sup>nd</sup> Five Year Plan in Andhra Pradesh an integrated project approach was initiated by Government by starting four multipurpose projects in 1956 at Paderu, Uttoor, Narasampet and sethampeta<sup>1</sup>. To promote the tribal development, in the V<sup>th</sup> Plan a major shift in the strategy of tribal



development has been initiated and is broadly defined as the tribal Sub plan approach. The integrated tribal development under sub plan approach envisaged multi-level planning at all levels. Official machinery for the preparation, implementation and monitoring of various programmes under integrated tribal development programme is also initiated, which is known as the Integrated Tribal Development Agency (ITDA). Tribal development Blocks were also established covering all tribal areas of the state. Various schemes were implemented to solve the tribal problems by I.T.D.A.

The tribal Sub Plan is being implemented by the ITDA through the resources drawn from State level Plan funds, special central assistance, Agencies, centrally sponsored programmes of Central Ministries and institutional finance. The activities of various developmental agencies of the Government especially the G.C.C., ITDA and various other Government Departments like Forest, Soil and Water Conservation, Roads and Buildings, Minor Irrigation, Horticulture Department etc. have geared up to improve the quality of life of the tribes and in the growth of their economy. Several non-tribals came into contact with the tribes and contributed for the magnetization of tribal economy. The protective legislation regarding land transfer and money lenders are implemented. Act 1/70 was strictly implemented in the tribal areas. According to the said Act persons other than tribal people have no right to purchase lands and construct houses or shops in the Agency areas. Survey and settlement of tribal lands was taken up besides massive programme of land assignment to the landless tribal people. Co-operative organizations were established which formed the agencies for promoting economic and social welfare of the people<sup>2</sup>. These cooperative organizations helped the tribal people to some extent giving loans and advances for agriculture and other purposes. But these steps are not sufficient for their improvement to the expected levels. The Government established A.P. Scheduled Tribes Finance



and Development Corporation in 1956 with a view to assist the tribal traders in finance, trade and other aspects of development in business.

The nationalized banks were also asked to advance loans to the tribal people for agricultural or business purposes basing on securities of land, house or business firm. The Girijan Co-operative Corporation was established with major or minor depots throughout the state in the District Head Quarters, and other major towns. All the forest products are purchased from tribal people at reasonable rates and distributed to the general public by the G.C.C. through its depot's and through Rythu Bazars( separate markets). To achieve overall development of the tribal people and the tribal area, the Girijan Development Authority was established. Later the same was abolished and a broad based Integrated Tribal Development Agencies were established with the Chief Executive Authority, an I.A.S. Officer for every district. Ample funds were allotted by the State as well as the Central Government. The welfare of tribal people is now-a-days of paramount importance to any State Government. The Andhra Pradesh Schedule Tribe Co-operative Finance Corporation (TRICOR) provided margin money to give inputs for the flow of institutional finance.

A National Scheduled Tribes Financial and Development Corporation (NSTFDC) is also set up by the central Government with an authorized share capital of Rs.500 crores. NSTFDC is an apex institution for financing economically viable projects for Scheduled Tribes and extends financial assistance at concessional rates. During Tenth Five Year Plan, about 510 projects of NGOs were provided financial assistance to the tune of Rs. 146.16 crores. Table 7.1 following shows the Geographical area of ITDAs in Andhra Pradesh.



## LIST OF ITDA'S IN ANDHRA PRADESH AND THEIR AREA

S. No.	Name of the District	Head Quarters of ITDA	Area in the District Sq.Kms.	ITDA area Sq. Kms.	% of ITDA Area
1.	Srikakulam	Seethampeta	5,800	1289.32	22.23
2.	Vizianagaram	Parvathipuram	6,500	1740.98	26.78
3.	Visakhapatnam	Paderu	11,200	5904.51	52.72
4.	East Godavari	Rampa Chodavaram	10,800	4191.65	38.81
5.	West Godavari	Kota Rama Chandrapuram	7,800	1006.10	12.90
6.	Khammam	Paloncha	16,000	6899.92	43.12
7.	Warangal	Eturnagaram	12,900	3122.46	24.20
8.	Adilabad	Utnoor	16,100	6138.50	38.13
9.	Mahaboobnagar	Mannanum	18,400	1191.90	6.48
<b>Total</b>			<b>105,500</b>	<b>31,485.34</b>	<b>29.84</b>

**Source:** Hand Book of Basic Statistics of TCR & TI, Tribal Welfare

Department, Government of Andhra Pradesh, Hyderabad, 1993, P-27.

As regards Visakhapatnam District, the I.T.D.A. Paderu covers an area of 5,904.51 square kilometers out of the total District area of 11200 Square Kilometers. The area of ITDA Paderu constitutes 52.72 per cent of the total district area. In respect of percentage of area it occupied the first place in the State whereas Mannanur of Mahaboobnagar was the last in the state with a coverage area of only 6.48 per cent of the total area of the district.



## ASSISTANCE OF GOVERNMENTAL AGENCIES

In weekly markets middlemen, brokers and retailers are dominating and purchase the minor forest produce from the local tribal sellers with low prices. In measurement of produce also they try to cheat the sellers. For control such type of exploitation, the Government agencies also opened separate stalls for procuring the minor forest produce and to offer higher rates than others with a view to promote the sales of minor forest produce.

The table depicts the assistance of Government Agencies in promoting the sales of minor forest produce in the weekly markets. G. K.Veedhi and Munchunigput mandals are securing more Governmental assistance than others in promoting the sales of Minor forest produce. Among the respondents 192 of them ie 87.27 per cent are securing the assistance and the rest of them who are 28 in number ie 12.73 per cent did not respond, meaning they are not getting any assistance.

The table depicts response about involvement of Government agencies in marketing of minor forest produce. As per the table, 25 per cent come under Adda leaves, 17.19 per cent under Hill Brooms, 13.02 per cent under Honey, 30.21 per cent under Tamarind and 14.58 per cent come under others. According to the table 87.27 per cent of the respondents positively responded regarding the involvement of Governmental agencies in marketing of minor forest produce. The table indicates the different encouragement schemes provided by the Governmental agencies for marketing of minor forest produce in the weekly markets. These schemes are more useful for the growth and development of the business. Participation in exhibitions increases the volumes of sales of the produce and is useful for publicity also.

As per the table, Adda leaves 43.9 per cent, Hill Brooms 55.3 per cent, Honey 73.5 per cent, Tamarind 63.3 per cent, others 71 per cent, overall total 59.5 per cent of the contacted persons responded positively



on the arrangement of exhibitions by the Government. Regarding construction of stalls and sheds in the weekly market by the Government a majority of the respondents negatively responded. Viz under Adda leafs 87.7 per cent, Hill Brooms 89.5 per cent, Honey 85.3 per cent, Tamarind 75 per cent, others 83.9 per cent and overall 83.6 per cent. This indicates the failure of the Government in construction of stalls and sheds in the weekly markets.

As regards to providing market intelligence, the table reveals that the respondents of Adda leafs are 61.4 per cent, Hill Brooms 65.8 per cent, Honey 73.5 per cent, Tamarind 83.3 per cent, others 83.9 per cent and grand total 73.2 per cent responded positively. The Government also procures and purchases the minor forest produce from the respondents. As per the table the respondents of Adda leafs are 70.2 per cent, Hill Brooms 76.3 per cent, Honey 85.3 per cent, Tamarind 90 per cent, Others 87.1 per cent and overall total 81.4 per cent who Sell their produce to the Government.

In securing capital requirements the Governmental agencies are also helpful and give proper guidance to the respondents. Some of the respondents are ignorant in securing assistance from the Governmental agencies. The table indicates the response of the respondents as 19.8 per cent belongs to G.K.Veedhi mandal and 18.0 per cent of Munchungiput mandal. They gave better response when compared to Paderu and G.Madugula mandals which is 3.6 per cent for both. According to the table 50.45 per cent of the respondents in total are securing Governmental assistance for capital requirements whereas 49.55 per cent of the respondents are ignorant in securing the assistance from the Governmental agencies for capital requirements.

### **Supporting Services Provided by the Govt. Agencies**

In the Weekly markets the G.C.C. and Marketing Societies procure the Produce from the respondents. The middlemen and



Dalaries(mediators) also procure the produce. Actually there is a restriction in the procurement of coffee seeds by the middlemen. The respondents should invariably sell their produce of coffee seeds to the Coffee Board (APSFDC) only, which protects the welfare of the coffee growers in so far as their produce and sales are concerned.

### **SUPPORTING SERVICES PROVIDED BY THE GOVERNMENT AGENCIES**

S.No	Kind of support
1	Subsidy in loans and advances
2	Purchase the commodity
3	Storage facilities
4	Through marketing Society
5	Maintaining the price rate
6	Providing infrastructure facilities
7	No response

The study indicates response on supporting services provided by the Government agencies for sale of minor forest produce. Purchase of the produce by the Government agencies is 68.2 per cent and 65.9 per cent purchases were through the Marketing Society. Further 58.6 per cent are maintaining the price rate, 47.7 per cent got subsidy, loans and advances, 28.2 per cent have storage facilities and 25 per cent are for providing infrastructure facilities.

With regard to subsidy in loans and advances almost equal response was given by the respondents i.e., 47.7 per cent and 52.3 per cent respectively but regarding storage facility 71.8 per cent did not



respond due to their failure in securing support services provided by the Governmental agencies.

### **Exports and Imports:**

Exports are very important for any country. It gives income and is a growing segment of foreign trade. Self-reliance must continue to be a paramount objective of the country's industrial and economic policy. For maintaining good international trade and trade relationships, every country exports its excess produce and products to other countries.

Actually the existing quantitative restrictions are inhibiting development of trade and some industries. Imports are liberalized. Government encourages the export oriented fields for income earning and foreign exchange purpose. Dumping of foreign goods by import liberalization adversely affect the sales of internal units.

The table refers to the opinion on demand fluctuation due to foreign produce dumping into India. Plastic plates imports from foreign countries is a substitute for meals plates made by Adda leafs. Tamarind import from Taiwan is gradually occupying Indian market. Similarly many types of forest produce dumped into India effect the demand of Indian minor forest produce.

The table reveals the percentage of demand effects due to foreign produce dumping into India from other Asian countries like China, Japan, Thailand, Singapore and Taiwan etc. The table indicates the percentage of effect on demand of the produce stated as from below 5 per cent to above 20 per cent. As per the table, under the head below 5 per cent of demand effect are 16.7 per cent of Adda leaf and Tamarind, 29.2 per cent of Hill Brooms, 2.1 per cent of Honey, 27.1 per cent of others responding due to foreign produce dumping into India.

In respect of the percentage of demand effected in between 5 -10 per cent, Tamarind respondents represent 36.7 per cent and against the



column between 10-15 per cent the respondents are 39.3 per cent stating that due to foreign produce dumping the demand is effected. Further 28.18 per cent of the respondents got no idea regarding the effect of demand of the minor forest due to dumping of foreign produce.

Due to World Trade Agreements (W.T.O) the produce and products of different types freely enter into India from other countries. Due to Globalization and Liberalization, the Government of India encourages both imports and exports with other countries in the world.

The data gives the reasons which influence by decreasing demand of minor forest produce due to liberalization and globalization policies. The competitive price of the foreign produce is the cause of decrease in demand as opined by the respondents for Adda leafs at 64.9 per cent, Hill Brooms 57.9 per cent, Honey 64.7 per cent, 63.3 per cent of Tamarind, others 64.5 and total respondents 63.2 per cent stating competitive price of imported commodity leads to decrease in demand for minor forest produce.

Majority of the respondents for Adda leaf at 80.7 per cent, Hill Brooms 78.9 per cent, Honey 70.6 per cent, Tamarind 63.3 per cent, others 80.6 and total 74.1 per cent indicate the durability of the foreign produce to influence in decreasing demand of minor forest produce. The table indicates that 67.7 per cent of the respondents gave opinion that the elegance and attractiveness of foreign produce also influences in the decrease of demand of minor forest produce.

Customer preference and choice is another reason which results in decrease in demand of Hill Brooms 71.1 per cent, others 67.7 per cent of respondents and overall total 62.7 per cent of respondents gave opinion that the demand of MFP is decreasing due to liberalization and globalization policies.



## PLANS TO MEET THE COMPETITIVE SITUATION

S.No	Plans
1	Improvement in Produce Quality
2	Improving cost efficiency
3	Adopting new and more effective market Promotional methods
4	Redesigning of Produce
5	By Providing attractive packing
6	Exploring new markets
7	Introducing Product diversification
8	Any other

The respondents prepared some plans to meet the competitive situation due to Globalization which are analyzed the table. The respondents of Hill Brooms 78.9 per cent, Honey 82.4 per cent, Tamarind 71.7 per cent are preparing plans to improve the quality for competitive purpose. Majority of the Honey respondents i.e. 73.5 per cent opted for improving cost efficiency as the best plan to meet the competition. 71 per cent of the respondents of other produce indicate adopting new and more effective market promotional methods as the best plan to meet the competitive situation.

As per the table, the respondents under Adda leaf 59.6 per cent, Hill Brooms 76.3 per cent, Honey 61.8 per cent, Tamarind 66.7 per cent, others 71 per cent and total 66.4 per cent opted for redesigning the produce as the best solution to meet the competitive situation in the market. By providing attractive packing a majority of other



respondents are 74.2 per cent, Tamarind 66.7 per cent indicating positive attitude, but only 38.2 per cent of Honey respondents agreed with this plan whereas 68.1 per cent disagree.

Exploring new markets is another plan to meet the competitive situation against Globalization level. The majority of the respondents under Adda leaf 73.7 per cent, Hill Brooms and Tamarind 71.7 per cent, others 80.6 per cent and overall total 71.4 per cent positively responded but 28.6 per cent disagreed. A few respondents expressed product diversification is an important measure to meet the competition at Global level. As per the table, 60.5 per cent of the Hill Brooms and total 51.8 per cent opted for product diversification as a remedial plan to meet the competition at Global level. In case of other plans 56.4 per cent of the respondents positively responded. Thus the details indicate that formulation and implementation of a useful plan on these lines is imperative to meet successfully the competition created by globalization of trade.

The good quality of foreign produce and their costs have to be studied carefully. The required changes for improvement be brought to Indian goods. The Government agencies are also made responsible although the producers' role cannot be overlooked.

#### **OPINION ON EXPECTATIONS FROM GOVERNMENT TO MEET THE COMPETITIVE SITUATION**

<b>S.No</b>	<b>Assistance required</b>
1	Improved Infrastructure
2	Substantial subsidy in taxes



3	Simplification of Procedures
4	Liberalized in laws
5	other steps

The role of Government is important to protect marketing and demand of the local produce from foreign competitions. Government assistance and cooperation is required to meet the present Global level competitive situation. The table shows the infrastructure provided has helped the respondents as a supportive the step. Providing substantial subsidy in taxes is another type of assistance required by respondents in Tamarind business to an extent of 78.3 per cent and in total 63.6 per cent appreciated this assistance.

Regarding simplification of Government procedures almost equal response came from all types of respondents. The Tamarind selling respondents are 70 per cent, others 64.5 and total 56.4 percent expressed their opinion in favour of liberalization of laws required to meet the present Global level competitive situation. Liberalization of laws is needed especially in case of forest department due to severe imposition of rules in the agency areas for protection of the forests. The other types of assistance include development of roads, electricity, communication, provision of transport facilities which are also required for the development and meeting of challenges of globalization in carrying out business. Further 64.9 per cent of the Adda leafs respondents, 71.1 per cent of Hill Brooms, 70.6 per cent of Honey, 66.7 per cent of Tamarind, 61.3 per cent of others and 66.8 per cent of total respondents stressed this aspect regard it as quite essential to reduce the shortcomings in the trade relating to minor forest produce in Agency areas.



## REQUIREMENT OF ASSISTANCE FROM GOVERNMENT FOR GROWTH OF THE BUSINESS

S. No	Assistance required
1	Allotment of land
2	Construction of stalls
3	Provide Infrastructure
4	Measurement facilities
5	Transportation facilities
6	Communications
7	Provide Experts

The table reveals the supporting services required from the Government for growth of the business. The allotment of land by the Government to the respondents of tamarind is supported 96.7 per cent, Honey 97.1 per cent, others 54.8 per cent and on the average the desire is expressed by 55.5 per cent. There is need for construction of stalls at weekly markets as per the respondents representing 87.7 per cent under Adda leaf, 85 per cent under Tamarind, 93.5 per cent with reference of others and in total 71.8 per cent indicate its importance. Regarding the infrastructure facility to be provided the Adda leaf respondents are 71.9 per cent, Hill Brooms 81.6 per cent, Honey 88.2 per cent, Tamarind 70 per cent, others 64.5 per cent and in total 74.5 per cent of them stress its requirement. Majority of the respondents selling Tamarind i.e.91.7 per cent and other sellers i.e, 96.8 per cent stress the need for installation of weight measurement facilities.



Almost all the respondents of 92.3 per cent gave importance to providing transportation facilities.

The study shows the problems faced due to changes in Government policies and procedures. Some of the Problems are financial and some are non- financial. Some of the problems may be solved by the Government and some of the problems cannot be solved by the Government.

The table reports different problems arising due to changes in Government policies and procedures. Majority of the respondents expressed land disputes as one of the problems in the agency area. As per the table the respondents of Adda leaf are 47.4 per cent, Hill Brooms 52.6 per cent, Honey 38.2 per cent, Tamarind 63.3 per cent, others 51.6 per cent and totally 51.8 per cent who faced land disputes due to changes of Government policies and procedures. The amendment to Act 1/70 was proposed by the Telugu Desam Government but local tribal people objected to any amendment as it is to their disadvantage due to possibility of non tribal people owning lands and buildings in Agency areas.

Recently the Chief Minister of Andhra Pradesh participated in “Ratchabanda” programme at Paderu. The people from plains expected issue of land pattas(owner ship documents) to non tribal persons. But this did not occur and there is no possibility at all for amending the Act in favour of non tribal people. One year back the congress Government entered into a contract with Zindal Company for bauxite quarry in the Agency area. The local tribal people and Maoists fiercely objected to this agreement due to land and other problems that may arise in the agency area. They do not like the idea that the natural assets in Agency areas should be enjoyed by capitalists or non tribal people.



Another problem raised by the Forest Department is making changes of rules and regulations. The table analyses that the respondents of Adda leaf to an extent of 19.3 per cent, Hill Brooms 26.3 per cent, Honey 35.3 per cent, Tamarind 16.7 per cent and under other produce 22.6 per cent and totally 22.7 per cent are facing the problem from Forest Department. The Forest Department imposes penalties and fines on the respondents and middlemen in some instances due to non-observance of the changed rules and regulations.

Regarding the restrictions imposed by Maoists, the respondents under Adda leaf are 21.1 per cent, Honey 17.6 per cent, Tamarind 11.7 per cent and totally 14.5 per cent who faced many problems in the market. The Maoists burn the transport vehicles of middlemen, threaten the traders with dire consequences and sometimes even kidnap and kill the traders who do not follow their restrictions or conditions imposed. The Police Department arranges picketing teams in the weekly markets for smooth functioning of the business.

Among other problems, the unfavorable climatic conditions become big hurdle to the development of trade and industry. Severe cyclones occur in the Agency areas with heavy rainfall and floods from rivulets or streams. Even permanent sheds get destroyed and consequently the tribal people do not have shelters to live in or store their commodities safely. As a consequence their produce gets spoiled resulting in heavy losses. It is the primary responsibility of the Government to construct permanent cyclone shelters in selected areas suitable to the tribal people.

The table shows the opinion of the respondents on awareness on dumping of foreign produce into India from Asian countries especially China, Japan, Singapore and Taiwan. As per the table the respondents of Adda leaf are 22.5 per cent, Hill Brooms 18.5 per cent, Honey 14.6 per cent, Tamarind 31.8 per cent, others 12.6 per cent and overall total



comes to 68.64 per cent who are aware of dumping of foreign produce into India after Liberalization and globalization policies. But 31.36 per cent of the respondents are not aware of the problem of the dumping of the foreign produce into India.

## **PERFORMANCE OF GCC**

The G.C.C. is an important customer of the tribal people as it purchases large quantity of their forest Produce from them. The importance lies in the fact that being a Government Institution, the corporation always keeps in view the necessity of allowing required profits to the tribal people. So far as the tribal people are concerned it is a welfare institution. It has got warehouses and storages to store the produce and release the stocks to the market in accordance with the current rates in the market and also taking into account the cost of collecting the stocks, maintenance and storage charges.

The Tamarind collected by the G.C.C. is of two types viz seeded and unseeded. The seeded as well as unseeded tamarind is purchased from the tribal people. The seeds are removed by the G.C.C. before packing into cakes for direct sale or sale through its branches spread throughout the three northern districts. The G.C.C. also sells the tamarind cakes in large quantities to the Tirumala Tirupathi Devastanaam, the famous temple of the country. Further Indian Military canteens also get these stocks from G.C.C.

Seeded tamarind is also purchased by the traders and middlemen who unseeded them and for sale in plain areas. The tribal people do not have the time to remove the seeds of tamarind. They concentrate on the procurement of tamarind daily from the forest till the weekly market (shandy) day comes. Further they are not accustomed to quickly remove the seeds from the procured tamarind. The expert workers are engaged by the traders or middlemen who sell the unseeded tamarind to the G.C.C. on the spot and also transport



some stocks to towns and cities to get more profits. The transport of forest produce to plain areas is prohibited except with permission from the authorities. This work therefore is mainly concerned with the minor forest produce which is procured by the tribal people daily during the season for sale in the weekly market as well as to the G.C.C. The quantity of seeded tamarind purchased and the cost of sales by the G.C.C. from the tribal people is given in the table.

During 2002-03, the G.C.C. acquired 58,846 quintals valued at Rs.235.17 lakhs, Further it acquired 47,842 quintals valued at Rs.319.42 lakhs during 2003-04 and 70,256 quintals valued at Rs.486.14 lakhs during 2004-05 and 56,768.92 quintals valued at Rs.469.71 lakhs during 2005-06. During 2006-07 and 2007-08, the G.C.C. acquired 50,113.40 quintals valued at Rs.440.63 lakhs and 37,816.86 quintals valued at Rs. 289.45 lakhs respectively. The quantities purchased mostly depend on the stocks brought to the various weekly markets or some times daily markets. Procurement was also done at divisional headquarters Paderu. The rates are regulated by the G.C.C. keeping in view the local rates and the required rates reasonably payable to the tribal people and their welfare cannot be overlooked. The tribal leaders take an advisory role in this respect.

In respect of Honey the value of the quantity collected by the G.C.C. was Rs.87.74 lakhs during the year 2002-03 and it went on to increase up to a value of Rs. 246.96 lakhs during the year 2007-08. Only during the year 2003-04 there was a short fall to the level of Rs.58.13 lakhs. It may be due to extraordinary climatic conditions or less procurement by the tribal people.

Regarding Hill brooms the quantities collected by the G.C.C. with 436637 brooms valued at 57.82 lakhs of rupees during 2002-03 and were down in 2007-08 in which year it was 319092 nos. valued at Rs. 46.06 lakhs. During 2007-08 the collected quantity is far less ie. 319092



valued at Rs.46.06 lakhs. The short fall is due to fewer crops, less collection, direct sales to traders and middlemen and the inactiveness of the G.C.C.

In respect of Adda leaf, the quantity came down from 12,625 quintals valued at Rs. 42.50 lakhs during the year 2002-03 to 6820.95 quintals valued at Rs.32.82 lakhs during 2007-08. The steep fall in collection of Adda leaf is due to reduction in demand which in its turn is because of steep fall in the usage of Adda leaf plates consequent on introduction of plastic plates and also sheets in meals.

As regards other produce, only values are noted and the value during 2002-03 was Rs.71.01 lakhs where as it was only Rs.0.66 lakhs during 2007-08. The procurement by the G.C.C. is entirely dependent upon the availability and demand of the other types of produce which is not uniform for all years. Finally it is evident that the G.C.C. has been taking a very active part in purchasing and selling the forest produce and is highly helpful to the tribal people in marketing their forest produce.

The study notices that a tribal sub plan is being implemented by the ITDA through the resources drawn from State level Plan funds, special central assistance, Agencies, centrally sponsored programmes of Central Ministries and institutional finance. The activities of various developmental agencies of the Government especially the G.C.C., ITDA and various other Government departments like Forest Department and Soil and Water Conservation, Roads and Buildings, Minor Irrigation, Horticulture Department etc. have geared up to improve the quality of life of the tribes and in the growth of their economy.



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## BEAUTY, WEALTH, AND WISDOM: THE TRIPLE DIMENSIONS OF VASANTASENA'S IDENTITY

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### Abstract

This paper undertakes a critical exploration of the multidimensional identity of Vasantasena, the central female protagonist in Śūdraka's classical Sanskrit play *Mṛcchakaṭīka* (The Little Clay Cart). Traditionally identified as a *gaṇikā* or courtesan, Vasantasena's characterization resists reductive interpretations and transcends the narrow confines of moral and social typification typically assigned to women in ancient Indian dramatic literature. Through the nuanced interplay of her striking physical beauty, independently acquired wealth, and astute moral and emotional intelligence, Vasantasena emerges as a richly layered and empowered persona. Her beauty aligns with the *śṛṅgāra rasa* tradition, but she is never merely objectified; instead, her aesthetic appeal becomes a source of influence and grace. Her financial autonomy challenges prevailing patriarchal norms, as she occupies a space of economic self-reliance within a male-dominated society. Moreover, her wisdom is demonstrated not only in her practical decisions and emotional restraint but also in her ethical compass, which allows her to navigate complex social dynamics with dignity and compassion. By contextualizing Vasantasena within frameworks of classical Indian aesthetics, gender theory, and socio-economic agency, this study seeks to establish her as a powerful, independent, and subversive figure in ancient Sanskrit dramaturgy, thereby contributing to broader discussions on feminine subjectivity and representation in early Indian literary traditions.



**Keywords:** Vasantasena, Mṛcchakatika, courtesan, Sanskrit drama, beauty, wealth, wisdom, gender, agency

## Introduction

Vasantasena, a prominent character in Śūdraka's Mṛcchakatika (The Little Clay Cart), stands as a remarkable embodiment of femininity, autonomy, and moral complexity in the landscape of classical Indian literature. Composed around the 3<sup>rd</sup> century CE, the play offers a rare and humanistic portrayal of a courtesan who resists the conventional stereotypes attached to her social position. In a literary tradition where female characters are often confined to ancillary or ornamental roles—defined largely by their relationships with men—Vasantasena emerges as a dynamic and self-possessed individual who asserts her agency within a deeply stratified patriarchal society.

This study explores the composite identity of Vasantasena by closely examining the three defining aspects of her character: her extraordinary beauty, her self-earned wealth, and her profound wisdom. Each of these attributes not only distinguishes her from other female figures in ancient Sanskrit drama but also enables her to negotiate power, love, and virtue on her own terms. Her beauty aligns with the classical aesthetic ideal of śṛṅgāra rasa, but it is neither ornamental nor passive—it becomes a form of influence and a symbol of grace. Her economic independence, rare for women of her time, reflects not only financial acumen but also social mobility and self-respect. Finally, her wisdom manifests in her ethical decisions, emotional intelligence, and ability to rise above personal desires for the greater good.

By analyzing Vasantasena through the lens of classical Indian dramaturgy, gender theory, and socio-economic agency, this paper seeks to challenge the monolithic understanding of courtesans in ancient Indian culture. It argues that Vasantasena is



not merely a romantic interest or a narrative device, but a fully realized character whose actions and choices actively shape the moral and dramatic arc of *Mṛcchakaṭika*. In doing so, she offers an early and compelling representation of feminine subjectivity, autonomy, and resistance, which remains relevant to contemporary discourses on gender and power.

## Materials and Methods

This study is grounded in a qualitative literary methodology, primarily employing **close textual analysis** of *Mṛcchakaṭika* (The Little Clay Cart), with a focus on the English translation by Arthur W. Ryder (1924), which remains a widely cited and accessible version for critical engagement. The analysis centers on the character of Vasantasena, interpreting her actions, dialogue, and narrative significance through both **thematic exploration** and **structural analysis** of the play.

To deepen the contextual understanding of Vasantasena's portrayal, the study integrates **interdisciplinary secondary scholarship** drawn from Sanskrit literary criticism, classical Indian dramaturgy—especially the tenets of the *Nāṭyaśāstra*—and modern gender theory. The *Nāṭyaśāstra*, attributed to Bharata, serves as a foundational aesthetic and dramaturgical framework, particularly its concepts of *rasa* (emotive essence), *bhāva* (emotion), and the traditional representation of female characters on stage. The study draws on interpretations of *śṛṅgāra rasa* to analyze Vasantasena's beauty, while also interrogating how her agency and wisdom transcend codified emotional types.

**Cultural studies and feminist literary criticism** further inform the methodological approach, providing tools to interrogate the intersections of gender, class, and power in Vasantasena's representation. These perspectives allow for a re-reading of the



courtesan figure not as a marginal or eroticized other, but as a subject with economic autonomy and moral authority.

The overall methodology is hermeneutic and interpretative, aiming to uncover how literary form, character construction, and dramatic structure contribute to the shaping of a female figure who challenges dominant social hierarchies. Throughout, the study remains attentive to **historical and cultural specificity**, ensuring that Vasantasena is analyzed within the framework of ancient Indian society while engaging with broader theoretical discourses on representation, femininity, and identity.

## Results

The analysis of *Mṛcchakaṭīka* reveals that Vasantasena's character is constructed through an intricate interplay of aesthetic, economic, and ethical dimensions, each of which contributes to her status as a fully realized and autonomous female figure in classical Sanskrit drama.

Firstly, Vasantasena's beauty transcends mere physical allure and conforms to the classical Indian aesthetic ideal of *śṛṅgāra rasa*, which encompasses romantic love, charm, and sensuous elegance. However, rather than being objectified or confined to a passive romantic role, her beauty becomes a performative and symbolic medium of influence. It evokes admiration and reverence, yet it is not deployed manipulatively or to assert dominance over others. Her graceful comportment, refined speech, and visual presence contribute to a form of cultivated beauty that aligns with the *nāyaka-nāyikā* tradition, wherein the heroine is not merely a love interest but a central agent in the unfolding of *rasa*.

Secondly, her wealth is depicted as self-earned and ethically managed, subverting conventional assumptions about women's dependency on male patrons or family inheritance. As a courtesan



in ancient Indian society, Vasantasena occupies a unique social position, yet Śūdraka's portrayal elevates her status beyond that of a commodified figure. Her financial independence, acquired through wit, charm, and careful discretion, positions her as an economically autonomous subject. This disrupts patriarchal economic hierarchies, wherein women were often excluded from agency in wealth generation or financial decision-making. Importantly, Vasantasena is not portrayed as greedy or materialistic; instead, she uses her wealth charitably and strategically, particularly in her support of Charudatta and his family.

Lastly, Vasantasena's wisdom emerges as a vital trait that distinguishes her from both her contemporaries and archetypal female characters in Sanskrit drama. Her emotional intelligence is reflected in her empathy for the socially downtrodden, her ability to forgive, and her commitment to moral clarity in times of crisis. She consistently acts with dignity and compassion, notably in moments of extreme vulnerability, such as when she narrowly escapes mistreatment or faces public scrutiny. Her decision to choose love—specifically a sincere emotional connection with the impoverished but virtuous Charudatta—over the material security offered by the powerful but morally bankrupt Samsthānaka demonstrates her capacity for ethical discernment and personal integrity.

Together, these three facets—beauty, wealth, and wisdom—present Vasantasena not as a marginal or transgressive figure, but as a central embodiment of feminine agency and human complexity. Her character thus disrupts traditional binary representations of women as either virtuous wives or seductresses and instead affirms a more inclusive, layered, and modern vision of womanhood within the ancient dramatic canon.



## Discussion

Vasantasena emerges from Śūdraka's *Mṛcchakaṭika* as a **proto-feminist figure**, subverting the social and dramatic expectations typically imposed on female characters within the ancient Sanskrit theatrical tradition. Her representation challenges the binary roles of the chaste wife (*pativrata*) and the seductive temptress, instead offering a richly layered portrayal of a woman who asserts her agency, navigates complex social dynamics, and retains moral clarity despite her socially ambiguous position as a courtesan.

Vasantasena's **interactions with male figures**, especially Charudatta and Samsthānaka, reveal a compelling dialectic of power, vulnerability, and self-possession. With Charudatta, her relationship is founded not on transactional desire but on mutual respect, emotional depth, and shared values. Her pursuit of love, while bold, is never portrayed as manipulative or self-serving. She respects Charudatta's virtue and poverty, recognizing in him a moral worth that transcends material lack. With Samsthānaka, her refusal to submit to coercion or fear further asserts her refusal to be objectified or silenced, even when faced with violence or social humiliation.

Her **beauty**, typically a locus of objectification in both ancient and modern narratives, is reimagined as a site of agency. Rather than serving as a passive object of the male gaze, Vasantasena uses her beauty with dignity and restraint, aligned with the emotive power of *śṛṅgāra rasa*. Her aesthetic appeal, while acknowledged by others, is never her only or primary source of identity. Instead, it becomes a **cultural and symbolic currency** that she wields judiciously within a rigid social structure.

Vasantasena's **wealth** becomes a significant symbol of her autonomy. In contrast to the expected economic dependence of women in ancient patriarchal society, she is shown to be self-



reliant and philanthropic. Her use of wealth to assist Charudatta, her disinterest in hoarding riches, and her capacity to choose emotional connection over material security all reflect her refusal to be defined by or enslaved to capital. This subverts conventional depictions of courtesans as either gold-diggers or victims of commodification, revealing a more complex engagement with material agency.

Most importantly, her **wisdom** functions as an ethical and emotional anchor throughout the narrative. Vasantasena is not only clever or resourceful but exhibits a **deep moral intelligence**, capable of forgiveness, empathy, and self-sacrifice. Her capacity to distinguish between superficial desire and genuine love, to respond to threats with courage, and to consistently act with integrity even under duress positions her as a moral force in the play. She not only shapes her own destiny but exerts a transformative influence on those around her—particularly Charudatta, whose narrative arc intersects with hers in ways that highlight the redemptive power of compassion and virtue.

In sum, Vasantasena's character embodies a **sophisticated negotiation of gender, class, and ethics**. She stands as a testament to the possibility of female self-determination within a stratified social order. Her portrayal in *Mṛcchakaṭika* anticipates later feminist concerns with autonomy, respect, and moral agency, making her an enduring figure of resistance and empowerment in classical Indian literature.

## Conclusion

The triple dimensions of Vasantasena's identity—beauty, wealth, and wisdom—collectively serve to redefine the cultural and literary significance of the courtesan figure in ancient Indian dramaturgy. Śūdraka's *Mṛcchakaṭika* presents a radical reimagining of a woman situated within a socially ambivalent

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profession, not as an object of desire or a symbol of moral transgression, but as a fully developed human character endowed with autonomy, empathy, and ethical consciousness.

Vasantasena's beauty adheres to the aesthetic paradigms of the Nāṭyaśāstra, particularly the evocation of śṛṅgāra rasa, yet it does not reduce her to an instrument of male fantasy. Instead, her beauty is framed as a form of cultural capital and personal dignity—an attribute that enhances her presence without diminishing her agency. In Śūdraka's hands, beauty becomes a means of soft power, one that is neither weaponized nor exploited but gracefully carried.

Her wealth, far from being inherited or passively acquired, is the result of discernment, social intelligence, and professional competence. This financial independence distinguishes her from most female characters in ancient Indian literature, granting her the rare status of a woman who not only survives but thrives on her own terms. Her economic agency allows her to engage in acts of generosity, challenge patriarchal structures, and make decisions based on personal values rather than economic necessity.

Most significantly, Vasantasena's wisdom illuminates her inner life and positions her as a moral force within the narrative. Her actions consistently reflect a commitment to compassion, justice, and emotional depth. In choosing love over power, virtue over wealth, and forgiveness over vengeance, she exemplifies the kind of ethical clarity that transcends social class and professional identity.

Taken together, these dimensions form a composite portrait of a woman who defies the reductive binaries of virtue versus vice, dependence versus autonomy, and sensuality versus intellect. Śūdraka's Vasantasena stands as a trailblazing character who resists marginalization and claims centrality in both the dramatic



structure and the moral universe of Mṛcchakaṭika. Her characterization invites a re-evaluation of how courtesans – and by extension, women – are portrayed in early literary traditions, offering a model of empowered femininity that remains relevant to contemporary discourses on gender, representation, and social agency.

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