

Volume 8, Issue 8(1), August 2019
**International Journal of Multidisciplinary
Educational Research**

Published by
Sucharitha Publications
48-12-3/7, Flat No: 302, Alekya Residency
Srinagar, Visakhapatnam – 530 016
Andhra Pradesh – India
Email: victorphilosophy@gmail.com
Website: www.ijmer.in

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IJMER, Journal of Multidisciplinary Educational Research, concentrates on critical and creative research in multidisciplinary traditions. This journal seeks to promote original research and cultivate a fruitful dialogue between old and new thought.

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ISSN : 2277 – 7881
Impact Factor :6.014 (2019)
Index Copernicus Value: 5.16



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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AN ANALYTICAL STUDY OF TAX GDP RATIO (WITH SPECIAL REFERENCE TO INDIA AND CHINA)

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Abstract

Tax is the most important source of revenue for the government. Tax-GDP ratio is generally considered as an indicator of the percentage of national income that is contributed by the people in the form of tax and the relative share of the government in the disposition of national income. Higher the tax-GDP ratio, higher the contribution of tax in the national income which is a positive sign for an economy. The study is an attempt to compare the Tax GDP ratio of India and China and draw conclusions. The data has been analysed through T-test using SPSS.

Keywords: Tax, Tax- GDP ratio, National Income.

Introduction

The tax-to-GDP ratio is a ratio of a nation's tax revenue relative to its gross domestic product (GDP), or the market value of goods and services a country produces. Taxes and GDP are generally related. The higher the GDP, the more tax a nation collects. Conversely, countries with lower taxes produce a lower GDP.

Tax revenue is income collected by governments through taxation. It includes revenues from income taxes, social security contributions, and other items. Gross domestic product is the total value of the final goods and services produced by a nation's economy during a given period. Therefore, Gross domestic product is the difference between exports and imports.

Review of Literature

Dr. JVR Geetanjali & Mr.PR Venugopal (2018) “Impact of Direct Taxes on GDP” The researcher made an attempt to study the impact of direct taxes on GDP. Unit Root analysis, Heteroskedasticity test, Serial Correlation Test, Normality tests are conducted to examine the strength of the data. Ordinary Least Squares method is used to analyze the research Hypothesis. The study concluded that there is a significant impact of Direct taxes on the growth of GDP.



Mini Thomas P (2016) Tax Contribution of Service Sector: An Empirical Study of Service Taxation In India : The researcher attempted to study the service tax in India. The study finds that the contribution of service tax towards the Centre's tax revenue is not commensurate with the high share of services in India's GDP. The study finds that "business services" and "real-estate and ownership of dwellings" have emerged as the major service tax revenue earners in recent years. The study finds income elasticity of service tax revenue collection to be less than 1, which when juxtaposed with India's low tax-GDP ratio, points to the existence of untapped revenue potential for service taxation in the country.

Need of the Study

Tax is the most important source of revenue for the government. Tax- GDP ratio is an important measure to analyse the contribution of taxation in GDP. Higher the Tax-GDP ratio, higher the contribution of tax in GDP, which is a positive sign. Therefore, this study is an attempt to analyse the Tax- GDP ratio of India and China which would help in comparison of the two countries and suggest measures for improvement.

Objectives of the Study

- To compare the Tax-GDP ratio of India and China.
- To suggest measures for the improvement.

Hypothesis

H₀: There is no significant difference in the Tax-GDP ratio of India and China.

RESEARCH METHODOLOGY:

- A. Research Design:** Explanatory and Analytical Research
B. Sample Size: This study covers tax revenue and GDP of India and China from the assessment year 2011-2012 to 2016-2017.

DATA COLLECTION: The data has been collected from secondary sources.

HISTORY OF TAXATION

INDIA:

It is one of the largest developing economies in the world. It is the 10th largest country in terms of GDP. The income tax was introduced in India from July 1, 1860, as a temporary measure to meet a financial emergency attendant upon the first war of independence in 1858. This was to last for five years. It applied to all



income, viz., income from land, or other property, business and profession, interest as well as from salary. The assessment was to be annual. During the First World War, the rates were increased, the highest rate being 6% applicable on income above Rs. 25000. In 1922, the Income Tax Act was enacted. This Act consolidated all the previous acts. The 1922 Act is a landmark in the history of Indian income tax system. It was amended from time to time. The Income Tax Amendment Act, 1939 made certain major changes. These included the introduction of slab system, abolition of exemption limit. The 1922 Act was replaced by the Income Tax Act, 1961, and is a comprehensive legislation. It brought changes in all aspects of income taxation, i.e. administration, procedure of assessment, and compliance to curb tax evasion.

CHINA:

China, a communist nation in East Asia, is the world's most populous country. Its vast landscape encompasses grassland, desert, mountain ranges, lakes, rivers and 14,500km of coastline. Soon after the Communist Party formed government in 1949 China initiated a socialist reconstruction of the economy. Private capital was "nationalized" and foreign investment gradually left China. Some turnover taxes and some property taxes were introduced and administered by the general tax bureau. From 1956 to 1978, a strict Soviet-type command economy was practiced and the private sector almost vanished. Industry and commerce were completely controlled by publicly owned enterprises. State-owned enterprises delivered all their profits to the government and turnover taxes were generally used to facilitate the transfer of funds from enterprises to the government's coffer. At the peak of the political and economic turmoil during the Cultural Revolution (1965-76), law and order was in disarray, the role of taxation was disregarded, and the tax department existed only in name. In 1978, a new economic policy was framed which introduced a two track system- foreign track and domestic track. China being a communist country following the principles of socialism depends largely on the taxes for its revenue sources. Tax is the important element of the macroeconomic policy of china and has a high impact on socio-economic conditions in china. From the reforms in 1994, China has a well-structured taxation system. There are currently 26 Types of taxes in china which according to their nature can be divided into the following 8 categories: Turnover Taxes, Income Taxes, Resource Taxes, Taxes for Special Purpose, Property taxes, Behavioral Taxes, Agricultural taxes and Custom duties.



ANALYSIS OF TAX REVENUE AND GDP

TABLE 1

GDP				
YEAR	CHINA(IN MILLION YUAN)	INDIA (IN CRORES)	EXCHANGE RATES	CHINA (IN CRORES)
2011-12	487976.2	8736329	8.0784	3937968
2012-13	525835.4	9944013	8.7478	4595801
2013-14	564194.4	11233522	9.6405	5438834
2014-15	603124.9	12467959	10.0656	6070452
2015-16	689052.1	13567192	10.273	7078632
2016-17	735355.0	15065010	9.4214	6928074

Source: India- Ministry of Finance China- National Bureau of statistics, China

TABLE 2

TOTAL TAX REVENUE				
YEAR	CHINA(IN 100 MILLION YUAN)	INDIA (IN CRORES)	EXCHANGE RATES	CHINA (IN 100 CRORES)
2011-12	100614.28	1467890	8.0784	811957
2012-13	110530.70	1716117	8.7478	966812
2013-14	119175.31	1879143	9.6405	1148010
2014-15	124922.20	2040027	10.0656	1257412
2015-16	130360.73	2384421	10.273	1339196
2016-17	144369.87	2684384	9.4214	1360166

Source: India- Ministry of Finance China- National Bureau of statistics, China

TABLE 3

TAX GDP RATIO

YEAR	CHINA	(IN %)	INDIA	(IN %)
2011-12	0.20	20	0.16	16
2012-13	0.21	21	0.17	17
2013-14	0.22	22	0.17	17
2014-15	0.20	20	0.16	16
2015-16	0.19	19	0.18	18
2016-17	0.19	19	0.18	18

This table clearly indicates that the Tax-GDP ratio of India is increasing and same is the case with China. But the Tax-GDP ratio of China is growing at a higher



percentage than India. Thus it is clear that India need to take certain measures for the improvement.

ANALYSIS OF HYPOTHESIS

H₀: There is no significant difference in the Tax-GDP ratio of India and China.

Paired Samples Statistics

	Mean	N	Std. Deviation	Std. Error Mean
INDIA	17.0000	6	.89443	.36515
CHINA	20.1667	6	1.16905	.47726

Paired Samples Correlations

	N	Correlation	Sig.
INDIA & CHINA	6	-.383	.454

Paired Samples Test

	Paired Differences					t	df	Sig. (2-tailed)
	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
				Lower	Upper			
INDIA - CHINA	-3.16667	1.72240	.70317	-4.97422	-1.35912	-4.503	5	.006

As the p value is more than .005, the null hypothesis stands accepted which means that there is no significant difference in the Tax-GDP ratio of India and China.

CONCLUSION

The Tax-GDP ratio is an indicator of the contribution of tax in GDP. Tax-GDP ratio OF China is higher than India. To improve the situation, Indian government needs to take certain steps such as educating and encouraging the people to pay



tax. Tax evasion should be minimised. The citizens should be made more responsible. These are few steps which need to be taken to increase the Tax-GDP ratio.

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Nyaya as an Undercurrent in Darshanas - leads & misleads through a Yogic view

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Darshana is the Indian terminology for Philosophy. Philosophy is that field where the discussions of Nature of Reality and Search for Knowledge is happening. But the word Darshana has much more meanings. Every language has its own power to convey some special forbidden meaning which the language only can give, not any translation. The oldest and complete language Sanskrit have more potential in this. 'Drushyate Jnaayate iti Darshanam' through which perception the Knowledge of the Ultimate is happening is Darshana. The perception is referred to Liberation (Moksha). The Dharma-Artha-Kama-Mokshas are the four Purusharthas. The aim of every Indian Literature mainly Philosophy is to attain this ultimate state and to be liberated from the worldly miseries.

Nyaya considered one among in Six Orthodox Philosophies of Indian Literature. Here the word orthodox wont convey the literal mean of Astika. 'Astika Darshana' means the philosophy which has the Acceptance of Vedas as Pramana (Proof & Means of Knowledge). So Baudha, Jaina and Charvakas those who are not accepting the vedas are 'Nastikas'. All these characterisation like Astika and Nastika of Darshana might have been happened later the existence and explore of these philosophies. The historical study of the philosophy can figure and certainly by considering the subject of discussion in each philosophy can clarify the production time of Philosophies, that of which after which. So the Sankhya is considered the Oldest and first philosophy that's why they are targeted in all other philosophical discussions. Then the Yoga, to connect the practical applicability of Sankhya. Due to this Sankhya and Yoga are inter-connected. The same internal acceptance is there in between Nyaya – Vaisesika and Purvamimamsa – Uttaramimamsa (Vedanta).

The Origin -

After the period of Yoga, Nyaya has emerged. Gauthama Sutras of Nyaya has outthunted this Philosophy. This we can see very clearly that no any discussions are there regarding nyaya in Yogasutras and Sankhya theorems, because nyaya is just after to these two. But sankhya and yoga concepts were the



arguer points (Purvapaksha) and through that the Concepts of Nyaya (Siddhanta) were established. The way of logical reasoning science (Tarka) through inference (anumana) made as a major tool to know the 'Padartha'. As per Nyaya Philosophy this Padarthajnana is the way to Liberation.

The eminent scholars have different opinion about the period of Nyaya and Vaiseshika that which one is before. (Normally we say Nyaya and Vaiseshika so, Nyaya may be the first and later or at the same period Vaiseshika has come.) But the Prameya (Theorem) is almost same. Later, scholars like Gangesha Upadhyaya's works made a different stream that of compiling Nyaya and Vaiseshika concepts together and binding it to Navya Nyaya. The language (Tarka Bhasha) developed thereafter to do the Lakshana Parishkara with the logical reasoning (tarka) and mainly through inference (anumana) the Naiyayikas made a new look to the Sanskrit Literature.

But the philosophical real structure of Nyaya is remaining still there (Prachina Nyaya's Prameya) and people are interested in its physical outlook that of Nyaya Language, Parishkaara, Logical reasoning (Taraka), Inference (Anuamna) etc.

When Einstein formatted this theory of $E=Mc^2$, he did not expect and imagined about its wrong consequences in World War. Almost the same or a different effect has happened due to the emersion of Nyaya in Indian literature mainly in philosophy. That it ruined the so called logical minds to do unwanted explanations and

दुर्बोधं यदतीव तद्विज्ञहति स्पष्टार्थमित्युक्तिभिः

स्पष्टार्थेष्वति विस्तृतिं विदधति व्यर्थैः समासादिकैः ।

अस्थानेऽनुपयोगिभिश्च बहुभिर्जल्पैः भ्रमं तन्वते

श्रोतृणामिति वस्तुविप्लवकृतः सर्वेऽपि टीकाकृतः ॥ Yogasutra-Bhoja Vrutti,6

“ टीकाऽपि टोकायते ... ”

No emersion should harm to immerse anything. Only the potential has that quality of Use and Misuse. So now let us think about the leads and misleads of Nyaya in Darshanas with further heads.

1. Tarka (Logical reasoning) -

The Tarka is the best way to clarify the theories and make your mind concentrated and to broad your intellect. The Nyaya study will make the person to build a different way of thinking and to make the reasoning very clear for a better view.

Philosophy is the matter of Perception. So no one can quarrel regarding this perception that “This will not happen”, “You have only one way to reach the Ultimate”, “The other ways are not correct and good”, “They are wrong”, “Only this perception is right” etc., these types of argues are useless. It is indeed that you need to prove your theory and for that purpose you may need to say that the



other opinions are not good due to this logic to prove your certain theory. But, if you say this theory is only right and others are false, then it's very childish. This is what happening with Tarka. They are using Tarka for Vaada. The mean of Tarka is entirely converted to Vaada. The scholars are very much interested in this quarrelling. They are using tarka as a tool to do the war of words. This war is of purely not physical but mental. Anyhow war is war. Mental war can harm very deeply than physical. The Rajoguna Veerya is same and if you are expert and fit in this, then with Tamasic Guna he may try to enjoy insulting your opponent. These rajasik and tamasic qualities are effectively same that to distract one from getting liberation.

Due to healthy Tarka if any tatva or siddhanta is formed and understood, then it's very useful. But the scholars used this as a tool to establish their theories and made the opponents to accept his theory. If at all the opponent made defeated by this the defeated will not mentally accept his Sastra wrong but he may struggle the other ways to make the opponent defeat. If this is happening there isn't any question of liberation.

2. Nyaya Language (Tarka Bhasha) -

The Nyaya language is well praised and still using as a formula that to write any theorem. The words like “ Avacchinna, Avacedaka, Abhava, Pratiyogi, Aadheyata, Adhikaranata, Vyapti, Vyapaka, Vyapya, Saadhya, Sadhaka etc. has exported widely to all literature field that even to draw aesthetics (Alankara Sastra) also.

The correct application of these words will feed our brain. This will boost up our intellect like anything. Some more scientific studies are need in this field. कणादं पाणिनीयं च सर्वशास्त्रोपकारकम् – this quote has an Hypothetic point. Mainly this we can assure that a good Nyaya scholar can shine like a star in the field of Law.

But the unwanted frequent usage of this language in all the fields made the language to look tougher. Many Scholars were thinking that it's the way to show their sheerness. But this effort ruined whole. To make simple and accurate something has started but the same lost its own simplicity. In time, this made a gape for the scope of Sanskrit as a language for communication.

3. Lakshana Parishkara -

Nyaya theorem was very new and interesting for the literature world especially to the philosophers to expand their theories that to convey needed meaning of the subject. Notwithstanding of any Doshas (Mistakes) like Avyapti, Ativyapti and Asambhava in a lakshana (Indication) is called Parishkrita Lakshana. To make and to understand this one has to concentrate hardly. This was widely and wildly used by all the scholars.



The lakshana parishkara system was there to explain the real structure of the matter that of Prameya. While explaining and concentrating more on this system the matter which has to be discussed had forgotten.

But this should be appreciated that the way of structuring the matter through this system is making the mind and intellect to bid together in a highly concentrated stage. This intellectual games should be practiced as an exercise. That's why people say -

काव्यशास्त्रविनोदेन कालो गच्छति धीमताम् । व्यसनेन च मूर्खाणां निद्रया कलहेन वा ॥

But one should not cling more into its physical attire. The aim is more important than the tool. In a point we may need to leave the tool to get the aim. But the Parishkara made distraction from the subject. That by learning this, if the intellect is getting a habit to see Doshas (mistakes) in every opinion, this will affect his character. If the same doshadarshana is happening everywhere then that Vairagya only will help.

4. Anumana (Inference) -

Nyaya scholars are called as 'Aanumanika', those who are excessively using Anumana (inference) as the best tool for the Pramana (...). Like Pratyaksha, the direct sensory perception Anumana is also giving the true knowledge (Yathartha Jnana or Prama). But Anumana can only give samanya jnana of the matter not visesha jnana. Only the pratyaksha has the capacity to give visesha jnana. And Anumana is only possible with a Vyapti that of Pratyaksha. This procedure of assumption is purely based on the Hetu (cause) and its connection with the assumed. But this inference may become false assumption due to Hetvabhasa (bad cause), the cause which look alike of Hetu. This is the place where Anumana becoming false. Only a SadHetu has the power to produce Yathartha Jnana.

The Anumana became major tool and helped the rest of the Philosophers to prove their theories and to blame their opponents. Anumana is the Pramana which is using more in our life than Pratyaksha.

Yogic View -

Tarka, Nyaya Bhasha, Lakshana Parishkara, Anumana - all these techniques are an exercise for the mind and intellect that to make our Chitta to maintain its fluctuations in a particular object. The control of the fluctuations of Mind is only possible when it's clinged into one object. These Nyaya techniques are making a good condition and atmosphere for the Chitta as an exercise to maintain this state.



The function of logic is corrective, not creative. The logical reasoning of Nyaya is to clear the perception by which the Nyaya Philosopher can get a clear vision of the matter which has to be analysed. This logical reasoning (Tarka) is a tool that to build a concentrated intellect. And this will lead him to the state of Ekagrata where Samprajnata Samadhi will happen. By seeing Doshas () in every Parishkara Lakshanas he may come to know that these lakshanas of Words will lead only to worldly things and he may get Vairagya. Thus Jnana and Vairagya will lead to Liberation.

मासादूर्ध्वम् अवैय्याकरणः , पक्षादूर्ध्वम् अनैय्यायिकः ।

Studying any Sastra is also a Karma where the Karma will not produce any good and bad effects which is very essential in a yogic view. Nyaya study has more power in maintaining this study with full concentration for a longer period. Let this study be an addiction for a Good purpose.

Conclusion –

Philosophy is providing a scope to overcome the Miseries. Every philosophy has a motto that to give a different way to come over these Miseries for the Blissful State. It is purely depended upon the way of perception, so that there are different philosophies. How this could be possible ? To say the one and only Ultimate Truth there are many theories ! That's why it's called as Darshana, the Perception. The way of perception can vary, it's very unique for individual.

By accepting this core point in mind we need to make healthy discussions.

Nyaya is like Internet Technology. There are advantages and many disadvantages. It's up to the user. If the main aim is not happening then it's time to think again. The effort is to make the intellect be on one object (Ekagrata) and to get distraction (vairagya).

वर्जयेत् तादृशं मित्रं , विषकुम्भं पयोधरम् ।



A STUDY ON WORK LIFE BALANCE OF WOMEN EMPLOYEES IN RELATION TO SATISFACTION AT HOME IN SELECT COMMERCIAL BANKS IN ERODE DISTRICT

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Abstract

Work life balance is a term that implies a desire on the part of both employees and employers to achieve a balance between workplace obligations and personal responsibilities. In comparison to men, women have to face many responsibilities at the family level. They are dependent upon the family support to work outside. The present study is to determine the relationship between the work life balance of women employees working in commercial banks and satisfaction at home. The study has been undertaken with 566 women employees working in banking sector in Erode District. Questionnaire is used as a tool for primary data collection. The data analysis has been done with Descriptive statistics and ANOVA. The findings of the present study revealed that married respondents have more impact of work life balance than the unmarried respondents. To overcome this problem, the banks might consider positioning and transferring the married women employees within and between the banks to complete the assigned tasks effectively without the interference of any factor of both the domains.

Keywords : Women, Home Life, Work Life Balance

Introduction

Work life balance is the art of balancing career and life in a way to achieve the goals and fulfilling all the responsibilities. Work life balance is required for both the male and female employees. Women are career oriented and want to achieve their goals that they are dreaming for years which change the trend in the employment sector that more females are working outside than before. In comparison to men, women have to face many responsibilities at the family level. They are dependent upon the family support to work outside. Women those who are married have more responsibilities than single and married women living in nuclear families do not get any support from the elders and hence it is troublesome for them to work. In spite of that, women employees



working along with their male counterparts also face issues and problems in their family

Work life and personal life are interconnected and interdependent. A woman employee who spends more time in the work place, dealing with customers and the pressure of job interferes with her personal life, sometimes it is impossible to even complete her household chores. On the other hand, personal life also affects the work life of a woman employee due to kids, ageing parents, financial problems and even problems in the life of a dear relative. It can lead to absenteeism from work, creating stress and lack of concentration at work.

Home life of the banking sector women employees is also stressful because of intensive parenting capability in child rearing and development, elderly care and hectic household activities and they lose their mental energy. A woman employee who faces an unpleasant, isolated, hostile and unsupportive family environment has to cross several barriers in her work life.

Review of Literature

Sobia Shujat et al. (2011) made an empirical research and brought out that long working hour and flexible working conditions had weak relation and no impact on the level of employees' job satisfaction. The work pressure and change of job had an impact on the level of employees' job satisfaction due to their negative relation. The job distribution had been proportionate with skilled employees which enhanced work on time and reduced work pressure stress. The work life balance programmes increased the employees' job satisfaction which helped them to manage their job and family.

Senthilkumar et al. (2012) highlighted in their study that 90 per cent of the teaching faculty were dissatisfied with their work life balance due to their heavy work load which compelled the institutions should develop work life policies such as special leave facilities, parental or family support programmes and health care programmes.

Vijayalakshmi (2012) pointed out that most of the women police personnel were dissatisfied with work life balance such as suspicion by society, family related issues and personal problems. The women police personnel need to prepare themselves to cope with these work life challenges and the department should also implement family friendly approaches, attractive system of awards, recognition of good work and good working environment.

Swarnalatha and Rajalakshmi (2014) examined that various faculties and different academic positions do not differ as a function of satisfaction across work and family issues rather satisfied individuals could maintain quality life. This study provided valuable insight for educators and policy makers to formulate contributory factors to work life for overall job satisfaction.



Objectives of the Study

The following are the main objectives of the study:

1. To study the work life balance of women employees in relation to satisfaction at home.
2. To offer suitable suggestions to enhance the work life balance of women employees.

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Methodology

The present study is mainly based on primary data collected from 566 women employees working in public and private sector banks at Erode District. Census method is used for choosing the respondents. The views and perception of the respondents are collected through questionnaire. The statements in the questionnaire designed by using Likert's five point scale starting from strongly agree to strongly disagree. Secondary data was collected from various journals and articles.

Hypotheses

There is no significant relationship between Age, Marital Status, Designation and Satisfaction at Home.

Data Analysis and Interpretation

Age and Satisfaction at Home

The mean scores for each age group were found out and are given below:

Table 1 Age and Overall Score of Satisfaction at Home

Age and Overall Score of Satisfaction at Home					
Age		Overall Score of Job Satisfaction			
		No.	of	Mean	S.D
21	– 30	256		34.71	5.64
31	– 40	195		33.01	4.32
41	– 50	62		31.13	1.55
51	– 60	53		36.28	3.77
Total		566		33.88	4.93

Source: Primary Data

Table 1 shows that the mean score of satisfaction at home is the highest (17.41) for the respondents in the age group of 31 to 40 years. The respondents in the age group of 41 to 50 years have the lowest mean score of 15.77.



Table 2 ANOVA for Overall Score of Satisfaction at Home by Age

Source of Variation	Sum of Squares	df	Mean Square	F	Significance at 0.05 level
Between Groups	165.968	3	55.323	5.154	Significant $P < 5.154$ (2.621)
Within Groups	6032.069	562	10.733		
Total	6198.037	565			

Source: Primary Data

It is stated from table 2 that the calculated F value is greater (5.154) than the table value (2.621). Hence, the framed null hypothesis is rejected and it can be concluded that there is significant difference in the mean score based on the age of the respondents.

Marital Status and Satisfaction at Home

The mean scores for marital status were found out and are given below:

Table 3 Marital Status and Overall Score of Satisfaction at Home

Marital Status	Overall Score of Satisfaction at Home		
	No. of Respondents	Mean	S.D
Married	412	17.15	3.09
Unmarried	154	16.94	3.86
Total	566	17.09	3.31

Source: Primary Data

It is evident from table 3 that the mean score of satisfaction at home is the highest (17.15) for the married respondents. The unmarried respondents have the lowest mean score of 16.94.

Table 4 ANOVA for Overall Score of Satisfaction at Home by Marital Status

Source of Variation	Sum of Squares	df	Mean Square	F	Significance at 0.05 level
Between Groups	5.320	1	5.320	0.485	Not Significant $P > 0.485$ (3.858)
Within Groups	6192.717	564	10.980		
Total	6198.037	565			

Source: Primary Data



From the above table 4, the result shows that the calculated F value is lesser (0.485) than the table value (3.858). Hence, the framed null hypothesis is accepted and it can be concluded that there is no significant difference in the satisfaction at home based on the marital status of the respondents.

Designation and Satisfaction at Home

The mean scores for designation were found out and are given below:

Table 5 Designation and Overall Score of Satisfaction at Home

Designation	Overall Score of Satisfaction at Home		
	No. of Respondents	Mean	S.D
Manager	113	18.24	2.11
Officer	195	15.68	3.87
Cashier	73	17.11	2.85
Clerk	185	17.88	2.92
Total	566	17.09	3.31

Source: Primary Data

It is observed from table 5 that the mean score of satisfaction at home is the highest (18.24) for managers. The officer category respondents have the lowest mean score of 15.68.

Table 6 ANOVA for Overall Score of Satisfaction at Home by Designation

Source of Variation	Sum of Squares	df	Mean Square	F	Significance at 0.05 level
Between Groups	649.937	3	216.646	21.945	Significant P < 21.945 (2.621)
Within Groups	5548.100	562	9.872		
Total	6198.037	565			

Source: Primary Data

Table 6 shows that the calculated F value is greater (21.945) than the table value (2.621) at 5 per cent level of significance. Hence, the framed null hypothesis is rejected and it can be concluded that there is significant difference in the satisfaction at home based on the designation of the respondents.

Findings of the Study

1. Age and satisfaction at home analysis shows that the score is the highest (17.41) for the respondents in the age group of 31 to 40 years and it is the lowest (15.77) for the respondents in the age group of 41 to 50 years.



2. The satisfaction at home score is the highest (17.15) for the married respondents whereas the unmarried respondents have the lowest (16.94) score.
3. Designation wise analysis shows that the satisfaction at home is the highest (18.24) for managers and the lowest (15.68) for officers.

Suggestion

The present study revealed that the married respondents have more impact of work life balance than the unmarried respondents. To overcome this problem, the banks might consider positioning and transferring the married women employees within and between the banks to complete the assigned tasks effectively without the interference of any factor of both the domains.

Conclusion

Work life balance is important for both employees' and employers' health and wealth. The level of work life balance varies from person to person, time to time and place to place. The women employees lack in their physical health maintenance due to their work consciousness and familial commitments which decreases their work life balance. To rectify this problem, they should concentrate on their physical health by practicing a balanced diet and physical exercise. This effective management of work life balance is of strategic importance to banking organisations and of significance to the employees.

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RELATING META-COGNITIVE AWARENESS OF STUDENTS WITH THEIR PERCEIVED TEACHER COMPETENCIES

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Abstract

To make learning more meaningful, understandable and fruitful to a learner, teaching with competency is very essential condition. Through the present study the investigators have attempted to study how teacher competencies dimension-wise are responsible for better meta-cognitive awareness in the students. The investigators have used descriptive survey method for the present study. In this study, meta-cognitive awareness and teacher competencies has been evaluated by the ninth grade students. The sample consists of 675 Govt. aided school students. The random sampling technique has been used. The investigators have developed two scales by themselves on the basis of Likert's five point scale. For the analysis of data Mean, S.D., t-Test, correlation, have been used in the present study. The overall results of the study explore that the level of teaching delivered by the teachers for developing meta-cognitive awareness are moderately effective. It is also explored that there are significantly correlation relationship between the dimensions of teacher competency and meta-cognitive awareness.

Keywords: Meta-Cognitive Awareness, Teaching, Teacher Competencies, Dimensions Of Teacher Competency.

1. Introduction

Now-a-days, students are considered the central part of education system. This idea was propagated by Rousseau. Modern education system demand child's need, motivation, interest, attitude, aptitude and thinking skills. Being the age of child centric education the role of a teacher is not end rather increased a great. Without the concept of teacher, teaching - learning process is not possible successfully. Teacher is the greater factor of entire education system and upon him teaching- learning process depends. One of the prime goals of education is to enable the students to gain the thinking skills and strategies, which they will use, all through their lives, rather than storing information. For this, meta-cognitive skills are quite important. The concept of meta-cognition is very new in the field of education. The concept of meta-cognition was introduced to us by John



Flavell in 1976. Meta-cognitive awareness is about one's own thinking process and how to control these processes. Meta-cognitive strategies are the sequential process for an individual use to learn how to control themselves and to reach their goals. Meta-cognitive skills are usually conceptualized as an interrelated set of competencies for learning and thinking, and include many of the skills required for active learning, critical thinking, reflective judgment, problem solving, and decision-making. Students whose meta-cognitive skills are well developed are better problem-solvers, decision makers and critical thinkers, are more able and more motivated to learn, and are more likely to be able to regulate their emotions (even in difficult situations), handle complexity, and cope with conflict. Students with a high level of meta-cognitive knowledge and skills identify blocks to learning as early as possible and change strategies to ensure goal attainment. The students who has the awareness of meta-cognitive knowledge, are able to know own strengths and weakness.

1.1. Meaning of Meta-cognitive

The phrase '**meta-cognitive**' came from the Greek word 'meta' meaning- "moving something or some idea from one place to another place." While we feel or think about our own behavior; that is the 'meta knowledge', as we know, plan, remember and executing a repetitive or familiar task or concept; this is 'meta-positioning'. The word 'meta' simply signifies, going beyond or transcending. Meta-cognition is one of the new concepts in the field of education. Generally we all engage in meta-cognitive activities, every now and then. It is a part and partial of our daily life. Meta-cognitive awareness enables a student to be a successful learner and has been found to be positively associated with intelligence (Borkowski, Carr & Pressley, Borkowski and Schneider (1987); Sternberg, 1984, 1986a, 1986b).

1.2. Components of Meta-cognition Meta-cognitive awareness refers to one's knowledge concerning one's own cognitive processes or anything related to them (Flavell 1976). It consists of both Meta-cognitive knowledge and Meta-cognitive control

- 1) **Meta-cognitive Knowledge:** Meta-cognitive knowledge refers to one's knowledge and beliefs in his/her mental resources and his/her awareness about what to do.
- 2) **Meta-cognitive Control:** However, meta-cognition requires using knowledge effectively. The ability to use meta-cognitive knowledge is called meta-cognitive control skills.

1.3. Meaning of Teacher Competency Many investigators, working their research on the standards of teachers' education and profession, and they are trying to analyze the new role characterizing the teacher by focusing on the



involved competencies. This concept is considered relevant in education research, given the fact that these processes are based on interactions amongst human beings.

So it is very vital to know the meaning of competency. This term is mainly used in the contexts of Teacher education and job performance of a teacher. Competencies are the basic requirements of a competency based teacher education, which includes knowledge, skills and values the trainee teacher, must demonstrate for successful completion of the teacher training programme.

1.4. Components of Teaching Competency

1. Knowledge of Subject Matter
2. Planning
3. Motivation
4. Presentation and Communication
5. Classroom Management Discipline
6. Evaluation

2. Review of Related Literature:

- Investigator: Rashida Kapadia (2013)

Title: Metacognition of Secondary School Students with their Perceived Teacher Competencies

Objectives:

- Difference in meta-cognition
- Difference in perceived teacher competency
- Correlation between meta-cognition and perceived teacher competency

Method

This study investigated meta-cognition and perceived teacher competencies of secondary school students. Nine hundred twenty Class IX students from schools across Greater Mumbai participated in the study. Gender-wise comparisons were made between the students for the two variables. Female students were found to possess better meta-cognition and they also perceived teacher competencies more favorably than the male students. The study also aimed at ascertaining the relationship between meta-cognition and perceived teacher competency scores. Analysis was done for total and component-wise scores for meta-cognition and perceived teacher competencies.

Findings

A significant, direct, positive correlation was found between total meta-cognition and total teacher competency scores.



➤ Investigator: Shabaya Judith (2004)

Title: Role of pre-service teachers in developing meta-cognitive awareness strategies among student writers in an urban high school English classroom.

Objectives:

The purpose of the study was to determine the indices of meta-cognitive awareness skills in writing for urban high school.

Method: Survey method was used. Sample was sixteen pre - service teachers.

Findings:

- Students' self perception as writers changed over the course of a semester.
- Meta-cognitive awareness development occurred over a period of time.
- Meta-cognitive awareness development did not occur in a uniform manner for all students and varied teaching approaches yield effective writing instruction.

➤ Investigator: Mahesh Narayanan Dixit (2010)

Title: The Readiness towards the use of meta-cognition and its relationship with academic achievement of higher secondary students.

Objective: This study was related to the study of readiness towards the use of meta-cognition in the learning process of higher secondary students.

Method: Survey method was adopted.

Findings: Results of the study revealed that there is a significant difference in the readiness towards the use of metacognition of higher secondary students on the group of gender differences. However, no significant difference was found in the readiness towards the use of metacognition of higher secondary students on the basis of their academic achievement. Positive correlation was found between readiness of metacognition and academic achievement of higher secondary students.

➤ Investigator: Muhammed Arshed (2007)

Title: Evaluative study of secondary school teachers' competency in English.

Objectives:

- To review the desired personal and professional competency.
- To find out the level of competencies of secondary school teachers in the subject of English.
- To find out the gaps between the desired and existing competency.

Method: Survey method was adopted for this study. Population of this study was the teachers teaching English to secondary level students ranked as secondary



school teachers. The total number of head teacher is 48 and number of secondary school teacher is 192.

Findings:

- The teachers were competent in teaching skill of explaining the theme of the lesson.
- On knowledge based competency, the teachers were not competent.
- In skill of the teachers' teaching the students' summary writing in their own words, teachers were competent but are not fully equipped in this skill.

➤ Investigator: Sheeja Titus and Annaraja(2011)

Title: study on teaching competency of secondary teacher education students in relation to their metacognition.

Objectives:

- To find out whether there is any significant difference between male and female secondary teacher education students in their metacognition,
- To find out whether there is any significant difference between rural and urban college secondary teacher education students in their metacognition,

Method: Survey method was chosen for the present study. The study was conducted on teacher education students from various colleges in Tirunelveli and Tuticorin districts of Tamilnadu, India. The sample size was 600. It was selected by using stratified random sampling technique. This study tried to find out the relationship between metacognition and teaching competency of secondary teacher education students. The tools used for the study were, (i) Metacognitive Inventory (2003) standardized by Punita Govil. (ii) Teaching competency scale (2009) developed and validated by Sheeja Titus & Annaraja.

Findings:

- There is significant difference between male and female secondary teacher education students in their metacognition,
- There is significant difference between rural and urban college secondary teacher education students in their metacognition,

➤ Investigator: Jeya Jothi (2005)

Title: A study of correlation between teaching competencies of secondary grade teacher trainees and their attitude towards teaching.

Objective: To find out the correlation between teaching competency of secondary grade teacher trainees and their attitude towards teaching.



Method: Survey method was adopted for this study. Sample was 150 secondary grade teacher trainees.

Finding: The correlation between teaching competency and attitude towards teaching among secondary grade teacher trainees was found to be positive.

3. Need and Significance of the Study

Globalize ideology brings rapid transformation in the structure and pattern of Education. To understand the changes in ideas, there is need to develop meta-cognitive awareness skills among the student. Basic literacy skills of reading, writing and arithmetic are no longer sufficient. Our students need to master these basic skills as well as read critically, write persuasively, think and reason logically and solve complex problems.

Educationists have emphasized the importance of Meta-cognition for regulating and supporting student learning. But teachers may not be familiar with methods for teaching and assessing meta-cognition, particularly among secondary school students. Students can be encouraged by teacher to develop a sense of their own knowledge. In effective classrooms, teachers are responsible for helping students to develop better meta-cognitive skills by incorporating active reflection throughout the learning process. Student with Meta-cognitive awareness will have knowledge about how they think and be able to control their learning. In order to control one's learning a student should be able to plan, monitor and evaluate their learning.

Teaching competency is the sum total of all the competencies possessed by the teacher that are used in teaching situation. Teaching competency includes self-control process, and meta-cognitive skills processing. Meta-cognitive skills are related to thinking about thinking and more precisely, thinking about one's own learning.

The investigator tries to find the relevance of meta-cognitive awareness in relation to the teaching competencies of teachers. The experiences have taught the investigator that the sound meta-cognitive aware teachers possess the better skills to generate meta-cognition in the students.

4. Objectives of the Study

1. To find out the relationship between the meta-cognitive awareness of total students and teacher competencies perceived by rural students.
2. To find out the relationship between the meta-cognitive awareness of total students and teacher competencies perceived by urban students.
3. To find out the relationship between the meta-cognitive awareness of total students and teacher competencies perceived by male students.



4. To find out the relationship between the meta-cognitive awareness of total students and teacher competencies perceived by female students.

5. To find out the relationship between the meta-cognitive awareness of total students and teacher competencies perceived by total secondary students.

5. Hypothesis of the Study

H0₁: There is no significant relationship between the meta-cognitive awareness and social competency (dimension of teacher competency) of rural students.

H0₂: There is no significant relationship between the meta-cognitive awareness and technical competency (dimension of teacher competency) of rural students.

H0₃: There is no significant relationship between the meta-cognitive awareness and affective competency (dimension of teacher competency) of rural students.

H0₄: There is no significant relationship between the meta-cognitive awareness and social competency (dimension of teacher competency) of urban students.

H0₅: There is no significant relationship between the meta-cognitive awareness and technical competency (dimension of teacher competency) of urban students.

H0₆: There is no significant relationship between the meta-cognitive awareness and affective competency (dimension of teacher competency) of urban students.

H0₇: There is no significant relationship between the meta-cognitive awareness and social competency (dimension of teacher competency) of male students.

H0₈: There is no significant relationship between the meta-cognitive awareness and technical competency (dimension of teacher competency) of male students.

H0₉: There is no significant relationship between the meta-cognitive awareness and affective competency (dimension of teacher competency) of male students.

H0₁₀: There is no significant relationship between the meta-cognitive awareness and social competency (dimension of teacher competency) of female students.

H0₁₁: There is no significant relationship between the meta-cognitive awareness and technical competency (dimension of teacher competency) of female students.

H0₁₂: There is no significant relationship between the meta-cognitive awareness and affective competency (dimension of teacher competency) of female students.

H0₁₃: There is no significant relationship between the meta-cognitive awareness and social competency (dimension of teacher competency) of total students.

H0₁₄: There is no significant relationship between the meta-cognitive awareness and technical competency (dimension of teacher competency) of total students.

H0₁₅: There is no significant relationship between the meta-cognitive awareness and affective competency (dimension of teacher competency) of total students.

6. Operational Definition of the Terms

6.1. Meta-cognitive Awareness

‘Meta’ means ‘beyond’. It refers to the ability to reflect upon, understand and control one’s learning. Meta-cognitive awareness in this study refers to the learners’ automatic awareness of their own knowledge and their ability to understand and manipulate their own cognitive processes.



6.2. Teacher Competencies

Effective organizations of instructional activities are to be performed by a teacher in the class requires certain level of knowledge and skills which is known as teaching competence. In this study teaching competence refers to the capability of teacher in conveying knowledge of content, application of knowledge and skills to students. Teaching competence of teachers includes the following three dimensions:

6.3. Social Competency

It is a cognitive based teaching competence.

6.4. Technical Competency

It is a performance based teaching competence

6.5. Affective Competency

It is an affective based Teaching competence.

7. Methodology of the study:

7.1. Method of the Study

The present study is descriptive type in nature. The researchers have used the descriptive type survey method in the present study.

7.2. Population of the Study

All the 9th grade students of different Govt. aided schools in West Bengal have been treated as population for the present study.

7.3. Sample of the Study

The present study has been conducted on a sample of 675 secondary students, randomly selected schools from six districts. The sample was selected by using stratified random sampling technique. The sample of 675 students includes both males as well as females.

7.4. Sampling Technique

The simple Random sampling technique has been applied in the selection of the sample.

7.5. Tools of the Study

The researcher has used two self developed questionnaires or scales as a tool for collecting the data in the present study. These are - Meta-cognitive Awareness Scale (MAS) and Teacher Competency Scale (TCS)



7.6. Technique of Data Analysis

In the present study, the investigators have used Correlation, for analyzing the data.

8. Results and Interpretation:

Group	Meta-cognitive Awareness	Teacher Competency	N	Df	r	p	Significance
Rural	MCA	Social Competency	315	313	-0.022	0.696	Not Significant
		Technical Competency			0.127	0.025	Sig. at 0.05 level
		Affective Competency			0.150	0.008	Sig. at 0.01 level
Urban	MCA	Social Competency	360	358	0.117	0.026	Sig. at 0.05 level
		Technical Competency			-0.013	0.800	Not Significant
		Affective Competency			-0.025	0.637	Not Significant
Male	MCA	Social Competency	350	348	0.155	0.004	Sig. at 0.01 level
		Technical Competency			0.116	0.031	Sig. at 0.05 level
		Affective Competency			0.155	0.004	Sig. at 0.01 level
Female	MCA	Social Competency	325	323	0.148	0.008	Sig. at 0.01 level
		Technical Competency			0.113	0.042	Sig. at 0.05 level
		Affective Competency			0.118	0.033	Sig. at 0.05 level
Total	MCA	Social Competency	675	673	0.078	0.044	Sig. at 0.05 level
		Technical Competency			0.106	0.006	Sig. at 0.01 level
		Affective Competency			0.084	0.029	Sig. at 0.05 level

8.1. Testing of H₀ and Interpretation

The correlation value between Meta-cognitive Awareness and Social Competency is found to be negative and computed r (-0.022) is very low, which signifies that if social competency increases then Meta-cognitive Awareness will decrease. So there is no significant relationship between Meta-cognitive Awareness and Social Competency in rural group students as the p-value (0.696) is greater than 0.05 level. There exists negative correlation.



8.2 Testing of H₀₂ and Interpretation

The correlation value between Meta-cognitive Awareness and Technical Competency is found to be positive and computed r (0.127) is low, which signifies that if technical competency increases then Meta-cognitive Awareness will increase. So, there is a significant relationship between Meta-cognitive Awareness and Technical Competency in rural group students as the p -value (0.025) is lower than 0.05 level. There exists positive correlation.

8.3 Testing of H₀₃ and Interpretation

The correlation value between Meta-cognitive Awareness and Technical Competency is found to be positive and computed r (0.150) is low, which signifies that if affective competency increases then Meta-cognitive Awareness will increase. So, there is a significant relationship between Meta-cognitive Awareness and affective competency in rural group students as the p -value (0.008) is lower than 0.01 level. There exists positive correlation.

8.4 Testing of H₀₄ and Interpretation

The correlation value between Meta-cognitive Awareness and Social Competency is found to be positive and computed r (0.117) is low, which signifies that if social competency increases then Meta-cognitive Awareness will increase. So there is a significant relationship between Meta-cognitive Awareness and Social Competency in urban group students as the p -value (0.026) is lower than 0.05 level. There exists positive correlation.

8.5 Testing of H₀₅ and Interpretation

The correlation value between Meta-cognitive Awareness and Technical Competency is found to be negative and computed r (-0.013) is very low, which signifies that if technical competency increases then Meta-cognitive Awareness will decrease. So, there is no significant relationship between Meta-cognitive Awareness and Technical Competency in urban group students as the p -value (0.800) is higher than 0.05 level. There exists negative correlation.

8.6 Testing of H₀₆ and Interpretation

The correlation value between Meta-cognitive Awareness and Technical Competency is found to be negative and computed r (-0.025) is very low, which signifies that if affective competency increases then Meta-cognitive Awareness will decrease. So, there is no significant relationship between Meta-cognitive Awareness and Affective Competency in urban group students as the p -value (0.637) is higher than 0.01 level. There exists positive correlation.



8.7 Testing of H₀ and Interpretation

The correlation value between Meta-cognitive Awareness and Social Competency is found to be positive and computed r (0.155) is low, which signifies that if social competency increases then Meta-cognitive Awareness will increase. So there is a significant relationship between Meta-cognitive Awareness and Social Competency in male group students as the p -value (0.004) is lower than 0.01 level. There exists positive correlation.

8.8 Testing of H₀ and Interpretation

The correlation value between Meta-cognitive Awareness and Technical Competency is found to be positive and computed r (0.116) is very low, which signifies that if technical competency increases then Meta-cognitive Awareness will increase. So, there is a significant relationship between Meta-cognitive Awareness and Technical Competency in male group students as the p -value (0.031) is lower than 0.05 level. There exists positive correlation.

8.9 Testing of H₀ and Interpretation

The correlation value between Meta-cognitive Awareness and Technical Competency is found to be positive and computed r (0.155) is low, which signifies that if affective competency increases then Meta-cognitive Awareness will increase. So, there is a significant relationship between Meta-cognitive Awareness and Affective Competency in male group students as the p -value (0.004) is lower than 0.01 level. There exists positive correlation.

8.10 Testing of H₀ and Interpretation

The correlation value between Meta-cognitive Awareness and Social Competency is found to be positive and computed r (0.148) is low, which signifies that if social competency increases then Meta-cognitive Awareness will increase. So there is a significant relationship between Meta-cognitive Awareness and Social Competency in female group students as the p -value (0.008) is lower than 0.01 level. There exists positive correlation.

8.11 Testing of H₀ and Interpretation

The correlation value between Meta-cognitive Awareness and Technical Competency is found to be positive and computed r (0.113) is very low, which signifies that if technical competency increases then Meta-cognitive Awareness will increase. So, there is a significant relationship between Meta-cognitive Awareness and Technical Competency in female group students as the p -value (0.042) is lower than 0.05 level. There exists positive correlation.



8.12 Testing of H₀₁₂ and Interpretation

The correlation value between Meta-cognitive Awareness and Technical Competency is found to be positive and computed r (0.118) is low, which signifies that if Affective Competency increases then Meta-cognitive Awareness will increase. So, there is a significant relationship between Meta-cognitive Awareness and Affective Competency in female group students as the p -value (0.033) is lower than 0.05 level. There exists positive correlation.

8.13 Testing of H₀₁₃ and Interpretation

The correlation value between Meta-cognitive Awareness and Social Competency is found to be positive and computed r (0.078) is low, which signifies that if social competency increases then Meta-cognitive Awareness will increase. So there is a significant relationship between Meta-cognitive Awareness and Social Competency in total group students as the p -value (0.044) is lower than 0.05 level. There exists positive correlation.

8.14 Testing of H₀₁₄ and Interpretation

The correlation value between Meta-cognitive Awareness and Technical Competency is found to be positive and computed r (0.106) is low, which signifies that if Technical Competency increases then Meta-cognitive Awareness will increase. So, there is a significant relationship between Meta-cognitive Awareness and Technical Competency in total group students as the p -value (0.006) is lower than 0.05 level. There exists positive correlation.

8.15 Testing of H₀₁₅ and Interpretation

The correlation value between Meta-cognitive Awareness and Technical Competency is found to be positive and computed r (0.084) is very low, which signifies that if Affective Competency increases then Meta-cognitive Awareness will increase. So, there is a significant relationship between Meta-cognitive Awareness and Affective Competency in total group students as the p -value (0.029) is lower than 0.05 level. There exists positive correlation.

9. Major Findings and Discussion of the Results:

In the present study, it is found that there exists high level of correlation in between meta-cognitive awareness and teacher competencies, dimension-wise. A positive and direct relationship between total meta-cognitive awareness and total teacher competencies scores obtained on the basis of different dimensions. This indicates that teacher competencies would aid in improving meta-cognitive awareness of students. Thus, enhancing students' meta-cognitive awareness necessitates involvement of competent teachers.



Technical competency was seen to be the significant of total meta-cognitive awareness as well as for each component of teacher competency for students.

10. Conclusion

The present study reveals that majority of the secondary students both male and female has average level of meta-cognitive awareness and the level of competencies in teaching learning process is also average, the reasons behind such finding may be attributed to the fact that both teaching competencies and meta-cognition awareness are interrelated. This is a matter of great concern since this may be one of the most important causes of students' low level of

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AN ASSAY TO LOOK OVER TWO CHARACTERS OF DIFFERENT TIME AND CONTEXT UNDER SIMILAR APPROACH

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Abstract

It is an effort to make comparison between two characters, one Kaikeyee from the epic “The Ramayana” and another Lady Macbeth, from William Shakespeare’s tragedy “Macbeth”.

Keywords: The Ramayana, Kaikeyee, William Shakespeare, Lady Macbeth

Introduction:

William Shakespeare, a phenomenon in the world literature, has created through his penmanship immortal characters that have surpassed all the fences of time and space. Such is the charismatic ability of his characters that we can feel with them in our present age, find the parallelism in the remote past and predict their likenesses in times to come. Depicted with genial outlook, literary skill, perfection and greatness all of his characters have universal appeal and epical magnitude so that even in great epics of the world we find their counterparts.

In India we have two great ancient epics- The Ramayana and The Mahabharata- embodying our culture, convention, heritage, tradition, honour, discipline, civilization and progress. In them we face so many great characters endowed with magnificent prowess, exploits, adventures, virtues as well as narrow vices. Here let us take into consideration the character, who is the pivotal one to change the course of the smooth progress of a linear events into topsy-turvy through sudden twists and turns in The Ramayana. This character is no other than Kaikeyee, the dearest mistress of Dasharatha, the maharaja of Sundynasty at Ayodhya. According to the customs of the time the eldest son Ramachandra is going to be the king after the father. When everything is ready, just before the day of Rama’s coronation, Kaikeyee’s motherly instinct is stirred by her personal hunchbacked maid-servant Manthara, who reminds her mistress about the two due promises to her from the king. She again and again instigates her that it is the right time for her to think about her own son Bharata as the future king of the kingdom ascending the throne of Ayodhya. Now her latent desire to see her own son Bharata at that coveted post of authority, pomp, power, property, prosperity and popularity becomes patent. The reason behind such



unnatural desire is her narrow motherly instinct that washes away all the considerations of humanity, responsibility, morality, sympathy, patience and tolerance. Guided by this rash craze she wields the weapon of her husband's weaknesses to her and becomes successful in her conspiracy to make Bharata the king and to send Ramachandra to Banabasa for long fourteen years. But basically she is not a crude and heartless type of a lady. Her only aim was to make her and only her son the omnipotent ruler. In this way she makes Dasharatha from the heroic figure, who has taken part with the gods in the battles against the demons to save the heaven, to an ordinary henpecked husband, who sacrifices all his virtues, moralities, humanities and responsibilities for the sake of his dearest wife.

Now coming to the world of Shakespeare, we find a character Lady Macbeth, the wife of Macbeth, the 'valiant cousin' (Macbeth, I.ii.24) of the king of Scotland, Duncan in his popular tragedy Macbeth. The titular hero of the play is the strong general of the king's army with a latent desire for the throne. After some supernatural predictions this sleeping giant of desire peeps off and on from his dwarfish mind. But he is made of such moral elements that he cannot yield to any crime, vice or sin for his purpose:

"... yet do I fear thy nature; / It is too full o' the milk of human kindness / To catch the nearest way:" (Macbeth, I.v.17-19).

It is here Lady Macbeth steps her feet. Though she is a woman of ordinary feminine features with womanly weaknesses, she comes out of her individual shell to see her husband at the throne of Scotland. To materialise her objective she also takes the shield of her husband's love to her and with the weapon of the valour of her tongue chastises all the scruples from the mind of her lord. Finally the hysteria of an unnatural resolve becomes fruitful when Macbeth commits the crime of regicide to reach his destination. So Lady Macbeth plays a vital role in transforming her husband from a hero to a villain and serves to realise and emphasise Macbeth's 'vaulting ambition' (Macbeth, I.vii.26), though initially Shakespeare presents him as a thoughtful figure who remains troubled by the horrible fancies of regicide. Lady Macbeth is the force that acts upon her husband's moments of coy speculation on murder and turns contemplation into action.

Then let us look over how is this huge spatio-temporal gap between this pair of queens- one legendary and the other historical- bridged by their common attitude, temperament, behaviour, manner and desire? If we delve deep, a large number of similarities come in front of our eyes. Initially both of them surrender their conscience, consciousness, fellow-feeling, wisdom and pragmatism to some evil "instruments of darkness" (Macbeth, I.iii.124) –Kaikeyee to her chief maid-servant Manthara and Lady Macbeth to the "supernatural soliciting" (Macbeth, I.iii.130) of the witches. Guided by these wicked entities and led by



their mean, narrow and selfish instinct they utilise the weaknesses of their husbands' love towards them as a sharp weapon to materialise their design as they are equally aware and confident to the fact that whatever it may occur, their husbands have no courage and strength to trespass their tongue or put an end to their guile. This couple of plotters fix their eyes upon the crown only without looking at the outcome. No obstacles, no hindrances, no thoughts of others or no future consequences can deflect them from their targets. "Vaulting ambition" (Macbeth, I.vii.26), passionate love, complete identification with an individual's interest and lack of intelligence and imagination destroy their positive approach, sound judgement, sensible wish and healthy thought. Thus one can see only her dearest son as the king and the other her beloved husband. Casting away the priceless jewel and peace of mind they can only think to hoist the person nearest their heart at the zenith of the humanity. Apparently at the beginning they become successful in their plot when Kaikeyee compels the king to decide according to her decision and on the other hand in the similar fashion, Lady Macbeth wins the first bout by leading her dearest partner to the throne wading through the blood of legal heir. But once this first flush of enthusiasm is over, when the long cherished deed has been done, they gradually begin to break down. Disillusionment, degeneration and despair prey upon them more and more to lead them towards decay and dissolution. This nervous failure indicates at the fact that whatever they may outwardly appear, whichever they may say or however they may perform their job, they are actually made of the stuff most women are made and both of them are not devoid of soft feminine feelings. Again both these 'femme fatale' commit the blunder of not having complete understanding about the nature, behaviour and character of their closest ones for whom they are on the feet to fight against the rest of the world. They lack the foresight to penetrate the heart of their hearts. This is why they feel the thorn of thorny throne immediately after achieving their goal. For the epical queen the death of Dasharatha fills the cup of her crime to the brim and added to it the banishment of Manthara from the kingdom by Bharata whose disgraceful rebuking to his mother for her unjust action makes it impossible for her to tolerate all these happenings simultaneously, while the Shakespearean queen becomes gradually aloof from her husband:

"How now, my lord! Why do you keep alone, / Of sorriest fancies your companions making," (Macbeth, III.ii.8-9).

She even feels that by following the way of crime they actually have done nothing great:

"Nought's had, all's spent, / where our desire is got without content: / 'T is safer to be that which we destroy, / than by destruction dwell in doubtful joy." (Macbeth, III.ii.4-7).



Both this pair of queens are continuously fed with mental agony, dissatisfaction and torment that lead one to think about committing suicide and the other as a patient of somnambulism and finally succumbing to death. But the most significant point in this couple of unnatural queens is that their abnormal, irrational and inhuman cruelty is only a momentary glaze of looking at the prosperity of their dear ones- to one her only son, to another her beloved husband. This pair does not think for their own self and once their respective destination is reached, they throw away the hysteria of their cruelty. So it would be injustice on the part of the readers to place them in the same line of Clytemnestra in Aeschylus' play Agamemnon as a symbol of cruelty and relentlessness. Even we perceive no note of extreme selfishness of their aspiration as it is implored not for their own individual self but for one very close in relationship with them. Above all, both of these two are the representatives of those immortal literary figures who are famous not for their fame or glory but for their foolish falsity that attacks itself as a boomerang does.

What we have hitherto seen here is nothing but the recorded facts drawn from judging the various perspectives, mentalities, words and works of these two queens. But if we penetrate into them, we can easily understand, through them the authors try to depict the age-old stereotyped notions revolving around the nature, behaviour, manner, desire and actions of women. Since the inception of the beginning of human existence on the earth, it is noticed that God, the impartial judge, himself created man first in the name of Adam and later woman is made out of man under the name Eve. From that time onwards a deep-rooted gender bias has become the part and parcel of human sensation and as a matter of much regret, it is not vanished completely from our society even today. Literature, being the mirror to society, cannot keep itself away from this craze. This is why in most of the historical, mythical and textual tradition the female figures are presented as 'female' by virtue of certain lack of qualities and feminine state is looked upon as a deformity. Starting from the time of B.C. the literatures, be it an epic like the Ramayana, or a fairy tale, where the beautiful princess is always saved by a brave and handsome prince, or a tragedy like Macbeth, depict the woman as an imperfect man, a mis-begotten male. Then again comes the concept that female characters are foolish, irrational, illogical, inferior and emotional, having no balance between head and heart. In most of the traditions women have been always considered incapable of any serious thinking, irrespective of religion, region, race and age to which they live. It is the socio-cultural mind-set to see the women from a different angle. The great poet Valmiki and the greatest dramatist of the world Shakespeare are also unable to keep themselves away from these pettinesses of outlook, attitude, temperament, conceptions and views, though it is also true that they, more often than not, have penned female characters free from these trivialities. It can be said then that they,



too, compromise their greatness in the mould of popular instinct by creating female figures with natural faults and moral shortcomings.

We can now try to find how this anti-feministic approach be applied to these afore-discussed infamous female characters both of whom become the prototype of femme-fatale. Both of these queens have been presented as individuals who have admitted evil to dwell in them and gradually succumb to it as all know when the soil is tainted the poisonous seeds take root:

“The penalty of an evil passion is that it harnesses to its car, and degrades, the original goodness of a character.”(Brooke, 204)

Evil thoughts and wickedness are the servants of mistresses whose business and pleasure is to do wrong. To create the dark atmosphere of a story, it is quite mandatory to present characters like Kaikeyee and Lady Macbeth who indulge darkness in their souls. Macbeth is only the hand which does the murder, Lady Macbeth is the impelling soul of it, the incarnate slaughter, similarly Dasharatha is the ruler to pronounce the banishment of Ramachandra but he is the ruler ruled by the guile of ominous-designed Kaikeyee. This pair of queens is not actually crude type of woman by nature but they become infamous by allowing the unjust and immoral instinct to penetrate their mind through some dark agencies as they cherish the ambition for the crown for their closest ones. They are the typical of those women to whom love of power and property creates such a fanatic sensation that they can easily sacrifice all other considerations of a sensible, just and moral woman. Their narrow, dirty and mean minds find friends only among a lower sort of persons that compels them to take full trust on the words of the witches for one and the evil minded maid-servant for other proving true the often-said dictum a man or woman is always known by his or her companions. This is why Lady Macbeth takes the witches in her bosom while Kaikeyee can do nothing but to rely upon none other than complex Manthara only. Depending on such black forces, they see, hear, smell and feel nothing but the death of the king on one side and the crown for the beloved son on the other. Once their destination is reached, we observe a u-turn change in them manifesting the so-called believed contrast between man and woman in an extraordinary critical situation of impulse and tension. In a man emotion rarely exists without thought being exercised upon it, every emotion is bound up with its thoughts and every thought with its emotions like two clasped hands. But in a woman it is not so-either passion or intellect is dominant in her. If her intellect be dominant, it acts, and governs her actions alone, without any emotion accompanying it. If her passion dominates, it acts, too, alone without any thought mixed up with it. No reasoning, no discussion of objections or results, accompanies the execution of her desire. Both the queens in the whirl of their impulse see no objections, no hindrances to achieve their aim. No sense of honour, no scruples of conscience, no tenderly feelings intervene to stay their will. During that climatic point their



intellect and sense of right and wrong do not exist. For this very reason the retribution of Nature finds immediate action on their lives, though their male counterparts survive the onslaught with courage and fortitude.

Another aspect which is common in them is their lack of poetic vision. They can never think or foresee the situation in immediate future. This is why soon after becoming the queen Lady Macbeth feels what they have done, does not give her the sweet taste of monarchy rather fills her with pangs, pathos and pain, while the other queen never sees her son as the king but a preserver of a throne for his banished elder-brother. Thus through them the authors with their own ingenious way of presentation try to manifest that on the ground of prophetic prediction women are lagging far behind. Finally from them we can also observe the ongoing belief that a woman collapses in a very short time. It is evident from the incident that Lady Macbeth begins to utter 'foul whisperings' (Macbeth, V.i.78) in her 'slumbry agitation' (Macbeth, V.i.12) and in no time succumbs to death, while her mythical counterpart with crestfallen heart waits for the returning of her step-son and to be forgiven to return back once more to the regular course of life from where she has presently driven herself away on account of her misdeed.

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INDIA'S ACT EAST POLICY: ITS PROBLEMS AND PROSPECTS IN NORTH EAST INDIA AND ASSAM

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Abstract

The Act East Policy is a revival of India's prior Look East Policy. The upgraded version of the policy which was originally conceived as an economic initiative, has gained political, strategic and cultural dimensions including establishment of institutional mechanisms for dialogue and cooperation. The main aim of this policy is to promote economic cooperation, cultural ties and developed strategic ties with the countries of Asia Pacific region through continuous engagement. The Act East policy is successor of one of the important strategies of India's foreign policy i.e. Look east policy. Although the Northeast India is a gateway of Southeast Asian nations. Greater connectivity and economic integration of India's North East with its eastern neighbors is considered a key focus area for growth and development of the region. This paper analyses the challenges faced by the northeast India as well as the Assam government and the opportunities to implementation of this policy.

Key Words: Look East policy, Act East Policy, ASEAN, Asia Pacific

Introduction

North East India is a landlocked area and was always remain aloof from the mainstream of India. North East India is connected with a mainstream through a small Silliguri corridor that is called chicken neck. For this reason this region has never come to forefront in any governmental initiatives. But in 1990s under the Prime Minister ship of Narashimha Rao Indian government adopted Look East Policy. The look east policy cultivate and strengthen economic and strategic relations with the nation of southeast Asia as the North East India remain gateway to the South East Asian nation. Look east policy experienced a mixed results. to overcome the challenges and experiencing greater opportunities in November 2014 then as well as present prime minister Narendra Modi adopted act east policy at east Asian summit NAY PYI TAW in Myanmar. It focuses on the economic, political, cultural and strategic ties with the Asia pacific region including establishment of institutional mechanisms for dialogue and cooperation. The key difference between this two policy is that the look east policy focused on the economic integration with the southeast Asian countries and the area was just confined to southeast Asia only. On the other hand the Act



East Policy focused on the economic and security integration and focus area increase South Asia plus East Asia.

Historical Background of Act East Policy

India adopted various initiatives to develop the nation substantively. Among them look east policy registered impressive gains from its inception. India became a sectorial partner of ASEEAN in 1992, dialogue partner and member of ASEAN Regional forum in 1996. India and ASEAN entered into a summit partnership in 2002 and in 2003 launched free trade agreement (FTA) in goods in 2003. In the past few years, the relationship has not been able to maintain the same momentum. Even Hilary Clinton, the then US Secretary of State, during her visit to India in 2001 said that India should not merely look towards the 'east', but more importantly, 'act' and 'engage' with the East. The NDA government outlined the act east policy in May 2014 within the six months of assuming power in May 2014. The policy seeks to revive or regenerate the India's ties with ASEAN as well as expand the country's engagement beyond the region to encompass the Koreans in the north to Australia and New Zealand in the South and from neighboring Bangladesh to Fiji and Pacific island countries in the far East. If this policy is successfully implemented then northeast India and Assam also become a juncture between India, southeast and East Asian countries. Understanding the strategic importance of northeast, government of India developed this policy through 3 important Cs which are literally connectivity, commerce and culture and create a geo-poli-eco hub of the country.

Objectives of Act East Policy

The objectives of Act East Policy are enumerated as follows:

1. Promote economic cooperation, cultural ties and develop strategic relationship with countries in the Asia-Pacific region through continuous engagement at regional, bilateral and multilateral levels.
2. To increase the interaction of the North-Eastern Indian states with other neighboring countries.
3. To find out the alternatives of the traditional business partners like; more focus on the Pacific countries in addition to the South East Asian.
4. To curb the increasing impact of China in the ASEAN region. Two-way trade between India and ASEAN moved up to \$71.6 billion in 2016-17 from \$2 billion in the early '90s. In contrast, two-way trade between China and ASEAN stood at \$452.31 billion in 2016.
5. Experts say that under the "Act East Policy" the government is relying on the 3 C's (Culture, Connectivity and Commerce) to develop better relations with ASEAN nation.



Noertheast India and Act East Policy

Northeast India is 30th largest region in population in the world with eight small states i.e. Assam Arunachal Pradesh, Meghalaya, Mizoram, Manipur, Tripura, Nagaland and Sikkim and 11th largest in India. It is the only region having borders with 5 countries. So Northeast India instead remains the gateway of ASEAN countries it has to actively involve in this policy. Even the geographical location of this region is most favorable to meet India's vision. Hence NDA government under the Prime Minister'ship of Narendra Modi has paid greater attention to the infrastructure development in the region. Several key projects funded by government of India have been prioritized to give necessary impetus to the Act East Policy. Kaladan Multi Projects and its last leg completion. Scheduled for completion between 2019-2020, the project will connect Kolkata port to the Northeast region via Myanmar's Sittoung port. The NDA government sees the Land Ports or the Integrated Check Posts laced all along the region's borders as 'trade rivets' to the ASEAN. Moreh in Manipur and Akhaura in Agartala have turned out to be a major source of land port based trade for the region. India-Myanmar-Thailand Trilateral Highway will serve as the main trade and tourism artery for the future for the region. It consists of Imphal-Mandalay 584 km and Mandalay-Bangkok 1,397 km segments. It is a transnational highway in good condition except for 101 km, part of 120 km long Kalewa-Yagyi stretch, which is being upgraded to 2-lane highway by India. The project is set to be completed by 2021. Tripura has attracted great attention from institutional investors as a potential logistics hub for the North East. A major reason is the project funded by the NDA government that will connect Sabroom, the Southern-most tip of Tripura, to the Chittagong port in Bangladesh, which is just 64 kms away, thereby connecting the North East to the Indian Ocean and opening massive new trade arbitrage opportunities. Once completed, this project will enhance the potential of Agartala, the capital of Tripura state, into competing with Kolkata in terms of pushing two-way trade into the region. HIRA - Highways, I-ways, Railways, and Airways - is the philosophy espoused by Prime Minister Modi for the all round development of the region that will offer multi-mode connectivity to the South East Asia. Many highway and railway projects are underway. Agartala became the 3rd I-gateway for the country with the coming of the fiber optic network from Bangladesh. Following the vision of the Prime Minister, various state governments have taken up projects to increase people-to-people connectivity. Udaan scheme of the Civil Aviation ministry is enhancing intra-regional air connectivity. Soon Guwahati airport will also be launching 6 flights to the ASEAN region enhancing its footprint in international connectivity. There have been extensive potential for tourism in this region.



Assam and Act East Policy

The Assam government launched the act east policy department to ensure the implementation of this policy in a given period of time. This department will facilitate an environment for investment and rapid industrialization the state. The road connection to South East Asian countries is also available along ASEAN Highway network that can be accessed from the existing NH-39 & NH-36 of Assam through DIMAPUR –KOHIMA-IMPHAL to reach Myanmar at the Border town of Moreh. This route assumes lot of significance as it has been envisaged to connect Thailand, Laos, Vietnam Cambodia, Malaysia and Indonesia along the same highway network. This will definitely change the prevailing status of economic development of the country. The NH 152 from Assam has a direct link to the Royal Kingdom Bhutan.

Connectivity to Bangladesh through NH-51, NH-40, NH-151, NH-44:

NER has 3 distinct national highways connecting the capital city Bangladesh i.e. Dhaka. The routes are:

- GUWAHATI-JORABAT-SHILLONG-DAUKI-SYLHET-DHAKA- This route stretches along NH 37&40 totalling 467 km
- GUWAHATI-JORABAT-SHILLONG-KARIMGANJ-SUTARKANDI-SYLHET-DHAKA-This route stretches along NH37,40, 44&15 1 totalling 657km.
- GUWAHATI-PAIKAN-DALU-DHAKA-This route stretches along NH37 totalling 261 km in the Indian territory only of which the entire 22 km of NH-51 (Assam portion) has already been developed to 2- lane with paved shoulder by PWD under SARDP-NE. There are another major road connection to china through Arunachal Pradesh i.e.

The NH-52 in the north bank of Brahmaputra from Baihata Chariali to Dhemaji is a major road connecting Arunachal Pradesh.

Challenges of Act East Policy

There are various problems for implementation of this policy. These are:

1. Landlocked condition of the region: Most of this region is hilly place as well as landlocked area. Hence, this region lagging behind in terms of communication and business with the neighboring countries.
2. Insurgency: It is well known that northeast India is an insurgency prone area. There are numerous insurgency groups create a turmoil situation in this area. These groups are taking shelter in the neighboring countries mainly Bhutan and Myanmar. The act east policy is used as a means to convince the neighboring countries to drive out those insurgent groups
3. Various problems due to the connectivity: It cannot be said that connectivity lead to the



the development of trade and economy. Better connectivity do not only promote legal trade. But also increase illegal trade in drugs, small arms and human trafficking.

Prospects of Act East Policy

In spite of those above challenges Northeast India has been experienced greater opportunities to developed this region. As this policy is more vibrant, innovative, dynamic and result oriented. All the states of the Northeast should plan for comprehensive rail and air connectivity, which would facilitate to and fro movement of people from within the region as well as beyond. Along withdeveloping the present infrastructure, there is a need to establish and strengthening feeder routes supporting the tribal hinterlands, than only developing the capital valleys. Creating opportunities for the establishment of technical, management and business schools in all the states in the region, which would provide a strong base for the local youth to build a dynamic career strengthening the region of its productivity. In order to harness the benefits of the “Act East Policy”, India has upgraded its relations to strategic partnership with JAPAN, Australia, Vietnam, Indonesia, Malaysia, Singapore and Association of Southeast Asian Nations (ASEAN), Republic of Korea (ROK) and forged close ties with all countries in the Asia-Pacific region. Another prospects of this policy is to solving the problems of unemployment of this region by implementing the above ventures. The North Eastern region, due to the availability of resources and pristine climate would be selected for the research and production of high end technological hardware, which includes Nano and micro technologies which would support the Indian space programme as well as strengthen the electronic and software sector

Conclusion

From the above discussion it can be conclude that ACT EAST POLICY has great significant for this region. The development of a region mostly depends upon the economy of that region. Which can be possible only through a well developed connectivity. The three pillars of this policy i.e. Commerce, Connectivity and Culture which bring about potential prosperity and peace in this region. The initiatives of Centre as well as State government are remarkable in this context. he Parliamentary Standing Committee on Ministry of Commerce andindustry, in its recent report, appreciated the work under taken Ministry of Road Transport and Highways for smooth road connectivity, particularly with Myanmar, but added that much needs to be done in this direction since physical infrastructure, including road, rail, and air connectivity, is a



serious problem in the North East States The Committee also recommended early completion of the projects as roads are the real facilitator to transport, connectivity and trade.

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WOMEN: FURTHER GENDERED, FURTHER RACIALLY DISCRIMINATED - A STUDY OF J. M. COETZEE'S DISGRACE

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Abstract

The current paper aims to argue that Race and Gender are crucial issues in the context of post-apartheid Africa. For a country which was ravaged by colonial brutality and legitimate racial discrimination, the end of apartheid in 1991 was a relief from the racial atrocities. In the apartheid era, Blacks were not only kept away from the mainstream society but they were also tortured, raped and denied all the privileges. But, not everything was fixed or became normal once apartheid ended officially. The history of racial wrongs haunted the nation and hence a tense or rather chaotic situation was prevalent. There are many instances of even white women of South Africa being raped by the Black African men. In this light the paper aims to understand that the status of black women was even worse as they not only had to confront racial discrimination but patriarchal hegemony as well. If lawlessness and chaos were common, white privilege was also present in some White South Africans' psyche who could not come out of their history of dominance.

Keywords : Gender, Race, Discrimination, Apartheid.

Introduction

Coetzee's novel *Disgrace*, presents us the complex scenario of post apartheid South Africa and the way the White South Africans respond to the new circumstances brought about by the end of White Hegemony known as Apartheid. In a review of this novel for the New York Times (November 11, 1999), Christopher Lehman Hampt noted that the book reflects the uncertainty of post apartheid South Africa, where, "all values are shifting." This novel deals with race and power in post apartheid South Africa. It is a representative of the new South Africa, where the social troubles relating binary oppositions such as black-white and powerless-powerful are stressed out. This dissertation intends to analyze the representation of Gender and Race in J.M. Coetzee's *Disgrace* set in the context of Post Apartheid South Africa.



The novel reflects upon the reversal of power equations and the implications of such a reversal through the plot. The white man David Lurie rapes his black student and expects nothing to go wrong against him. Three black men rapes his daughter Lucy, but, David expects the men to be caught and punished. But, due to the changed times, David himself gets punished while the men who raped his daughter roam scot free. David's whiteness is now not only powerless but also vulnerable. His actions guided by his White privilege cannot escape equivalent consequences like the old times. The title of the novel carries within it the significance of the historical changes in South Africa. The situation for both races, the white and the blacks is a matter of disgrace. It's a situation that is unnerving, it paints the new order with bleak colors that the official apparatus cannot correct as easily as desired.

Does Being Manly Mean Being Predatory?

The novel begins with these lines, "FOR A MAN of his age, fifty-two, divorced, he has, to his mind, solved the problem of sex rather well. " But it seems that he has not solved the problem of sex whatsoever as sex itself becomes the prime aspect which ultimately leads Lurie to disgrace. As Michael Gorra of the New York Times aptly observes:

"Coetzee's central character believes that "for a man of his age, 52, divorced, he has, to his mind, solved the problem of sex rather well." That's the novel's first sentence, and it tells us that David Lurie hasn't solved the problem at all. This is simply the status quo whose rupture will produce a story."

The problem of sex and Lurie's temperament about many aspects of life lead him to fall into an abyss from which there shall be no exit. He is dissatisfied with his profession as a professor of communications. He also offers a course on Romantic literature. One can observe the fact that Lurie's sexual activities are all essentially risky as he seems attached to a prostitute who can be seen reluctant towards his advances to have a romantic affair despite her having a family. He can be seen seducing a secretary at the Cape Town University and completely ignores her thereafter. His actual "Disgrace" begins when his eyes fall on one of his own students, a girl named Melanie Issacs. His attempts to seduce her and persist on his way to have an affair would end his career as a professor and his reputation.



Whiteness - The Privileged Existence

David Lurie is a white man in post apartheid South Africa. It is not the same old privileged position for Lurie just because of the fact that he is white as time have changed now. When his scandal broke out, Lurie was intimidated and ridiculed by a young black man, his car was vandalized, an enquiry committee was formed to investigate the accusation against him, there was a visible outrage to be seen from the student community. All these were because of the changed times. If it were to be the apartheid era, Lurie could have walked out of this easily without even being questioned about his actions as the the racist divide was legitimate and institutional. But the changing times and changed regulations put Lurie in a vulnerable position both in society and under law. But it seems that he has not yet acclimatized to the changing times as he refuses to defend himself or apologize in front of the committee and hence is forced to resign from his post as professor.

After being dismissed from his professorship at the university he seeks residence at his daughter Lucy's farm in Eastern Cape. His Daughter who seems to be a lesbian is one of the few white person in the east of South Africa who is a farmer. Her character is an important part of the novel which represents how gender equation works the the post apartheid South Africa. She is a single woman who works at her farm and sell her wares at a nearby farmer's market. She can also be seen as working along with Petrus who once was her "dog-man" who took care of Lucy's dogs. Petrus is a polygamously married black African whose farms border's with Lucy's.

The balance of power in the country seems to be shifting. Shortly after coming to the rural setup, he is forced to witness three black African men who forced into the farm house and raped Lucy. They also attempt to kill David by setting him on fire. In addition to this they also shot Lucy's dogs and killed them. Since black people in South Africa were taught to fear dogs as symbols of white power and oppression, the act of killing dogs can be seemingly considered as an act of retaliation against the racist legacy of apartheid. The three men steal Lurie's car and is never found again even by the police.

Assimilation Through Compromises

Lucy is depressed and becomes agoraphobic after the attack. Lurie asks her to reveal everything that happened to the police but she does not. To David's horror she becomes pregnant by one of the rapists. She is advised by Lurie to get the pregnancy aborted but she does not even want to discuss the attack with David until much later. In the meantime, David suspects Petrus



being involved in the attack and this suspicion is strengthened when one of the attackers, a young man named Pollux, attends one of Petrus's parties and is claimed by Petrus as a kinsman. Pollux ultimately comes to live with Petrus, and spies on Lucy bathing. When David catches Pollux doing this, Lucy forces David to abstain from any retribution. David surmises that ultimately, Lucy will be forced into marrying Petrus and giving him her land, and it appears that Lucy is resigned to this contingency.

Returning back to Cape Town, David finds that his house has been broken into in his long absence by looters or students agitating his affair with Melanie. He tries to attend a theatre performance of Melanie but is driven away by the same black man who once intimidated him at his office. He tries to apologize to Melanie's Father but is advised to seek his own path to redemption.

Lurie returns to Lucy's farm. Lucy decides her own course of action. She will sign over her land to Petrus (marrying him in a contractual sense) in exchange for protection and the right to remain in her house. Lurie starts working with a woman called Bev Shaw, Lucy's friend who keeps an animal shelter and often euthanizes animals. His work will be to dispose the dead euthanized animals, mostly dogs. The novel ends with David Lurie, who once was a professor, who once used to think about the romances of Lord Byron, who used to have risky affairs, now ending up with an unattractive woman at an animal shelter, disposing dead animals, in Disgrace.

Disgrace is set in post-apartheid South Africa. Even though apartheid has legally ended, its legacy still haunts the country. Robbery and vandalism frequent the countryside. Rape is a common occurrence. The outrage from a history of oppression and violence cannot be suppressed. J.M. Coetzee brings racial tensions to the forefront of the novel when David Lurie arrives in Salem. His daughter, Lucy, is one of the few white farmers remaining in the region. In the back of her property lives an African named Petrus who helps around the farm tending to the garden and helping with the farm. He is in a subservient position. The racial dynamics become more strained when Petrus is implicated in indirectly facilitating a robbery on her land. He disappears when three men attack and comes back with building supplies to renovate his new house. The division becomes clear when Lurie confronts Petrus. The end of the novel however does not allow for such a clear distinction when Lucy becomes pregnant with one of the robbers' children and thus becomes a part of Petrus' family, though unwillingly.



David's relationship with women and David's views on gender role is one of the major themes in the book. Coetzee depicts a South African society in which males clearly dominate the power in relationships with females. Coetzee uses rape as a tool to show how men treat women as inferior beings and impulses us to look at some of the convoluted issues that spring masculinity, particularly the ways male characters treat women. In many ways, this story is all about the powerful and powerless. Initially, David Lurie is in a role of power which turns to powerlessness after a sad turn of events.

Coetzee examines the primary theme of powerlessness through the rape of Lucy. Rape has been a way to suppress women since ancient times when a rape was conducted as a regular means to bring a woman into a man's tribe or nation. As Donna McNamara and Bonnie Clairmont state, The English word 'rape' is derived from the Latin 'rapier' which means to steal, seize or carry away.

Regrettably, rape is still regarded as a way to steal, seize, or carry away, and today it does so by forcing women into subjugated and subservient roles. However, Lucy's rape is not simply about the subjugation of women. She tells her father:

"The reason is that, as far as I am concerned, what happened to me is a purely private matter. In another time, in another place, it might be held to be a public matter. But in this place, at this time, it is not. It is my business, mine alone." (132)

Conclusion

Thus it may be argued that Gender is a key aspect in the context of the novel because, amidst the new order of the country, women are the most vulnerable irrespective of her race. The rape of Lucy by three black men is clearly related to revelation of one's power. In the novel it seems that the crucial objective of the rape is not related to addressing a sexual desire only but it is conducted in order to manifest power as well. Lucy decides to give birth to the child she is carrying as a result of rape and Lucy's child can be represented as the symbolic heir of post apartheid South Africa. The novel draws a parallel between Melanie's rape by Lucy, and Lucy's gang rape by three black men. What Coetzee depicts is not the concept of 'eye for eye' which the blacks avenged, for their humiliations suffered in the past but develops the trope of 'rape' to depict the manifestation of power. Thus, the novel can be considered as a complex counteraction of two distinct histories



where Race and Gender are the chief signifiers and causes of actions, reactions and consequences.

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WOMEN EMPOWERMENT, SELF HELP GROUP AND THE STATE: AN ANALYSIS WITH SPECIAL REFERENCE TO DIBRUGARH TOWN

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Introduction

Studying women empowerment and its subsequent issues have been emerging as one of the fertile areas of the domain of social science research. However, it is not easy to define the notion of empowerment in a well-accepted manner due to its multi-dimensional character. Generally, it is defined as, “an enabling process to make people capable of taking decisions concerning their development and for changing their lives for better.”ⁱ Similarly, World Banks Empowerment and Poverty Reduction: A Sourcebook defines empowerment as “Expansion of freedom of choice and action”ⁱⁱ. So empowerment can be defined as a multi-polar process through which a particular section of the society is tried to be uplifted. In the same line, women empowerment can be defined as a process through which the women can be empowered by different means.

However, in case of India it has been widely seen that a large section of the society i.e. the women have been lagging behind in different aspects to a great extent even in the present era too. It wouldn't be an exaggeration to say that still a large portion of Indian women have been marginalized socially, politically and economically through various means. For instance, the draconian dowry system, female feticide, patriarchal social structure and many such others can be considered as obstacles in the way of women empowerment. Al though Assam, one of the north eastern states of the country have been traditionally following a liberal lore and by virtue of which the female section of the state have been traditionally more empowered to the females of other states of the country specially of the mainland Indian states. However, gender differences in some aspects can be seen here too whereby a considerable figure of the women are yet to be empowered compare to their male counterparts. In such a complex scenario, SHG's (Self Help Groups) can be considered as pioneer entities in empowering the women by different ways. Similarly assistance in different modes from the institution of the state towards SHGs, state sponsored policies regarding SHGs have also been playing a pivotal role in empowering women through SHGs. Hence the



present paper is prepared with a view to throw some lights on the working of SHGs and state policies in women empowerment paying special reference to the Dibrugarh town of the state of Assam.

Methodology: The present paper is based on primary sources i.e. field visit made by the researcher. However, secondary sources such as different books, articles, journals have also been consulted and different websites are visited while preparing the paper.

Objectives: The present paper is of following objectives:

- To assess the role of SHGs in women empowerment of Dibrugarh town.
- To briefly assess the role of State apparatus in empowering women of the said region.
- To prescribe suitable measures by dint of which the process of women empowerment through SHGs can be accelerated more proficiently.

Discussion: Women empowerment, in simple sense is a multi-dimensional process whereby the female section of a given society is tried to be uplifted through various means. It includes the process to emancipate the female section of the society from the time-honoured prejudices and stereotypical norms. However, women empowerment also implies the process of giving equal status to the women along with their male counterparts.

It is an important fact regarding the relation between women empowerment and state policy is that the state apparatus of India, being the same of a democratic and welfare state has been focusing the empowerment of women through various policies, schemes it adopts time to time. For example, formation of Ministry of Family and Child Welfare, reservation of seats for women in local bodies such as PRIs and ULBs, educational scholarship to the meritorious girl students like Swami Vivekananda scheme, PRAGATI scheme etc., campaign like Beti Bachao Beti Parhau reflect the stand of Indian state apparatus on women empowerment. In case of the Assam in general and Dibrugarh in particular too, it would not be an exaggeration to say that various stands, policies adopted by the state apparatus are being able to empowering the female section of the society. Truly speaking, such initiatives have been able to empower the female section of the society to a great extent. Among such different stands on the part of the state apparatus, assistance accorded to the SHGs can be considered as a major initiative for the sake of women empowerment. However, discourse on SHGs and women empowerment would be incomplete if the role of state mechanism with its policy towards SHGs is kept aside. Hence, the paper intends to scrutinize these issues in a brief manner.



In the present study 50 female respondents from 10 different SHGs of Dibrugarh town have been selected for interview. These respondents are basically from economically unwell family and most of them are between the age group of 25-55.

Table No. 1

SL.No	Age Group	Number of Respondents	SL No	Educational Qualifications	Number of Respondents
1	25-35	21	1	Up to HSLC	27
2	35-45	22	2	Up to HS	18
3	45-55	7	3	Up to Graduation	5

(Table 1 denotes Age group and Educational qualification of the respondents)

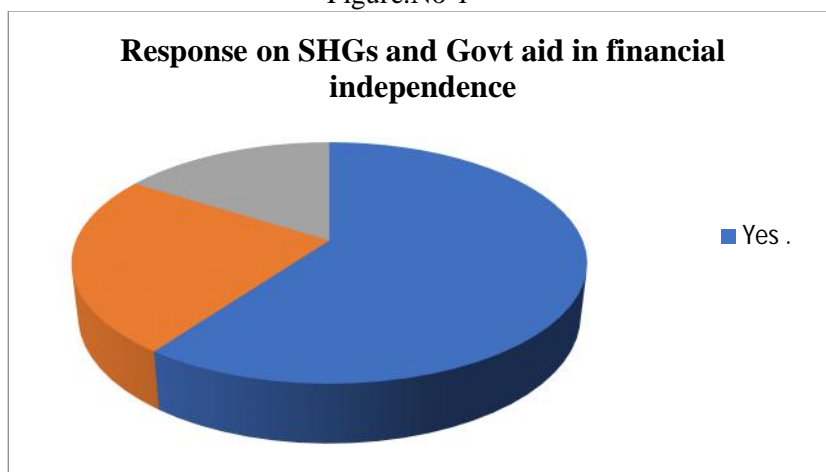
During the course of interaction the researcher made queries before the respondents regarding their view on SHGs and its fruitfulness. Here a significant number of respondents have expressed an optimistic view on SHGs. Significantly; most of the respondents have opined that involvement with SHGs has changed their day to day life to great extent. In this connection, the opinion Mrs. Bimla Devi (name changed) deserves special mention here. The respondent belonging to a Hindi speaking community who had been economically dependent to her spouse and often physically humiliated by her spouse prior to her involvement in a local SHG in 2009 but the respondent emotionally opined that after getting involved with the SHG, the situation gradually changed due to her economic independence and active participation in social activities. It is not the story of one Bimla Devi. But a significant number of such women may reside in our society at a large who felt themselves emancipated to a satisfactory extent in patriarchal social structure by virtue of SHGs.

No human group can be considered empowered full fledgedly until and unless it achieves economic empowerment. In this connection, it is a matter of great regret that still the women section of the country is marginalized and is dependent to the males to a great extent. Very often it is seen that women involving with SHGs indulges in different activities to support their family economically which not only makes them independent economically, but also and most importantly makes them empowered. Significantly, financial supports on the part of the state mechanism such as aids, loans and such others help a lot in this direction. The researcher has made queries to the respondents on how far Government aids to SHGs help them in leading a financially sound life. Most importantly, most of the respondents have been found acknowledging the affirmative role of SHGs and Government aids in their economic empowerment. They opine that they utilize such aids in various ways like installing micro business like production and trade of different goods like edibles, traditional cloths, sewing, poultry etc and whatever the profit comes they deposited in bank and either distributes



among members equally or members can take loan from their respective SHG at minimal rate of interest whenever they need. So SHGs are found instrumental in according financial independence to a great extent.

Figure.No-1



The figure 1 implies the response on financial empowerment through SHGs and State machinery. In this connection, the noteworthy fact is that grants, loans provided by the state or government is generally distributed by different agencies such as municipal board, govt. departments etc and most of the respondents have opined that the sum received by the SHGs are either invested collectively by the SHG itself or distributed equally among the members so that they can invest the same or run small business to support their family. So it can be opined that SHGs with state government sponsored different schemes has been playing a vital role in making the women of the state. In this connection, different state sponsored schemes such as Assam Urban Livelihood Mission Society which aims to empower SHGs of urban area are highly expected to create a new horizon.ⁱⁱⁱ

Another important issue regarding women empowerment is the formation of ALF (Area Level Federation) comprise minimum ten SHGs in a particular area. This Federation has been found something new for the respondents. Lakhi Das, (name changed) a member of a SHG of Dibrugarh town expressed before the researcher that formation of ALF has empowered them socially a lot. Here, the woman opined that under the banner of their respective ALF they feel themselves more empowered. The woman further expressed with great joy that with their concerned ALF they are now being engaged with different social drives such as Swacch Bharat Abhiyan launched by Govt' of India and their involvement in cleanliness drive has been formally recognized by District administration in 71th



Independence Day of the country. Similarly, another respondent opined that ALF has given the platform to know the existing scenario of SHG in the other part of the country. For example, training programs for ALFs organized by the Municipal Board and District Administration whereby women are trained to be acquainted to manage the administration of their SHGs operate their financial activity through banking system etc which makes the marginalized women familiar with the system. Such training programmes provided the basic platform to the women of Dibrugarh town to interact the trainees from Andhra Pradesh.^{iv} While asked about this programme, the respondents expressed that they learnt about the contemporary scenario of women empowerment through joint collaboration of state apparatus and SHGs.

These endeavors of the existing state mechanism are found to be fruitful in showing the seed of women empowerment among the members of the SHGs. For instance, Mala Konwar (name changed) a member of a SHG of Dibrugarh town opined that involvement with these activity under the banner of SHGs or ALF not only makes them economically empowered but encourages themselves to do something special for their upliftment. Interestingly, the responded expressed that prior to her involvement to SHGs; she used to believe that women were entitled to do the household work only which psychologically confines the innate potentiality of women. But after involving with SHGs and participating in different activities her outlook towards the capability of women has been changed.

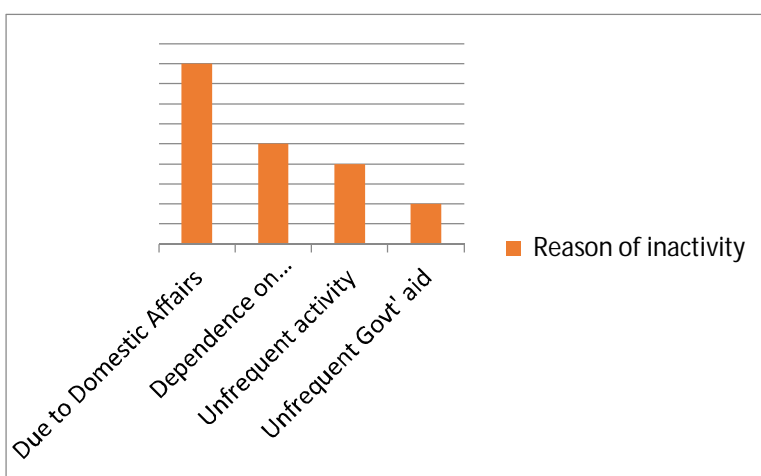
The respondent further opined with an optimistic gesture that she has observed and listened the speeches made by a former Deputy Commissioner of the District who herself is an women in different functions pertaining to SHG and ALF that makes her motivated to educate her sole daughter to shine her life. Such views from the respondents are adequate enough to say that the endeavor of the state machinery and SGHs not only empowers them economically but also and most importantly develops a sense of holistic empowerment in their mind too. Apart from this, the researcher found satisfactory numbers of respondents acknowledging the joint role of SHGs and state apparatus in leadership building among the women of the town. Hence, in a nutshell it can be remarked that SHGs are playing a vital role empowering the women section of the society to a great extent and the role of the state apparatus also contributing a lot in this noble juncture.



Critical Outlook and Recommendations:

From the above discourse it has been found that SHGs and state apparatus have been able to bring a sense of empowerment to the women of Dibrugarh town in different aspects. However, the researcher has also witnessed some women respondents having no interest on participating with the activities of SHGs and they are found mainly interested in the grants provided by the government.

Figure No.3



The figure No. 3 denote that in spite of having some multidimensional advantages still some portions of women tend to inactive in SHGs due to several regions. Moreover some respondents opine that contention and fractions within a ten member SHG compelled some of its members to remain inactive. Similarly some women have expressed that infrequent activity of the SHG is also responsible for the growing tendency of inactivity among some members of SHGs. In this connection, some respondents opine that some SHGs are remaining inactive due to the growing age of the members. They further unveiled a fact that existence of some SHGs are only in paper and no activities are carried out by such SHGs.

So from the interaction with the respondents, it has been found by the researcher that though SHGs with the assistance of the state machinery has been able to empower women of the town through different mode. But still some portions of women, even after involving with SHGs are yet to be empowered.



Recommendations: Being based on field survey, the present discourse tries to unfold some major dimensions of women empowerment by SHGs with collaboration of state apparatus. So the present study found some shortcomings that hinder the very process of women empowerment. Hence, some recommendations are suggested by dint of which the ongoing process of women empowerment can be accelerated more.

- Active participation on the part of all members of the SHGs in different activities must be ensured.
- It has been discussed earlier that financial aids plays a vital role in empowering women. Hence, the state apparatus must ensure regular allocation of necessary aids, loans with adequate subsidy.
- Policy implementing agencies whether it is the district administration or local body must be concerned with the existing scenario of the SHGs and should dedicate themselves for the greater sake of women empowerment.
- Different programmes such as training, orientation etc should be frequently organized to make the SHGs members more skilled and proficient.
- Regular activities of the SHGs like production and sell of goods like edibles, cloths etc. must be maintained so that the work-culture can be ensured between them.

So above are some suggestions for the acceleration of the process of women empowerment through SHGs with the collaboration of state machinery.

Conclusion: In conclusion, it can be remarked that empowering women is the demand of the present time and it can be carried out through different forms and agencies including SHGs and most importantly, assistance from the state apparatus through various modes can play a key role in empowering the feminine section of the society at large.

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ATTITUDE OF THE HIGHER SECONDARY SCHOOL STUDENTS THROUGH MULTIMEDIA PACKAGE IN MATHEMATICS

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Abstract

The present study is focused on the attitude of Higher Secondary School students in Tamilnadu through Multimedia Package developed by the investigator. Attitude of students on the Multimedia Package was measured using the Multimedia attitude Scale developed and standardized by the investigator. The sample consists of 250 Higher Secondary School students in Tiruchirappalli District in Tamilnadu. The attitude of on Multimedia Package in Mathematics is compared based on gender and types of school. The comparison of student's attitude on the Multimedia Package based on gender and types of school has been performed by t-test. It was found that the attitude of girls with regard to the Multimedia Package in Mathematics is higher than that of boys. The attitude of the government school students is lower than that of the private school students.

Keywords: attitude, Multimedia Package, Mathematics

Introduction

Many experiments and innovations have been conducted in the field of education and training regarding knowledge delivery. From face-to-face to virtual education, different technologies have played great roles at various times. In the last two decades, due to the advent of computer technologies, information delivery has got new meaning. Development, access, and transfer of text, sound, and video data have given a unique face to classrooms in the form of Multimedia Package. Using these technologies, we internalize information and knowledge available in the external world to construct our own experiences. Multimedia constitutes a powerful tool which enables convenience, durability and integration.

Need of the study

The advancements in science and technology result in developments in education field as in every field. These advancements require the utilization of various technologies in education multimedia technologies offer learners



control over content, learning sequence, pace of learning, time and often media, allowing them to tailor their experiences to meet their personal learning objectives teacher takes great part in the making of good citizen. The future society is in the hands of students. Hence the present study is important to know the attitude of the Higher Secondary Students through Multimedia Package in Mathematics.

Statement of the problem

As we know the teaching learning technology has progressed from classroom lectures to seminars to objects. Learning objects includes CD's electronic books and electronic journals; audiovisual aids etc., Technology continuous to move forward. Multimedia Package is considered a more effective way of teaching to a large group of students, thereby providing consistency in educational quality, now the opportunity made available through multimedia are both significant and numerous. The investigator has selected the topic "Attitude of the Higher Secondary Students through Multimedia Package in Mathematics."

Objectives

1. To compare the attitude of boys and girls through Multimedia Package in Mathematics.
2. To compare the attitude of government school and private school students through Multimedia Package in Mathematics.

Hypotheses

1. There will be no significant difference in attitude of boys and girls through Multimedia Package in Mathematics.
2. There will be no significant difference in attitude of government school and private school students through Multimedia Package in Mathematics.

Method of the study

The investigator used normative survey method for collecting information related to attitude of the Higher Secondary Students through Multimedia Package in Mathematics at present context.

Tool

The investigator here self framed research tool for identification of Multimedia Package attitude level.

Sample of the study

The sample consists of 250 Higher Secondary Students from various Higher Secondary Schools located in Tiruchirappalli District. The investigator used



simple random sampling techniques for selecting the samples from the population.

Statistical Techniques

Statistical techniques serve the fundamental purpose of the description and inferential analysis. The following statistical techniques were used in the study

- Mean (M), Standard Deviation (S.D) and 't' test

Analysis and Interpretation of the Data

Null Hypothesis 1:

There will be no significant difference in attitude of boys and girls through Multimedia Package in Mathematics.

Table 1 Test of significant difference between mean scores of attitude of boys and girls through Multimedia Package in Mathematics

Gender	N	Mean	S.D	't' value	Level of Significance
Boys	69	162.48	21.83	0.26	Not Significant
Girls	181	163.28	19.97		

Table 1 shows that the calculated 't' value 0.26 is less than the critical value 2.58 corresponding to the 0.01 level of significance. This implies that the difference in multimedia package attitude among the Higher Secondary Students between Boys and Girls mean scores under consideration is not significant. Hence the null hypothesis is accepted. Therefore, it is concluded that Boys and Girls Higher Secondary Students do not differ significantly in their attitude of Multimedia Package.

Null Hypothesis 2:

There will be no significant difference in attitude of government school and private school students through Multimedia Package in Mathematics.

Table 2 Test of significant difference between the mean scores of attitude of government school and private school students through Multimedia Package in Mathematics.

Types of School	N	Mean	S.D	't' value	Level of Significance
Government School	115	158.66	22.1	3.14	Significant
Private School	135	166.8	18.21		

Table 2 shows that the calculated 't' value 3.14 is greater than the critical value 2.58 corresponding to the 0.01 level of significance. This implies that the difference in multimedia package attitude among the Higher Secondary Students



between government school and private school mean scores under consideration is significant. Hence the null hypothesis is rejected. Therefore, it is concluded that government school and private school Higher Secondary Students differ significantly in their attitude of Multimedia Package.

Conclusion

Now-a-days learning experience tends to be a blend of various technologies. The educational benefits offered by Multimedia Package include the ability to take users into environments otherwise inaccessible by the existing methods, create a dynamic for learning, the high memory retention of experience. The main purpose of the study was to compare the attitude of Higher Secondary school boys and girls from different types of schools through the developed Multimedia Package in Mathematics. A significant difference was observed between government school and private school students in their attitude on the Multimedia Package. The lowest attitude is seen among students studying in the government schools and may be due to lack of attitude of usage of Multimedia Package. The teachers may not be using this method of teaching in government school. The government school teachers need to be trained in the use of development of Multimedia Package in the classroom. Also the facilities available in government schools may not be sufficient.

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మహావేద - రస సిద్ధాంతం

డా॥ యస్. దివిజాదేవి

అసిస్టెంట్ ప్రొఫెసర్

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బంగారం యుగయుగాలుగా, తరతరాలుగా ప్రపంచ ప్రజల్ని ఆకర్షిస్తున్న విలువైన మూలకం. విలువ పెరిగినా, వెన్నె తగ్గని ఆకర్షణ దాని స్వంతం. సంప్రదాయ పద్ధతుల్లోనూ, ఆధునిక శాస్త్రీయ పద్ధతుల్లోనూ, ఎన్నెన్నో ప్రయోగాలకు మూలకారకమవుతూనే ఉంది బంగారం. ఒక దేశపు బంగారు నిలువలతో ఆదేశ ఆర్థిక స్థితిని అంచనా వేస్తారు. ప్రభుత్వాల్ని పతనం చేసే ఏకైక వస్తువు బంగారమనే చెప్పుకోవచ్చు.

అలాంటి బంగారాన్ని కృత్రిమంగా, కొన్ని మూలకాల సమ్మేళనంతో తయారు చేయడాన్ని గురించి చెప్పేది రసవాదం. ఈ రసవాదం గురించి విపులంగా, చర్చించిన నవలే మహావేద. ఈ నవలలో మంత్ర శాస్త్రం, తంత్ర గ్రంథాలు, యోగవిద్య, పర, అపర విద్యల గురించి, వేదాంత, సాంఖ్య, అంచల సిద్ధాంతం, సిద్ధ సంప్రదాయం గురించి, నాదం, షట్పక్ ఛేదనం, పంచయోగ ముద్రలు, షట్కర్మలు, ఖేచరీసిద్ధి, పంచీకరణాలు, చతుషష్ఠి తంత్రాల గురించి మనకు తెలియని ఎన్నో విషయాలను చర్చించడమే కాక, వేమన గురించి, సనారీ విశ్వేశ్వరావధూత గురించి, హేమకారీ విద్య గురించి, ఇందులో కృషి చేసిన సిద్ధనాగార్జును మొదలు, ఆధునికుల వరకూ ఎందరెందరినో గురించి సంక్షిప్తంగా చర్చించిన నవల మహావేద.

రసవాదమనే వివాదాస్పద విషయాన్ని ఎన్నుకొని వేమన గురించి అనేక పరిశోధనలు గావించిన చివుకుల పురుషోత్తం గారు నవలా శిల్పంతో శాస్త్రీయ దృష్టితో తార్కిక దృక్పథంతో ఈ నవలను మలిచారు. పర్వతంలా పెరిగిపోతున్న విదేశీ ఋణాన్ని తగ్గించి, విదేశీ నాణేన్ని సంపాదించాలంటే రసవాదులంతా పరుసవేదిని ప్రయోగించి టన్నులకొద్దిగా బంగారాన్ని తయారు చేయడానికి దేశ భక్తితో ముందుకు రావాలనే కోరికతో రచయిత ఈ నవలను రాసి ఉంటారు. కాని బంగారం తయారు చేసే విద్యను సిద్ధింపచేసుకున్న వారు ఎందుకు విరాగులుగా మారుతున్నారో కూడా వేమనను ఆధారంగా చేసుకొని శ్రీపతి పాత్రను మలిచిన తీరు అద్భుతంగా వుంది.



వివాదాస్పదమైన ఈ రసవాదం గురించి భారతీయ గ్రంథాలు ఏమంటున్నాయో ఓ సారి చూద్దాం.

1. భారతీయ గ్రంథాలు రసవాద ప్రమాణాలు:

“సర్వేగునా:కాంచన మాశ్రయంతి” - అన్నది ఆర్యోక్తి. వైద్య, రసాయన, రసవాద, ధాతువాద శాస్త్రాలు ఆర్యులకు తెలుసు. మన పూర్వులు పరుసవేది వుందనీ, బంగారం చేయడం మహాత్ములకు సాధ్యమనీ సంపూర్ణంగా విశ్వసించారు.

ఇతర ధాతువులను బంగారంగా మార్చే విద్యను “వాద విద్య” అని సంస్కృతంలోను, ‘వగార విద్య’ అని తెలుగు లోను, ‘ఆల్కెమి’ అని ఇంగ్లీషులోను పిలుస్తారు. బంగారం తయారు చేసే విద్యను బంగారుయోగం, గుప్తవిద్య, రసవాదం, హేమతారక విద్య అని కూడా అంటారు. రసరత్నాకరంలో స్ఫుర్యవేద, ధూమవేద, శబ్దవేద, కుంతవేద అని నాలుగు విధాలుగా బంగారం తయారు చేసే పద్ధతులున్నాయి. వీటిలో శబ్దవేద రహస్యాన్ని సక్రమంగా గ్రహించి సాధించినట్టిదే ‘మహావేద’ అని అంటారు.

రసార్థవం వంటి తంత్రగ్రంథాల్లో లోహాల నుండి పరిశుద్ధ లోహాలు విడదీసే విధానం వుంది. రసరత్న సముచ్చయంలో లోహ లక్షణాలు, శుద్ధి ప్రక్రియలు, భస్మంగా మార్చే పద్ధతులూ వివరంగా ఉన్నాయి. శుక్రసీతి అనే గ్రంథంలో “పాషాణాధాత్వాది దృఢిస్తథ్ భస్మీకరణం కలా” అని వుండటం చేత ధాతువుల దృఢతలు తీయడంలోనూ, భస్మీకరించడంలోనూ మన ప్రాచీనులకు అపారమైన ప్రావీణ్యం ఉన్నట్లు తెలుస్తుంది. అలాగే “ధాతు సాంకర్య సార్థక్య కరణం కలా స్మృతా:” అనే వాక్యాన్ని బట్టి లోహాలను ఇతర పదార్థాల నుండి విడదీయడం ఒక పరిశ్రమగా ఆ కాలంలో ప్రసిద్ధి చెందినట్లు తెలుస్తుంది.

‘రసకౌముది’, ‘రసరత్న ప్రదీపిక’ అనే గ్రంథాలలో ద్రావకాలు చేసే రసాయనిక ప్రక్రియలు ఉన్నాయి. ‘భౌషజ్యరత్నావళి’లో మహాద్రావకం చేసే విధానం వుంది. తత్వవేత్త నాగార్జునుడు రాసిన సిద్ధ నాగార్జునీయం అనే గ్రంథంలో రసవాదాన్ని గూర్చిన అనేక ప్రక్రియలు వివరించబడ్డాయి. రస గంగాధరం లాంటి గ్రంథాల్లో బంగారాన్ని తయారు చేసే అనేక యోగాలు వివరించబడ్డాయి.

హేమకారక విద్య ప్రస్తావన కృష్ణయజుర్వేదంలోనూ, శ్రీసూక్తంలోనూ వుంది. రామాయణంలో రామరావణ సంగ్రామ సమయంలో రాముడు ఆర్థిక సంక్షోభం ఎదుర్కొని వెనుకంజ వేసిన సమయంలో అగస్త్యునిచే ఉపదేశించబడిన ఆదిత్య హృదయంలో రసరహస్యాలు చెప్పబడ్డాయి. శమంతకమణి వలన సత్రాజిత్తు రోజుకు వేయి బారువుల బంగారం తయారు చేసాడని చదువుకున్నాం.

ఉత్తరాదిన శ్రీరాముడు, శ్రీకృష్ణుడు విష్ణ్వంశ సంభూతులై అవతార పురుషులయ్యాక, శైవుల ప్రాబల్యం పడిపోయింది. అందువలన అగస్త్య మహర్షి దక్షిణాపథం చేరి, తన రసవాదాన్ని తమిళనాడులో అప్పటికే అభివృద్ధి చెందిన సిద్ధ వైద్యశాఖతో జోడించి మరోరస ప్రపంచాన్ని సృష్టించాడు అంటారు.



పాల్కురికి సోమనాథుని పండితారాధ్య చరిత్రలో వేమనారాధ్యులు అనే సిద్ధుడు చేటల వేమయ్య శివభక్తికి మెచ్చి బంగారం చేసే రసగుళిక ఇచ్చి వెళ్ళగా దానినో దొంగ అపహరిస్తాడు. కొన్ని రోజుల తరువాత సిద్ధుడు తిరిగి వచ్చి రసగుళిక ఇమ్మంటే వేమయ్య తన నుదుటి విభూతితో మరో రసగుళిక చేసి ఇచ్చాడట. దీనిని బట్టి మన పూర్వులు బంగారం చేయడంలో సిద్ధహస్తులని తెలుస్తుంది. శృమంతకమణి అలాంటి ఓ రసగుళికే. స్వర్ణలంకను నిర్మించుకున్న రావణుడికి పరుసవేది విద్య తెలిసేవుంటుంది.

పరుసవేదినే స్పర్శవేది అని కూడా అంటారు. దీన్ని గురించి మన పురాణ, చరిత్ర, వేదాంత గ్రంథాల్లో ప్రామాణికంగా వుంది. రుక్మాంగద చరిత్ర రెం. అధ్యాయంలో “పరుసమును సోకి లోహంబు పసిడియైన పగిది” అని వుండగా, ఉత్తర హరివంశం 5వ అధ్యాయంలో – “పరుసవేది సోకుటయును బరుషలోహముధిక శుద్ధ సువర్ణమయైన పోల్కి.....” అని వుంది. భారతంలో కూడా దుర్యోధనుడి వద్ద పరుసవేది వుందని వుంది.

రాజవంశ పండితుడైన వేమారెడ్డి రచించిన కథలు పరుసవేదికి సంబంధించినవే. కాకతీయుల కాలంలో పరుసవేది ఉన్నట్లు ప్రతాపరుద్ర చరిత్రము చెబుతుంది. ద్రావిడ భాషా గ్రంథం అభిదాన చింతామణి వేమన బంగారం చేయగల యోగి అని పేర్కొంది. వేమన పద్యాలను ఆధారం చేసుకొని కొందరు భైరాగులు గంజాయి గొట్టాలలో తమకు కావలసినంత బంగారం చేసుకునే వారని చెప్పుకోవడం మనం వింటుంటాము. అఘోరీలు రస విద్యద్వారా సీసాన్ని బంగారంగా మారుస్తారట.

2. రసవాదం శాస్త్రీయ ప్రమాణాలు:

1661లో రాబర్ట్ బాయిల్ నిర్వచనం ప్రకారం “ఒక లోహం మరో లోహంతో కలిసి సంయోగ పదార్థంగా మారేది మూలకం”. ఇతడు కొన్ని లోహాలను కలిపి బంగారం తయారు చేయవచ్చని చెప్పాడు. బంగారం మూలకం కాదనీ చెప్పాడు. ఆధునిక రసాయన శాస్త్రం ప్రకారం బంగారం మూలకమే.

కృత్రిమ పరివర్తనం అనే ప్రక్రియద్వారా రూథర్ ఫర్డ్ ఒక మూలకాన్ని మరొక మూలకంగా మార్చి రసవాదుల కలలను నిజం చేసాడు. ఇతడు 1919లో నైట్రోజన్ మూలకాన్ని ఆక్సిజన్ మూలకంగా మార్చాడు.

ఆధునిక విజ్ఞాన శాస్త్రం ప్రకారం పరమాణువు లోపల ధనాత్మకమైన కేంద్రకం ఉంటుంది. దాని చుట్టూ ఋణాత్మకమైన ఎలక్ట్రానులు, వేరు వేరు కక్ష్యలలో పరిభ్రమిస్తూ నూట్రాన్లు ఉంటాయి. ధనాత్మకాలైన ప్రోటాన్లు, తటస్థాలైన నూట్రాన్లు ఉంటాయి. కేంద్రంలోని ప్రోటాన్ల సంఖ్యను పరమాణు సంఖ్య అంటారు. మూలకం ధర్మాన్ని నిర్ణయించేది ఇదే కాబట్టి ఒక మూలకం మరొక మూలకంగా మారాలి ఏంటే ప్రోటాన్ల సంఖ్య మారాలి.



ఈ పద్ధతిలో రూథర్ఫర్డ్ పరమాణు సంఖ్య 78గల ఫ్లాటినమ్, పరమాణు సంఖ్య 79 గల బంగారంగా మార్చినట్లు కొన్ని గ్రంథాలలో వుంది.

కాని వేమనాదులు ఈ పద్ధతిలో బంగారాన్ని తయారాలు చేయలేదు. ఆధునిక విజ్ఞాన శాస్త్రానికి అందని మరో పద్ధతిలో రసవాదులు బంగారాన్ని తయారు చేశారు.

1943లో మహాత్మాగాంధీ సమక్షంలో పండిత కృష్ణపాలశాస్త్రి గోరక్ రసాయన శాలలో 200 తులముల పాదరసాన్ని అరగంటలో బంగారంగా మార్చారట. ఈ వార్తను సాప్తాహిక్ హిందుస్తాన్ అనే వారపత్రిక ప్రచురించింది.

1960లో రవ్వన్ను లెడ్స్ విచ్ఛేదన చేసి బంగారాన్ని తయారు చేసినట్లు “ది ఐసోటోప్స్” అనే గ్రంథంలో వ్రాసుకున్నారు.

1970 ప్రాంతంలో అహ్మదాబాద్ లో రసాన్ని 19 పుటాలు చేసి బంగారంగా మార్చినట్లు పత్రికల్లో వచ్చింది. ఇటీవలి కాలంలో పాదరసమునందలి పరమాణు సంఖ్యను తగ్గించి బంగారంగా స్వల్ప వ్యయంతో మార్చినట్లు వార్తలు వెలువడ్డాయి. సర్వ పాషాణాలూ, సర్వ లోహాలనూ భస్మం చేయగలిగేది దుష్టపుత్రీగ. ఇది వైద్య శాస్త్రంలో ప్రశస్తమైన ఔషధీమాలిక.

వేడితగిలితే పాదరసం ఆవిరైపోతుంది. అలా కాకుండా గంటలు, రోజులు ఘనీభవించి నిలువగలిగితే. దాన్ని రసగుళిక అంటారు. రసాన్ని ఘనీభవంపజేయడానికి కొన్ని మూలికలున్నాయి. ఈ గుళిక ఎవరి దగ్గరుంటే వారికి జీవితంలో అపజయం ఉండదు.

ఈ విద్య గురువు ద్వారా శిష్యుడికి లభించవలసిందే గానీ, పుస్తక రూపంలో దీన్ని బోధించే వీలులేదు. మూలికలేంటో తెలిసిన వారు, సాంకేతిక పదాలను అర్థం చుసుకోగలిగే వ్యక్తులు మాత్రమే ఈ రసవాదాన్ని సాధిస్తారు.

ఆధునిక శాస్త్రజ్ఞులు అసంభవం అన్న ధాతు మార్పిడి ప్రక్రియలు మన భారతీయ రసాయన శాస్త్రాల్లో, ఆయుర్వేద గ్రంథాల్లో ఉన్నాయి. హేమకారక విద్యలు సరైన శాస్త్రావగాహనతో, పాంచ భౌతికీకరణ, త్రిగుణాల మార్పిడి మొదలైన పరిజ్ఞానంతో, సరియైన మూలికలతో సాధించారు మన ప్రాచీనలు. మూలకం, అణువు, పరమాణువు అనే నేటి శాస్త్రదర్పణంతో చూసినప్పుడు రసవాదం అనేది అర్థం పర్థం లేని వ్యామోహంగా కనిపిస్తుంది.

* కొన్ని విభిన్న ధాతువులు కలుసుకోవడానికి, విడిపోవడానికీ, రసాయనిక చర్య జరిపే మొక్కలను మూలికలంటారు.



ఎందరెందరో మహానుభావులు తమ జీవితాలను రసవాదంలో ఖర్చు పెట్టి ఎంతెంతో రాసారు. మనవాళ్ళ విధానాలు పాశ్చాత్య శాస్త్రపద్ధతులు కావు. సైన్స్ కందని ఎంతో విజ్ఞానం మన స్వంతం ఆ కోవలేనిదే రసవాదం.

3. రస విద్యాసాధనలో శ్రీపతి:-

అనుకోకుండా రసవాద పరిచయం జరిగి, రసవాదమే జీవితంగా తనకుంటుంటానని, వ్యాపారాన్ని, డబ్బును, ఆస్తిపాస్తులను తృణ ప్రాయంగా వదిలి, ఎంతో పరిశ్రమించిన ఓ అన్నేషకుడి విజయగాథ మహావేధ. దీనిలో నాయకుడు శ్రీపతి 35 సం॥ల పరిణతి చెందిన యువకుడు. విజయవాదలోని ఓ పుస్తకాల పాపు యజమాని. ఎన్నో పుస్తకాలను ఔషణ పట్టినట్టాని. ఎంతో మెలకువతో వ్యాపారాన్ని నిర్వహించి అతి పిన్న వయసులోనే అత్యున్నత శిఖరాలందుకున్న సమర్థుడు.

నీలకంఠ శాస్త్రి గారింట్లో అంచలమార్గీయుడు, రసవాదియైన రామిరెడ్డి గారితో పరిచయం, వారి మధ్య సాగిన ఆరోగ్యకర చర్చలు సహజంగా జిజ్ఞాసియైన శ్రీపతిని రస సాధకుడిని చేసాయి. కాని, భార్య ముగ్గురు పిల్లలతో ఆనందంగా సాగుతున్న ఆయన సాంసారిక జీవితాన్ని మాత్రం అల్లకల్లోలం చేసింది రసవాదమే.

ఆయుర్వేద, మంత్ర, తంత్ర శాస్త్రాల్లో ప్రవేశం ఉండటమే కాక, సంగీతం, యోగం, యోగా, ప్రాణాయామాది విద్యల్లోనూ అభినివేశం ఉందాయనకు. రసవాద ప్రపంచంలో మునిగిపోతే ఏ ఒడ్డా చేరమని తెలిసీ, ఫలితం పొందకుంటే అథోలోకమే గతని తెలిసీ అడుగిడాడు. పట్టు పాస్సులపై పవళించినవాడు పద్దులు రాసుకుంటూ పొట్టనింపుకుంటూనే కటిక నేలపై కునుకు తీస్తూ, విరామమెరుగక అన్నేషణ సాగించిన సాహసి శ్రీపతి.

కష్టాలు ఏమీ లేవు కాబట్టి రసవాదంలోకి దిగి అందులోని కష్టాలను ఏకాంతంగానే అనుభవిస్తూ సత్యాన్నేషణ చేయాలని నిర్ణయించుకున్నాడు. ఆ అన్నేషణలో లభించే అపురూపమైన బంగారంకన్నా, అపారమైన విజ్ఞానమే చాలు అనుకున్న నిరాదంబరుడు శ్రీపతి.

శాస్త్ర రహస్యాలు తంత్రాలలో నిక్షిప్తమై వున్నాయని, వాటిని జాగ్రత్తగా తెచ్చుకోగలిగితే శాస్త్ర ధర్మం ప్రకారం రసాయన చర్య జరిగి బంగారం అవుతుంది కాని, క్షుద్ర దేవతల మహిమల వల్ల ఏ రసాయనిక చర్యా జరగదని శ్రీపతి విశ్వాసం.

ఒక రసాయనిక చర్య జరగాలంటే మూడు ధాతువులు అవసరం అనుకుంటే, ఆ మూడింటిలో ఒకటి శివాలయంలో ధైరవ విగ్రహం క్రింద ఉంటుంది. ఇంకోటి సృశానంలో మర్రిచెట్టు తొర్రలో వుంటుంది.



వేరొకటి వేశ్య ఇంట్లో బ్రాండ్ సీసా క్రింద ఉంటుంది. మనో వికారం చెందకుండా ఈ మూడింటిని తెచ్చి కలిపితే రసాయనిక చర్య పూర్తవుతుంది. ఈ చర్యను ఏ దేవుడూ ఆపలేదు (పుట 119) అనేది అతని సిద్ధాంతం.

శ్రీపతి జీవితంలో అరుణ అతని కాంక్షలకు ప్రతిరూపం. అయితే ఆమె శ్రీపతిని కాదనుకొని, సీరే సర్వస్వం అనుకొని సంపదలకై పాకులాడి భర్త బాగోగులను పట్టించుకొని స్వార్థపరులుగా మిగిలిపోయింది. అలివేని అతని ఆకాంక్షలకు ప్రతిబింబం అతని జీవితంలోకి అనుకోకుండా ప్రవేశించింది. తన 'ఆకాంక్ష'ను సైతం పదిలేద్దామనుకున్నంత ప్రేమను పొందాడు అలివేణి ద్వారా, ఆమె సహాయ సహకారాలతో అనుకున్నది సాధించి, తను సాధించింది అలివేణికి చూపకుండానే ఆమెను కోల్పోయాడు. హృదయాంతరాల్లో ఆమెను పదిలంగా ప్రతిష్టించుకున్నాడు.

ప్రాణాలకు తెగించి ఎవరెస్ట్ ఎందుకు ఎక్కుతున్నావు అంటే అది అక్కడుంది కాబట్టి అన్నాడట ఓ సాహసీకుడు. అలాగే రసవాద విద్య అన్నది వుంది అని తెలిసాక దాన్ని సాధించేవరకు ఊరుకోలేను అంటాడు శ్రీపతి. దేవుడు లేడు, రసవాదం లేదు. అన్న విషయం కొండమీద నుండి గుండును దొర్లించినట్లు. అవి వున్నాయనుకోవడం, నమ్మగలగడం గుండును కొండ మీదికి ఎక్కించినట్లు, రెండో పనిని చేయలేక అందరూ మొదటి పనినే చేస్తారు అన్నది అతని ఉద్దేశ్యం.

“రసవాదం వుందనే నమ్ముదాం, ఆ దృక్పథంతోనే రామిరెడ్డి గారితో చర్చిద్దాం. ఆ చర్చలలో కొన్ని అపూర్వమైన విషయాలు తెలుస్తాయి. ఆ తరువాత రసవాదం లేదు అనుకుందాం. అలా అనుకోక పోతే, ఆ రసవాద ప్రపంచంలో మునిగిపోవడం ఏ ఒడ్డు చిక్కపోవడం తథ్యం”. అనుకొని దిగిన శ్రీపతి విజయవంతంగా ఒడ్డును చేరాడు కానీ ఈ మాయా ప్రపంచానికి ఆ విద్యను అందించడం ఇష్టం లేక అజ్ఞాతంలోకి వెళ్ళిపోయాడు వేమనలా.

4. మహావేధలో వేమన చరిత్ర:

“ప్రపంచ చరిత్రలో ఘనత వహించిన మహాపురుషులను, అవతార పురుషులను, యుగపురుషులను వెదికి వెదికి నెత్తిన పెట్టుకొని మోయడంలో పొందే ఆనందం. ఉత్సాహంలో ఆంధ్రులను మించినవారు లేరు. కాని తమలో నుండి ఆ ఎత్తుకు ఎదిగిన మహాపురుషుని గుర్తించలేనంతటి అంధులుగా ఈ ఆంధ్రులు మిగిలిపోయారు వందల సంవత్సరాలుగా” (పేజీ - 239) అంటూ రచయిత వేమనపై తన అభిప్రాయాన్ని శ్రీపతి ద్వారా చెప్పిస్తారు.



నందన సంవత్సరమున

బొందుగ నాశ్వ (యు) జ శుద్ధపున్నమినాడున్ -

బృందార కాద్రి సేతువు

నందున నొక వీరవరుని జన్మము వేమా! పేజి - 193

అంటూ వేమన తన జన్మ సంవత్సరాన్ని స్థలాన్ని తెలిపాడు. ఏ సంవత్సరమన్నది ఈ పద్యంలో తెలుపక పోయినా, వేమన లక్షణాలను బట్టి జ్యోతిష్య పండితులు అంచనా వేయగలుగుతారు. ఇక జన్మస్థలం విషయానికొస్తే కడపజిల్లాలోని కటారుపల్లిగా ప్రసిద్ధి. కాని రచయిత, “బృందారకాద్రి సేతువు నందున” అని ఉంది కాబట్టి ఒక కొండను నది అడ్డంగా చీల్చి, ఆ చీలికలోనే ఒక గ్రామం ఉంటే అక్కడ వేమన జన్మించాడని ఊహించాడు. ఆ ప్రాంతాన్ని అణ్వేషిస్తూ అది కడపజిల్లా వేంపల్లి దగ్గర్లోని వీరన్నగట్టుపల్లి అని గుర్తించాడు. కర్ణాటకలో పుట్టిన పాపాగ్ని నది కొండను రెండుగా చీల్చి వెలుపలికొచ్చిన ప్రదేశం గండి. ఆ గండి పొడవు రమారమి ఆరుమైళ్ళు ఉంటుంది. ఆ గండి మధ్యలో క్షేత్రం ఉంటుంది. ఆ క్షేత్రానికి ఓ వెయ్యి గజాల్లో ఉత్తరంగా వీరన్నగట్టుపల్లి ఉంది.

కడపజిల్లా కలెక్టర్ గా ఉన్న సర్ థామస్ మన్రో మందిమార్పలంతో ఈ ప్రాంతానికి తనిఖీ నిమిత్తం వచ్చినపుడు గండిలో అడుగుపెట్టగానే, గండికి అటునుండి ఇటుదాకా తళ తళ మెరిసిపోయే బంగారు తోరణాలు కనిపించాయట. అవి ఇతరులకెవరికీ కనిపించలేదట. అంగుళమంగుళం పరిశీలిస్తే, ఒక పెద్ద బండపైన ఓ ఆంజనేయ స్వామి ఆకృతి మాత్రం కనిపించిందట. ఈ మహిమకు స్వామి వారే కారణం అనుకున్నారు దొరగారు. ఆ స్వామికి మడిమాన్యాలు నిత్యపూజ, గుడిని ఏర్పాటు చేసాక ఆరు నెలలకే మన్రోగారు మరణించారట.

నిర్గుణోపాసకుడైన వేమనగారి జన్మస్థలంలో భారీ ఎత్తున విగ్రహారాధనలు జరుపుతుంటే వేమనాచార్యుల దివ్య తేజస్సు సహించలేదని, అందుకే మన్రో అంతమయ్యారని రచయిత (శ్రీపతి) ఊహ. మన్రోగారు దర్శించిన దివ్యతేజం వేమనాచార్యుల వారిది లేక వారుపూజించి వదిలిపోయిన ఏ యంత్రానిదైనా కావచ్చని రచయిత అభిప్రాయం.

వేమన తన స్వగ్రామంలోని మార్కండేయాశ్రమంలో నేర్చుకున్న రసవిద్యతో కొండవీటి రాజులకు బంగారాన్ని తయారు చేసిచ్చాడు. వారు తన బంగారం తీసుకొని భోగ లాసులయ్యారే కాని, లోక కళ్యాణార్థం పిసరంత కూడా ఖర్చుపెట్టలేదని తెలుసుకొని భిన్నుడయ్యాడు. వెళ్ళి పోదామనుకుంటే గృహ



నిర్బంధం చేసారు. మహత్తరమైన రసవిద్య వేమనపాలిట శాపమయింది. ఎలాగోలా అక్కడి నుండి తప్పించుకున్నాడు. తనే ప్రాంతంవాడో తెలిస్తే తన వారిని వేదిస్తారని, తన జన్మరహస్యాన్ని సర్వ గర్భంగా చెప్పుకున్నాడు.

ఆంధ్రంశమంతా తిరుగుతూ తనలోకానుభవాలను, అలతి అలతి పదాలతో ఆట వెలదులుగా కూర్చాడు. రసవాద రహస్యాలను నిగూఢంగా చెప్పాడు. తనను ఆశ్రయించి, తన విద్యనూ, విజ్ఞానాన్ని గ్రహించి, తన వెంటనంటి తిరుగుతున్న ఒక తమిళుడిని చేరదీసి ఆధ్యాత్మిక శిష్యునిగా చేసుకున్నారు. వారి పేరు “మాసుసూరి నంది యోగీశ్వరులు” వారే కలాంతరంలో గురువును సమాధి చేసి తమిళనాడుకు వెళ్ళిపోయి, వేమన అచల మార్గాన్ని ప్రచారం చేసారు.

“ఉప్పు చింతపండు ఊరిలో నుండగా

కరువదేల వచ్చె కాపులారా.....’ అన్న వేమననే

“తాము గలుగుచోట క్షామదారమైన

పొరుగు దేశమునకు జరుగవలయు.....”

అంటూ సలహాను ఇస్తాడు.

అంటే రసవాదాన్ని నమ్ముకొని బతకలేరు కాబట్టి క్షామ మొచ్చినపుడు వెలస వెళ్ళి క్షేమంగా బ్రతకండి అన్నాడు.

5. మహావేధ - వేమన పద్యాలోని రసనిగూఢత:

“గంగాధరుండె దైవము

సంగీతమె చెవులకింపు సర్వజ్ఞులకున్

బంగారమె యుపబోగము

అంగజుడె మృత్యుహేతువరయగ వేమా”

అనే వేమన పద్యంతో నవల మొదలవుతుంది.

ఈ పద్యానికి -

సామాన్యార్థం:- గంగాదరుడు అంటే శివుడు, దైవం. సర్వజ్ఞులకు సంగీతం చెవులకు ఇంపుగా వుంటుంది.

బంగారము భోగ్యవస్తువు. అంగజుడు అంటే మన్మథుడు మృత్యుహేతువు.



నిగూడార్థం: గంగాధరుడు అంటే పాదరసము. రసాన్ని బంధించాలన్న చంపాలన్నా గంధకం అవసరం. అయితే, గంధకం రసాన్ని తాత్కాలికంగా బంధిస్తుంది. నిప్పుల మీద పడితే రసం ఎగిరిపోతుంది. కనుక రసం మృతి చెందాలంటే పార్వతీ కాకుండా వాళ్ళిద్దరిని అనుసంధానించగల అంగజుడు వుండాలి అంటే గంగాధరుడు కేవలం తురీయావస్థలో వుంటే, అంగజుని చేత సంధించబడిన పార్వతి వల్ల తురీయావస్థ అనే అమృతత్వం- అంటే దైవత్వం నుండి జారి తపోభంగమై జాగ్రతావస్థకు వస్తాడు.

తురీయావస్థ అమృతత్వమని, జాగృత్స్వపు సుషుప్తులు, మృతి అని వేదాంతార్థం కనుక అంగజుని చేత సంధించబడిన పార్వతి గంగాధరుని మృతికి హేతువు.

సంగీతం అంటే మామూలు సంగీతం కాదు. నాదం మనసు అపరివక్ష్పమై, వ్యామోహ పాశబద్ధమైనపుడు నాదం కఠోరంగా ఉంటుంది. నాదాన్ని చెవులకింపుగా వినగలిగిన సర్వజ్ఞులకు బంగారము అవసరమైనపుడే ఉపయోగించదగిన ఉపభోగ్య వస్తువు.

రసవాదంలో రుద్రుడు అంటే సవీరం. సూర్యుడు అంటే తామ్రం, పార్వతి అంటే గంధకం, లింగం అంటే ఇంగిలీకం. ఇలా ఉంటుంది రసవాద రహస్య పరిభాష.

ఇలా మహావేదలో కొన్ని వేమనపద్యాలు రసవాదానికి సంబంధించి చెప్పబడ్డాయి. ఆ పద్యాల్లోని నిగూఢతను అర్థం చేసుకుంటూ, అన్వేషిస్తూ కథానాయకుడు శ్రీపతి అనుకున్నది సాధిస్తాడు.

రసవాదం ఉందా లేదా అనే చర్చోపచర్చలను పక్కనపెట్టి చూస్తే, ఆహ్లాదాన్ని, ఆనందాన్ని, విజ్ఞానాన్ని అందించే ఉత్తమ నవల మహావేద అని చెప్పవచ్చు.

ఆధార గ్రంథాలు:

1. పురాణనామచంద్రిక - 2000 సం॥
2. రసయోగరత్నాకరము - 1942
3. ఆక్స్‌ఫర్డ్ తెలుగు ఇంగ్లీషు డిక్షనరీ - 20వ ఇంప్రెషన్ 2005
4. సూర్యరాయాంధ్ర నిఘంటువు
5. వస్తుగుణ ప్రకాశిక
6. అంతర్జాల అన్వేషణ



A STUDY ON FACTORS INFLUENCING AWARENESS AND RISK PERCEPTION TOWARDS EQUITY AND COMMODITY INVESTORS

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Abstract

Equity and Commodity markets are the two major investment avenues in raising capital for business, channelizing savings for investment, making gains by intense watch in the market movements and creating investment opportunities for the investors. Investor awareness and Risk perception are the key factors influencing investor behaviour in investment decisions. The sample is selected based on purposive sampling technique. Media, Social learning, Financial awareness and Company information are the factors influencing Investors awareness. Precautious, Fear of loss, Courageous and Rational thinking are the factors influencing Investors Risk perception. The findings reveal that social learning and financial awareness are the major sources of investors' awareness. Precautious and Rational thinking are the influencing factors while perceiving risk in investment decisions.

Keywords: Investor Awareness, Risk Perception, Behaviour

I. Introduction

One of the important sustainability requisite for the accelerated development of an economy is the existence of a dynamic financial market. A financial market facilitates raising of capital, transfer of risk, Price discovery, Global transactions with integration of financial markets, transfer of liquidity and International trade. It also attracts funds from investors and channels them to corporations that allow corporations to finance their operations and achieve growth. Financial markets comprises of Money and Capital markets. Money market allows firms to borrow funds on a short term basis, while Capital market allows corporations to gain long term funding to support expansion.



In Capital market, Equity market is one of the key sectors in trading long-term financial instruments. The purpose of equity instruments issued by corporations is to raise funds for the firms. Equity market is one of the most vital areas of a market economy as it provides companies with access to capital and investors with a slice of ownership in the company and the potential of gains based on the company's future performance. Commodities offer immense potential in becoming separate asset class for market-savvy investors, arbitrageurs and speculators. However, the Retail investors should understand the risks and advantage of trading in commodities futures. Historically, pricing in commodities futures has been less volatile compared with equity and bonds, thus providing an efficient portfolio diversification option.

II. Problem Statement

Investment in stock and commodity market has immense earning potential for market savvy investors, arbitrageurs and speculators. To a great extent, economic and financial theories presume that individuals act rationally in the process of decision making, by taking into account all available information. However evidences show repeated patterns of irrationality in the investors' decisions and choices when faced with uncertainty. It is necessary to understand the major antecedents' viz., investors' awareness and risk perception in making investment decisions. The present study identifies the major influencing factors of Awareness and Risk perception of Equity and Commodity investors.

III. Review of Literature

Elke U. Weber et al. (2002) presenting a psychometric scale assessing risk taking in five content domains: financial decisions (investing versus gambling), health/safety, recreational, ethical and social decisions. It is identified that risk attitude scale distinguishes between two psychological variables i.e., risk perception and attitude towards perceived risk. The finding reveals that gender and content domain differences and risk taking are associated with differences in the perception of risk. Luigi Guiso and Tullio Jappelli (2004) generalize on the determinants of investors' financial awareness. It focuses on dimensions viz., information production and dissemination, indicators of financial awareness, effect of household characteristics, cost of information production and social learning. The study on demographic variables viz., education, wealth, income and birth cohort has a positive impact on Awareness that increase the probability of purchasing stocks. The investors interested in long term bank relation and intensity of social interaction also gains significance in this arena. Lintari, John Murungi (2011) argues trust and awareness influences stock market efficiency in Uganda. It identifies that trust as the most important predictor of stock exchange



performance. The findings reveal that awareness and trust influences the investing public and has impact on stock market efficiency.

Barbara Wanyana (2011) incorporation of psychological factors in the study attempts to explain that investors' perception and their reaction to uncertainties affect the investment decisions. The findings showed that both investor awareness and perceived risk attitude had an impact on investor behaviour. Financial awareness and Social learning are also identified and has impact on the behaviour of the investors. Perceived risk attitude with respect to Affect and cognitive behaviour has less impact on investor behaviour in decision making. Azza Bejaoui (2013) highlights the antecedents and consequences of the perceived risk of investors in Tunisian stock market. The study identifies factors related to listed companies, investor profile and the stock market as the key antecedents of perceived risk. The result indicates that the higher the perceived risk of investor, stronger the intention to reinvest in the stock market and higher the investment performance by generations of returns in investment. Banumathy and Azhagaiah (2016) attempt to study the awareness of the investors in the stock market. Major sources of investor awareness viz., knowledgeable about stock market, financial news on television and newspaper, awareness campaigns, brokerage firms listed in BSE, visiting BSE website, etc., From the result, it is found that demographic variables viz., age, gender, education and occupation influences the awareness of investors towards investment decision making.

Disha Gupta (2018) aims to analyse the factors that affect the perception of investors and investment pattern of equity and derivatives in Indore city. The findings reveal that Speculation, brokerage, protection, safety and risk and complexity are the major factors have impact on investors' perception towards equity and derivative market. Investors prefer equity over derivative market with respect to investment pattern.

IV. Research Objectives

The following are the research objective of the present research study:

- To understand the Demographic and Investment profile of the investors.
- To analyse the factors influencing Awareness and Risk perception of investors

V. Research Methodology

The present study is based on descriptive research design. The study incorporates equity and commodity investors from registered broking services in Chennai city for the purpose of the study. The study involves two sets of respondents namely investors in equity and commodity market. The sample respondents include 386 investors in Equity market and 276 investors in Commodity market. The respondents are identified from 20 major broking services and financial institutions in Chennai city through purposive sampling method. The primary data have been collected through structured questionnaire.



A non-probability purposive sampling method was adopted and the data were analyzed with the help of SPSS 20.0 Percentage and Factor analysis are the Statistical tools and techniques used for data analysis.

VI.Result and Discussion

1) Demographical Profiles of the Respondents

To know the personal profile of the respondents under study, the following frequency distribution is constructed.

Table I Demographic And Investment Profile Of Equity And Commodity Investors

Profile Variable	Particulars	Equity		Commodity	
		Frequency	Percentage	Frequency	Percentage
Gender	Male	323	84	230	83
	Female	63	16	46	17
Age	18-25	98	25	45	16
	26-35	142	37	119	43
	36-45	84	22	59	21
	46-55	36	9	40	15
	Above 55	26	7	13	5
Profession	Self Employed	125	32	45	16
	Private	222	58	197	71
	Government	20	5	19	7
	Retired	19	5	15	5
Annual Income	Less than 5L	84	22	57	21
	5L to 10L	203	53	120	44
	10L to 15L	83	22	70	25
	More than 15L	16	4	29	11
Investment objective	Short term profit seeking	135	35	150	54
	Steady Income	84	22	69	25
	Long term returns	167	43	57	21
Classification of Risk Appetite	Risk averse	104	27	76	28
	Moderate risk	213	55	140	51
	Risk taker	69	18	60	22

From the above demographic and investment profile of the investors, it is identified that majority of the respondents were male. 37% of the equity investors and 43% of the commodity investors fall under 26-35 years of age group. Majority 58% of equity investors and 71% of commodity investors were working in private organisation. At most 53% of equity investors and 44% of commodity investors were earning annual income of 5-10 lakh annually. 43% of the equity investors depend on long term returns and 54% of the commodity



investors' hinge on short term profit as their investment objective. Based on classification of risk appetite, 55% of equity investors and 51% of commodity investors take moderate risk while making their investment.

2). Factor Determining Equity Investor Awareness

Equity investor awareness is collected through the respondents for 11 variables. With an objective to determine the suitability of data for factor analysis, the Kaiser-Maiyer-Oklin Measure of sampling adequacy and Bartlett's Test of sphericity is applied. The KMO presents the level of suitability using EFA for the collected data and it should be between 0.5 and 1.0 (significance level less than 0.005) to make sure that the factor analysis and suitable for the data (Ali, Ziari and Mahat, 2006).

Table 2 Kmo & Bartlett's Test Of Spehericity Of Equity Investor Awareness

Kaiser-Meyer-Olkin Measure of Sampling Adequacy		0.657
Bartlett's Test of Sphericity	Approx. Chi-Square	647.201
	df	55
	Sig.	0.001

From the above table, it is found that KMO measure of sampling adequacy is 0.657 and the significance value for Bartlett's Test of Sphericity is 0.001, which indicates that there exists significant relationship among variables. The table given below shows the variance extracted on Equity Investor Awareness.

Table 3 Variance Extracted On The Factors Determining Equity Investor Awareness

	Initial Eigen values			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	2.604	23.672	23.672	1.867	16.968	16.968
2	1.495	13.594	37.266	1.615	14.679	31.648
3	1.293	11.757	49.023	1.531	13.921	45.569
4	1.014	9.215	58.238	1.394	12.669	58.238
5	.932	8.472	66.710			
6	.853	7.759	74.469			
7	.778	7.072	81.541			
8	.679	6.177	87.718			
9	.595	5.405	93.123			
10	.381	3.460	96.584			
11	.376	3.416	100.000			



From the above table, it is found that 11 variables are grouped into 4 predominant factors(components) extracted from Principal Component analysis(PCA) are significant and all these components qualify the criteria of the Eigen value –one with total variance of 58.238%. This leads to variable loading in the rotated component matrix and based on Exploratory Factor Analysis (EFA) various factors identified are as follows,

“Media” consist of 2 variables such as investors follow the stock market through financial newspaper (0.800), they follow the stock market through financial news on TV (0.783).

“Social learning” consist of 4 variables, investor know about stock exchange holding educational programmes (0.897), investor am aware about seminars, conferences and workshops hosted by the stock exchange (0.818), they access the latest annual reports, prospectus and financial statement of selected companies (0.619) and they look into the websites of BSE/NSE for updates (0.503).

“Financial awareness” consists of 3 variables such as investor collect information from brokers/analyst about stock market (0.725), they are knowledgeable of stock market activities (0.600) and peers influence their participation on the stock market (0.505).

“Company information” consists of 2 variables such as investor aware about stock exchange giving reports on corporate developments of listed companies on a timely basis (0.783) and they depend on companies listed on the stock exchange as they publish financial statements (0.750).

3) Factor Determining Commodity Investor Awareness

The commodity investors awareness collected through the respondents for 10 variables and the results of Kaiser-Maiyer-Oklin Measure of sampling adequacy and Bartlett’s Test of sphericity are given below;

TABLE 4 KMO & BARTLETT’S TEST OF SPEHERICITY OF COMMODITY INVESTOR AWARENESS

Kaiser-Meyer-Olkin Measure of Sampling Adequacy		0.609
Bartlett's Test of Sphericity	Approx. Chi-Square	403.181
	df	45
	Sig.	0.001

From the above table, it is found that KMO measure of sampling adequacy is 0.609 and the significance value for Bartlett’s Test of Sphericity is 0.001, which indicates that there exists significant relationship among variables. The table given below shows the variance extracted on Commodity Investor Awareness



TABLE 5 VARIANCE EXTRACTED ON THE FACTORS DETERMINING COMMODITY INVESTOR AWARENESS

	Initial Eigenvalues			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	2.301	23.010	23.010	1.980	19.802	19.802
2	1.671	16.713	39.723	1.952	19.515	39.318
3	1.245	12.455	52.178	1.286	12.860	52.178
4	.960	9.599	61.777			
5	.876	8.756	70.533			
6	.846	8.456	78.989			
7	.694	6.943	85.932			
8	.599	5.988	91.920			
9	.465	4.653	96.573			
10	.343	3.427	100.000			

From the table, below, it is found that 10 variables are grouped into 4 predominant factors(components) extracted from Principal Component analysis(PCA) are significant and all these components qualify the criteria of the Eigen value –one with total variance of 52.178%. This leads to variable loading in the rotated component matrix based on Exploratory Factor Analysis (EFA) various factors identified are as follows,

“Media” consist of 2 variables such as Investors follow the commodity market through financial news on TV (0.810) and Investors follow the commodity market through financial newspaper (0.802).

“Social learning” consist of 5 variables, Investors know about commodity exchange holding educational programmes (0.797), they are aware about seminars, conferences and workshops hosted by the commodity exchange (0.787), they look into various International commodity exchange and business associations (0.525), they are aware about the present political and economic condition of the country (0.509) and they look into the websites of MCX/NCDEX for updates (0.485).

“Financial awareness” consist of 3 variables such as peers influence their participation on the commodity market (0.746), they collect information from brokers/analyst about commodity market (0.742) and they are knowledgeable of commodity market activities (0.550).

4) Factors Determining Equity Investors Risk Perception

The Equity investors risk perception collected through the respondents for 13 variables and the results of Kaiser-Maiyer-Oklin Measure of sampling adequacy and Bartlett’s Test of sphericity are given below;



TABLE 6 KMO & BARTLETT'S TEST OF SPEHERICITY OF EQUITY INVESTOR RISK PERCEPTION

Kaiser-Meyer-Olkin Measure of Sampling Adequacy		0.660
Bartlett's Test of Sphericity	Approx. Chi-Square	760.918
	df	78
	Sig.	0.001

From the above table, it is found that KMO measure of sampling adequacy is 0.660 and the significance value for Bartlett's Test of Sphericity is 0.001, which indicates that there exists significant relationship among variables. The table given below shows the variance extracted on Equity Investor Risk Perception

TABLE 7 VARIANCE EXTRACTED ON FACTORS DETERMINING EQUITY INVESTOR RISK PERCEPTION

TABLE 7 VARIANCE EXTRACTED ON FACTORS DETERMINING EQUITY INVESTOR RISK PERCEPTION

	Initial Eigenvalues			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	2.603	20.022	20.022	2.189	16.836	16.836
2	2.072	15.936	35.958	2.059	15.838	32.674
3	1.168	8.986	44.944	1.846	14.192	46.866
4	1.056	8.126	53.070	1.811	13.924	60.790
5	1.003	7.718	60.788			
6	.891	6.857	67.645			
7	.820	6.306	73.951			
8	.738	5.675	79.627			
9	.683	5.255	84.882			
10	.644	4.957	89.838			
11	.462	3.554	93.393			
12	.445	3.420	96.813			
13	.414	3.187	100.000			

From the above table, it is found that 13 variables are grouped into 4 predominant factors(components) extracted from Principal Component analysis(PCA) are significant and all these components qualify the criteria of the Eigen value –one with total variance of 60.790%. This leads to variable loading



in the rotated component matrix and based on Exploratory Factor Analysis (EFA) various factors identified are as follows,

“Precautious” which consist of 4 variables i.e., Investors have enough familiarity with the type of stocks they have invested (0.763), they invest a major portion of my income in a conservative stock (0.658), they are cautious about stocks which show sudden changes in price or trading activity (0.656), Most of the time, they invest in stocks based on their own investment knowledge and experience (0.529).

“Fear of Loss” which consist of 3 variables i.e., Most of the time, Investors are worried if the value of my investment decreases(0.778), Most of the time, investors fear whether they would make a wrong decision(0.709), they are afraid to invest in stocks which incur a large loss(0.622).

“Courageous” which consist of 2 variables i.e., Investors invest a major portion of their income in a speculative stock (0.814), they are willing to take risk more than an average person (0.757).

“Rational thinking” which consist of 4 variables i.e., Investors are always attracted towards investing in stocks with good returns(0.855), they are concerned about financial future more than an average person(0.770), they do periodic assessment of risk return calculation in my stock(0.580), they ensure equality of risk benefit distribution while investing(0.564) .

5) Factors Determining Commodity Investors Risk Perception

The commodity investors risk perception collected through the respondents for 13 variables and the results of Kaiser-Maiyer-Oklin Measure of sampling adequacy and Bartlett’s Test of sphericity are given below;

TABLE 8 KMO & BARTLETT’S TEST OF SPEHERICITY OF COMMODITY INVESTORS RISK PERCEPTION

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.			0.650
Bartlett's Test of Sphericity	Approx. Chi-Square	df	448.946
		Sig.	78
			0.001

From the above table, it is found that KMO measure of sampling adequacy is 0.650 and the significance value for Bartlett’s Test of Sphericity is 0.001, which indicates that there exists significant relationship among variables. The table given below shows the variance extracted on Commodity Investor Risk perception



TABLE 9 VARIANCE EXTRACTED ON FACTORS DETERMINING
COMMODITY INVESTOR RISK PERCEPTION

	Initial Eigenvalues			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	2.612	20.095	20.095	2.181	16.782	16.782
2	1.533	11.794	31.890	1.921	14.781	31.563
3	1.400	10.766	42.656	1.815	13.966	45.529
4	1.117	8.594	51.250	1.756	13.507	59.036
5	1.012	7.788	59.037			
6	.967	7.442	66.479			
7	.836	6.429	72.908			
8	.718	5.522	78.430			
9	.701	5.394	83.824			
10	.613	4.717	88.541			
11	.552	4.246	92.787			
12	.523	4.025	96.812			
13	.414	3.188	100.000			

From the above table, it is found that 13 variables are grouped into 4 predominant factors(components) extracted from Principal Component analysis(PCA) are significant and all these components qualify the criteria of the Eigen value –one with total variance of 59.036%. This leads to variable loading in the rotated component matrix and based on Exploratory Factor Analysis (EFA) various factors identified are as follows,

“Precautious” which consist of 4 variables i.e., they are cautious about commodity which show sudden changes in price or trading activity (0.832) Most of the time, they invest in commodity based on their own investment knowledge and experience (0.793), they have enough familiarity with the type of commodity they have invested (0.575) and they invest a major portion of their income in a conservative commodity (0.495).

“Fear of Loss” which consist of 3 variables i.e., Most of the time, investors are worried if the value of their investment decreases (0.777), Most of the time, investors fear whether they would make a wrong decision (0.646) and they are afraid to invest in commodity which incur a large loss (0.603).



“Courageous” which consist of 2 variables i.e., Investors are willing to take risk more than an average person (0.664) and they invest a major portion of my income in a speculative commodity (0.511).

“Rational thinking” which consist of 4 variables i.e., investors are always attracted towards investing in commodity with good returns (0.783), Investors do periodic assessment of risk return calculation in my commodity (0.781), they ensure equality of risk benefit distribution while investing (0.733) and they are concerned about financial future more than an average person (0.549).

VII.CONCLUSION

Individuals have been increasingly active in financial markets and market participation has greatly been encouraged by financial inclusions. Investors' awareness and perception of riskiness of choice alternatives always differ significantly from individual depending on a person's belief and reference points. The present study is based on the awareness and risk perception of equity and commodity investors. It depicts the growth of stock market and derivative market, in particular commodity market. The study found out that investors are affected from all the biases in a significant manner. It is identified that young investors are more involved in investment activity. Most of them are working in private organisation. Equity investors are concerned about long term investment returns and Commodity investors depend on short term profit seeking as their investment objective. It is identified that Financial awareness and Social learning are the major sources of investors awareness on equity/commodity markets. Investors perceive risk while making their investment decisions. Precautious and Rational thinking are the factors influencing the behaviour of the investors. Even though investors are prone to risk and ensure fairness in risk return distribution while making their investment decisions. They have to overcome risk by taking proper guidance and recommendations from the professional advisors which pave way for prospective growth of their investment activity in the future course of period.

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సత్యహరిశ్చంద్రీయ నాటకం - ఋణభారం

సముద్రాన్ని ఈడ వచ్చుగాని - సంసారాన్ని ఈడలేము అన్నది తెలుగు సామెత. వాస్తవంగా అధ్యయనం చేస్తే “ సంసార భారాన్ని మోయవచ్చుగాని ఋణ భారాన్ని మోయడం ” చాలా కష్టం. భారతదేశ వ్యాప్తంగా పరిశీలిస్తే సంసారభారంతో చనిపోయినవారు లేరు. ఋణభారంతో ప్రతిరోజూ చనిపోతూనే ఉన్నారు. కొన్ని వేలమంది చనిపోయారు. భార్యా పిల్లలతో ఆనందంగా జీవించవలసిన వ్యక్తి, ఎన్ని రోగాలు వచ్చినా అనేక హాస్పటల్స్ కి వెళ్లి తనకున్న ఆస్తులను అన్నింటిని తెగనమ్మి ఎలాగైనా బ్రతకాలని మృత్యువుతో పోరాటం చేస్తున్న మనిషి, ఋణభారిన్ని మోయలేక బలవన్మరణం పొందడానికి సిద్ధపడుతున్నాడంటే అప్పుబాధ ఎంత భయంకరమైనదో గ్రహించవచ్చు.

అప్పు ఇచ్చిన వ్యక్తులు డబ్బు తిరిగి వసూలు చేసే క్రమంలో అప్పుబడిన వ్యక్తుల్ని కఠినంగా, హీనంగా, నీచంగా చూస్తూ, అసభ్య పదజాలంతో దూషిస్తున్నందువల్లే ఆ బాధను తట్టుకోలేక పోతున్నారని అర్థం చేసుకోవచ్చు. దీనిలో పరువు నష్టం కూడా ఉంది. పదిమందిలో పరువు పోయిందని భావించబట్టే కొన్ని సందర్భాల్లో ఋణబాధను తట్టుకోలేక కుటుంబం మొత్తం విషపు మందులు తాగి చనిపోతున్నారని భావించాలి. అప్పుల బాధతో చనిపోయేవారు మధ్యతరగతి, దిగువ మధ్య తరగతికి చెందిన ప్రజలే ఎక్కువగా ఉంటున్నారని, వీరికి ఆత్మస్థైర్యం లేకపోవటం, తిరిగి చెల్లించేత రాబడి లేకపోవటం కారణమవుతుంది.

“ మాకు రావలసిన సొమ్ము గవ్వలతో గూడ లెక్కపెట్టి మా కిప్పింపుము. నేనిక క్షణమాగను, మీ మీది మోమాటముచే నేనికను నాలస్యము చేసినచో సహజముగా ముక్కోపియైన మా గురువుగారు నాగొంతు కొరకక మానరు హరిశ్చంద్రా! నీ పెద్దతీకం బాలోచింపను. మా సొమ్ము గుమ్మరించి మఱి నడుపుము ”. విశ్వామిత్రుని శిష్యుడైన నక్షత్రేశ్వరుడు హరిశ్చంద్రునిపై కనీసం గౌరవ మరద్యాదలు లేకుండా మాట్లాడుతున్నాడు. హరిశ్చంద్ర చక్రవర్తి ముందు కనీసం నిలువ అర్హతలేని నక్షత్రుడు, ఒక్క క్షణం కూడా ఆలస్యం చేయకుండా మాకు రావలసిన సొమ్మిచ్చి కదలమని హెచ్చరించటంతో గుండెలు పిండినట్లువుంది. అభిమానం చనిపోయ నట్లయ్యింది, ఒక సాధారణమైన వ్యక్తి చేయిపట్టి అప్పుకోసం నిలబెట్టినప్పుడు హరిశ్చంద్రుడు ఎంత దుర్భర జీవితాన్ని దర్శించి ఉంటాడో అర్థమౌతుంది.

పుట్టెడు నప్పులతోడదల ముగ్గితి వింకొక పుట్టెడైన నీ

పుట్టి మునుంగ దింతయును, ప్రొద్దున నీమొగమింత సూచినన్

పుట్టెడ యన్నమున్ మునిగిపోక యింకేమిటి? దీపముండగా

నెట్టెన జక్కబెట్టుకొన నేరకపోయె గురుండు వెట్టియె

ఓయీ హరిశ్చంద్రా! పుట్టెడు అప్పులతో పీకలుదాకా మునిగిపోయావు ఇంకొక పుట్టెడు అప్పులతో మునగడానికికైనా సిద్ధంగా ఉన్నావు. దరిద్రుడవు, ప్రొద్దున్ననే నిదురలేచి నీ మోమము సూస్తే ఒక ముద్ద అన్నం కూడా దొరకదయ్యా! చూసిన వారికి కూడా దరిద్రం పడుతుంది, చూసినవాళ్ళు కూడా అప్పుల్లో మునిగిపోతారు. దీపం ఉండగానే ఇల్లు చక్కబెట్టుకోవాలని మా గురువుగారు తెలుసుకోలేక పోయారు, వెర్రివాడులా ఉన్నాడు.

ఋణ గ్రస్తుడి ఎదురుగా నిలబడి, నీవు నిష్ట దరిద్రుడవు, నీ మోహం చూస్తే పిడికెడు కూడు కూడా దొరకదని అవమానించినప్పుడు, ఆ వ్యక్తి ప్రాణం ఉన్న శవంతో సమానం. వాస్తవంగా విశ్వామిత్రుని వద్దనుండి ఎలాంటి ధనాన్ని హరిశ్చంద్రుడు స్వీకరించలేదు. కేవలం యాజ్ఞార్థమై ధనాన్ని సమకూర్చుతానని మాట



ఇవ్వటంవల్ల, ఆ ధనాన్ని సమకూర్చలేకపోవటం వల్ల అప్పుపడ్డాడు. ప్రత్యక్షంగా ధనాన్ని స్వీకరించి ఉంటే, స్వీకరించిన రోజునే విశ్వామిత్రుడు శపించి చంపి ఉండేవాడు.

ఏలీలన్సవరింతు మా ఋణము? కొంపేగోడియే నింత కూ
దేలేదేమిటి కింక జంపెదవు పొమ్మీ మీకు నేనాటి బా
కీలన్న నిన్ను గొట్టువాడెవడు? చెక్కెన్నీకు మాజుట్టు? ప
త్రాలా? సాక్ష్యములా? నినున్ బలిమిమీ దన్ రచ్చకీడ్పింపగన్!

హరిశ్చంద్రా! ఏవిధంగా మా బాకీ తీరుస్తావు? ఇల్లులేదు వాకిలి లేదు తినడానికి ఒక ముద్ద కూడా లేదు. ఇస్తాను ఇస్తాను అని ఎందుకు మమ్మల్ని చంపుతావు? నేను మీకు బాకీలేను అని ఒక్కమాట చెప్పు నిన్ను ఎవడు కొడతాడు? మమ్మల్ని ఎందుకు ఇబ్బంది పెడతావు! మా జుట్టు నీచేతిలో ఉంది, అట ఆడిస్తున్నావు. నీవు బాకీ పడినట్లు కాగితాలుగాని, సాక్ష్యాలుగాని లేవు కదా నిన్ను రచ్చకు పిలిచి పదిమందిలో నిలబెట్టడానికి అంటూ హేళన చేస్తున్నాడు నక్షత్రుడు. అప్పు పడిన వారిని ఎన్ని విధాలుగా చిత్రహింసలు పెడతారో హరిశ్చంద్రుని పాత్ర ద్వారా తెలుసుకోవచ్చు. అభిమాన ధనుడు, ధీరోదాత్తుడు, విధి విలాసాన్ని తెలుసుకున్నవాడు, సత్య వాక్ పరిపాలకుడు, అఖండ భూభాగాన్ని పాలించినవాడు కాబట్టి సత్యహరిశ్చంద్రుడు ధైర్యంగా ఎన్ని కష్టాలు పచ్చినా బ్రతికి ఉన్నాడు.

వైదికవృత్తి సంపా! దింతు నంటివా
యుదగవు రాచపో కడల నీకు
రాచరికంబు శౌ ర్యమున దెత్తు వటన్న
దెసమాలి యేవంక దిక్కులేదు
వణిజు వర్తనముచే గణియింతు నంటివా
యరచేత గ్రుడ్డిగ వైసన లేదు
వ్యవసాయ వృత్తిచే సవరింతు నంటివా
లేదు భూ వసతి గోష్ఠాదమంత
ఇందునేదేని వ్యాపార మందదగిన
యంత పున్నెంబు పుట్టిన నింత ధనము
గంటుకట్టునె యీ స్వల్ప కాలమునను?
గడచు నీ నాటితోడ మా గడుపుదినము

ఏ విధంగా మా అప్పు తీరుస్తావయ్యా! వైదిక వృత్తిచేసి తీర్చాలంటే నీవు రాజువి! రాజరిక ప్రవర్తనలు తొలగిపోలేదు. రాజరిక పౌరుషం మీద తీసుకు రావాలన్నా ఆదుకునే దిక్కు మొక్కు లేదు. వాణిజ్యంచేసి ధనార్జన చేయాలన్నా చేతిలో గుడ్డి గవ్వకూడా లేదు. వ్యవసాయం చేసి బాకీ తీర్చాలన్నా గోవు పాదం మోపేంత భూమి లేదు, అసలు ఏ పన్నైనా చేసి ఋణం తీర్చాలంటే సమయం చాలా తక్కువగా ఉంది. నేటితో గడువు పెట్టిన కాలం తీరిపోతుంది. ఋణగ్రస్తుని కుటుంబ ఆర్థిక పరిస్థితిని, యజమాని మానసిక స్థితిని హేళన చేస్తున్న పరిస్థితులు హరిశ్చంద్రునికి కూడా తప్పలేదు. అప్పుల్లో ఉన్న వ్యక్తికి ఆత్మస్థైర్యాన్నిచ్చి ఆదుకొనేవాడు, ఓదార్చేవాడు, ఆదాయ మార్గాల్ని అన్వేషించమని వెన్నుతట్టే పరిస్థితులు ఈ సమాజంలో లేవు. ఆదుకోవలసిన అప్పలే ఆత్మహత్యలు చేసుకొనే విధంగా చులకన చేసి చూస్తున్నారు.



సరివారి న్నగుబాటు పిమ్మట మన శృంగారోగం బనం
తర మాహారమునం దనిష్ట మటుమీ దన్ దేహజాడ్యం బటన్
మరణంచే శరణంబు పెక్కు దినము ల్మంచాన జీర్ణించి యి
తిరొ యీ ప్రాణులకున్ బుణ్యధల కంటెన్ దుస్సహం బేదికన్!

అప్పు వలన అవమానం కలుగుతుంది. దానివలన మనిషి మానసికంగా కుంగిపోయి మానసిక రోగిగా మారతాడు. ఆహారం తిన్నా అది పంటికి పట్టదు, ఏది తినాలన్నా ఇష్టం ఉండదు. ఆ తర్వాత శరీరంలో శక్తిలేక రోగాలు సంభవిస్తాయి. మంచంలోపడి తీసుకుని తీసుకుని రోజుల మనిషిలా తయారై చివరకు మరణం సంభవిస్తుంది, కనుక మనుషులకు అత్యంత భయంకరమైనది అప్పు బాధ. దీనిని మించిన నరకం మరొకటి లేదు.

హరిశ్చంద్ర చక్రవర్తి కాబట్టి అప్పు బాధను తట్టుకోగలిగాడు. నక్షత్రుడు వెన్నంటి వుండి భార్యా పుత్రుడు సమక్షంలో చులకన చేసి మాట్లాడుతున్నా ధైర్యంగా ఉన్నాడు. తన భార్య చంద్రమతి భర్తను ధైర్యపరుస్తుంది. భర్త మానసిక బాధల్ని పంచుకుని కార్యదక్షునిగా నిలబెట్టే ప్రయత్నం చేసింది.

ముగింపు :- రాజుకాబట్టి, సత్యకాలం కనుక హరిశ్చంద్రుడు తన భార్యా పిల్లల్ని అమ్ముకున్నాడు, తానూ కాదీ కాపరిగా అమ్ముడుపోయాడు. మనుషుల్ని కొనేవారు ఉన్నారు కాబట్టి కుటుంబం మొత్తం అమ్ముడుపోయి విశ్వామిత్రుడి అప్పును తీర్చారు. మానవుడు అమ్ముడుపోవాలనుకున్నప్పుడు కొనేవారు ఉండటం కూడా మహా భాగ్యమే. అలా చేసింది రాజులు కనుక చెల్లుబాటైంది.

ప్రజాస్వామ్యంలో, ఆధునిక కాలంలో మనిషి అమ్ముడుపోయినా, వారిని కొనుగోలు చేసినా అది నేరం అవుతుంది, జైల్లో పెడతారు. చివరకు మరణమే శరణ్యం అవుతుంది. ఋణగ్రస్తుడు ఆత్మహత్య చేసుకున్నా, దానికి కారకులు మాత్రం నేరస్తులు కాకపోవడం శోచనీయం. ఈ పాపం ఎవరిదో యమధర్మరాజుకి కూడా తెలియదు. ఎందుకంటే ఈ సమాజం, మానవులు, నవ నాగరికులు ఎంత బాకీ ఎగవేసినా విజయ మాల్యా లాంటి మహా వ్యక్తులకు మహారథం పడతారు. ఐదు వేలు అప్పు పడితే తోపుడు బండికి తాళాలేస్తారు బ్యాంకువారు. మధ్య తరగతివారు వందలసార్లు సత్యహరిశ్చంద్ర నాటకం చూస్తారుగాని అందులో హరిశ్చంద్రుడు అప్పు బాధతో చనిపోలేదన్న సంగతిని గ్రహించరాదు. అప్పు బాధతో ఏ కుటుంబం కూడా ఛిద్రం కాకూడదని చిన్న ఆశతో ఈ వ్యాసం వ్రాస్తున్నాను.

ఉపయుక్తగ్రంథం :- సత్యహరిశ్చంద్రీయ నాటకం - శ్రీ బలిజేపల్లి లక్ష్మీకాంతం గారు

పత్ర సమర్పణ :

డా॥ గరికపాటి హరిబాబు

అసిస్టెంట్ ప్రొఫెసర్

యస్.జి.వి. ఓరియంటల్ కళాశాల

తిమ్మసముద్రం, ప్రకాశం జిల్లా.

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TRUANCY

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Abstract

Truancy is one of the conduct disorders. Conduct disorder is common during childhood and adolescence. About 6 to 16 percent of boys and 2 to 9 percent of girls under this age of 18 have this disorder. This disorder is more common among boys than among girls, and the ratio ranges from 4 : 1 to as much as 12 : 1. It was found that about 5% of the students attempting to do Truancy and most of the students belong to either low or middle class family.

Keywords: Truancy, Conduct disorders, School, Students, Personality

Introduction

Truancy is one of the conduct disorders. Conduct disorder is common during childhood and adolescence.

Epidemiology

About 6 to 16 percent of boys and 2 to 9 percent of girls under this age of 18 have this disorder. This disorder is more common among boys than among girls, and the ratio ranges from 4 : 1 to as much as 12 : 1. Such disorder is more common the child of parents with antisocial personality disorder and alcohol dependence than it is in the general population and it is significantly related to socio-economic factors.

Etiology

No single factor can account for children's behaviour of Truancy. Rather a variety of bio psycho social factors contribute to the development of this disorder.

Parental factors

Faulty child-rearing practice, chaotic home conditions, broken homes, parental psychopathology, child abuse, negligence, occupation, lack of time to care for



their children, are all the few parental reasons with Truancy, behavioural off springs. Socio-cultural factors.

Socio-economic deprivation, influence by peers, mass media etc. used to affect the students mind and behaviour unconsciously.

Psychological factors

Children brought up in chaotic negligent conditions, poor role model, results with ego-ideal conflicts, lacking conscience, little motivation etc.

Neuro-biological factors

Neurobiological factors in conduct disorders have not been well studied. Low level of plasma dopamine Beta hydroxylase, 5HT levels, correlate negatively with the 5HT, metabolite, CSF abnormalities are all the few neurological factors can affect the students normal behaviour.

Child abuse and mal treatment

Exposed to violence in the home or in the school, misperceive benign situations, mal-treated by the teacher and friends, classmates can result with absenteeism.

Other factors

CNS dysfunction or damage, lack of interest, heavy portions to be studied, sick poor IQ, longing for love, improper guidance etc.

Diagnosis

Any conduct disorder does not develop overnight; instead a variety of symptoms evolve over time until a consistent pattern violates the right of the others. Very young children are unlikely to meet with conduct disorders. The average age of onset as conduct disorder in boys is than in girls. Boys most commonly meet the diagnostic criteria by 10 to 12 years of age, where as girls after reach 14 to 16 years of age before the criteria are met.

Clinical features

Children who meet the criteria for conduct disorder express the following behaviours are common. These children usually make little attempt to conceal their antisocial behaviour.

- Over aggressiveness
- Over aggressiveness
- Anti-social behaviours
- Verbally abuse
- Impudent



- Defiant
- Negativistic towards adult
- Frequency of absenteeism
- Vandalism

Pathology and laboratory examination

No specific laboratory test or neurological pathology helps make the diagnosis of Truancy behaviour. Some evidence indicates that certain neurotransmitters in the CNS are low in some persons, whether that association is related to the cause or is the effect of violence or is unrelated to the violence is not clear.

Course and Prognosis

In general children who have conduct disorder symptoms at a young age, exhibit the greatest number of symptoms, and express them most frequently have the poorest diagnosis. A good prognosis is predicted my mild conduct-disorders.

Treatment

Multimodality treatment programmes that use all the available family and community resources are likely to bring about the best results in efforts to control such disorders.

In school setting behavioural techniques will be used to treat the students. Individual psychotherapy oriented towards improving problem solving skills can be useful since children; with conduct disorder may have a long standing pattern of maladaptive responses to daily situation. Medication can be a useful adjunctive treatment for a number of symptoms that often contribute to conduct disorders.

Objectives of the present study

Today's children are tomorrow's adult students are the one, they are going to build tomorrow's India. So during their educational life they must acquire adequate knowledge. One of the major obstructions in this process is Truancy. This habit must be cleared out among the student community. So this present research study was conducted among the high school students.

The objectives of the present study is following:

1. To study about Truancy
2. To find out the various imposing factors which influence Truancy
3. To analyse the causative factors of Truancy
4. To find our solutions for the problems of Truancy
5. To sweep-out the habit of Truancy among the student community.



Population and Sample

The sampling used in this investigation was the simple random sampling. For the present study, 100 students were selected as samples, 35 students from Government Higher Secondary School, Pallavaram
35 students from cantonment High School, Pallavaram
30 students from Government High School, Pallikaranai

Sources of data

It was required to identify the area, from which the samples need to be selected. Following schools were selected for this purpose.

The government Higher Secondary School, Pallavaram, The cantonment Board High School, Pallavaram, The government High School, Pallikaranai. From Chennai under Kancheepuram District.

Taking into consideration about the availability of time, and other resources it was decided to limit the study within these schools.

Methodology

The methodology of the study on Truancy among high school students includes the following steps.

Selection of Tool

Interview method and close questioner were selected for the research tool as these were found to be most suitable, effective and less time consuming procedures of data collection.

Construction of the Questioner (Interview Schedule)

Keeping in views of the basic requirements of the study the interview schedule with close end questionnaire was prepared to elicit the conditions of the students, their problems, study difficulties, the reason for Truancy. It was also aimed at obtaining the general background information's of the samples.

Conducting the Study

The selected sample of 100 students was personally contacted by the investigators. The details of the study were explained to the samples to establish good rapport with them. The interview was conducted and information was elicited. The study was carried out during the time period of one week from 12th October to 17th October 1998.

Collection and Analysis of Data

Interview method was selected for the data collection, as it was found to be more suitable.



After collecting the data, it was consolidated, analysed, classified and tabulated.

Analysis of data involves a number of closely related operations that are performed with the purpose of summarising the collected data and organizing those in such a manner that they yield answers to research questions. Classification is the process of grouping the statistical data under various understandable homogeneous group for the purpose of convenient interpretation.

Tabulation is the process of summarising a raw data displaying in compact form for further analysis. Many inferences were drawn based on the collected information.

Summary and Conclusion

The study on "Truancy among High School Students" in the Government Higher Secondary School Pallavaram, Cantonment High School Pallavaram and in Government High School Pallikaranai was carried out from the point of view of the selected students in these schools.

Hundred students were selected as samples by using Random Interview method was the tool used for data collection.

The following are the summary of the findings of the study.

1. It was found that about 5% of the students attempting to do Truancy.
2. It was found that most of the students belong to either low or middle class family.
3. The number of siblings is high, and the standard of living of the students is considerably poor.
4. It was found that 37% of the students parents were educated and 42% of students all the family members were educated.
5. The number of students scoring Ist and Ind class in their examinations in very few. 43% of the students scoring average marks and about 27% students used to fail in their subjects.
6. Most of the students are interested in participating extra-curricular activities.
7. No students are having cent percentage Attendance.
8. 32% of the students used to took more than 3 days in a month, i.e., absenting one day in every month.
9. Most of the students used to took more leave due to societal influence, the place or reason goes to familial reasons.
10. Frequent absenteeism seen among male students only about 87% of the students selected were male.
11. Most of the students spent their timing on the absent day roaming and 28% students used to went for movies.



12. About 71% of students are doing something to make-up lost portions.
13. About 91% of the students know the ill effects of Truancy and 67% of students are worrying also for that.
14. Under personal reasons for Truancy 59% students used to took leave due to sick himself, and 35% students used to took leave due to lack of interest.
15. After being advised 87% of students ready to correct the habit of Truancy.
16. 95% schools are not providing counselling service and only 5% schools providing this service for the goodness of the students.

Table II (B) Extra Curricular activities

		Percentage
Extra-curricular activities	Interested	65%
	Not interested	35%
Items	Literature	24%
	Sports	38%
	Cultural activities	25%
	Others	13%

Table II (B) shows that many of them want to participate in extracurricular activities, that too in sports.

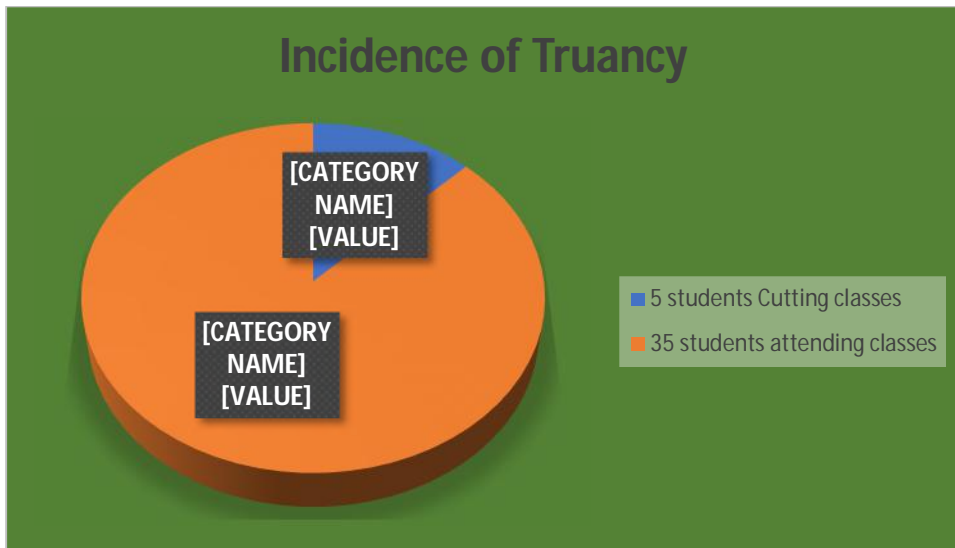
Table II (C) Students attendance level

		Percentage
Attendance	Regular	0%
	Irregular	100%
Number of days of leave	1 Day	17%
	2 Days	20%
	3 Days	31%
	More than 3 days	32%

Table II (C) shows the students attendance level of the students, from the above table it was understood that those who are cutting classes are having irregular attendance level and they are hardly possessing 60% of attendance level only.

Incidence of Truancy

According to Figure 2 among the selected 100 samples the incidence of Truancy status was analysed. It was found that in a 40 students strength class about 12.5% of students are cutting their classes, and about 87.5% of students are attending the class regularly.



Incidence of Truancy

The reasons for Truancy

Table III shows the different aspects or reasons which includes Truancy.

Table III reasons for Truancy

Reasons	Percentage
Personal	19%
School	8%
Family	27%
Societal	46%

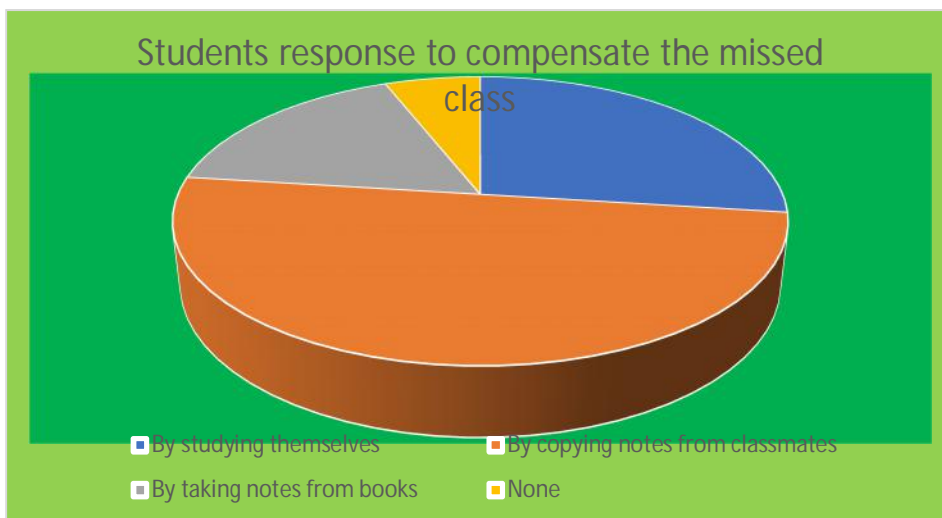
Figure 3 details with the personal reasons of Truancy. It shows that about 15% of the students are cutting classes due to mental deficiencies, about 35% of students are cutting classes due to lack of interest and the remaining 50% of the students are cutting classes due to sick themselves.

Time spending by the students

Table VI Time spent on different activities on the day of absent

Students Activities	Percentage
Going for movies	28%
Sitting at home	7%
Roaming	51%
Chatting with friends	10%
Any other	4%

So, the majority of the students used to spend their timing on the day of absence by roaming around with their friends, the next is going to movies.



Students' response to compensate the missed classes

Suggestion

This study was conducted only in Governmental schools, with most of them belongs to a poorer and low income group. It is here suggested to extend this study in private, self-financial, CBSC and other type of schools, as a comparative study with the state Government schools students. It is better to have a counselling department in every school to discuss and solve the problems of the students, and to lead them in a correct direction.

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DRAMA CAN BE A POWERFUL AND POTENT TOOL, IN TEACHING SCIENCE TO SCHOOL CHILDREN

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Abstract

Drama always had a strong presence in India for the last several thousand years and the various drama forms are a part of India's extremely rich cultural heritage. This paper describes in brief the fact that modern science is a weak point for India yet India badly needs good scientists in order to solve the multitude of problems facing the country. This paper makes out a strong case for presenting basics of science to India's school children by employing drama for example this shows a group of 8th class students wherein one bright student is exclaiming see the tree leaves are cooking food for all of us. He is explaining a basic fact of biology called photo synthesis.

Introduction

India has a very rich cultural heritage. For example, our Hindustani music and Karnataka music has been mesmerizing their listeners for centuries.

The very presence of Ajantha and Ellora caves near Aurangabad Maharashtra shows that India was well known for its sculpture, in the past.

India is well known, for dance forms like Kuchipudi Bharatnatyam, Kathak etc. etc.

India was always well known for the dramas since ancient days. For example Mrichakatika, Abhignana Shakunthalam etc.

India is well known for its diverse literature. For example epics like Ramayana and Mahabharata were born in India. Gurudev Rabindranath Tagore wrote Gitanjali, in English and got a noble prize for literature.

Indians love languages. Thousands of years ago they could speak a very complex language like Sanskrit and today we have many languages including Hindi, Telugu, Tamil, Kanada, and Marathi Malyalam etc. Each language has its own rich literature. India gave birth to many religions like, Hindhuism, Budhism, Jainism, Sikhism etc.

India also give birth to many philosophers like Adi Sankaracharya, Gautham Budha, Vardhaman Mahaveer etc, in the distant past and Mohandas Karamchand Gandhi (1869-1974) in the recent past.



Lastly, India could even think of the ultimate God the formless “Propertyless” and timeless God called the parabramha.

However, modern science is a weak point for India. We got a noble prize for science in 1930 when “Sir C.V.Raman got it for work done in Kolkata, India. Later or other Indians did get noble prizes in science like e.g.

“**Prof.Venkataraman Ramakrishnan** who got a noble prize in chemistry in 2009 and who is the present President of Royal Society Great Britain, a position once held by Sir Issac, Newton himself. But this work was done in USA and not in India.

India of 21st century badly needs good scientists. The country has many problems. Population is increasing, rainfall is decreasing and climate is chenging. We need a lot more agriculture production, and we need to setup many more industries in order to provide jobs to our youngsters and also provide health care, to increasing population. All these require a strong foundation of science and technology, to its younger generation.

However when we look at India’s schools, we find that a very grim picture exists here.

India’s Education Minister Shri Prakash Javadekar made a comment, on 7th September 2016, immediately after taking over charge, that India’s school children do not ask questions in class rooms. That is true. From Kashmir to Kanyakumari and from Dwarka to Jagannathpuri students are mugging up science, for getting more marks in IIT (JEE) and NEET. Very few students even try to understand what they are learning.

Reason could be many. The dull and colorless text books prescribed by state and central government boards and a lot of importance given to marks by everyone including parents, teachers and students themselves.

But using drama in teaching school science can dramatically change the situation.

Most of the students would become interested in science and learn to enjoy it too. After all, drama is in the blood of every Indian. For ex. consider the case of Pandavani Teejan Bai an illiterate lady from Pardhi community of Chattisgarh. For decades she gave solo performances on Mahabharath and was awarded. Padmasri, Padmabhushan, Padma Vibushan and D.Litt because she was able the dramatize the entire Mahabharath and the audience always enjoyed it.

Today, we need to dramatize our school science from class 4th to class 10th India’s future depends on it. Even in the outside world, drama and school science is a young subject. It started roughly only in year 2006.

For example, I have helped a group of 8th class students to enact a small drama. All living organisms on earth, including all trees, and all animals, from bacteria to human beings depend on tree leaves for their very survival, itself.



In this drama one student played the role of a biology teacher and three others acted as his students.

The student playing role of biology teacher, explained how in a mango tree, leaves obtain, carbondioxide gas, from air, water from the ground, and using Sun/light cook up, a compound called glucose. This glucose provides energy to every small part of the mango tree and help it, to live to grow up and to prepare delicious mangos which we eat. All other trees which give vegetables fruits and grains, behave in the same way. Animals which we eat, like chicken, goats and buffellowsthemselves depend on these trees for their survival.

Thus these leaves are our true annadatha's.

The students really understood and enjoyed this drama. This is only a beginning and we are planning many more science dramas and planning to study their impact on students.

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ETHNICITY AND POLITICAL IDENTITY IN KASHMIR

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INTRODUCTION

The Aim and Objectives of this Research paper is to sort out a strategy for the resolution of the Kashmir problem. The conflict in Kashmir is complex and it is entrenched in the very identity of the parties involved. After 60 years, with little progress and several highly volatile situations, a solution to the problem appears distant. But transformation does not. Despite continued tension, it has become apparent that both India and Pakistan are growing more concerned with finding a peaceful way to tackle this dispute and realizing the critical importance that this will have for their own self-interests. The Kashmiris themselves are becoming increasingly exhausted with the situation, longing for an end to their suffering, and yet they are still able to turn to legal avenues for weathering their grievances despite the disappointments of such efforts in the past. They still believe in the possibility of instigating change through non-violent means. The situation is hence ripe for a change of course. By setting numerous incremental goals rather than merely focusing on the ultimate end goal of peace, which in itself is far from static, the peace building process becomes more manageable and its success more realistic. Due to the networks and partnerships that are created a stable basis for further progress is established. Ultimately, the most important tool for peace building and reconciliation is the building and strengthening of relationships. In pursuing dialogue, collaboration and the spread of information, this is likely to occur regardless of whether the goals themselves are fulfilled or not.

Jammu and Kashmir State is a record of constant impulses of immigration from the north-west, west, south and east directions. The alien races, ethnic groups and various religions have influenced the cultural ethos and mode of life of the people of this region. Ethnic group, in the opinion of Jordon is a group of people possessing a common ancestry and cultural tradition with a feeling of belonging and cohesiveness, living as a minority in a larger society. Each social group is the keeper of distinctive cultural traditions and the nucleus of various kinds of social interactions. An ethnic group provides not only group identity, but also friendship, marriage patterns, business success, and the political power base. The mosaic of ethnic group in Jammu and Kashmir State is complex and the race structure cannot be explained without understanding the pre-historic movements of people. In the process of peopling of the region, the Dards in the north-west, the Ladakhis in the east, the Gujjars and Rajputs in the south and Paharis in the south-east have closely influenced the existing ethnicity of the people. The racial composition of the State was also influenced by the immigrants from the territories of Turkmenia, Tazkistan, Uzbaikistan, Kazakistan, Georgia, Azerbaijan (U.S.S.R.) Turkey, Iraq, Iran and Afghanistan. The various ethnic groups of the Jammu and Kashmir State



though intermingled have their areas of high concentration. For example, Kashmiris are mainly concentrated in the Valley bottom; Dards occupy the valley of Gurez; Hanjis are confined to water bodies of Kashmir; Gujjars and Bakarwals are living and oscillating in the Kandi areas; Dogras occupy the outskirts of the Punjab plain, while Chibhalis and Paharis live between Chenab and Jhelum rivers. Moreover, there are numerous small ethnic groups like Rhotas, Gaddis and Sikhs which have significant concentration in isolated pockets of the State.

Research Problem: The purpose of this study is to investigate the Regional, ethnic, linguistic and religious identities of the people of Kashmir and their political demands.

So as to find a peaceful solution to Jammu and Kashmir issue.

Hypothesis Statement: The solution to the Jammu and Kashmir problem can come about by:

- a. Creating a situation for thorough secularization of Jammu and Kashmir people so that Jammu and Kashmir people project democratic aspiration.
- b. Accommodating separatist movements as that has become a new political leadership, through a negotiated settlement within the constitutional framework of India.
- c. Indian forces must stop atrocities initiating by ending AFSPA (Armed Forces Special Powers Act.)
- d. India and Pakistan to give up their rival claims.
- e. Regional, ethnic, linguistic and religious identities are respected.

Methodology

The primary methodology of this research will be that of EXPLORATION substantially. The collection of the data will be based on the following methods:

- a. Data collected by reviewing the literature that is already available related to the topic.
- b. SURVEY that can be done by:
 - i. By observation, in which collection of data is done by way of investigator's own observation.
 - ii. Through personal interviews, in which the investigator follows a rigid procedure and seeks answers to a set of pre-conceived questions.

Major Ethnic Groups

Kashmiris

Kashmiris are well spread in various parts of the State but their major concentration lies in the Valley of Kashmir, Kishtwar, Bhadarwah, Doda and Ramban tehsils of the Jammu Division. 'Kashmiri' is a wide term which has loosely been applied for several streams of immigrants mainly from Turkey, Iran, Central Asia and Afghanistan, and settled in the valley. There is a close bearing of the Indo-Aryans on the racial composition of the Kashmiris. In fact, the Indo-Aryan religions and languages have substantially affected the mode of life of the Kashmiris. The influence of Sanskrit on Kashmiri language is strong



and cogent to this day. Moreover, Kashmir has also received racial impulses from Indo-Greeks which have influenced the race structure of the people considerably. The influence of Dards, Ladakhis and Punjabis has also molded the ethos of Kashmiri culture. Kashmiris are broad shouldered and usually of medium to tall stature. They have a well-developed forehead, a long narrow face, regular features and a prominent straight and finely cut nose. They wear short pyjamas, a long loose large sleeved gown locally known as PHARAN, and a skull cap. In intellect they are superior to their neighbours and efficient in business. In disposition they are talkative, cheerful and humorous. Most of the Kashmiris live in villages and are dependent on agriculture. Paddy, orchards, saffron are the main crops grown by them while the urban Kashmiris are engaged in business, tourism, hotel-management, carpet making, silk industry, shawl-making, wood work, paper-machine and several other handicrafts.

Dards

Dards have a long history. Before embracing Islam, they were the followers of Buddhism and Hinduism. At present their major concentration lies in Dardistan (Derdesa), the area to the north of Kashmir Valley, especially in the catchment of Kishanganga north of Sardi, Gurez and Tilel. In the opinion of Leitner, Dards belong to Aryan stock. This opinion is also endorsed by Ray who states that the Dardic Aryans parted from the main Aryan mass just after their entrance into India. Dardic Aryans then colonised the Pamir region from where they spread to Chitral and Gilgit. In physical appearance the Dards are broad shouldered, moderately stout-built and have well proportionate bodies. In face they are not handsome, their hairs are usually black but sometime brown, in complexion they are moderately fair. Their eyes are either black or hazel. They are known for their ferocity. In the social hierarchy they are divisible into: (i) Renu (ruling class), (ii) Shins (religious sect), (iii) Yashkun (cultivators) and (iv) Dum (menial class). Dards are dependent on agriculture, pastoralism, cottage industries and trade.

Ladakhis

Ladakhis have been named as the people of snow-living in an arid plateau, surrounded by mountains, where cultivation of crops is hampered by severe cold and non-availability of water for irrigation. Ladakhis are a mixture of Mongoloid and Aryan races. The Aryans who settled originally in the sub-continent's northern parts were the early Buddhist people from Kashmir and the Dards from Gilgit. The Mongolian stock is traced to Tibet, from where the shepherds and nomads came to the valleys of Ladakh to graze their flocks. The present day population of Ladakh is the result of blending together of Dards and the Mongolians. The recent population data reveals that Ladakh is inhabited by the Buddhists, the Muslims, the Hindus and the Christians. The Buddhists are mostly the descendants of the Mongolians and bear a close affinity in features with the Tibetans. They are reputed for religious tolerance, honesty and hard work. There are some families even now, members of which follow different religions and yet live in peace. Where the husband and wife profess different faiths, the male child is regarded as a member of the community to which the father belongs while the female child is admitted to the religion of her mother. Buddhism does not recognise any caste or racial distinction, but some differentiation is made on the basis of social and occupational considerations. In any case the Buddhists



may be classified among three principal categories, namely, Rigzang, Mangriks, and Rignu. Rigzang is the upper class. Mangriks who constitute the middle class consist of Lamas, Unpos, Nungsu, Lorjo, and Thakshos. The lowest class which is known as Pignu includes Beda, Mou, Garra, Shinkhan and Lamkhun etc. Ladakhis are truthful, good natured, cheerful, friendly, industrious and honest. They are seldom angry and soon ready to become friends. In conversation they are very polite. Ladakhis are well built and have developed sufficient resistance to work even when the temperature is as low as - 25°C. The population of Ladakhis is not increasing steadily, probably owing to the prevalence of polyandry and partly on account of climatic and economic conditions which have been operating against the development of population and its increase in number.

Dogras

On the outskirts of the Siwaliks facing the plain of Punjab is the habitat of Dogras a distinctive ethnic group of Jammu Division. There is controversy among the social anthropologists about their origin. The major concentration of Dogras however, occurs between the two holy lakes i. e. Saroinsar and Mansar. Lake Saroinsar is at a distance of 38 kms. to the east and Mansar 64 kms to the west of Jammu city. In the opinion of some social anthropologists 'Dogra' is a corruption of the Rajasthani word 'Dungra' means 'hill' and when the people of Rajasthan migrated in the hilly tracks under drought conditions the Rajputs gave this name to the people of hilly country, Stein opines that the name 'Durgara' is probably a tribal designation like 'Gurjara' - original of the modern Gujjar, and similarly the word 'Durgara' has been derived from Durgara through Prakrit Dogra. Whatsoever the controversy about the origin of the word Dogra may be they belong to the Aryan race and speak the Dogri language. Most of them have Brahmini path and have the sects of Varnashram. A substantial section of the Dogras embraced Islam during the 16th and 17th centuries. At the time of partition of the Sub-continent most of the Muslim Dogras migrated to Pakistan.

In appearance Dogras are short stature, slim and have high shoulders. Their complexion is whitish, slightly hooked nose, brown eyes and jet-black hairs. The lower castes of Dogras in general have blackish complexion.

Hanjis

Hanjis - the dwellers of water, constitute a significant ethnic group in the valley of Kashmir. They are mainly confined to the Dal, Wular, Anchar lakes and the Jhelum river, especially between Khanabal (Anantnag District) and Chattabal (Srinagar District). There is no unanimity of opinion amongst the scholars about their arrival in the valley of Kashmir. They, however agree in saying that 'Hanjis' belong to one of the ancient racial groups who were essentially Nishads (boatmen). Some of the Hanjis claim themselves as the descendents of Prophet Noah. There are historical evidences showing that Raja Pratap Sen introduced boatmen from Sangaldip (Sri Lanka). It is believed that before their conversion to Islam, they were Kashtriyas. Hanjis are sturdy, hardworking active people with great imagination. On the basis of occupation and social status Hanjis are divisible into: (i) Demb- Hanz (vegetable growers), (ii) Gari-Hanz (water-nuts gatherers), (iii)



Gad-Hanz (fishermen), (iv) Mata-Hanz (who deal in wood), (v) Dunga-Hanz (owners of passenger boats), (vi) Haka-Hanz (collectors of wood from water bodies), (vii) Bahatchi-Hanz (who live in Bahatch boats), (viii) Shikara-Hanz (who ply Shikara boats), and (ix) House- boat Hanz. The various Hanji groups use boats of different types, shapes and sizes, e. g. Bahatch, Khoch, Demba-Nav, Kara Nav, War, Tchakawar, Parinda and Houseboat. The type of boat which a Hanji owns and uses for earning his livelihood or the product he deals with to a great extent, denotes his class and social status.

The sex-ratio of Hanjis is about 892 as against 936 the national level and 899 the state average. The low sex ratio shows that the males are better cared and well fed than females. In fact, the females are still a neglected lot and are not properly cared like the underdeveloped patriarchal societies. A field study conducted reveals that the literacy rate in Hanji's is only 12 per cent. The proportion of literate males and females being 20.5 and 3.7 per cent respectively. Nearly 34 per cent of the total population of Hanjis is engaged in various type of productive activities, while the remaining 66 per cent is dependent population, belonging to juvenile, Senile and household female population. Hanjis in general do not have fixed incomes. Their income varies from month to month and season to season. It is more true of those who are engaged in hotel management and houseboat industry. In fact, tourism is an important activity on which many of the Hanjis are dependent. Tourism in itself depends on many other factors like the number and pattern of tourist inflow, the weather conditions and the political situation of the State. Hanjis, a peculiar ethnic group attached to water in general is not developing at the desired rate. The living conditions of Gad- Hanjs and Demb-Hanjs are poor and unhygienic, while those who are houseboat owners have better income and social status. Some pragmatic planning is to be made for the socio-economic upheaval of the Hanjis of the State.

Gujjars and Bakarwals

Gujjars and Bakarwals constitute a significant proportion of the population of the State. In general, they have nomadic character and largely depend on flocks and cattle keeping for their livelihood. The early history of Gujjars and Bakarwals is obscure. There are several theories about their origin. According to one school of thought, before their arrival in the sub-continent they were the inhabitants of Georgia (Gurjia) a territory situated between the Black sea and the Caspian Sea in the Soviet Union. Under certain push and pull factors they left their abode and through central Asia, Iraq, Iran and Afghanistan crossed the Khyber Pass to enter the Subcontinent of India. In the Sub-continent making a southward march through Baluchistan- they reached Gujrat. Most probably in the 5th and 6th century A.D. at the occurrence of some serious droughts they moved out of Gujarat and crossing Rajasthan and Punjab entered the green pastures of the Siwaliks and the Himalayas. Having their place of origin as Georgia and moving towards the Sub- continent of India they named several settlements after their name, e.g. Gujar (Central Asia), Juzrs (Gurjara), Gujrabad, Gujru, Gujristan, Gujrabas, Gujdar-Kotta, Gujar-Garh, Gujarkhan, Gujranwala in Iran, Afghanistan, Turkmenia, Pakistan and India. The diffusion and spread of Gujjars in the State of Jammu and Kashmir is not known with certainty. When the Gujjars of Jammu and Kashmir are asked about their



place of origin, they simply say that their forefathers had migrated from Gujarat and Rajputana (Rajasthan). The arrival of Gujjars in Jammu and Kashmir is attributed to the outbreak of devastating droughts and famines in Rajasthan, Gujarat and Kathiawad. There are archaeological evidences to prove that there was a spell of dryness in the 6th and 7th centuries in Rajasthan and Gujarat which led to the outmigration of these people (Gujjars), who alongwith their cattle entered the pastures of the Siwaliks and the Sub-Himalayas. The 'Gujri' language is now recognised to be a form of Rajasthani language, which supports the hypothesis that Gujjars have outmigrated from Rajputana (Rajasthan). The major concentration of Gujjars lies in Jammu, Rajouri, Udhampur, Poonch, Uri, Ganderbal, Anantnag, Daksum, Narang and the Kandi areas of the Jammu and Kashmir Divisions. Although some of them have started developing land connections, they are essentially cattle rearers and a section of them - Bakarwals regularly oscillates between the southern slopes of the Siwaliks and the Margs (Alpine-pastures) of the Central Himalayas. The houses of the Gujjars and Bakarwals are locally known as Kothas and Bandis. It is generally a mud-house against the slope of a hillock. The walls are devoid of any ventilation except a small entry door. In one of the walls there is a small hole which is the only outlet for all types of bad gasses and smoke. The shelter though unhygienic protects them and their cattle from severe colds of December, January and February. The Gujjars and Bakarwals in the State are the followers of Islam, excepting a few who are settled in Bimber, Mirpur and Rajouri. The Gujjars, because of their strict religious adherence, have emerged as the most outstanding tribe who are trusted for their honesty. So far as the dress is concerned, the males wear a long shirt and a trouser as per the tenets of Islam. Besides, they wear a turban of a peculiar style. The ladies usually wear a long shirt and Shalwar with a cap or Dupatta on their head. Though Purdah system among ladies is not observed, they avoid to face the strangers. Gujjars are known for their hard work and gentle nature. Rearing of cattle horses, goats and sheep is their main occupation. They have simple food habits. Maize, milk and milk products are the main ingredients of their diet. They usually start their day with a glass of milk and Chapatis (bread) of maize. The same food is being repeated at lunch and dinner. They do not use any type of toxic drinks as taking liquor is prohibited in Islam. Even tea is not consumed by all the Gujjars. The Gujjars and Bakarwals have no written language and no history beyond word-of-mouth tales and traditions. They have no art beyond traditional tribal songs and the simple tribal patterns they weave into their clothes. Although they live on products of their flocks yet some of them cultivate little maize on the slopes in the narrow valleys with spade and hoe. They do not use vehicular transport instead they use drought animals. The assets and resources vital to them are pasture lands, migration routes and water-resources. These resources and assets are owned commonly by the tribes and maintained collectively. They have a subsistence type of economy and try to produce everything they need in their daily need.

Kashmiriyat as a Political Identity

The concept of Kashmiri nationalism initially began in the early 20th century as a response to excessive abuse from the Dogra rulers, who were viewed as foreign and illegitimate. The Dogra rulers were descendents of Hindu Rajputs and spoke a separate language known as Dogri. In its nascent stages from 1931 through 1939, Kashmiri



nationalism was not originally a nationalist movement but rather a Muslim political movement designed to correct perceived inequities in the Dogra government. Although initially formulated along religious lines, this political movement expanded to include all religions, resulting in the conceptualization of a unique Kashmiri nationalist identity in 1939, signified by the transformation of the Muslim Conference into the All-Jammu and Kashmir National Conference. The expansion from a Muslim Conference to a National Conference necessitated the creation of a constitutive story known as Kashmiriyat, which posited that Muslims and Hindus in the Kashmir region shared a distinct Kashmiri identity. Sheikh Abdullah and the Kashmiri nationalists spread the idea of Kashmiriyat through a combination of newspaper articles, political rallies, populist appeals for land reform and political equality, and religious sermons. Kashmiri nationalists emphasized both the validity of Kashmiriyat as a political identity and the legitimacy of the National Conference as a representative of Kashmiriyat. In addition, competing people-building narratives emphasizing religion as the primary basis of loyalty forced Kashmiri nationalists to redefine previous conceptualizations of Kashmiri identity to embrace all religions. Finally, the inherent exclusionary nature of people-building and the constitutive story prevented Abdullah and the Kashmiri nationalists from fully incorporating all religions and ethnicities, specifically the Jammu and Poonch Muslims and the Dogra Rajputs, into the new Kashmiri political identity.

In regards to the process of people-building, the National Conference secured trust and worth by employing a people-building logic focused on material resources. They attracted followers and demonstrated their legitimacy by advancing populist demands such as land reform and debt relief and by guaranteeing greater opportunities within the civil and military branches. For many impoverished Kashmiris, the National Conference offered greater wealth and opportunity.

History

The Princely State of Jammu and Kashmir came into existence after the First Anglo-Sikh War of 1845, when Gulab Singh, a Sikh who had fought on the British side in the First Anglo-Sikh War, bought what is now the Kashmir Valley for 7.5 million rupees. His son, Ranbir Singh, expanded the territory to include most of modern-day Jammu and Kashmir. The state was ruled autonomously until the province came under British rule following the Indian Rebellion of 1857. The relevant aspect of Kashmir's early history is the artificial nature of its creation. Kashmir's territorial boundaries were arbitrarily created by a simple purchase of land and did not reflect the ethnic, religious, or linguistic differences of the region.

The Princely State of Jammu and Kashmir consists primarily of the three main provinces circled in the map: Jammu, the Vale of Kashmir, and Ladakh. Poonch, located to the west of Kashmir, was administered as a separate state until its incorporation in 1936. According to the 1901 census, the total population of the Kashmir province was approximately 2.9 million people, with 2.15 million Muslims, 689,073 Hindus, 25,828 Sikhs, and 35,047 Buddhists. Despite the religious diversity, 89% of the population spoke Kashur, the Kashmiri language.



The Kashmir Valley, also known as the Vale, was over 93% Muslim but had an influential Hindu minority known as the Pandits. The Pandits were Kashmiri Brahmins and were generally more educated than the rest of the population. The Vale had specific customs and styles of dress not seen in other parts of the state, including the Pheran, a long Kashmiri gown, and the Kangri, a earthen fire pot used to keep warm. The majority of the Muslims were Sunni but there was a small Sufi population that had created a number of popular shrines visited by both Muslims and Hindus. Almost all of the residents spoke Kashmiri.

Jammu, the southern province, was the center of power of the Dogra dynasty. While the Hindu population comprised 50% of the province's population, they were concentrated near the center. In contrast, Muslims held a 61.3% majority in the periphery. Unlike the Pandits, Hindus in Jammu hailed from a variety of castes. The main languages spoken were Dogri and Punjabi.

In comparison, Ladakh was sparsely populated and had little influence in the state. The population was primarily Buddhist and most of the residents had Tibetan ties. Ladakhi and Kashur were the most common languages. The great diversity of ethnicities, languages, and religions meant that any people-building approach had to reconcile a number of different potential boundaries and create a coherent sense of national identity. The diversity also indicates the incredible difficulty of incorporating all the different boundaries under one constitutive story.

One of the key aspects of the development of a constitutive story is defining the historical enemies of the community. The subjugation of the Kashmiri population under the Dogra throne for nearly eighty years (1857-1931) allowed Abdullah and the Kashmiri nationalists the opportunity to cast the Dogras as foreign oppressors and illegitimate rulers. Since their accession to power, the Dogra rulers had instituted a number of policies that restricted the economic and political freedom of the other groups in the Princely State of Jammu and Kashmir. As noted Kashmiri historian Prem Nath Bazaz argues, "the Dogras have always regarded Jammu as their home and Kashmir [Valley] as the conquered country...they established a Dogra oligarchy...in which all non-Dogra communities were...inferiors." Despite a six percent literacy rate, the Dogras held nearly every civil service and military service position. In comparison, the highly educated Kashmiri Hindus were restricted to minor clerical posts. Unsurprisingly, the Pandits resented the Dogra government's favoritism towards the people of the Jammu province at the expense of the Pandits.

In addition to excluding other Hindus from civil and military positions, the Dogra dynasty also instituted a feudal system that oppressed the Muslim majority, most of whom were farmers. The Dogras granted large fiefs called jagirs to landlords in return for taxes that went straight to the Maharaja's personal expenditures. In fact, nearly 1/3 of state revenue was used explicitly for the king's personal expenses, despite a complete lack of rural infrastructure, such as roads and irrigation systems and an impoverished



population averaging with an average annual household income of \$25.18 In addition, the Dogras prevented Kashmiri Muslims from owning land and actively pursued an unofficial discrimination policy, even going as far as banning the traditional Friday prayer.

The Dogra oppression of both Kashmiri Muslims and Hindus provided an opportunity for competing narratives to emphasize the illegitimacy of the current dynasty. The lack of existing political loyalties meant that any redefinition would be fairly simple. In addition, efforts to build trust and demonstrate worth could focus on a few key areas: land reform, religious tolerance, and equality in appointment to government positions.

In addition, the Dogra subjugation also had important consequences for the future of the Kashmiri nationalist movement and its constitutive story. When formulating his conceptualization of the Kashmiri national identity, Abdullah could not incorporate the Jammu Hindus into the constitutive story without alienating the Pandits and the Muslim Kashmiris due to their close relationship with the ruling Dogra dynasty. As a result, Jammu was not included in the constitutive story of Kashmiriyat, which emphasized only the shared bonds between Kashmiri Muslims and the Pandits. Although Abdullah tried to court the Jammu Hindus for electoral purposes in later decades, the effort was completely unsuccessful. Fittingly, Jammu later developed its own competing Hindu nationalist movement known as PrajaParishad in 1952 that fiercely opposed Abdullah and the National Conference.

Muslim Political Mobilization

Continued subjugation under the Dogra dynasty led to a nascent Muslim political movement known as the Mirwaiz-i-Kashmir in 1905. Rasul Shah, the leader of the movement, traveled to mosques around the Vale and preached against deification of saints while also emphasizing a more conservative interpretation of Islam. The Mirwaiz was incredibly successful – in fact, over 100,000 people attended a funeral procession for one of its leaders in 1931. As a result, the Muslim population was united under a single leader for the first time in Jammu and Kashmir history. Although Mirwaiz started as a religious movement, it began to petition the state with hopes of correcting political and economic grievance, such as greater Muslim representation. The group issued three memorandums which demanded the appointment of a Muslim to the head of the Education Department, greater Muslim employment in civil services, and land reform, respectively. For the first time in state history, a religious community was advancing political causes – a key first step in the development of Kashmiri nationalism.

In addition, the group had successfully defined its community on the basis of religion and the group's leaders had established themselves as the legitimate head of the community. However, the movement had not attacked the legitimacy of the Dogra dynasty, still lacked a constitutive story, and had yet to prove its worth by demonstrating the capacity to advance the community's interests. In the 1920s, a group of Kashmiri university graduates began meeting at a Reading Room in Srinagar, the largest city in the Vale. These graduates published articles in widely read Muslim newspapers such as the



Siyasat, the Muslim Outlook, and the Inqilaband began distributing pamphlets in mosques. It was the Reading Room that catapulted Sheikh Abdullah onto the political scene. Abdullah's initial popularity stemmed from his rhetorical ability as a religious leader but the charismatic school teacher soon found himself at the head of an increasingly powerful political movement.

A series of events in Jammu on July 13, 1931, including the destruction of a mosque, interruption of a sermon, and the desecration of a Quran, led religious leaders in Jammu and Kashmir to declare that their religion was under attack. The Dogra regime responded by jailing the dissenters, prompting further public outcry. Over 7000 Muslims stormed the jail and demanded the release of the prisoners. In response, the police opened fire and over twenty-one people were killed. By the end of the day over 163 people were either killed or injured.

Although most of the victims were Hindu Dogras, the violence was aimed at the state rather than the Hindu population as a whole. As Bazaz notes, "the attack on the jail was in no way directed against the Hindus...it was a fight of the tyrannized against their tyrants."

The events of July 13 prompted the formation of the All-India Jammu and Kashmir Muslim Conference. Like the Mirwaiz, the Conference's primary intent was to encourage both Jammu and Kashmir Muslims to organize politically. Sheikh Abdullah, the organization's first president, drew support from a diverse Muslim body of leaders united by the belief "that the Muslims were being exploited by the Hindu community."

The growing popularity of the Muslim political movement led Hindu leaders, both Dogras and Pandits, to fear potential Muslim domination. As a result, "the Hindus became definitely hostile to the Muslim movement and openly and solidly joined the Government forces to get it suppressed." This growing distrust prompted Kashmiri Pandits, who had previously supported the Kashmiri Muslim struggle against Dogra oppression, to denounce the recommendations of the Glancy Commission Report which called for greater civil liberties for Muslims and more Muslim government appointments. The Rajput and Hindu Associations even put up posters directly attacking the Muslim Conference. The increasing politicization of religious boundaries threatened to derail the greater struggle against the oppressive Dogra regime. Instead of working together to secure greater political and economic benefits, the Kashmiri Pandits and the Kashmiri Muslims were being turned against each other by competing narratives that emphasized religion as the basis of political loyalty.

Kashmiriyat

The growing political unrest in Kashmir attracted the attention of Jawaharlal Nehru, the leader of the Indian National Congress. Nehru contacted Abdullah and arranged a meeting with the National Conference leader in which Nehru urged Abdullah to turn the Muslim National Conference into a secular, nationalist movement. Abdullah himself stated that, "[Nehru] explained that by opening the membership to all, any campaign



against the ruler would gain more strength.” Sheikh Abdullah had been closely following the Indian campaign for independence against the British, which provided a ready template for widespread mobilization. In this case, the Indian national movement and Nehru gave Abdullah the script for Kashmiri political mobilization.

On March 26, 1938, Abdullah redefined the goals of the Muslim National Conference and opened up membership to all people, “irrespective of caste, creed, or religion.”³¹ In his annual party address, Abdullah stated:

“Like us the majority of Hindus and Sikhs have immensely suffered at the hands of the irresponsible government. They are also steeped in deep ignorance, have to pay large taxes and are in debt and are starving...We must open our doors to all such Hindus and Sikhs who like ourselves believe in the freedom of their country from the shackles of a irresponsible rule.”

Originally, the Kashmiri political movement was a response to religious, political, and economic oppression of the Muslim community. However, after Abdullah’s meeting with Nehru, the political movement was re-conceptualized to include Hindus and Sikhs. This demonstrates both that Abdullah was capable of asymmetrically institutionalizing a different concept of peoplehood and that he had considerable freedom to define the boundaries of this community. In order to expand the membership of the Muslim Conference and turn it into a secular, nationalist ideology, Abdullah and other Kashmiri nationalist leaders had to redefine the basis of political loyalty. Instead of focusing on religious unity, Abdullah pushed forward the idea of Kashmiriyat which emphasized the unique history of the Kashmiri people, the syncretism of various religious beliefs in the Vale, and the historical peace between different religions and ethnicities in the Vale. This represented a marked change from prior conceptualizations of identity which focused primarily on differences of religion and ethnicity between the different groups in Kashmir. To lend credence to Kashmiriyat, the nationalist movement emphasized the recent discovery of lost historical texts, the most important of which was the *Rajatarangini*, written in 1149 by Kalhana. Using the *Rajatarangini*, Kashmiri nationalists traced the story of the Kashmiri people over the past 2000 years despite the fact that most historians, such as PremNathBazaz, acknowledged the artificial nature of the current Kashmiri state.

Kashmiriyat was disseminated through religious sermons in mosques, political rallies by the National Conference, and Muslim newspapers and magazines. Prominent writers and historians such as Mohammad Din Fauq were also important in advancing the idea of Kashmiriyat. Fauq reconciled ethnic differences by arguing that “even the people who came from Arabia, Iran, Afghanistan and Turkistan as late as 600 or 700 years ago were so mixed with Kashmiri Muslims in culture, civilization and matrimonial relations that ‘all non-Kashmiri traces are completely absent from their life.’” In addition, even Nehru lent credence to the new constitutive story with his declaration that, “Kashmir dominated the intellectual scene of the country [India] for almost 2000 years.” Although Nehru supported the secular Nationalist Conference primarily to undercut the Muslim League



and the Muslim Conference which threatened the ideology of the Indian National Congress, his support was essential for winning Hindu support for the National Conference.

By continually emphasizing the shared history and culture of all Kashmiris, Sheikh Abdullah and the National Conference “raised the pitch of the Kashmiri ethnic identity, Kashmiriyat, to such heights that the religious edge of that identity had been subdued.” A Muslim political movement was transformed into a secular, nationalist movement. However, Kashmiriyat never explicitly mentioned Jammu Muslims and instead focused on religious syncretism in the Vale. This had important consequences for future political movements in Kashmir and for the different regional responses to Pakistani invasion in the Second Indo-Pakistani War.

Abdullah and other Kashmiri elites advanced the idea of Kashmiriyat through newspapers, radio, political rallies, and religious sermons. Through the propaganda and his own charisma, Abdullah was able to secure the support of prominent Hindu voices, including the Hindu newspaper *Hamdard*, and of Muslim religious leaders. Both groups acknowledged the National Conference as the voice of the Kashmiri identity. By emphasizing Kashmiriyat instead of Islam as the basis of political loyalty, the National Conference alienated some of its members, particularly those involved with the early Mirwaiz movement. Some religious leaders such as Yusuf Shah believed that “any political organization that represented the Muslims had to reflect their religious identity.” Shah and his followers subscribed to the ideology of Mohammad Ali Jinnah, the father of Pakistan and the head of the Muslim League, while Abdullah and the National Conference allied themselves with the Indian National Congress, a secular, nationalist movement. To combat the influence of Shah and the Muslim Conference, Kashmiri nationalists continually emphasized that religious syncretism and tolerance was an essential component of the unique shared culture and history of the Kashmiri people.

The National Conference used Kashmiriyat to change the nature of political loyalty in Kashmir. Before, political loyalty was based primarily on religious boundaries, demonstrated by the previously mentioned animosity between Kashmiri Pandit and Kashmiri Muslim political groups despite their common goals. Kashmiriyat was primarily directed at people living in the Vale of Kashmir. Although the Muslim Conference initially appealed to all Muslims, including those in Jammu, the National Conference’s reach was limited by its constitutive story which emphasized the shared history of the residents of the Kashmir Valley with limited reference to Jammu. In addition, the oppression of the Kashmiri people by the Dogra Hindus also necessitated their exclusion from the constitutive story.

The National Conference defined its community as all Kashmiris, irrespective of caste, creed, or religion. However, the constitutive story was largely limited to Kashmiris living in the Vale. The National Conference articulated its commitment to advancing Kashmiri interests with the groundbreaking *Naya Kashmir* document in 1944. The proclamation, translated as *New Kashmir*, called for the abolition of the jagir system, the creation of a



constitutional monarchy, the protection of basic civil liberties such as the freedom of religion, and greater opportunities for non-Dogras in the civil and military service. The goals of New Kashmir resonated with both the Muslims and Hindus of the Vale. The Muslims, who generally worked on the jagirs, hated the oppressive Dogra feudal system. In comparison, the Pandits were tired of being relegated to minor clerical posts and desired the greater government opportunities that New Kashmir demanded. By appealing to the material interests of both groups, the National Conference was able to secure their trust. Worth, the demonstrated capacity to advance the community's interests, was accomplished through a two-step process. The first was the Quit Kashmir movement started by Sheikh Abdullah. The second, and the most important, was the passage of the Abolition of Big Landed Estates Act and the Distressed Debtors Relief Act.

Modeled after Gandhi's Quit India movement, Quit Kashmir denounced the legitimacy of the foreign occupier – in this case, the Dogra dynasty – and demanded immediate independence. In Abdullah's autobiography, he declares that, "the people were galvanized. 'Quit Kashmir' was on the lips of every Kashmiri." Thousands of Kashmiris in the Vale protested against the Dogra throne, prompting the Maharaja to arrest Abdullah and 300 of his supporters. As a response, Nehru and the Indian National Congress issued a statement reprimanding the Maharaja and urging Abdullah's release. This was a clear demonstration of worth: Abdullah and the National Conference had the backing of the entire Indian independence movement and were powerful and influential enough to mobilize large numbers of Kashmiris in support of their causes.

The most profound demonstration of worth, however, occurred three years after the partition of India and Pakistan on August 15, 1947. In 1950, the National Conference, which had been granted provisional authority over the Kashmiri state after its accession to India, passed the Abolition of Big Landed Estates Act and the Distressed Debtors Relief Act of 1950. The first act reallocated any land larger than twenty-three acres to landless peasants while the second act provided debt-relief to indebted farmers. As Ganguly notes, "although these initiatives alienated a significant segment of the Jammu-based Hindu landed gentry, they won Abdullah the powerful loyalty of lower- and middle-class Muslims and Hindus." The National Conference clearly demonstrated its capacity to advance the material interests of its targeted community and thereby secured its worth.

The primary indicator of the rise of Kashmiri nationalism in the Vale was the Second Indo-Pakistani War of 1965. After Partition on August 15, 1947, the princely states of India, which included Jammu and Kashmir, were given the option of joining either India or Pakistan. Pakistan believed that Kashmir, with its large Muslim population, rightfully belonged to Pakistan. However, Islamabad, recognizing the popularity of Abdullah, grew suspicious of the Sheikh's close ties to Nehru. As a result, Pakistan sent troops to the Poonch district, which was largely sympathetic to Pakistan and the Muslim league, to incite a revolt against the state. Pakistani troops nearly reached Srinagar, the largest city in the Vale, forcing Hari Singh, the current Dogra king, to flee to Jammu. The Maharaja requested Indian assistance to expel the Pakistani invaders but was forced to sign the



Instrument of Accession in return for military aid, resulting in the formal annexation of Jammu and Kashmir to India.

After annexation, Nehru gave Abdullah and the National Conference authority over the provisional government. Abdullah responded by immediately pushing for greater Kashmiri autonomy. As the leading proponent of Kashmiri nationalism, Abdullah fought for greater autonomy for the Kashmiri people in order to secure his own party's political legitimacy. He consistently argued that the Kashmiri people would be the sole decision-makers when it came to the question of independence or accession and demanded a plebiscite to ascertain the wishes of the people. However, Abdullah's requests were largely ignored by Nehru and the new Indian government which feared that a plebiscite would result in Kashmiri defection to Pakistan. As a result, Abdullah pushed even harder for greater autonomy and even approached foreign governments for assistance. Unsurprisingly, Abdullah was jailed for treason in 1953, prompting widespread nationalist protests that resulted in the death of sixty Kashmiris. Kashmiri discontent with the state's new puppet government led to sporadic violence over the next ten years, including riots in 1955 and 1957. Kashmiri anger at the illegitimate government reached a tipping point and eventually exploded during the Hazratbal incident in 1963, leading to the Second Indo-Pakistani War.

The Hazratbal incident referred to alleged state government involvement in the theft of a relic from a Muslim shrine in Srinagar, prompting dissenters to set fire to properties owned by the Prime Minister. The incident, which occurred months after the Indian defeat in the 1962 Sino-Indian War, was viewed by Pakistani officials as Muslim rejection of a Hindu state government and as another sign of Indian weakness in the region. Nehru, recognizing the incident as further proof of growing Kashmiri nationalist sentiment, ordered the release of Abdullah on April 8, 1964 to appease the agitators. However, Abdullah was re-arrested after Nehru's death, leading to "renewed public protests and anti-Government agitation."

Pakistan, misinterpreting the anger of Kashmiri Muslims as support for accession to Pakistan, drew up plans for an invasion into Kashmir that would "liberate" the state from Indian control. The plan, Operation Gibraltar, was to have Pakistani soldiers disguise themselves as insurgents and attempt to instigate a widespread rebellion against the state. On August 5, 1965, 7,000 Pakistani troops invaded the Vale of Kashmir and tried to incite a popular rebellion against the state.

The people of the Vale, who were 93% Muslim and had a decade-long history of grievances against the Indian state, refused to support the Pakistani invaders, much to Islamabad's surprise. The Kashmiri Muslims, identifying with Kashmiriyat and not Islam as the primary basis of political loyalty, turned over the "insurgents" to Indian authorities, sparking the Second Indo-Pakistani War.

The refusal of Kashmiri Muslims to support the invaders was a direct result of the development of Kashmiri nationalism and the success of the people-building approach



employed by Abdullah and the National Conference. Before Kashmiriyat, the primary basis of political identity in the Kashmir Valley had been religion – political movements such as the Muslim Conference and the Hindu and Rajput Associations were organized along religious lines. However, the acceptance of Kashmiriyat and its emphasis on the unique shared culture and history of the Kashmir Valley separated religion from political identity.

As a result, Kashmiri Muslims did not identify with the Pakistani insurgents and readily turned them over to Indian authorities. By mistaking Kashmiri nationalism and discontent with Indian state authorities as support for Pakistan, Islamabad fundamentally erred in their assessment of Kashmiri political identity. Unlike Pakistani Muslims, Kashmiri Muslims did not define their national identity on the basis of their religion. Instead, their acceptance of Kashmiriyat resulted in a national identity tied to specific local history and traditions. As a result, the Pakistani insurgents were not viewed as fellow countrymen because of their shared religion. Instead, they were viewed as outsiders, explaining why Kashmiris resisted accession to the Pakistani state.

Conclusion

The last elections in Kashmir for the state legislature play a small role in instigating change, especially in terms of the demilitarization of the state. But as the Kashmiris themselves recognized, which is evidenced by a voter turnout of 60 percent, participating in this election does offer a critical venue for tackling practical grievances. The state legislature, though limited in its reach, does have the power to build roads, schools, health centres and to create jobs and can restrain the harassment and brutality of the security forces. Hence, this process "provides material succor to a population which has suffered immensely for over 2 decades".

The elections themselves were, however, flawed. A total of 1354 candidates stood for just 87 seats, making voting by the public arduous and the process unnecessarily complex. Also, despite the fact that militants halted all activities obstructing people from voting, the government had still sent 538 companies of central para-military forces and 60-70 companies of the Central Reserve Police Force for election duty. The army presence was hence grossly disproportionate to the need for security and hence merely served to curtail movement and actions by imposing curfews and patrolling the streets. It is believed by some that these recent elections could be catalyst for a shift in the equation. The Kashmiri people's nonviolent assertion for aazadi (independence) persuaded militants to silence their guns and their use of a legal venue to address their concerns, despite years of exploitation, could sow the seeds for a less violent approach to the conflict. Fittingly, this would be a counter balance to the 1987 elections which was a catalyst for militancy.

This will, of course, depend on whether public concerns and aspirations are adequately addressed. This includes not just basic needs - such as schools and health care - but also integral needs including the use of water resources and access to land. If there is to be constructive and positive change, public support is integral.



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TEACHERS EFFECTIVENESS IN RELATION TO THEIR CREATIVE TEACHING STRATEGY IN HIGH SCHOOL TEACHERS

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Introduction

The quality of education, which we provide to the children, depends in large measure upon the quality of teachers, quality of curriculum, quality of school programme. Other things remaining equal, the quality of teachers, in its turn depends on the quality of effective teaching and the quality of divergent thinking and problem solving ability of teachers. As Chanakya the great Indian Philosopher and educationist rightly pointed out that 'education is nothing but training the men for the country and love for the nation'. This Herculean task of training the individual for better citizen and to useful the nation is primarily possible in classroom and through effective teaching learning process only. Secondary education commission (1952-53) stated that 'the destiny of the nation is being mould in the classrooms only'. Similarly the Indian Education Commission, 1964-66 corroborates that of all the different factors, which influence the quality of education and its contribution to national development, the quality, competency, character and adjustment of teachers are undoubtedly the most significant. From this it is clear that teachers are endowed with effective teaching and good character and clever thinking which has been already recommended by the committees and commissions on education, to improve the educational standards and to produce useful citizen and to shape the destiny of Nation. Teacher should not only be committed and adjusted but also effective and creative. There as been enormous efforts paid as teachers' effectiveness and teacher competency but unfortunately sufficient attention is not focused on teacher effectiveness in relation to teacher creativity.

Teachers Effectiveness

Through teacher effectiveness has been recognized as important component of teaching learning process relatively little efforts made to define the term. A brief into the literature of Teacher effectiveness as one finds many related terms such as teaching success, successful teacher, teaching efficiency, teacher performance, and teacher competency. In educational process, good and effective teacher occupies a place of tremendous importance. An effective teacher may be understood as one who helps in development of basic skills, understanding, proper habits desirable attitudes, and children development.



Creative Teaching

Creativity defined as the ability to bring something new into existence, creativity is distinguished by novelty, originality and is unusually inventive. Creativity was believed to be a heaven's gift a rare quality of distinguished individuals within born talent. In the present study an individual which is flexible in thought and action, who can produce novel ideas, express his ideas thoroughly and long with certain personality traits is said to be creative.

Relation between Teacher Effectiveness and Teacher Creativity

The quality of education is mainly depends on the quality of teacher and effective teaching learning process. Indian education commission (1964-66) rightly pointed out that of all the deferent factors which influence the quality of education and its contribution to national development, the quality of the competency; character and adjustment of teacher are undoubtedly the most significant. Form this it can be concluded that the quality of education; the quality of teaching learning process and accomplishment of educational aims are possible only when the teachers are effective teaching and creative in their profession.

Statement of the Problem

Teacher's Effectiveness in relation to Creative Teaching an Innovative Strategy of Teacher in Secondary Level Education

Purpose of the Study

The present study aims at investigating the Teacher effectiveness in relation to creative teaching of High School teachers in Chittoor district, Andhra Pradesh.

Need of the Study

The teacher's effectiveness is very important in teaching and guiding the children, especially the High School level because it is the state of their future in the educational level. So there is a need to get training, learning, and experience in effective teaching for the teacher's at High School level.

Objectives of the Study

- ❖ To study the significant difference between male and female teachers in regard with teacher's effectiveness and teacher creativity.
- ❖ To find out difference between the teachers of Government and private school teachers in regard with teacher's effectiveness and teacher creativity.



Hypothesis of the Study

For the present investigation the investigator formulated “NULL HYPOTHESIS” for the purpose of deriving conclusion about the present investigation.

- ❖ There is no significant difference between male and female teachers in relation to teacher effectiveness and teacher creativity.
- ❖ There is no significant difference between the Govt. school teachers and private school teachers in relation to teacher effectiveness and teacher creativity.

Variables of the Study

The Independent variables of the study is creativity and the dependent variable is teacher effectiveness.

Methodology of the Study

A survey methodology with structured questionnaire followed by interviews with the teacher effectiveness in relation to creative teaching administrated as appropriate tools of obtaining needed data from different High Schoolteachers. The relevant data collected get classified, tabulated and then statistically treated to draw inferences. Besides that a number of information sources were also consulted so as to achieve the survey objectives. The study was conducted on a sample of 145 high school teachers of Chittoor district, Andhra Pradesh. Random sampling procedure was employed to collect information.

Tools of the Study

- ❖ Teacher Effectiveness a self –rating scale is used. This is developed by Dr.U.Nageswara Rao, method of summated rating techniques is adopted hid technique. In this scale 35 items are prepared according to the aims and objectives of the tool.
- ❖ Teacher Creativity a self –rating scale is used. This scale is previously developed and standardized by Dr.Undurtys’ Vishaka. The reason for selection of the revised version of their tests was that it was specifically designed to measure the components of teacher creativity. The investigator has decided to take call all the 3 aspects of fluency, originality and flexibility. Measure with the help of 25 items all are positive items.

Statistical Techniques used:

Mean, standard deviation, critical ratio value were calculated for statistical analysis of the data.



Hypothesis:-1

Table-1 shows the comparison between male and female teachers in relation to teacher effectiveness and teacher creativity.

Category	No. samples	Mean	S.D	C.R
Male Teachers	73	135.89	8	9.70**
Female Teachers	72	127.5	10.8	

** Significant

The above table discloses the difference between Male and Female teachers in relation to teacher's effectiveness and teacher creativity.

This clearly indicates that there is significant difference between the above categories the mean value of 135.89 obtained by the male teachers is > the mean value of 127.5 obtain by female teachers. As the obtained critical ratio value 9.70 is more then 1.96 and 2.58 which is significant at 0.05 level and 0.01 level. Hence the null Hypotheses No-1 that **“there is no significant difference between male and female school teacher in relation to teacher's effectiveness and teacher creativity”** is rejected.

Hypothesis:-2

Table-2 showing the comparison between government school teachers and private school teachers in relation to teacher effectiveness and teacher creativity

Category	No. Samples	Mean	S.D	C.R
Govt. School Teachers	85	135.09	9.8	2.78**
Private School Teachers	60	133.7	9.2	

** Significant

The above table discloses the difference between Govt. school teachers and private school teachers in relation to teacher's effectiveness and teacher creativity.

This clearly indicates that there is significant difference between the above categories the mean value of 135.09 obtained by the Government school teachers is > the mean value of 133.7 obtain by private school teachers. As the obtained critical ratio value 2.78 is more then 1.96 and 2.58 which is significant at 0.05 level and 0.01 level. Hence the null hypotheses No-2 that **“there is no significant difference between govt. school teachers and private school teachers in relation to teacher's effectiveness and teacher creativity”** are rejected.

Major findings of the Study

- ❖ There is significant difference between male teachers and female teachers. The mean value of male teachers (135.89)>female teachers mean value



(127.5), in relation to teacher's effectiveness in relation to creative teaching.

- ❖ There is significant difference between male teachers and female teachers. The mean value of Government school teachers (135.09)>private school teachers mean value (133.7), in relation to teacher's effectiveness in relation to teacher creativity.

Conclusion

The male teachers have higher creativity scores compared to female teachers. The government school teachers have high scores compared to private school teachers.

Limitations of the Study

The present study was confined teachers working in Chittoor district, Andhra Pradesh.

1. The study is limited to teachers working in Chittoor District only
2. Of many dimensions' of effectiveness only Activity based teaching, Child centered practice, Teaching learning material display, Evaluation strategies and remedial technique, Noval strategies are considered in this study.
3. Of many dimensions of creative teaching only Flexibility, Originality, Fluency are considered in this study.

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GRASS FLORA OF KILAVARAI RIVER IN UPPER PALNI HILLS OF SOUTHERN WESTERN GHATS, KODAIKANAL, TAMIL NADU, INDIA

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Abstract

Grasses contribute tremendously to the earth's green mantle of vegetation. They are one of the most widely distributed groups of angiosperms with gross morphological complexity. Grasses are the members of Poaceae (Gramineae) family which are the most vital part in our life as food, medicine, fodder and many different things. The present study was carried out to highlight the grasses existing in Kilavarai freshwater river of Kodaikanal in Dindigul district of Tamil Nadu, Southern India. Extensive plant exploration trips were conducted throughout the study area, at frequent interval from January, 2015 to November, 2018. The result of the present study revealed that 62 species belonging to 39 genera distributed among poaceae families was noted from the study site. Out of 62 species, 17 grasses are as least concern. From the grass species recorded, Eragrostis was represented by 5 species and which was found to be the dominant genus, and it was followed by the genus, Chrysopogon with 4 species. A total of 5 genera viz., Arundinella, Bothriochloa, Brachiaria, Cymbopogon, Themeda were represented with each of 3 species. Bambusa, Chloris, Digitaria, Panicum, Sporobolus, and Setaria with 2 species and the rest of the 26 genere were represented as monospecific genus. This study may be helpful to researchers to understand the critical perspectives of community dynamics with the help of grasses.

Keywords: Grasses, Floristic study, Kilavarai river.

Introduction

Grasses are the most commercially and nutritionally important family of plants to humans, yet while most grass species are preserved, their ecosystems grasslands are under global threat. Poaceae is a large and nearly ubiquitous family of monocotyledonous flowering plants known as grasses. The grass family is one of the most widely distributed and abundant groups of plants on earth. Grasses are found on almost every continent and are absent only from Antarctica. According to different authors there may be 780 genera and about 12,000 species of grasses in the world and occupies the fifth-largest plant family,



following the Asteraceae, Orchidaceae, Fabaceae and Rubiaceae (Jain, 1986; Clayton et al., 2012).

Grasses are diverse in taxonomic diversity and exhibit wide range of tolerance against the environmental factors qualifying as a pioneer species of an ecological community. In wetland ecosystems, grasses are redundant elements with huge functional roles in purification of the soil quality and acting as organizers of the diversity. Grasses have wide ecological amplitude and several adaptations in diverse habitat. They are one of the primary producers in wetlands ecosystem (Ban et al., 2017). Grasses inhabit the earth in greater abundance than any comparable group of plants, they occur in every soil under all kinds of climatic situation. By any reckoning, the grasses are a successful family due to its adaptability to changeable environment, their ability to co-exist with grazing herbivores and also their effective reproductive system (Bor, 1960). Despite the fact that the grasses are so important to us, they have been neglected due to small size of floral organs, special terminology and complicated structure of spikelet and inflorescence. As grasses form an exceedingly natural family, it is very difficult for the beginners to readily distinguish them from one another (Sreekumar and Nair, 1991). Biological diversity is now increasingly recognized as a vital parameter to assess global and local environmental changes and sustainability of developmental activities. Summarily, the study aims to grass flora assessment studies undertaken on Kilavarai freshwater river of Kodaikanal in Dindigul district of Tamil Nadu, Southern India.

Materials and Methods

Study area

The present study was carried out in Kilavarai freshwater river, located in the upper Palni hills of Kodaikanal situated in Southern Palni hills ($10^{\circ} 23' 89.62''\text{N}$ and $77^{\circ} 31' 50.69''\text{E}$) of Western Ghats, Dindigul district, Tamil Nadu, India. This perennial river develops into Vanderavu huts flows west upto Amaravathy reservoir. The flowing area of the river, with varying degree of slopes leading into short and height waterfalls, like Polur waterfalls. Kilavarai river is located along Kilavarai – Polur – Kumbur villages path. The experimental river has been utilized for domestic and agricultural purposes of the inhabitants of near and around the villages.

Methodology

The field trips were made at frequent interval from January, 2015 to November, 2018. All the collected plants species were identified, using standard keys and floras: Flora of Presidency of Madras, Vol I to III by Gamble and Fischer, Flora of Palni hills, I to III Vols by K. M. Mathew (1999), and Sreekumar and V. J. Nair (1991). The specimens were poisoned with mercuric



chloride. Herbaria for the plant specimens which have been prepared and deposited in the PG and Research Department of Botany, Saraswathi Narayanan College, Madurai.

Result and Discussion

The present study revealed that, the occurrence of 62 species of grasses belonging to 39 genera in the study area (Table 1). From the grass species recorded, *Eragrostis* was represented by 5 species and which was found to be the dominant genus, and it was followed by the genus, *Chrysopogon* with 4 species. A total of 5 genera viz., *Arundinella*, *Bothriochloa*, *Brachiaria*, *Cymbopogon*, and *Themeda* were represented with each of 3 species. *Bambusa*, *Chloris*, *Digitaria*, *Panicum*, and *Sporobolus*, *Setaria* with 2 species and the rest of the 26 genera were represented as monospecific genus. It was also stated that grasses are widespread than any other family of flowering plants of the world and represented by 10,000 species 261 genera (Karthikeyan, 2005).

Table 1: Checklist of Poaceae taxa.

(NE – Not Evaluated, LC – Least Concern)

S. N	BINOMIAL NAME	FAMILY	IUCN Status
1.	<i>Apluda mutica</i> L.	Poaceae	NE
2.	<i>Aristida hystrix</i> L.f.	Poaceae	NE
3.	<i>Arundinella ciliata</i> (Roxb.) Nees ex Miq	Poaceae	NE
4.	<i>Arundinella hirta</i> (Thunb.) Tanaka	Poaceae	NE
5.	<i>Arundinella leptochloa</i> (Nees ex Steud.) Hook.f.	Poaceae	LC
6.	<i>Bambusa arundinacea</i> (Retz.) Willd.	Poaceae	NE
7.	<i>Bambusa tulda</i> Retz.	Poaceae	NE
8.	<i>Bothriochloa insculpta</i> (Hochst. ex A. Rich.) A. Camus	Poaceae	NE
9.	<i>Bothriochloa ischaemum</i> (L.) Keng	Poaceae	NE
10.	<i>Bothriochloa pertusa</i> (L.) A. Camus	Poaceae	NE
11.	<i>Brachiaria mutica</i> (Forssk.) Stapf	Poaceae	LC
12.	<i>Brachiaria ramosa</i> (L.) Stapf.	Poaceae	NE
13.	<i>Brachiaria reptans</i> (L.) C.A.Gardner & C.E.Hubb	Poaceae	LC
14.	<i>Chloris barbata</i> Sw.	Poaceae	NE
15.	<i>Chloris dolichostachya</i> Lag.	Poaceae	NE
16.	<i>Chrysopogon aciculatus</i> (Retz.) Trin.	Poaceae	NE
17.	<i>Chrysopogon asper</i> B.Heyne ex Blatt. & McCann	Poaceae	NE
18.	<i>Chrysopogon fulvus</i> (Spreng.) Chiov.	Poaceae	NE
19.	<i>Chrysopogon zeylanicus</i> (Steud.) Thwaites	Poaceae	NE
20.	<i>Coix lacryma-jobi</i> L.	Poaceae	NE
21.	<i>Cymbopogon citratus</i> (DC. ex Nees) Stapf.	Poaceae	NE
22.	<i>Cymbopogon flexuosus</i> (Nees ex Steud.) W.Watson	Poaceae	NE
23.	<i>Cymbopogon martinii</i> (Roxb.) Wats.	Poaceae	NE
24.	<i>Cynodon dactylon</i> (L.) Pers.	Poaceae	NE
25.	<i>Dichanthium annulatum</i> (Forssk.) Stapf.	Poaceae	NE
26.	<i>Digitaria ciliaris</i> (Retz.) Koeler	Poaceae	NE
27.	<i>Digitaria longiflora</i> (Retz.) Pers.	Poaceae	NE
28.	<i>Dinebra retroflexa</i> (Vahl) Panz.	Poaceae	NE



29.	<i>Eleusine indica</i> (L.) Gaertn.	Poaceae	LC
30.	<i>Eragrostis minor</i> Host	Poaceae	NE
31.	<i>Eragrostis pilosa</i> (L.) P. Beauv.	Poaceae	NE
32.	<i>Eragrostis riparia</i> (Willd.) Nees	Poaceae	NE
33.	<i>Eragrostis unioides</i> (Retz.) Nees ex Steud.	Poaceae	LC
34.	<i>Eragrostis viscosa</i> (Retz.) Trin.	Poaceae	NE
35.	<i>Eriochloa procera</i> (Retz.) C.E. Hubb.	Poaceae	LC
36.	<i>Heteropogon contortus</i> (L.) P.Beauv. ex Roem. & Schult.	Poaceae	LC
37.	<i>Imperata cylindrica</i> (L.) P. Beauv.	Poaceae	NE
38.	<i>Isachne globosa</i> (Thunb.) Kuntze	Poaceae	NE
39.	<i>Ischaemum indicum</i> (Houtt.) Merr.	Poaceae	LC
40.	<i>Iseilema prostratum</i> (L.) Andersson	Poaceae	LC
41.	<i>Leptochloa chinensis</i> (L.) Nees.	Poaceae	NE
42.	<i>Microstegium ciliatum</i> (Trin.) A.Camus	Poaceae	LC
43.	<i>Oplismenus compositus</i> (L.) P.Beauv.	Poaceae	LC
44.	<i>Panicum maximum</i> Jacq.	Poaceae	NE
45.	<i>Panicum repens</i> L.	Poaceae	LC
46.	<i>Paspalidium flavidum</i> (Retz.) A. Camus	Poaceae	LC
47.	<i>Paspalum scrobiculatum</i> L.	Poaceae	LC
48.	<i>Pennisetum clandestinum</i> Hochst. ex Chiov.	Poaceae	LC
49.	<i>Phalaris minor</i> Retz.	Poaceae	NE
50.	<i>Phragmites karka</i> (Retz.) Trin. ex Steud	Poaceae	LC
51.	<i>Saccharum spontaneum</i> L.	Poaceae	LC
52.	<i>Sacciolepis indica</i> (L.) Chase	Poaceae	NE
53.	<i>Sehima nervosum</i> (Rottler) Stapf	Poaceae	NE
54.	<i>Setaria pumila</i> (Poir.) Roem. & Schult.	Poaceae	NE
55.	<i>Setaria verticillata</i> (L.) P.Beauv	Poaceae	NE
56.	<i>Sporobolus africanus</i> (Poir.) Robyns & Tournay	Poaceae	NE
57.	<i>Sporobolus diander</i> (Retz.) Beauv.	Poaceae	NE
58.	<i>Themeda cymbaria</i> Hack.	Poaceae	NE
59.	<i>Themeda tremula</i> (Nees ex Steud.) Hack	Poaceae	NE
60.	<i>Themeda triandra</i> var. <i>japonica</i> (Houtt.) Makino	Poaceae	NE
61.	<i>Urochloa panicoides</i> P.Beauv.	Poaceae	NE
62.	<i>Vetiveria zizanioides</i> (L.) Nash	Poaceae	NE

As in the case of any aquatic ecosystem, monocots dominate the vegetation having more species diversity in contrast to terrestrial habitats. Sukumaran and Jeeva (2011) reported that Poaceae was found as a dominant family in the aquatic ecosystem of the Kanyakumari district with 39 species.

Out of 62 species 17 grasses are *Arundinella leptochloa*, *Brachiaria mutica*, *Brachiaria reptans*, *Eleusine indica*, *Eragrostis unioides*, *Eriochloa procera*, *Heteropogon contortus*, *Ischaemum indicum*, *Iseilema prostratum*, *Microstegium ciliatum*, *Oplismenus composites*, *Panicum repens*, *Paspalidium flavidum*, *Paspalum scrobiculatum*, *Pennisetum clandestinum*, *Phragmites karka*, and *Saccharum spontaneum*) as least concern (Table 1) according to the checklist published by IUCN (2019). It was stated that trees are considered as the most significant component in the riparian ecosystems (Minore and Weatherly, 1994). At the same time, shrubs provide shade and stream bank stabilization, prevent the



regeneration of trees in some riparian environments, thereby resulting in gradual succession to a shrub community (Hibbs, 1987). However in the tropical riparian flood plains, seasonal herbaceous annual vegetation dominates, where large flood disturbance prevents the recruitment of woody species.

Conclusion

Grasses have wide ecological amplitude and must be exploited for eco-development of the regions devoid of biodiversity. This study concerns the grass species in the wetland communities, their taxonomy that can be beneficial for understanding the community characteristics of wetland habitats of study area. It may also be helpful in revealing the succession pattern of the area. This study may be helpful to researchers to understand the critical perspectives of community dynamics with the help of grasses.

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ROLE OF THE MEDIA IN THE STUDY OF EDUCATIONAL PROBLEMS AND THEIR CAUSES OF TRIBAL STUDENTS OF HIGHER SECONDARY SCHOOLS

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Introduction

There is meaningful education and education that makes the students eligible for the benefit of society as well as themselves. If a class of society remains deprived of education then the development of the society will only imagination. For this reason, due to ignorance and illiteracy over the years, the government is giving various facilities and reservation to the tribal people, who are struck in the chain of superstition witchcraft stereotype, in the mainstream of the society. It is also necessary to know that what is the problem in the development of tribal students ,which cannot fulfill our 100 percentage expectations and implementation of which practical activities are necessary for this .Education provident to students contributes to the creation of a systematic society .Less importance to education in families of tribal students economic pitiable condition surrounding environment, racial discrimination in society ,serious indifference towards education lack of familiarity with education and lack of education in the name of education ,lack of available health facilities ,lack of accessibility textual content is not available ,the problem of abandonment of teachers ,irresponsible behavior of the teachers ,lack of accessory ,lack of audio visual equipment ,communication with the media ,there are many problems in addition to major problems like deficiency. The lack of regular attendance in the classroom is not interested in the study. The shortage of books to ask the teacher to their difficulties .How can media be helpful in solving these problems .Students can find a solution to the problem by using positive images of television ,video movie ,news papers ,stories etc.Aboliion of prejudice and rescue ignorance from computer ,computerized media like internet ,multimedia,development of new ideas is possible to solve problems like freedom from superstition etc.

Sample:-In this research the role and influence of the media has been studied in the selection of 20 tribal students of five secondary schools.



Objectives:-

- 1.Review the issues raised by the media to increase the academic level.
- 2.To study the role of media in the upliftment of tribal students.
- 3.Analyse the news published by the media in the context.

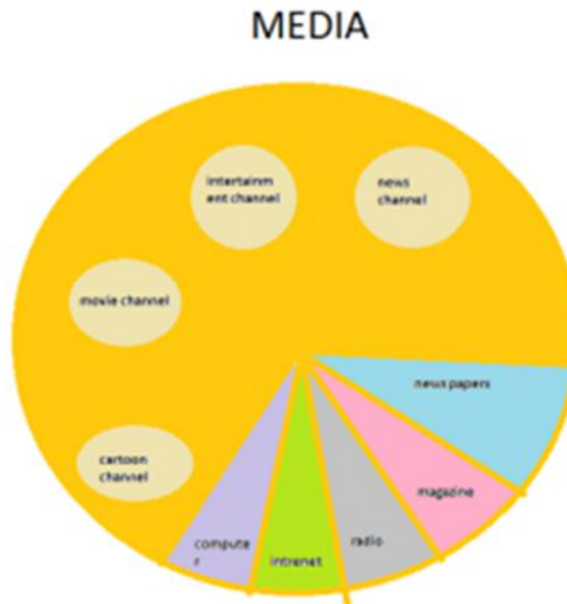
Hypotheses:-This research has been studied based on null hypotheses.

Result and conclusion:-

Media is through important communication in news papers and doordarshan TVs, whose influence is the educational development of tribal cast student's communication issues their problems. The support of media dissolve superstition and ignorance in improper scheduled cast students and society. With the inspiration of the media increase creative and creative power is generated. From the media state national government gets help in building new planes for development.

TV channels influence students or society in some from or the other. Presently there are several programs for the promotion of media under the sarva shiksha abhiyan but there is a shortage of TV, computer, newspapers and magazines in cities to overcome that deficiency. For the active contribution of the media, the administration must firmly implement the plans. The media should meet students and students in school frequently and in order to solve the problems .Analysis shows that 15 percentage of students read news papers.

The newspaper can be used for solving various educational problems of tribal students and for the development and promotion of education. Based on tribal students analysis, do not know much about internet.80 percentage of the students have told the TV the effective means of communication. From direct visions in TV the point of the remaining curriculum plans is easily understood by seeing the development of educational development. Therefore the importance of this media should be given in the development of tribal students. According to the analysis, 20 percentage of the news channel, 25 percentage entertainment channels,20 percentage cartoon channels gave positive answers by the students. The news channels gives information directly to tribal students. But in the entertainment channels movie channels and cartoon channels, interesting stories can also be shown in the film maker channel from the tribal caste and famous leaders of the general category media and events and moral values of famous people and co operation can be taken in the upliftment of tribal students.



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विख्यातरूपकेषु हास्यरसानुशीलनम्

डा. यन्. वेङ्कट श्रीनिवासरावः

शोधच्छात्रः, साहित्यविभागः,

राष्ट्रियसंस्कृतविद्यापीठम्, तरुपतिः।

अस्माकं साहित्ये ये प्रसिद्धाः कवयः विराजन्ते कालिदासभवभूत्यादयः सर्वेऽपि यथावसरं हास्यरसपोषकाः एवेति तत्तदग्रन्थपरिशीलनया अवगम्यते। तेषु रूपकेषु कालिदासविरचित-मालविकाग्निमित्राभिज्ञानशाकुन्तले एवं भवभूतिविरचितमालतीमाधवप्रियदर्शिके च विख्यातानीति अभिप्रेत्य तान्येव मया परिशीलनार्थम् आदृतानि। तदधिकृत्य मया अत्र किञ्चित्प्रस्तूयते।

I. मालविकाग्निमित्रे हास्यः

महाकविना कालिदासेन मालविकाग्निमित्रे हास्यरसस्य समुचितं स्थानं कल्पितम्। सचिवादिष्वारोपितराज्यभारणां काममोहितानां राज्ञां नवप्रियासमागमलोलुपता अन्तःपुरव्यवहाराश्चाऽत्र सुनिपुणमधिक्षिप्ताः दृश्यन्ते। राजा अग्निमित्रो वैदर्भेण निर्बद्धं स्वपितृव्यपुत्रं माधवसेनं मोचयितुं वीरसेनप्रमुखं दण्डचक्रमादिदेश। ततश्च युद्धे प्रवर्तमाने अग्निमित्रस्त्वान्तःपुरे, चित्रे दृष्टां मालविकां साक्षात्कर्तुं विदूषकसाहाय्यमभ्यर्थितवान्। विदूषकोऽपि मालविकाग्निमित्रयोस्समागमसम्पादनाय बहून्पायान् परिकल्प्य कृतार्थोऽभवत्। अन्तरा सासूययोर्धारिणीरावत्योश्चेष्टाः भावाश्च हास्यजनकतया सुष्ठूपनिबद्धाः। नायिकात्रयस्याऽनुनयने अग्निमित्रेण स्वीकृताः प्रयासा अप्यत्र हास्यजनकाः भवन्ति। अन्ततोऽत्र रूपके हास्यो रसः प्रधानस्य शृङ्गारस्य परिपोषकतया साधु सम्भावितः। अग्निमित्रविदूषकपरिव्राजिकाभिः प्रदर्शितं वञ्चनाशिल्पं धारिणीरावतीभ्यां नायकसमागमनिरोधाय विहिताः प्रयासाश्च अत्र हास्यहेतवः।

1. विदूषकालम्बनको हास्यः -

मालविकाग्निमित्रे विदूषकस्यार्थगौतमस्यासाधारणं प्राधान्यमस्ति। गौतमोऽयं सामान्यविदूषक इव विकृताङ्गवयोवेषैः केवलं हास्यमुत्पाद्य परिहासास्पदो न भवति अपि तु स्वप्रतिभया नायकयोस्समागमं परिकल्प्य यथार्थः कामतन्त्रसचिवो भवति। अपि चाऽयं चतुरैर्वचोभिः क्रियाभिश्चात्मानं समर्थं निरूप्य अन्यान्परिहासभाजनं करोति। यद्यप्यत्र विदूषके तत्र तत्र भोजनप्रियताभयशीलतादयो दृश्यन्ते तथापि प्राधान्येन अस्य विदूषकस्य चेष्टितेषु प्रयोजनवत्ता दरीदृश्यते। विदूषकेण सह तोलने कदाचिन्नायकोऽप्यग्निमित्रः लघुर्भवतीति सन्देहोऽप्यवश्यं समुदेति। अत एव च कालिदासेन अपि विक्रमोर्वशीये अभिज्ञानशाकुन्तले च विदूषकयोः केवलं हास्यप्रायतासम्पादकमप्रधानं स्थानं परिकल्पितमित्यप्यनुमातुं शक्यते। एवमप्यत्र गौतमेन स्वप्रतिभया परिकल्पितो हास्यः नूनं सामाजिकमनांसि समुत्तेजयति।



2. विदूषकपरिकल्पितसन्निवेशप्रभवस्समुज्ज्वलो हास्यः -

विदूषकेण समुद्दीपितौ हरदत्तगणदासौ “अलं बहु विकल्थ्य । राज्ञः समक्षमेवावयोरध-
रोत्तरयोर्व्यक्तिर्भविष्यति”^१ इति परस्परं विवदन्तौ राज्ञस्समीपमाजग्मतुः । नाट्याचार्याभ्यां
प्राश्निकपदमारोढुं प्रार्थितोऽप्यग्निमित्रः “तिष्ठ तावत् । पक्षपातमत्र देवी मन्यते । तदस्याः पण्डितकौशिकी
सहितायास्समक्षमेव न्याय्यो व्यवहारः”^२ इति वदन् धर्मकञ्चुकच्छलेन देवीसहितां पण्डितकौशिकीं
समाहूतवान् । परिव्राजिकापि “देव, प्रयोगप्रधानं हि नाट्यशास्त्रम् । किमत्र वाग्व्यवहारेण”^३ इति
वदन्ती राज्ञो मालविकादर्शनावकाशं पर्यकल्पयत् । धारिणी तु मालविका दर्शनं निवारयितुमिच्छन्ती
स्वस्या असूयां निगूह्य “यदि मां पृच्छसि तदैतयोर्विवाद एव न मे रोचते ”^४ इत्यवदत् ।
विदूषकोऽपि कार्यहानिमाशङ्क्य केवलविनोदाभिलाषीव “भवति पश्याम उदरम्भरि संवादम् ।
किं मुधा वेतनदानेनैतेषाम् ॥”^५ इति वदन् नाट्याचार्यौ समुत्तेजितवान् । अन्ततः उपदेशदर्शनाभिर्णयः
कर्तव्य इति निश्चये कृते सति धारिणी “यदा पुनर्मन्दमेधसः शिष्या उपदेशं मलिनयन्ति तदाचार्यस्य
न दोषः”^६ इत्यवदत् । राजा तु “देवि, एव मापठ्यते । विनेतुरद्रव्यपरिग्रहोऽपि बुद्धिलाघवं
प्रकाशयतीति”^७ इति प्रतिसमादधौ । ततो धारिण्यां गणदासमुपसान्त्वयितुं प्रयतन्त्यां विदूषकः
“भो गणदास, सङ्गीतपदं लब्ध्वा, सरस्वत्युपायनमोदकान् खादतः किं ते मुखनिग्रहेण विवादेन”^८
इति गणदासं परिहसितवान् । अन्ततः नाट्यप्रयोगस्याऽनिवार्यतां विभाव्य धारिणी “ते सहि द्वावपि
भवत्यै उपदेशं दर्शयतम् ”^९ इति वदन्ती चरमं यत्नमकरोत् । परिव्राजिका तु देवि नैतन्याय्यम् ।
सर्वज्ञस्याऽप्येकाकिनो निर्णयाभ्युपगमो दोषाय इति धारिणीं प्रत्यवदत् । ततोऽसूयया कोपेन च
धारिण्यां पराङ्मुखायां विदूषकः “ननु सकारणमेव । आत्मनः पक्षो रक्षितव्यः । (गणदासं
विलोक्य) दिष्ट्या कोपव्याजेन देव्या परित्रातो भवान् । सुशिक्षितोऽपि उपदेशदर्शने न निष्णातो
भवति”^{१०} इति गणदासमधिचिक्षेप । गत्यन्तराभावात् धारिणी नाट्यप्रदर्शनायानुमतिमदात् । अपि
च राजानमवलोक्य “यदि राजकार्येष्वीदृश्युपायनिपुणतार्यपुत्रस्य ततः शोभनं भवेत्”^{११} इति
राजानमधिचिक्षेप ।

१. मा. अ, पृ २८

४. मा. अ, पृ. ३९

७. मा. अ, पृ. ४२

१०. मा. अ, पृ. ४६

२. मा. अ, पृ. ३३

५. मा. अ, पृ. ३९

८. मा. अ, पृ. ४२

११. मा. अ, पृ. ५२

३. मा. अ, पृ. ३९

६. मा. अ, पृ. ४२

९. मा. अ, पृ. ४४



अत्र सन्निवेशे रमणीयो ललितश्च हास्यः समुद्योतते इत्यत्र नास्ति विप्रतिपत्तिः । एकतो युद्धे प्रवर्तमाने, नायकस्य नवस्त्रीसङ्गमाऽभिलाषः, तत्पूरणाय विदूषकेण सर्वसङ्गपरित्यागिन्या पण्डितकौशिक्या च विहिताः प्रयासाः मालविकानाट्यप्रदर्शननिरोधयाऽसूयाविष्टया धारिण्या कृता व्यवसायाश्च समुदितास्सन्तस्सन्निवेशमिमं हास्योज्ज्वलं कुर्वन्ति । एतादृशस्सुमधुरस्सन्निवेशः प्रतिभातिशयैकसाध्यः । एवमत्र राज्ञः स्वकर्तव्यविस्मरणं नवप्रियान्वेषणलोलुपता तदुपायान्वेषणकुशलता च साध्वधिकृता । सर्वस्याप्यस्य सन्निवेशस्य सूत्रधारो विदूषक एव ।

3. व्यङ्ग्यगर्भपरिहासवचनजो हास्यः -

अग्निमित्रे मालविकां द्रष्टुं समुत्सुके सति विदूषकः “उपस्थितं नयनमधु सन्निहितमक्षिकं च । तदप्रमत्त इदानीं पश्य”^१ इति राजानमप्रमत्तमकरोत् । अत्र विदूषकवचने यद्यपि भवान् मालविकादर्शनलोलुपः, सापि मधुमधुरा हृद्यैव तथाऽपि धारिण्याः विघ्नकारिण्यास्सन्निध्यात् अप्रमत्तेन भवता आकारसंवरणपूर्वकं मालविका दर्शनीया अन्यथा कथा विपरिवृत्ता स्यात् इति व्यङ्ग्योऽर्थः परिस्फुरन् हास्यमभिव्यञ्जयति ।

4. मौग्ध्याऽभिनयसम्भवो हास्यः -

मालविकानाट्यदर्शनानन्तरं गच्छन्तीं तां कञ्चित्कालं राज्ञः पुरतः स्थापयितुं विदूषकेण मौग्ध्यप्रदर्शनपुरस्सरं कश्चन यत्नः कृतः । सोऽपि हास्यायोपकल्पते । “भवति, तिष्ठ । किमपि वो विस्मृतः कर्म भेदः । तं तावत्प्रवक्ष्यामि”^२ इति विदूषकः मालविकामवदत् । ननु गौतमवचनमप्यार्यो हृदये करोति इति धारिणी वचनं निशम्य गणदासः “देवि, मा मैवम् । देवप्रत्ययात्सम्भाव्यते सूक्ष्मदर्शिता गौतमस्य”^३ इति धारिणीमवदत् । विदूषकः किं वक्ष्यतीति सर्वेषूत्कण्ठितेषु सत्सु गौतमः “कौशिकीं तावत्पृच्छ । पश्चाद्यो मया कर्मभेदो दृष्टस्तं भणिष्यामि”^४ इति कालयापनमकरोत् । परिव्राजिका मालविकाप्रदर्शनं सातिशयं प्रशशंस । ततो गणदासेन पृष्ठो विदूषकः “प्रथमोपदेशदर्शने प्रथमं ब्राह्मणस्य पूजा कर्तव्या । सा ननु वो विस्मृता ।”^५ इति समादधौ । परिव्राजिकापि “प्रयोगाभ्यन्तरः प्रश्नः”^६ इति वदन्ती हासमकरोत् । सर्वेऽपि प्रहसिताः । मालविकाऽपि स्मितमकरोत् । तद्दर्शनाऽग्निमित्र आत्मानं कृतार्थममन्यत । अत्र मौग्ध्यमभिनयता विदूषकेण मालविकास्मितोद्भासनेन, न केवलं राज्ञः उपकृतं, अपि तु सर्वेषां हासजननेन अनल्पो विनोदस्तेन सम्पादितः ।

१. मा. अ, पृ. ५७

२. मा. अ, पृ. ६३

३. मा. अ, पृ. ६५

४. मा. अ, पृ. ६६

५. मा. अ, पृ. ७०

६. मा. अ, पृ. ७०



ततो विदूषकः, “मया नाम शुष्कघनगर्जितेऽन्तरिक्षे जलपानमिच्छता चातकायितम्। अथवा पण्डितसन्तोषप्रत्यया ननु मूढा जातिः । यद्यत्र भवत्या शोभनं भणितं, तत इदं ते पारितोषिकं प्रयच्छामि”^१ इति वदन् राज्ञो हस्तात् कटकमाकर्षति । ततो धारिण्या “तिष्ठ तावत् । गुणान्तरमजानन् किं निमित्तं त्वमाभरणं ददासि । इति निर्भत्सितो विदूषकः, “परकीयमिति कृत्वा”^२ इति स्वोचितं समाधानं प्रदाय, हास्यसर्जनमकरोत् । परकीयस्य वस्तुनः प्रदाने गुणदोषविचारोऽनावश्यक इत्ययं लौकिकः पन्थाः विदूषकेणाऽत्र व्यङ्ग्यमुखेनाऽधिक्षिप्तः । एवं “दरिद्र इवाऽऽतुरो वैद्येनौषधं दीयमानमिच्छसि”^३ इति विदूषकवचने, यथा दरिद्रो रोगी वैद्यात् स्वरोगनिश्चयं ज्ञात्वा तत एवौषधमपि लिप्सति, तथैव त्वमपि मनुद्योगान्मालविकां साक्षात्कृत्य मनुद्योगादेव तां प्रेप्सस्यपि । इति परिहासो ध्वन्यते ।

ततोऽनुत्सुकोऽप्यग्निमित्रो दाक्षिण्यपारवश्यात् हरदत्तोपदेशं द्रष्टुं सन्निद्धोऽभवत् । राज्ञो हृदयस्याऽभिज्ञो विदूषकस्तु हरदत्तं विलोक्य, “अविध अविध । अस्माकं पुनर्भोजनवेलोपस्थिता । अत्र भवत उचितवेलातिक्रमे चिकित्सका दोषमुदाहरन्ति”^४ इति वदन् प्रदर्शनं विञ्चितमकरोत् । अत्राऽपि राज्ञो मनोरथपूरणाय विदूषकेण कृतो यत्नस्तद्विदां हासं जनयति ।

5. शृङ्गारसन्निवेशप्रभवो रमणीयो हास्यः -

मालविकावकुलावलिकयोः, राजविदूषकयोरिरावती निपुणिकयोश्चाशोकपादपसमीपे समागमो हास्योज्ज्वलस्सन्निवेशः । राजा विदूषकश्च प्रमदवनशोभां पश्यतः । अत्रान्तरे धारिण्याज्ञया अशोकवृक्षस्य पादताडनदोहदं कर्तुं मालविका समागता । ततो मालविकायास्सखी वकुलावलिकापि चरणालङ्कारहस्ता प्रविशति । राजा विदूषकश्च वृक्षान्तरितौ भूत्वा तयोश्चेष्टितानि पश्यतः । ततस्समागता निपुणिकासहिता इरावती मालविकावकुलावलिकयोः, राजविदूषकयोश्च, व्याहारादीन् निभृतं पश्यतः । सन्निवेशोऽस्मिन् सर्वेषामेषां व्याहाराः हास्यव्यञ्जनाय पर्याप्ता भवन्ति ।

6. भयाभासलघुतादिसम्भवो हास्यः -

विदूषको गौतमः आत्मानं सर्पदष्टमभिनीय धारिण्यास्सकाशात् नागमुद्राङ्कितमङ्गुलीयकं प्राप्य मालविकावकुलावलिके पातालगृहान्मोचयित्वा कथञ्चित्समुद्रगृहे नायकयोर्दिवासङ्केत-मकल्पयत् । एवं बुद्धिकुशलोऽपि गौतमस्समुद्रगृहस्य द्वारोद्देशे विपणिगतो बलीवर्द इव आसीनः

१. मा. अ, पृ. ७२

२. मा. अ, पृ. ७२

३. मा. अ, पृ. ७४

४. मा. अ, पृ. ७६



एव निद्रामनुप्राप्तवान् । अत्रान्तरे नायकमनुनेतुं चेष्ट्या निपुणिकया सह समुद्रगृहमागता इरावती तत्र विदूषकं दृष्टवती । अत्र विदूषकस्याभासरूपा भयशीलता, रहस्यनिगूहनाक्षमता लघुता च हास्यं जनयन्ति ।

7. सखीनां परिहासवचनजनितो हास्यः -

राजानमन्विष्यन्ती इरावती चेष्ट्या निपुणिकया सह प्रमदोद्यानमविशत् । तत्रेरावती, “चेष्टि ! निपुणिके ! श्रुणोमि बहुशो मदः किल स्त्रीजनस्य विशेषमण्डनमिति । अपि सत्य एष लोकवादः ।” इति चेटीमवदत् । साऽपि साकूतं, “प्रथमं लोकवाद एवाद्य सत्यः संवृतः ।”^१ इतीरावतीं प्रत्यवोचत् । अत्र चेटीवचने पूर्व मदः किल स्त्रीजनस्य विशेषमण्डनमिति वचनं केवलं लोकवाद एव तथाऽपि इदानीं निरुपमलावण्यायाः मदवत्यास्तवोपलम्भाल्लोकवादस्सत्योऽभवत् । त्वत्सौन्दर्यं निरवद्यम् । इत्ययमंशो व्यङ्ग्यगर्भेण परिहासेन सूचितः । अत्राऽतिशयोक्तिर्हासनिदानम् ।

II. अभिज्ञानशाकुन्तले हास्यः

महाकविना कालिदासेन स्वीये शाकुन्तले शृङ्गाराङ्गतया हास्यस्सम्यक् परिपुष्टः । अवयवावयविनोस्सुश्लिष्टत्वं यथा उभयोस्सौन्दर्यमातनोति तथा सुष्ठु सम्पादितेनाङ्गाङ्गिभावेनापि द्वयोः पुष्टिर्भवति । अस्यां च कलायां कालिदासस्य चातुरी निरुपमा । अभिज्ञानशाकुन्तले शृङ्गारस्य तदङ्गभूतस्य हास्यस्य चान्योन्यशोभाजननेन सम्पादितो भूषणभूष्यभावोऽनन्यसाध्यः । विदूषकस्य वाङ्मेपथ्यक्रियास्सखीनां परिहासोक्तयोरक्षिणामधिक्षेपवचनानि चाऽत्र हास्यमभिव्यञ्जयन्ति ।

1. विदूषकालम्बनको हास्यः -

अभिज्ञानशाकुन्तले विदूषकेण माढव्येन दुष्यन्तस्य नर्मसाचिव्यं मनोविनोदनं च सुष्ठु सम्पादितम् ।

2. विकृतवाङ्मेपथ्यक्रियाविभावको हास्यः -

द्वितीयाङ्कादौ विष्कम्भके प्रविष्टोऽयं माढव्यो राज्ञो मृगयाविनोदित्वमात्मनो दुःखभूमित्वं च प्रकटयति । अयं मृगोऽयं शार्दूल इत्येवं ग्रीष्मातपेषु विचरणं कोष्णागिरिनीजलपानं शूल्यमांसभक्षणं तुरगानुधावनेन शरीरसंक्षोभः प्रभाते व्याधकोलाहलेन निद्राभङ्ग इत्येते विषयाः विदूषकस्य अरुन्तुदा आसन् । स्थिते चैवमाश्रमे दुष्यन्तेन शकुन्तालदर्शनं विदूषकस्याधन्यतया जातम् । येनाधुना दुष्यन्तः नगरगमनवार्तामपि मनसि न करोति स्म । अयं च गण्डस्योपरि पिटकस्संवृतः । रात्रौ च क्षोभमिमं

१. मा. अ, पृ. ७२



परिहर्तुमुद्यतस्यास्य विनोपायमक्ष्णोः प्रभातमासीत्। अन्ततश्चास्मिन् दिने मृगयातो विरामोऽपि तेन यत्नसम्पाद्योऽभवत्। अत एव गच्छन्तं राजानं दृष्ट्वा विदूषकोऽङ्गभङ्गविकल इवाभवत्। स्वीयं वक्रदण्डं चात्मनस्सहायं कृतवान्। विदूषकस्या इयम् अवस्था सामाजिकान् हास्याम्बुधौ आप्लावयति। तथाहि अस्य वेष एव स्वभावेन हास्यालम्बनः। अत एव च पञ्चमाङ्के हंसपदिकाभिनन्दनाय राज्ञा आज्ञप्तोऽयमन्तःपुरगमने परकीयहस्ताभ्यां शिखण्डके ग्रहणं अप्सरोभिर्गृहीतस्य वीतरागस्येवात्मनोऽपि मोक्षाभावं च सम्भाव्य भीतभीतोऽभवत्। ततस्स राज्ञा नागरिकवृत्त्या संज्ञापयेत्याज्ञप्तोऽभवत्। अनेन विदूषकस्य स्वभावे अनागरिकवृत्तित्वं सूचितम्। पूर्वोक्तं शूल्यमांसप्राप्त्यादिकोपवर्णनं वाचिकं हास्यालम्बनम्। दण्डकाष्ठावलम्बेना-ङ्गभङ्गवैकल्येनावस्थितिरित्यादिकमाङ्गिकं हास्यालम्बनम्। एवं वागङ्गनेपथ्यवैकृत्यं मृगयादिषु दोषोदाहरणं तत्तदनुकूलोऽनुभावव्यभिचारिसमूहश्चाऽत्र हास्यमभिव्यञ्जयन्ति।

3. परस्परवञ्चनाविभावको हास्यः -

ततस्स्वयं मृगयाविरक्तोऽपि राज्ञो मनोऽनुकूलतां सम्पादयितुं सेनापतिर्मृगयां राजानं च प्रशंसितवान्। विदूषकस्य मृगयापवादितां ज्ञात्वा, सेनापतिस्तत्समीपमागत्य, “सखे स्थिरप्रतिज्ञो भव। अहं तावत्स्वामिनश्चित्तवृत्तिमनुवर्तिष्ये”^१ इति जनान्तिकमवदत्। एतादृशेन सेनापतिना कृता मृगयादिप्रशंसा सर्वापि, तच्चित्तवृत्तिज्ञानात् उपहास्या सज्जाता। स्वाभीष्टसम्पादनायां सेनापतिः “प्रलपत्वेष्ट वैधेयः”^२ इति विदूषकं निनिन्द। रुष्टो विदूषकोऽपि “नासिकामिष लोलुपस्य जीर्णरक्षस्य कस्यापि मुखे पतिष्यसि।”^३ इति सेनापतिं शशाप। आश्रमसन्निकर्षं, मृगेष्वौदार्यं च व्याजीकृत्य भावान्तरकलुषितान्तरङ्गेण राज्ञा कृता मृगयाविरामाज्ञप्तिः हासायैवाभूत्। एवमत्र राज्ञस्सेनापतेर्विदूषकस्य च पारस्परिको वञ्चनाप्रकारो हास्यजननेन मनो विनोदयति।

एवं षष्ठाङ्के पश्चात्तप्ते दुष्यन्ते, शकुन्तलाव्याधिना लङ्घिते सति, “तिष्ठ ! तावदनेन दण्डकाष्ठेन कन्दर्व्याधिं नाशयिष्यामि।”^४ इति विदूषकेण सूचितश्चित्साप्रकारोऽत्यन्तं विरहप्रतप्तस्याऽपि दुष्यन्तस्य हासं जनयति। अतएव दुष्यन्तः “दृष्टं ब्रह्मवर्चसम्”^५ इति स्मितमकरोत्। शकुन्तला-चित्रलेखनाऽवसरे, अन्यल्लेखितव्यमस्तीति दुष्यन्तवचनं श्रुत्वा, “यद्येवं नूनमनेन पूरयितव्यं चित्रफलकं लम्बकूर्चानां तापसानां सार्थेन”^६ इति वचनं, उन्मत्ते राज्ञि चित्रगतं भ्रमरं भाययति सति “एवं तीक्ष्णदण्डस्य किं वा

१. अभि. शा, पृ. १०९

२. अभि. शा, पृ. १०९

३. अभि. शा, पृ. ११०

४. अभि. शा, पृ. २६४

५. अभि. शा, पृ. २६४

६. अभि. शा, पृ. २७५



न भेष्यति”^१ इति च विदूषकस्य वचनं हासयति । एवं “बुभुक्षया खादितव्योऽस्मि”^२ इति विदूषकवचनं, बुभुक्षितेन मया यत्किञ्चित्खादयितव्यमिति, बुभुक्षा मां खादयति, इति चाऽर्थद्वयं प्रकाशयन् तस्य भोजनलोलुपता प्रकटनेन हासयति ।

4. सखीनां परिहासोक्तिविभावको हास्यः -

दोषारोपणमूलकपरिहासोक्तिविभावको हास्यः -

शकुन्तले प्रथमाङ्के वैखानसवचनानुसारमाश्रमं प्रविष्टो दुष्यन्तः, ललनालापकर्षितस्तासां मधुरं रूपं विस्मयं द्रष्टुं पादपात्तरितोऽभवत् । दक्षिणबाहुस्पन्दनसूचितस्त्रीलाभस्यास्य चित्तं निसर्गमधुरायां शकुन्तलायां सानुरागमभवत् । अस्मिन्नेव क्षणे, “अनसूये ! अतिपिन्द्वेन अनेन स्तनवल्कलेन प्रियंवदया नियन्त्रिताऽस्मि । शिथिलय तावदेनम्”^३ इति शकुन्तला, अनसूयामवदत् । साऽपि तथा करोति । दुष्यन्तश्च शकुन्तलायां बद्धदृष्टिर्वर्तते । ततस्सहासं प्रियंवदा, शकुन्तलामेवमवदत् । “अत्र तावत्पयोधरविस्तारयितृकमात्मनो यौवनमुपालभस्व मां किमुपालभसे”^४ इति । अनेन च प्रियंवदावचनेन राज्ञो मनसि जातोऽनुरागोऽङ्कुरितोऽभवत् । अस्मिन् प्रियंवदावचसि उदात्ततमो हास्यस्समुपलक्ष्यते । तथाहि शकुन्तला प्रियंवदया इतः पूर्वमेव स्तनवल्कलेन नियन्त्रिता । ततस्सर्वा जलसेचने व्यापृता बभूवुः । तत्र श्रमाधिक्येन, उच्छ्वासनिश्वासबाहुल्येन च स्तनवल्कलमतिनिबिडं स्यात् । परं शकुन्तला प्रियंवदायां नियन्त्रणदोषमारोप्य तं शिथिलयितुमनसूयां प्रार्थयत् । तदा परिहासशीला प्रियंवदा, आत्मनो नियन्त्रणदोषं प्रच्छाद्य, तं दोषं शकुन्तलाया यौवने समारोपितवती । स्वकर्तृकं दोषमन्यत्र पातयन्त्याः प्रियंवदायास्स्वीयेनैवाऽनुचितेन कार्येण हासोऽप्युदभूत् । शकुन्तलायाऽपि सहासरोषा काऽपि विलक्षणा स्थितिरनुभूता, यया दुष्यन्तस्य चित्तं रतिसप्लावितमभवत् । एतादृशस्य रसमधुरस्य सन्निवेशस्य साक्षीभूतानां सहृदयानां मनस्तु विकसितं सदानन्दसागरे निमज्जतीयत्यत्र न सन्देहः । अत्रस्थेन हास्येन कविना शृङ्गारपोषणं शकुन्तला सौन्दर्याभिव्यक्तिः, प्रियंवदास्वभावचित्रणं च निपुणं कृतम् ।

5. असत्कल्पनामूलकपरिहासोक्तिविभावको हास्यः -

अन्यस्मिन् समये स्वयं संवर्धितायाः नवकुसुमयौवनाया वनज्योत्स्नायाः बद्धपल्लवतया उपभोगक्षमस्य बालसहकारस्य च रमणीये काले जातं व्यतिकरं अभिनन्दन्ती शकुन्तला सादरं तौ

१. अभि. शा, पृ. २७८

२. अभि. शा, पृ. २७२

३. अभि. शा, पृ. ५८

४. अभि. शा, पृ. ५८



पश्यति स्म । शकुन्तलायास्तयोर्विषये निसर्गं प्रेम तादृशमस्ति । परं प्रियंवदया शकुन्तलायाः वनज्योत्स्नादर्शनमन्यथैव व्याख्यातम् ।

“यथा वनज्योत्स्ना अनुरूपेण पादपेन सङ्गता एवं नामाहमप्यात्मनोऽनुरूपं वरं लभेयमिति ।।^१ ततश्च परिणयप्रसङ्गलज्जिता मुग्धा शकुन्तला सरोषाभवत् । प्रियंवदोपवर्णितशकुन्तला वरलाभप्रार्थनया दुष्यन्तः प्रत्याशासहितो अभवत् । ततः “एष नूनं तवात्मगतो मनोरथः”^२ इति शकुन्तलाया वचनं, सख्योस्सामाजिकानां च हासजननेन चित्तविश्रान्तिमातनोति ।

6. दोषोदाहरणमूलकपरिहासोक्तिविभावको हास्यः -

भ्रमररक्षणव्याजसाक्षात्कृतस्य चतुरगम्भीराकृतेर्मधुरं प्रियमालपतो दुष्यन्तस्य दर्शनेन शकुन्तला तपोवनविरुद्धस्य विकारस्य गमनीया संवृता । शकुन्तला च प्रेमपूर्णं तिर्यक् सविलासं दुष्यन्तं पश्यति स्म । दुष्यन्तोऽपि तथा जातः । तयोर्विकारं विदित्वा अनसूयाप्रियंवदे, “सखि ! यद्यत्र तातस्सन्निहितो भवेत् इमं जीवितसर्वस्वेनाऽप्यतिथिं कृतार्थी करिष्यति”^३ इत्यवोचताम् । तदा मनोगतस्य भावस्य सखीभ्यां प्रकाशनात् शकुन्तला सरोषाऽभवत् । दोषोदाहरणमत्र हास्यविभावः । इतः परं अनसूयाप्रियंवदाशकुन्तलादुष्यन्तानामालापेषु शृङ्गाराङ्गस्य हास्यस्यानुस्यूतिर्मधुरं वर्तते । शकुन्तलायाः गमनप्रयत्नः सखीभ्यां तन्निरोधः दुष्यन्तेन ऋणविमोचनं गमनानुमतायाश्शकुन्तलायाः “का त्वं ? विसर्जितव्यस्य वा रोद्धव्यस्य वा”^४ इति प्रियंवदां प्रति, वचनमेतादृशं सर्वमपि हास्यविभावतां याति ।

7. अधिक्षेपवचनविभावको हास्यः -

पञ्चमषष्ठाङ्कयोर्मध्ये प्रवेशकोऽस्ति । तत्र जालोपजीविनः कस्यचित्सकाशे राजकीयाङ्गुलीयकोपलम्बेन स जालोपजीवी श्यालसहिताभ्यां रक्षकाभ्यां बद्धः । तेषां सम्भाषणेन हास्येन साकं अधिकारिणां निरपराधेष्वपि पौरैषु दौष्ट्यं मात्सर्यं च प्रकटितं भवति । श्यालेन पृष्ठः पुरुषस्सभयं “प्रसीदन्तु आर्यमिश्राः ! अहं नेदृशकर्मकारीह”^५ इत्यवोचत् । तदा रक्षकः “किं खलु शोभनो ब्राह्मण इति कृत्वा राज्ञा प्रतिग्रहो दत्तः ?”^६ इति तमुपहसितवान् । एवं “अहं जालोद्वारादिभिः मत्स्यबन्धनोपायैः कुटुम्बभरणं करोमि”^७ इति वदन्तं पुरुषं प्रति, श्यालेन सोपहासमुक्तं “विशुद्धस्तावते आजीवः”^८ इति वचनमप्यधिक्षेपमूलकं हास्यमभिव्यञ्जयति ।

१. अभि. शा, पृ. ६४

२. अभि. शा, पृ. ६४

३. अभि. शा, पृ. ७६, ७७

४. अभि. शा, पृ. ८७

५. अभि. शा, पृ. २४६

६. अभि. शा, पृ. ४६

७. अभि. शा, पृ. २४७

८. अभि. शा, पृ. २४७२



III. प्रियदर्शिकायां हास्यः

1. विदूषकालम्बनको हास्यः -

अत्र विदूषको वसन्तको वत्सराजप्रियदर्शिकयोस्समागमसम्पादनाय यथामति प्रयतते । परमयं लघुबुद्धिर्मुखग्रेसरश्च । ततश्चानेन नायकयोस्समागमे साहाय्यापेक्षयापकार एवाधिकं सम्पादितः । ततश्चात्र विदूषकालम्बनको हास्योऽपि तस्य मूर्खतां प्राधान्येनावलम्बते ।

2. मौर्ख्यवादाभासादिविभावको हास्यः -

वत्सराजो वासवदत्ताया जनकेनोज्जयिन्यां कारागृहे निर्बद्धोऽभवत् । एवमपि मन्त्रिणां बुद्धिविभवेन आत्मनो साहसव्यसनितया च वत्सराजः कथञ्चिद्वन्धनाद्वासवदत्तया सहापक्रान्तोऽभवत् । प्रथमाङ्के वासवदत्तायामात्मनोऽनुरागं प्रकाशयन् वत्सराजो वासवदत्तासमागमादिसाधनं काराबन्धनं वसन्तकस्य पुरतः प्रशंसन् । तां प्रशंसामसहमानो विदूषकः अन्धकारगहनं कारागृहं निगलबन्धनं भूशयनं च निनिन्द । वत्सराजस्तु वासवदत्तामुखेन्दुद्युतिं तस्याः मधुराः गिरः स्निग्धान् कटाक्षान् चानुस्मरन् पुनस्तमेव कारागृहवासं प्रस्तुतवान् । तदा रुष्टो वसन्तको राज्ञो हृदयमजानन् सगर्वं “यदि निगलबन्धनं सुखबन्धनं भवति तर्हि कस्मात् त्वं दृढवर्माबद्ध इति कलिङ्गराजस्योपरि रोषमुद्वहसि”^१ इति प्रतिवादमकरोत् । तदा वत्सराजो विहस्य “धिङ् मूर्ख न खलु सर्वो वत्सराजः य एवं वासवदत्तामवाप्य बन्धनान्निर्यास्यति”^२ इति विदूषकस्य मूर्खतां प्रकाशितवान् ।

वत्सराजेन वासवदत्तासमागमहेतुतयैव कारावासः प्रशंसितः । परं विदूषकः कारागृहं तत्त्वेनैव सुखसाधनमिति वत्सराजो भावयतीति भ्रान्तोऽभवत् । अत एव कारागृहे बद्धस्य मित्रस्य दृढवर्मणो मोचनव्यवसायो वत्सराजस्यायुक्त इत्यसङ्गतं वादमुपस्थापितवान् विदूषकः । अत्र विदूषकस्य वादाभासस्तस्य मौर्ख्यं प्रकाशयन् हास्यं जनयति ।

एवं प्रसङ्गान्तरे “वासवदत्तया बद्धां स्वप्रियामारण्यिकां मोचयितुं को वाभ्युपाय” इति राज्ञा पृष्ठो विदूषकः “भोः त्वं तावत् अनेकसमरसङ्घट्टप्रहाराङ्कितबाहुसालः अनेकगजतुरग-पदातिर्दुर्विषहबलसमुदितः । तत् सर्वबलसन्दोहेन अन्तःपुरं सम्पीडितं कृत्वेदानीमेवारण्यिकां मोचय ।” “किमत्राशक्यम् । यतः कुब्जवामनमुग्धस्थविरकञ्चुकिवर्जितो मनुष्यः अपरो नास्ति तत्र”^३ इति उपायमकथयत् । अत्रापि विदूषकस्य मूर्खता हास्यं जनयति ।

१. प्रिय. द, पृ. ११

२. प्रिय. द, पृ. ११

३. प्रिय. द, पृ. ७७-७८

3. वाचालतालधुतादिविभावको हास्यः -

वत्सराजः प्रथमदर्शने एवारण्यिकायामनुरक्तोऽभवत् । सापि तथा सज्जाता । पुनरारण्यिकादर्शनलालसो वत्सराजस्तामन्वेष्टुं वसन्तकमादिदेश । सोऽपि तत्र तत्रान्विष्य अन्ततः आरण्यिकामनोहरिकाभ्यामधिष्ठितं प्रदेशमाजगाम । तत्रान्विष्यन् वसन्तकः आरण्यिकायाः दर्शनाभावे तत्करतलस्पर्शसुखशीतलानि नलिनीपत्राण्यानेतव्यानीति राज्ञो वचनं बहिः प्रकाशितवान् । तावत्पर्यन्तं निगूढं स्थिता मनोहरिका समागत्य “वसन्तक एहि अहं ज्ञापयामि” इति वसन्तकमवदत् । तदा सम्भ्रान्तो वसन्तकस्सभयं “कस्य त्वं ज्ञापयसि । किं देव्याः । न खलु मया किमपि मन्त्रितम्”^१ इति रहस्यं गोपयितुं निष्फलं प्रयत्नमकरोत् । मनोहरिकाया अपि आरण्यिकासखीत्वेन तुल्यव्यवसायतया वसन्तकस्य प्राणा अपायान्मुक्ताः ।

अत्राप्रमत्तं गोपनीयो राज्ञोऽभिनवः प्रणयवृत्तान्तो विदूषकेण वाचालतया लघुबुद्धितया चानवसरे प्रकाशितः । मनोहरिकादर्शनसमये विदूषकप्रदर्शितौ भयसम्भ्रमौ रहस्यगोपनप्रयासश्चात्र हास्यं जनयति ।

एवं तृतीयाङ्के प्रेक्षणीयकप्रदर्शनसमये विदूषकप्रदर्शिता वाचालतापि नायकयोरात्मनश्च विपत्तिकारिकाभवत् । वस्तुतो वत्सराजवेषया मनोरमया, वासवदत्तावेषया आरण्यिकया च नाटयितव्ये प्रेक्षणे मनोरमाविदूषकाभ्यां विपरिवर्तनं कृतम् । ततश्च वत्सराज एव स्वयमात्मनो वेषं गृहीत्वा वासवदत्तावेषया आरण्यिकया सह प्रेक्षणीयकमारब्धवान् । प्रेक्षकस्थानाधिष्ठिता वासवदत्ता वसन्तकश्चित्रशालाद्वारे प्रसुप्तस्तिष्ठति इति सखीवचनं निशम्य वत्सराजसन्निधिमाशङ्कमाना वसन्तकं प्राबोधयत् । विदूषकस्तु निद्राजडमुत्थाय सहसा विलोक्य वत्सराजं समागतं विभाव्य किं नर्तित्वा आगतः प्रियवयस्यः अथवा नृत्यत्येव^२ इति वदन् रहस्योद्घाटनमकरोत् । ततो रुष्टया वासवदत्तया विदूषको बद्धोऽभवत् । वत्सराजोऽपि तया सोत्प्रासं निर्भीर्त्सितः । नायकयोस्समागमाय कल्पिता प्राणाली सर्वाप्याभासरूपाभवत् । अत्र विदूषकस्य लघुता वाचालता च सन्निवेशमिमं हास्योज्ज्वलमकरोत् । ततः “भवति अद्य कौमुदीमहोत्सवे तव चित्तमपहर्तुं वयस्येन प्रेक्षणीयमनुतिष्ठितम्” “कोपं मुञ्च तवैव चित्तहरणायैवं मया क्रीडितम्”^३ इति वसन्तकवत्सराजाभ्यां कृतः वासवदत्तासमाश्वासनप्रयासः हास्यायैवाभवत् ।

१. प्रिय. द, पृ. ४७

२. प्रिय. द, पृ. ६७

३. प्रिय. द, पृ. ७०-७२

4. परिहासवचनविभावको हास्यः -

विदूषकप्रेरितो वत्सराजः कमलवने भ्रमरैः पीड्यमानामारण्यिकां मोचितवान् । सापि स्वसखी बुद्ध्या राजानमवलोकयति । अत्रान्तरे राजा स्वोत्तरीयेण भ्रमरान्निवारयन् “अयि विसृज विषादं भीरु भृङ्गा स्तवैते परिमलरसलुब्धा वक्त्रपद्मे वसन्ति”^१ इत्यारण्यिकां समाश्वासितवान् । ततस्सा आगतं राजानं विज्ञाय सभयं तं त्यक्त्वा स्वसख्या सहपक्रान्ता । तस्यां गतायां राजा क इदानीं अभ्युपायः तां द्रष्टुं इति विदूषकमवोचत् । तदा विदूषकः “भोः त्वमेव पुत्तलिकां भङ्क्त्वा इदानीं रोदिषि । न मम खलु ब्राह्मणस्य वचनं करोषि” “तदा तूष्णीको भूत्वा उपसर्पेति मया भणितः अतिसङ्घटे यद्भवान् प्रविश्य अलीकपाण्डित्यदुर्विदग्धः अयि विसृज विषादं भीरु भृङ्गाः तव इत्येतैः कटुकवचनैः निर्भर्त्स्य साम्प्रतं किं रोदिषि । किं पुनरपि उपायं पृच्छसि”^२ इति राजानमधिक्षिप्तवान् । अत्र पुनरारण्यिकादर्शनोपायमजानतो विदूषकस्य राजानं प्रत्यधिक्षेपो हासं जनयति । अत्र विदूषकेण कृतं राजवचनानुकरणमपि हासं जनयति ।

एवं तृतीयाङ्के मनोरमायास्स्थाने राज्ञैव वत्सराजस्य पात्रमभिनेयमासीत् । तदा मनोरमा “मण्डय एतैराभरणैः आत्मानम्” इति वत्सराजेन धारणीयानि आभरणान्यदात् । तदा विदूषकः “एते खलु राजानः दास्याप्येवं नर्त्यन्ते । अहो कार्यस्य गुरुता”^३ इति राजानं परिहसितवान् । राजापि विहस्य मूर्खं नैष कालः परिहासस्य इति विदूषकस्य परिहासं स्वीकृतवान् । अत्र नवप्रियालालसस्य तव दासीभिरपि नर्तनं युक्तमेवेति विदूषकस्स्वाशयं व्यङ्ग्यमुखेनोपस्थापितवान् । अन्तःपुरेषु प्रियासम्पादनार्थं राजभिः क्रियमाणा विचित्राः यत्नाः अत्राधिक्षिप्ताः । एवं “भो मासोपवासं कृत्वा जीवितं धारयसि यदि, एवं देवी चण्डी प्रसत्स्यति”^४ इति विदूषकवचनमपि परिहासमूलकं हास्यमभिव्यञ्जयति ।

5. परिहासवचनसन्निवेशादिमूलको शृङ्गाराङ्गभूतो हास्यः

परिहासोक्तिविभावको हास्यः -

आरण्यिकामन्विष्यन्विदूषको मनोहरिकां मिलितवान् । परस्परभाषणेनाऽऽरण्यिका वत्सराजयोरन्योन्यानुरागः प्रकाशितोऽभवत् । ततो मनोहरिका विदूषकाय आरण्यिकामदर्शयत् । विरहखिन्ना सापि सलज्जं कमलिनीपत्राण्यपनीयोदतिष्ठत् । तदा मनोहरिका सस्मितं “आर्य वसन्तक तव दर्शनेनैव अपगतः प्रियसख्याः सन्तापः । येन स्वयमेव नलिनीपत्राणि अपनयति । तदनुगृह्णातु

१. प्रिय. द, पृ. ३४

२. प्रिय. द, पृ. ३५

३. प्रिय. द, पृ. ५७

४. प्रिय. द, पृ. ७८



आर्य इमानि” इति वसन्तकमवदत् । आरण्यिका तु सावेगं “अयं परिहासशीले किं लज्जापयसि”^१
इति वदन्ती पराङ्मुखी बभूव । अत्र स्वप्रियवयस्यवयस्यस्य तव दर्शनैवेष्टा मुग्धा विगतसन्तापा
जाता । साक्षाद्वत्सराजदर्शनैषानन्दतरङ्गितैव स्यादिति मनोहरिकया गूढं परिहासः कृतः । रहस्यस्य
स्वप्रणयवृत्तान्तस्य प्रकाशनादारण्यिका लज्जिताभवत् ।

6. व्यङ्ग्यगर्भसरसोक्तिविभावको हास्यः -

चतुर्थाङ्के सर्पविषपानमूर्च्छितामारण्यिकां वत्सराजस्वमन्त्रविद्याप्रभावेण विषविनिर्मुक्तामकरोत् ।
ततः पूर्वमेव वासवदत्ता आरण्यिकां स्वसोदरीति विज्ञातवती । आरण्यिकावत्सराजयोरनुरागोऽपि
वासवदत्तया ज्ञातपूर्व एव । तदा प्रियदर्शिका विषविनिर्मुक्ता सती साभिलाषं राजानं निरूप्य सलज्जं
किञ्चिदधोमुखी तिष्ठति । ततो वासवदत्ता “आर्यपुत्र किमिदानीमपि विषमावस्थां करोति” इति
राजानमवदत् । राजापि सस्मितं -

स्वभावस्था दृष्टिर्न भवति गिरो नातिविशदाः

तनुस्सीदत्येषा प्रकटपुलकस्वेदकणिका ।

यथा चायं कम्पः स्तनभरपरिक्लेशजनन-

स्तथा नाद्याप्यस्याः नियतमखिलं शाम्यति विषम् ।।^२

इति वासवदत्तामवदत् ।

अत्र विषवेगे निवृत्तेऽपि दुर्विषहमदनविषवेगः किं न प्रशाम्यतीति व्यङ्ग्यगर्भो वासवदत्तायाः
प्रश्नः, विषमदनावस्थयोः समानलक्षणोपवर्णनपरकं राज्ञस्समाधानञ्च व्यङ्ग्यगर्भितं सत् मधुरं
हास्यमभिव्यज्यति ।

ततो वासवदत्ता स्वभगिनीमारण्यिकां सर्पविषविनिर्मुक्तां कण्ठाश्लेषेण सम्भावितवती । तदा
विदूषकः “भवति त्वं भगिनीं गृहीत्वा कण्ठे एवं परितुष्टासि । वैद्यस्य पारितोषिकं विस्मृतं” इति वदन्
वत्सराजारण्यिकयोः प्रणयवृत्तान्तं वासवदत्तामस्मारयत् । प्रसन्ना वासवदत्तापि “वसन्तक न विस्मृतम् ।
(राजानं निर्दिश्य सस्मितम्) वैद्य प्रसारय हस्तम् । भगिन्याः अग्रहस्तं ते पारितोषिकं दापयिष्यामि”
इति राजानमवोचत् । ततः प्रासारिते राज्ञः करे यावत्प्रियदर्शिकाहस्तमर्पयति वासवदत्ता तावदेव
राजा भीत इव हस्तं परिहृत्य “किमनया सम्प्रत्येव कथमपि प्रसादितासि ।” इति वासवदत्तामवदत् ।

१. प्रिय. द, पृ. ४८

२. प्रिय. द, पृ. ९३



वासवदत्ता तु “कस्त्वमग्रहीतुम् । प्रथममेव तातेनेयं दत्ता” इति राजानमवदत् । विदूषकोऽपि “भो माननीया खलु देवी । मास्याः प्रतिकूलं कुरु” इति राजानं प्राबोधयत् । अन्ततो वासवदत्ता राज्ञो हस्तं बलादाकृष्य तस्मै प्रियदर्शिकां समर्पितवती ।^१

अत्र सन्निवेशे परस्परमनुरागबद्धानामात्मीयानां नर्मगर्भास्सरसा उक्तयश्चेष्टाश्च मृदुलं हास्यमभिव्यञ्जयन्ति । प्रियदर्शिकादर्शनमात्राय सन्तप्यमानस्य वासवदत्तानुरोधाद्विलम्बमानस्य राज्ञो वासवदत्तयैव प्रियदर्शिकासमर्पणसमये भयाभिनयः, प्रियदर्शिका समागमादपि वासवदत्ताप्रसादनस्यैव स्वानभिमततासूचनं अन्ततः वासवदत्तया बलात्कृतत्वादेव राजा प्रियदर्शिकां स्वीकृतवानिति भ्रान्तिजननञ्चात्र हास्यं जनयति । विदूषकस्य सरसोक्तयोऽप्यत्र परं साहाय्यमाचरन्ति ।

IV. मालतीमाधवे हास्यः

1. परिहासोक्तिविभावको हास्यः -

लवङ्गिकया सह मालती पुष्पापचयं करोति स्म । अत्रान्तरे प्रविष्टं माधवं दृष्ट्वा मालती लज्जयान्त्र गन्तुं व्यवसिता । तदा कामन्दकी मालतीं परिष्वज्य “अयि विरम विरम । निःसहा जातासि ।

स्खलयति वचनं ते संश्रयत्यङ्गमङ्गं
जनयति मुखचन्द्रोद्भासिनः स्वेदबिन्दून् ।
मुकुलयति च नेत्रे सर्वथा सुभ्रु खेद-
स्त्वयि विलसति तुल्यं वल्लभालोकनेन ।।^२

इति मालतीमवदत् । मालत्यपि लज्जाविष्टाभवत् । अत्र कामन्दक्या समुपवर्णितानि कुसुमाऽपचयजातपरिश्रमस्य वल्लभालोकनजातवैवश्यस्य च समानानि चेष्टितानि माधवदर्शनेनैव वचनस्खलनस्वेदबिन्दूद्वेगमनेत्रनिमीलनाद्याश्चेष्टास्तव सञ्जाताः न तु कुसुमापचयेन इति व्यङ्ग्यमर्थं प्रकाशयन्ति । ततश्चात्र प्रणयरहस्यप्रकाशनमूलकः परिहासात्मको वाचिको हास्यशृङ्गाराङ्गतया परिस्फुरति ।

१. प्रिय. द, पृ. ९४८

२. माल. मा, पृ. ७८-७९



एवं “त्वमपि स्वभावेनैव तस्मिन्नवसरे असङ्गीतं नर्तितसि।”^१ “महानुभाव हृदयेऽप्यप्रतिहतस्वयङ्ग्राहसाहसोऽयं जनः किमिदानीं करग्रहणे विचारयति।”^२ इत्यादिषु लवङ्गिकावचनेषु,^३ “अयि अनिर्वहणशीले, यदिदानीं मुहूर्तमात्राऽन्तरितमाधवादुर्मनायमाना मम पुरतो भणसि । चिरायते आर्यपुत्रः । अपि नाम कियच्चिरेण प्रेक्षिष्ये येन पुनः विवर्धिताशेषसाध्वसा, विस्मृतनिमेषविघ्नमवलोकयन्त्येवं भणिष्यामि । द्विगुणितावेष्टनपरिरम्भेण सम्भावयिष्ये इति स एवायं परिणामः”^४ इति मालतीं प्रत्यवलोकिता वचने च शृङ्गाराङ्गभूतः परिहासात्मको हास्यस्समुपलभ्यते ।

2. शृङ्गाराभासमूलको हास्यः -

कार्यवशान्मकरन्दो मालतीवेषं विधायात्मानं पश्यन् हासतरङ्गितोऽभवत् । तं दृष्ट्वा सर्वेऽपि विस्मयकौतुकाविष्टाः बभूवुः । माधवोऽपि गाढं मकरन्दं परिष्वज्य “भगवति! कृतपुण्य एव नन्दनः । यतः प्रियवयस्यमीदृशं मनसा मुहूर्तमपि कामयिष्यति।”^५ इति भाविनीं नन्दनस्य समवस्थां परिहसितवान् । “साम्प्रतं च वर्धमानकामः कामयितुं सपादपतनमभ्यर्थ्य पुनर्बलात्कारेणाभिद्रवन्मकरन्देन निष्ठुरं प्रतिहतो जामाता । स च वैलक्ष्यरोषावेशस्खल-दक्षरोऽवरुदितनयनः प्रस्फुरद्वदनो न मे साम्प्रतमनया कौमारवार्धक्या प्रयोजनमिति सशपथं प्रतिज्ञां कृत्वा वासभवनान्निर्गतः”^६ इति बुद्धरक्षिता वचनेन मालतीवेषधारिणा मकरन्देन सह शय्यागृहं प्रविष्टस्य नन्दनस्य समवस्था सूचिता । ततश्चात्रोपवर्णितशृङ्गाराभासो हास्यमभिव्यञ्जयति ।

यद्यप्यत्र प्रकरणे नवमाङ्के मालतीविरहितेन माधवेन पशुपक्ष्यादिविषय-शृङ्गारस्समुपवर्णितः अयमपि शृङ्गाराभास इत्यालङ्कारिकसमयोऽप्यस्ति तथापि तत्र हासलेशस्यापि स्फुरणाऽवकाशो नास्ति।”^७

विषयमेनमधिकृत्या मया लिखितोऽयं लेखः सर्वपाठकानु आमोदयतीति धियो लेखगौरवभीरुना मायात्र उपरम्यते ।

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५.माल. मा, पृ.२६१	६.माल. मा, पृ.२६४	७.माल. मा, पृ.२६४-२२८