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Dr. K. VICTOR BABU

M.A.,M.A.,M.Phil.,Ph.D.,PDF, (D.Lit)

Associate Professor, Institute of Education & Editor-in-Chief
International Journal of Multidisciplinary Educational Research (IJMER) & Sucharitha: A Journal of Philosophy and Religion
Mettu University, Metu, Ethiopia.

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Editorial……

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

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

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

Dr.K.Victor Babu
Editor-in-Chief

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TO ASSESS GENETIC DIVERSITY IN ASPARAGUS RACEMOSUS WILLD. IN IN VIVO AND IN VITRO BY RANDOM AMPLIFIED POLYMORPHIC DNA (RAPD)

Lina S. Patel
Shri Jagdishprasad Jhabarmal Tirewala University
Rajasthan, India

Rajesh S. Patel
K.K.Shah Jarodwala Maninagar Science College, Ahmedabad
Gujarat, India

Abstract

Asparagus racemosus willd. has many compound so used in the health care system so continued multiple uses, rising demand and destructive harvesting has resulted critically endangered therefore we should take some steps for their conservation, cultivation and mass propagation. We were conducted using different concentration of auxin and cytokine alone or combination with Murashige and skoog's basal medium. Various explants like shoot tip; nodes, internodes, cladodes (leaf) and root from the mother plant are inoculated in MS medium. Repeated subculture of explants was inoculated on fresh shoot proliferation medium with different concentration of hormone for continuous production of healthy shoot. Rooting shoot lets obtained from repeated cultures were transferred to 1/2MS medium with different concentration of supplemented individually and combination to the media for rooting. The in vitro rooted plants were transferred to pots which containing sterile soil, manure and sand in the same ratio1:1:1. After this the plantlets were transferred to green house these plants showed percentage of 83% survival. Finally, the hardened plants were transplanted in the natural condition with 75% survival. To assess genetic diversity in Asparagus racemosus Willd by Random amplified polymorphic DNA (RAPD) markers. RAPD analysis was used to determine the genetic variability based on the DNA profile of in vivo mother plants was compared with the in vitro raised plants.

Keywords: Asparagus racemosus Willd., DNA, In vivo, In vitro, RAPD.

Introduction

Asparagus racemosus willd. is a herbaceous perennial plant, Family Liliaceae. It is also called Shatavari means "she who possesses a hundred husbands" (Hasan et al., 2016). It has ability to increase fertility and vitality so may be translated "100 spouses". Fruit is eaten to treat pimples (Dutta, 2007; Rajbhandari, 2001) therefore is considered in Ayurveda as a "Queen of Herbs" because it promote love and fidelity (kumar and Yadav, 2013). It is most important traditional

medicine has given a role in the health care system of many countries like India, Himalaya, china etc (Sudhersan, 1998). In our India, out of several species A.racemosus, A.gonoclados and A. adscendens are most commonly used in originating medicine. Asparagus racemosus willd. contain chemical constituents (Mishra and verma, 2017) and pharmacological activity (Sairam et al., 2003;Wiboonpun et al., 2004; Diwanay et al., 2004; Nair et al., 2005; Mishra and Varma,2017; Sharma et al.,2018) used in continued multiple uses, rising demand and destructive harvesting has resulted critically endangered medicinal plant. Jager and Van Staden (2005) studied that over-use of Asparagus plants from their natural habitats has long been a global challenge. Unless steps are taken on time for their preservation, production and mass propagation, they may be loss from the natural habitat forever. Therefore this is one of those several medicinal plants for sustainable conservation methods are requiring on a priority basis. Today tissue culture techniques are widely apply for large scale propagation, crop improvement, forest, horticulture and plantation crop for increasing agricultural and forestry in vitro production comparatively short time compared to in vivo production. Plant Tissue culture is more important technology for the production of disease-free, high quality planting material and the rapid production of many uniform plants and increases the amount of planting material to facilitate distribution and large scale planting. In this way, thousands of copies of a plant can be produced in a short time. The tissue culture methods of plant propagation known as 'Micropropagation' is to propagate plants true-to-type, as clones utilized the culture of apical shoots, auxillary buds and meristems on suitable nutrients medium (Evans and Trease, 2002). Micropropagated plants are observed to establish more quickly, grow more vigorously and taller, have a shorter and more uniform production cycle, and produce higher yields than conventional propagules. Plant tissue culture technique is used for produced whole plants from medicinal plant cells, organs and tissues on different type of media under aseptic environment and controlled conditions of humidity, light and temperature (Verpoorte et al., 1999). Now in this study was used to determine the different concentration of auxins, cytokinins and pH levels in the MS medium. In vitro technique of Asparagus species was reported by many researches (Pant and Joshi, 2009; Aswin and Deshmukh, 2011; Bopana and Saxena , 2007 & 2008; Afroz et al.,2010;Vijay and kumar,2009;Sharan et al., 2011; Jain et al., 2012; Pise et al., 2011; Mehta and Subramanian,2005 and Stajner et al., 2002). India is endowment with a rich abundance of medicinal plants, have made good contribution to the development of ancient Indian system of medicine as to local medicine among tribal so in our country represent as a store of genetic diversity of A.racemosus on the basis for protection (Williams, 1996). RAPD techniques have been widely used in genetic diversity analysis and to differentiate species or populations in plant conservation management

(Rodriguez et al., 1999; Morell et al., 1995). Welsh & McClelland and Williams et al. (1990) first described the random amplified polymorphic DNA (RAPD) fingerprinting methods, which is a polymerase chain reaction (PCR) based method. RAPD technique is the simple, less expensive, rapid and appears to the powerful tool for detection of genetic diversity of the rare and endangered plants. Minute amounts of genomics DNA used in RAPD technique for analyze and detect polymorphisms (Clark and Lanigan, 1993). RAPD markers have been successfully used to determine genetic stability and quality among micropropagated plants and it has been successfully used to detect the genetic similarities and dissimilarities in micropropagated plants. It allows the amplification of discrete fragment of the genome without the previous knowledge of their sequences. These fragments can be used as genetic marker to determine differences between mother plant and regenerated plant at the DNA level. At all time-increasing demand for herbal drugs is causing loss of precious biodiversity in addition to creating a shortage of raw material since there have been few studies on genetics diversity of A.racemosus a medicinal herb for the effective conservation and management of this important genetic resource (Shasany et al.,2003; Vijay et al.,2009B).

Method

The Genomic DNA was extracted from young leaves of in vivo and in vitro developed plant Asparagus racemosus Willd. (Doyle and Doyle, 1990) with some modification because got a good DNA yield.

- Genomic DNA was isolated from leaf samples using Chromus genomic DNA isolation kit.
- Genomic DNA was loaded on an agarose gel for checking the quality.
- Genomic DNA was taken for PCR amplification using Fluorescent labeled RAPD primer (3).
  The fluorescent labeled PCR products were run on an AB I3130 Genetic analyzer.
  The Binary output obtained was used to generate phylogenetic relationship between groups. Different 3 primes

  Primer 1: 5'CCCHGCAMCTGMTCGCACHC3'
  Primer 2: - 5'AGGHCTCGATAHCMGVY3'
  Primer 3: 5'MTGTAMGCTCCTGGGGATTCHC3'

Used for further analysis based on their ability polymorphic amplified products of in vivo mother plant and in vitro regenerated plant.

Protocol for RAPD finger printing

Genomic DNA isolated was PCR amplified under below conditions

DNA	1 µl
RAPD primer	2 µl
dNTPs(10mM)	2 µl
Taq DNA polymerase	
Assay buffer (10X)	5 µl
Taq DNA	0.5 µl
Water	39.5 µl
Total:	50 µl reaction

PCR Cycle conditions

94°C	94°C	48°C	72°C	72°C
5min	1min	1min	2min	2min
	40 cycles			

Result and discussion

Biotechnology is essential needs for every sort of research and new invention in every field of biological studies. Any research works are not possible without help of biotechnology tools; one of such basic technique needed in genetic level of studies.

Plant tissue culture has been successfully used for large scale propagation of number of plant species including many medicinal plants. The genetic integrity of micropropagated plants can be determined with the use of various techniques. The choice of a molecular marker technique depends on its reproducibility and simplicity. In this study, RAPD technique was employed to assess the true to type clonal fidelity of A.racemosus plantlets. In order to confirm genetic integrity, the DNA profile of regenerated plants was compared with the DNA profile of the mother plant.

Fig:1 Genomic DNA extracted from leaf samples were run on 1% Agarose gel

(1). In vivo leaf

(2). In vitro leaf

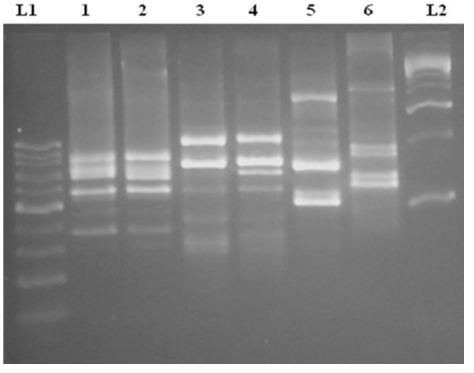


Fig: 2 RAPD products run on 2% agarose gel

RAPD AGAROSE GEL PHOTO



Lane Description:
L1: 100 bp ladder
L2: 500 bp ladder

1. In-vivo amplified with primer 3
2. In-vitro amplified with primer 3
3. In-vivo amplified with primer 1
4. In-vitro amplified with primer 1
5. In-vivo amplified with primer 2
6. In-vitro amplified with primer 2

RAPD marker technology is a sensitive and more rapid method, which can be used to analyzed relationships between very closely and more distantly related species. Random amplified polymorphic DNA (RAPD) markers were used to estimate genetic diversity in Asparagus racemosus Willd. Using RAPD technology confirms genetic integrity; the DNA profile of in vivo mother plants was to estimate similarity with the DNA profile of the in vitro raised plants.

We performed genetic analysis of in vivo mother plants was to estimate similarity with the DNA profile of the in vitro raised plants where primers produced monomorphic bands across all the regenerate it suggests that plants could be successfully used for clonal propagation with very little risk of somaclonal variation and RAPD could be a good molecular marker system to study the genetic similarity or variation among the tissue culture derived plants.

Thus, Cluster analysis based on unweighted pair group method with arithmetic averaging (UPGMA) showed 100% similarity between the mother plant and micropropagated plants. The developed RAPD profiles confirmed the clonal fidelity of tissue culture raised plantlets which were reintroduced to its original habitat for conservation.

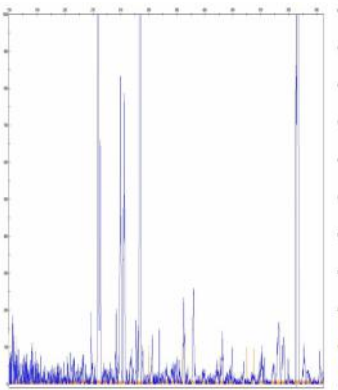
Lattoo et al., (2006) compared the genetic fidelity among in vivo and in vitro plant materials using RAPD markers but could not notice any variation between micro propagated plants and the mother plant. In our study could not notice any variation between in vivo mother plant and In vitro regenerated plant.

Plant tissue culture has been widely used for large scale propagation of Asparagus racemosus Willd. The genetic entireness of micropropagated plants can be shown with the use of different techniques. In this study molecular marker technique random amplified polymorphic DNA (RAPD) depends on its reproducibility and simplicity. Random amplified polymorphic DNA (RAPD) markers were used to estimate genetic diversity in Asparagus racemosus Willd. Genetic integrity was confirmed using the DNA profile of in vivo mother plants was to estimate similarity with the DNA profile of the in vitro raised plants.

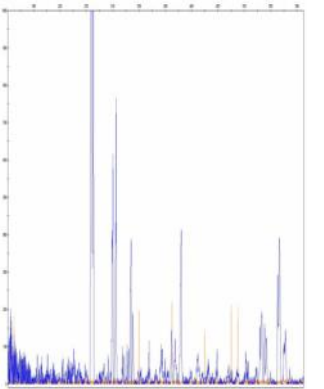
RAPD could be a good molecular marker system to study the genetic similarity or variation among the tissue culture derived plants. This study will be helpful in micro propagation and conservation of the endangered medicinal plant. Thus, in the present study we report the assessment of genetic integrity in in vitro tissue culture of A.racemosus plants with in vivo mother plant using RAPD markers.

RAPD peak data

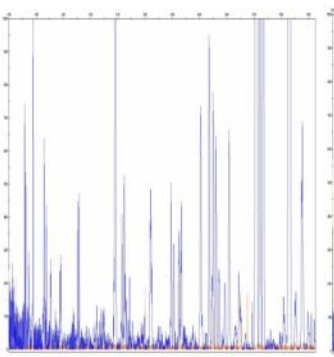
In vitro Primer1



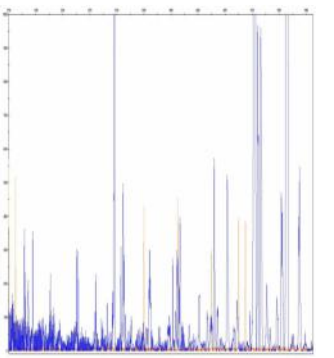
In vivo Primer 1

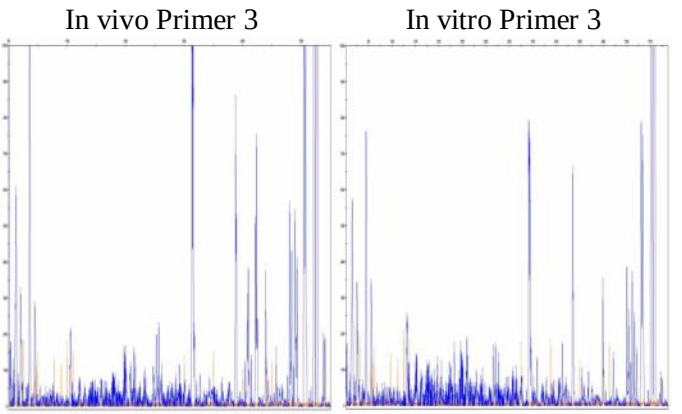


In vivo Primer 2



In vitro Primer 2





Conclusion

Medicinal plants like Asapragus racemosus Willd. are used for the production of pharmaceutical compounds and precursors of many common drugs in the biotechnology field resulted critically endangered medicinal plant. Medicinal plants wisely used in folk medicine and pharmaceutical industries so may be lost from the natural habitat forever. Therefore we should take some steps their conservation, cultivation and mass propagation so Biotechnologist suggested the use of small explants of plant using tissue culture rather than to be whole plant for the extraction of secondary metabolites. Tissue culture techniques are widely apply for large scale propagation, crop improvement, forest, horticulture and plantation crop for increasing agricultural and forestry production within short time compared to in vivo. Plant tissue culture has been widely used for large scale propagation of Asparagus racemosus Willd. The genetic entireness of micropropagated plants can be shown with the use of different techniques. In this study molecular marker technique random amplified polymorphic DNA (RAPD) depends on its reproducibility and simplicity. Random amplified polymorphic DNA (RAPD) markers were used to estimate genetic diversity in Asparagus racemosus Willd. Genetic integrity was confirmed using the DNA profile of in vivo mother plants was to estimate similarity with the DNA profile of the in vitro raised plants.

RAPD could be a good molecular marker system to study the genetic similarity or variation among the tissue culture derived plants. This study will be helpful in micro propagation and conservation of the endangered medicinal plant. Thus, in the present study we report the assessment of genetic integrity in in vitro tissue cultures of A.racemosus plants with in vivo mother plant using RAPD markers.

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BANKRUPTCY AND PREDICTION OF FINANCIAL DISTRESS IN RELIANCE COMMUNICATION LIMITED, INDIA

Dr.A.Jeyanthi
Associate Professor
Hindusthan College of Arts & Science
Coimbatore

Dr.D.Divya
Assistant Professor
Hindusthan College of Arts & Science
Coimbatore

Abstract

The main aim of the study was to study the financial performance, financial health and corporate bankruptcy of Reliance Communication Limitedin telecom service sector in India. The study covers a period of five years from 2013-2014 to 2017-2018and the data were collected from the annual reports of Reliance communications Limited. To analyse the collected data and to know the financial health of the company Altman's Z-score bankruptcy model was used.Altman suggest that the use of Z score assist managers to predict corporate problems premature stage to enable the management to realize the magnitude of the situation in time to avoid failure. If failure is unavoidable the firms can better off it a merger with a stronger firm is negotiated before bankruptcy.

Key Words: Bankruptcy, Finance, Telecommunication

Introduction

India is the second largest country by number of telecommunications subscription of 1.17 billion, internet subscription. In the Indian Telecommunications sector Reliance Communication Limited, was the second-largest telecommunications operator. Now,Reliance Communication has been struggling to stave off bankruptcy for more than a year, after a hugeshortfall of market share to rivals or competitors including Reliance Jio, a competing telecom business launched by Mr Ambani's elder brother, Mukesh.RCom plans to settle its debt problems by way of the India's bankruptcy court National Company Law Tribunal, under the terms of a new insolvency code. Calandroin his research paper indicates that the Altman's Z-score could be an excellent and outstanding indicator to examine the financial performance and health of a firm.In this research an attempt was made to predict the financial distress and bankruptcy of Reliance Communication Limited, a mobile telecommunication industry in India. The present study aims to find the company which is financially sound by using Z-score analysis as a major tool for analysing the financial performance. The financial health of the selected companies are judged by calculating the Altman score. The financial health is studied using the Z-score

Model. The ratios used are working capital to total assets ratio, retained earnings to total assets ratio, EBIT to total assets, book value of equity to total liabilities.

Review of Literature

Sharma (2011) made an attempt to study the company's existence and relationship between three elements liquidity, risk and return of Maruti India Ltd. The main objective of the study was to examine the association between liquidity and risk and to test the correlation between profitability and risk. The study revealed that the liquidity position of the company was fluctuating and the profitability was increasing at good pace showing the efficiency of the company. It was also concluded that the company was earning good profit with moderate liquidity and at higher risk.

Kumar and Agarwal (2012) have made a comparative study on the liquidity position of capital goods industry i.e. Indian Electrical Equipment companies listed in Nifty 50. The techniques of mean, standard deviation, coefficient of variation, ratio analysis and Motaal's ultimate rank test has been applied to conclude. The major findings of the paper were the current assets, liquid assets, current liabilities, net working capital and quick net working capital of BHEL and Suzlon Energy Ltd. showed a positive growth rate which indicates that the liquidity position of the company was safe during the period of study except ABB Ltd. and Siemens Ltd. whose quick net working capital growth rate was negative which indicates towards unsound liquidity position. The major components of current assets of all the companies were inventories and sundry debtors except Suzlon Energy Ltd. whose major component was loan and advances. According to Motaal's Ultimate Rank Test the liquidity position of Siemens Ltd. seems to be sound among the selected companies.

Devi and Maheswari (2015) studied the financial performance of Pharmaceutical industry taking top two companies Cipla Ltd. and AurobindoPharma Ltd and made a comparative analysis with an objective to measure the financial performance according to the short term solvency, long term solvency, and profitability and according to their consistency. Results of the analysis showed that Cipla Ltd. hadhigh profitability than Aurobindo Ltd. and higher level of consistency was noticed in Cipla Ltd. It was also found that the liquidity position of the Cipla was high and it was suggested to AurobindoPharma to maintain ideal current ratio and quick ratios.

Vasoya (2015) made a comparative analysis of financial performance of Cadila Healthcare Ltd and Torrent Pharmaceuticals Ltd for the period of five years ranging from 2009-10 to 2013-14. The main objective of the study was to measure profitability, liquidity position and the performance of the selected sample companies according to their consistency. From the study it was found

that Torrent Pharmaceuticals Limited shows high profitability and liquidity position than Cadila Healthcare Ltd.

Kalaiselvi and Vadivel (2015) in their study analysed the cost structure of the selected oil and natural gas companies in India, whose investment in current assets was more than 30,000 crore's such as GAIL (India) Ltd., Oil and Natural Gas Corporation Limited, Indian Oil Corporation, Bharat Petroleum Corporation Limited, Hindustan Petroleum Corporation Limited and Oil India Ltd. were selected for the study. To analyse the cost structure of each companies mean, standard deviation, covariance and ANOVA was applied. Some of the major cost components were taken for the research like raw materials consumed, power and fuel, salaries and wages. Each component was expressed as a percentage of net sales. The study revealed that the cost structure of sample companies was not uniform and varies company to company. The results showed the difference in the cost component to net sales in the selected oil and natural companies were significant. The mean ratio of raw material cost as percentage of net sales in BPCL, power and fuel cost as percentage of net sales in GAIL and wages and salaries cost as percentage of net sales in OIL were above the industry average.

Statement of the Problem

In telecommunication industry, Sectorial stresses like price wars, hefty debt and plummeting profitability that crippled India's telecom industryand took their peal on Relaince Communication Limited. During May 2018, the National Company Law Tribunal had let in three insolvency petitions against Reliance Communications which was filed by Swedish gear maker Ericsson, hunt for a payment of over Rs1,100 crore in dues. The insolvency tribunal named three separate IRPs from RBSA Restructuring Advisors LLP to run RCom and its two units, RTL and Reliance Infratel, as part of the bankruptcy proceedings. Reliance Communications in the passage of over 18 months, lenders have received zero proceeds from the proposed asset monetisation plans, and the overall debt resolution process is yet to make any headway.

Objectives of the Study

- To examine the overall financial performance of Reliance Communication Limited in India.
- To study the financial health by calculating various ratios and by applying "Z-Score" model.

Research Methodology

The study is based on secondary data, collected from the compilation made by the online site www.moneycontrol.com and the annual reports of

selected companies for a period of five years starting from 2013-2014 to 2017-2018. The most popular model, Edward I.Altman's Multiple Discriminate Analysis has been used as tool to analyse the collected data. The formula used to evaluate the 'Z' Score analysis for Non - Manufacturing Firms. The secondary data were also taken from several websites, articles, books, research reports and the annual report of the companies correlated with capital structure and the technology sector.

Z Score Analysis

Altman's Multiple Discriminate Analysis Model has been attempted to identify the cause of deteriorating performance of the firms. To facilitate steps can be taken to restructure business strategies to avert sickness. From an initial list of 22 financial ratios, the final model evolved by Altman comprised of five ratios, together with their respective weightage and has been worked out as a single index, namely, 'Z score'.The survival of the firm depends on the performance in the past years. Many researchers have identified various ratios as predictors of financial health. The ability to discriminate the weak and the strong or to discriminate those that will fail or prosper is critical to successful economic development, bankers, suppliers of trade credit, stockholders and bondholders, stock exchanges and governmental regulatory bodies, etc., have all a vested interest in appraising the strength of both emerging and established companies. Analysing using these models may provide a warning signal to the companies and helps to prevent financial distress. The most popular model of financial distress or health is the Edward Altman's Z score analysis.

The formula used to evaluate the 'Z' score analysis established by Altman is:

$Z = 6.56\ X_1 + 3.26\ X_2 + 6.72\ X_3 + 1.05\ X_4$ Where,

Z - Discriminate Score

X_1 - Working Capital (WC) / Total Assets (TA)

X_2 - Retained Earnings (RE) / Total Assets (TA)

X_3 - Earnings Before Interest and Taxes (EBIT) / Total Assets (TA)

X_4 - Book Value of Equity / Total Liability

TABLE – 1

Altman Guidelines for different Zones

Situation	Z score	Zone	Comment
I	Below 1.81	Bankruptcy Zone	Certain to fall
II	1.8 – 2.99	Healthy Zone	Uncertain to Predict
III	3 and Above	Too Healthy Zone	Not to fail

Analysis and Interpretation

Working Capital to Total Assets

The working capital to total assets ratio indicates the firms or company's ability to generate enough short term assets i.e. net working capital of the whole of its total assets to meet its current obligations. It has been computed to find the liquidity position of the firm.

Table No. - 2

Working Capital to Total Assets Ratio

Years	Working Capital	Total Assets	WC/TA Ratio	X_1 = Factor (6.56) x (WC/TA)
2014	-5,533.00	61,507	-0.0900	-0.590
2015	-8917	63,037	-0.1415	-0.928
2016	-15287	55,440	-0.2757	-1.804
2017	-19608	50,641	-0.3872	-2.540
2018	-15505	37,270	-0.4160	-2.729
Mean Value (X_1)				**-1.719**

Interpretation

The information pertaining to working capital to total assets ratio has been presented in table 2 and the mean value X_1 (WC/TA) factor was -1.72 during the study period. The factor X_1 values range from -0.590 to -2.729, during the period of study.It was found that the liquidity position of RCom Limited was continuously negative and implies that the company was not having sufficient fund to meet its current obligations.

Retained Earnings to Total Assets Ratio

Retained Earnings to total assets ratio indicates the profitability and leverage position of a firm. This ratio helps to determine the part of assets, which has been funded by the retention of earnings instead of short-term and long-term debts.

Table No. - 3

Retained Earnings to Total Assets Ratio

Years	Retained Earnings	Total Assets	RE/TA Ratio	X_2 = Factor (3.26) x (RE/TA)
2014	30,359	61,507	0.4936	1.609
2015	34,627	63,037	0.5493	1.791
2016	26,206	55,440	0.4727	1.541
2017	22,840	50,641	0.4510	1.470
2018	7,933	37,270	0.2129	0.694
Mean Value of X_2				**1.421**

Interpretation

The information pertaining to Retained earnings to total assets ratio has been presented in table 3 and the mean value X_2 (RE/TA) factor was 1.42 during the study period. The factor X_2values range from 0.694 to 1.791, during the period of study.It was found that the retained earnings of RCom Limited was gradually got reduced from 2014 to 2018, which implies that the company has generated less retained earnings from the total assets.

Earnings Before Interest and Tax to Total Asset Ratio

Earnings before interest and tax to total assets ratio indicates the company's ability to generate profits from the total assets of the company, before the payments of interest and taxes.

Table No. - 4
Earnings Before Interest & Tax (EBIT) to Total Asset Ratio

Years	EBIT	Total Assets	EBIT/TA Ratio	X_3 = Factor (6.72) x (EBIT/TA)
2014	1038	61,507	0.0169	0.113
2015	3020	63,037	0.0479	0.322
2016	422	55,440	0.0076	0.051
2017	-1890	50,641	-0.0373	-0.251
2018	-9869	37,270	-0.2648	-1.779
Mean Value of X_3				-0.309

Interpretation

The information pertaining to Earnings Before Interest and Tax to total assets ratio has been presented in table 4 and the mean value X_3 (EBIT/TA) factor was -0.309 during the study period. The factor X_3 values range from -1.779 to 0.322, during the period of study. It was found that the EBIT of RCom Limited was gradually got reduced and reached negative value from 2014 to 2018 and implies that the company does not have efficiency to generate enough profits to meet all its interest and tax expenses.

Book Value of Equity to Total Assets

The book value of equity more extensivelyrealized as shareholder's equity is the amount remaining after all the assets of a company are sold and all the liabilities are paid off.

Table No. - 5
Book Value of Equity to Total Liabilities

Years	Book Value	Total Liabilities	BV/TL	X_4 = Factor (1.05) x (BV/TL)
2014	153.62	15,370	0.010	0.0105
2015	144.12	12,315	0.012	0.0123
2016	110.29	18,620	0.006	0.006
2017	96.76	23,248	0.004	0.004
2018	33.69	18,679	0.002	0.002
Mean Value of X_4				0.007

Interpretation

The information pertaining to book value of equity to total liabilities ratio has been presented in table 5 and the mean value X_4 (BV/TL) factor was 0.007 during the study period. The factor X_4 values range from 0.002 to 0.012, during the period of study. It was found that the book value of equity to total liabilities of RCom Limited was gradually got reduced and from 2014 to 2018 and implies that the firms book value of equity was gradually decreased during the study period.

Table No. - 6
Variables of Altman Z score

Years/ Variables	$X_{1\ (WC/TA)}$	$X_{2\ (RA/TA)}$	$X_{3\ (EBIT/TA)}$	$X_{4\ (BV/TL)}$
2014	-0.59012	1.609091	0.113408	0.010495
2015	-0.92796	1.790758	0.321944	0.012288
2016	-1.80885	1.540973	0.051152	0.006219
2017	-2.54001	1.470319	-0.2508	0.00437
2018	-2.72908	0.693898	-1.77944	0.001894

Chart No. - 1
Chart Showing Variables of Z Score Value

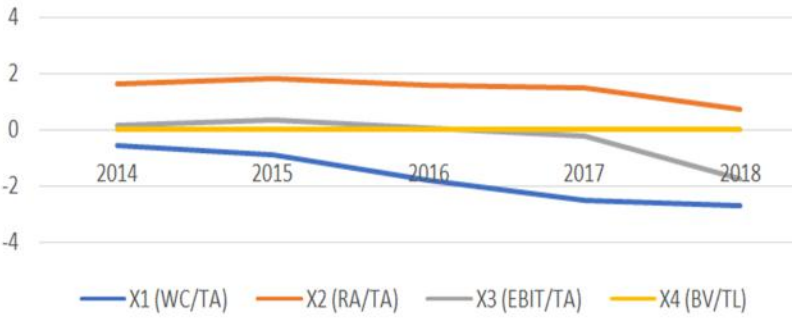
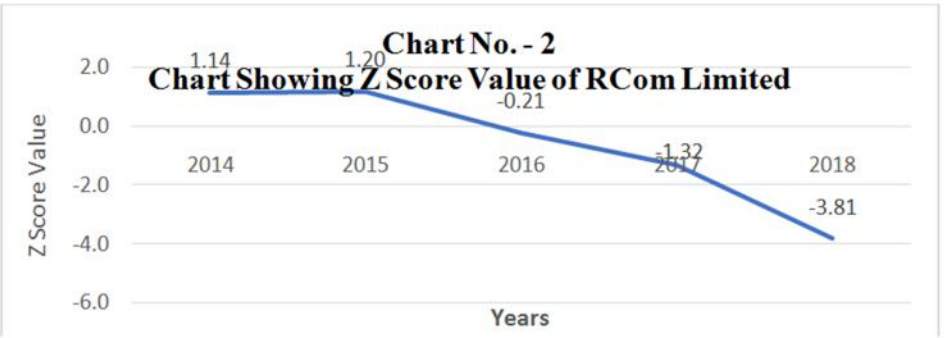


Table No. - 7
Z - Score Value of RCom Limited

Years	X_1	X_2	X_3	X_4	Z	Zones of Discriminants
2014	-0.590	1.609	0.113	0.010	**1.14**	Bankruptcy Zone
2015	-0.928	1.791	0.322	0.012	**1.20**	Bankruptcy Zone
2016	-1.809	1.541	0.051	0.006	**-0.21**	Bankruptcy Zone
2017	-2.540	1.470	-0.251	0.004	**-1.32**	Bankruptcy Zone
2018	-2.729	0.694	-1.779	0.002	**-3.81**	Bankruptcy Zone
Mean	-1.72	1.42	-0.31	0.01	**-0.60**	Bankruptcy Zone



Interpretation

The information pertaining to Z-score value of RCom Limited has been presented in table 6 and the mean value of Z-score of RCom Limited was -0.60 during the study period. The Z scores values range from -3.81 to 1.20, during the period of study. These scores fall in the bankruptcy zone category which indicates that the financial performance of RCom Limited was in distress and bankruptcy zone.

Findings

The major findings of the various ratio analysis done during the study on the financial data collected from the annual report of RCom Limited for a period of five years from 2014 to 2018 are given below. The Z-score value of RCom Limited has been presented in table 6 and it was found that the mean value of Z-score of RCom Limited was -0.60 during the study period. The Z scores values range from -3.81 to 1.20, during the period of study. These scores fall in the bankruptcy zone category which indicates that the financial performance of RCom Limited was in distress and bankruptcy zone

In a nut shell, from the above observations it was found that z score values of RCom Limited was not satisfactory during the study period and the

firm falls in distress zone. Investors should avoid this stock for investment in near future.

Conclusion

The Alman Z-Score is a widely used metric with wide applications. It is one of the several credit marking models already in use that combine quantifiable financial indicators with a small range of variables which will help us to predict whether or not a firm will financially fail or go into a bankruptcy stage.The present study has been undertaken to analyse the financial position of RCOM telecom service sector in India for a period of 5 years from 2014 to 2018. By applying Altman's Z-score model it was concluded the Z score value of RCom limited falls in distress zone and the financial health was not satisfactory.

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BLOOMING TOURISM INDUSTRY: HARBINGER TO THE GROWTH OF INDIAN ECONOMY

Geeti Mehra
Assistant Professor of Economics
Khalsa College for Women
Civil Lines, Ludhiana

Abstract

Indian economy is moving rapidly towards development and in this phase of competition and growth, services sector of India is major contributor in GDP of India. Tourism industry has emerged overtime as major industry contributing to income and employment in services sector in India. To ascertain the inherent capability of Tourism Industry, it is necessary to study every socio-economic attribute pertaining to it. This research paper discusses how Indian Tourism Industry is blooming and various fields prospering along with increasing tourism. It also throws light on policies adopted by government to promote foreign tourism in country. Additionally, it analyzes the effect of India's economic development on the tourism industry, Contributors to economic development, Role of Tourism industry in India's GDP, Foreign versus Domestic Tourists.

Keywords: Heritage, Hospitality, Pilgrimage, Medical Tourism, e-Visa

Introduction

Tourism has become one of the most important sectors contributing to a great share of national income as well as employment generation in the country. Tourism or we can say a great travelling experience covers a collection of different activities or services from different industries which includes accommodation, transportation, communication, eating and drinking, entertainment and other hospitality services. Besides being of economic value by providing employment to many people directly as well as indirectly and also by being a source of foreign currency inflow in the country, this sector also holds a great social value as it promotes rich culture and heritage of a place. Travelling around the world allows a person to interact with people belonging to different cities, different religions and holding different values. So we can conclude that tourism holds great significance in social, Economic, political, cultural and educational aspects. The World Travel and Tourism Council quantified that tourism industry fostered ₹16.91 lakh crore (US$240 billion) or 9.2% of India's GDP in 2018 and upheld 42.673 million occupations, 8.1% of its total employment. The segment is anticipated to develop at an annual pace of 6.9% to

₹32.05 lakh crore by 2028 that will be 9.9% of GDP.(World Travel and Tourism Council, 2019).In 2017, India was placed 7th among 184 countries in terms of travel & tourism's total contribution to GDP. Travel and tourism is the third largest foreign exchange earner for India. During 2018, Foreign exchange earnings from tourism rose 4.70 per cent annually to US$ 28.59 billion. Foreign Tourist Arrivals (FTAs) upsurged 5.20 per cent annually to 10.56 million in the same period. Foreign tourist arrivals for medical purpose boosted from 427,014 in 2016 to 495,056 in 2017. During 2018, arrivals through e-tourist visa escalated 39.60 per cent annually to 2.37 million. During May 2019, arrivals through e-tourist visa spiraled by 21.70 per cent annually to 1.23 million. (INDIA BRAND EQUITY FOUNDATION, 2019).

Forms of Tourism

Tourism can be classified under various sub heads depending upon the purpose or reason that is inducing people to travel both within one's own country as well as to the other countries of the world. Some of the major forms of tourism are as follows:

1. **Religious Tourism: -**

People attach spiritual importance to certain places such as places of birth or death of saints or spiritual gurus or places with idols of religious deities. Due to their faith, people visit these places either individually or in groups to satisfy their spiritual needs. According to a report of UNWTO published in 2016, almost one-fourth of the total annual tourism across the world comprises of spiritual tourism (world tourism organisation, 2016). Religious tourism is a driving force for promoting and maintaining peace as well as for building up common understanding among people about a culture or belief. It breaks down cultural barriers among people thereby promoting peace. In a country like India, which holds a wide history of spirituality and where a variety of religions co-exist, religious tourism or pilgrimage contributes a large proportion to total tourism annually. Some of the most popular religious places attracting highest number of tourists every year are (Singh, 2019):

- Vaishno Devi Temple in Jammu Kashmir,
- Golden Temple/Swarn Mandir/Harmandir Sahib in Amritsar,
- Sun Temple (Surya Mandir) in Konark,
- Jagannath Temple (Jagannath Mandir) in Puri,
- Somnath Jyotirling in Gujarat,
- Ranakpur Temple (jain temple) in Rajasthan,
- Tirumala Venkateswara Temple in Tirupati,
- Hemkund Sahib,
- Dargah Gharib Nawaz in Ajmer,

- Velankanni Church in the Nagapattinam district of Tamil Nadu,
- Amarnath Cave in Jammu and Kashmir,
- Rishikesh, Mathura, Vrindavan, Haridwar, Badrinath, Bodhgaya, Shirdi etc.

2. **Medical Tourism: -**

Medical tourism also known as health tourism is termed as travelling to other countries of the world for seeking medical treatment. It has emerged as one of the most contributing form of tourism in total tourism across the world. Over the decades medical travel industry has transformed a lot as now patients choose a destination which offers complete package of quality treatment, ease of communication as well as competitive pricing as compared to the patients a decade ago, who used to travel considering only affordable treatment. According to a report by FICCI and IMS Health, Indian medical tourism industry is growing at 18% CAGR annually and is expected to be worth 9 billion dollar by 2020. It has nearly 18% of the global medical tourism market share and is expected to be 20% by 2020. (Sharma, 2019). Percentage of Medical tourists visiting to India from different countries are 34% from Bangladesh and Afghanistan, 30% from Russia and Commonwealth of Independent States, 10% from the Middle East, 10% from Africa, and 16% from the UK and the US. Some of the popular and life-saving procedures for which medical tourists visit India are liver, kidney, and heart transplant, Total hip arthroplasty, knee replacement, heart bypass, coronary artery bypass grafting (CABG) etc. (MediGence)

3. **Heritage Tourism: -**

India is a country famous for its diversified culture and heritage. The country's rich heritage is bounteously emulated in its various temples, majestic forts, pleasure gardens, religious monuments, museums, and art galleries, urban and rural sites which are bastion of civilization. These heritage sites have become major attraction for tourists from all over the world and also become a backbone for attracting foreign tourists to India. Heritage tourism allows a tourist to explore these heritage sites and to understand history and facts related to these heritage places. These places also represent authentically mythological stories of past originated from them. Due to presence of numerous cultural, historical and natural resources, Heritage tourism can be considered as a real treasure for India. Many cities have become popular due to these heritage sites. Like Madurai is famous for temples, especially the Meenakshi temple, Mahabalipuram is famous for its carved rock-cut temples and caves while Jaipur is famous for its palaces and Agra for the Taj Mahal. Some of the most famous historical monuments of India include the following:

- Taj Mahal – Located in Agra, Uttar Pradesh, it is counted as one of the Seven Wonders of the World

- Qutub Minar – This is one of the largest minars (pillars) in India and second only to Fateh Burj and the Qutb complex in Delhi.
- Ajanta Ellora Caves – These famous rock-cut caves make a panoramic scene located in a gorge in the Aurangabad district of Maharashtra.
- Mahabalipuram Shore – It has a series of sanctuaries carved out beautifully from rocks along the Coromandel Coast.
- Khujrao Monuments – These monuments are famous for their erotic sculptures and nagara-style architecture. These heritage temples of Khujrao are dedicated to Hinduism and Jainism.
- Jaisalmer Hill Fort –The Jaisalmer hill forts are nestled among the Aravalli Range amidst the sandy expanse of the great Thar Desert of India.

4. **Eco Tourism:-**

Eco tourism can be understood as travelling inspired by natural beauty or environment of a place. It is basically nature based tourism program with special consideration for sustainable preservation of ecosystem. Eco tourism also adds to the adventure of tourists and places them near to the Mother Nature. Some recreational activities are wild animals spotting, birding, angling, trekking, rock-climbing, mountain-biking, river rafting, Para-gliding, hills and lakes viewing, boating, nature walk and etc. India being a country of wide variety of topographies has become an attractive eco tourism place, which allows tourist not only to interact with natural beauty but also rejuvenate them. Many endangered and rare wildlife species can be found in surroundings of India, making it more popular among tourists. Currently, there are about 80 national parks and 441 sanctuaries in India, which works for the protection and conservation of wildlife resource in India. Thenmala in Kerala is the first planned ecotourism destination in India created to cater to the Eco-tourists and nature lovers. (Eco India, 2017)

Analysis of Tourism Statistics

1. Number of foreign tourists visiting India

India has become one of the favourite destination for MICE (i.e., Meetings, Incentives, Conventions and Exhibitions), medical and wellness tourism, eco-tourism, religious tourism, adventure and sports tourism. India is the 13th most visited tourist destination in the world. Foreign Tourist Arrivals in India has outgrown over the years and stood at 10.2 million in year 2017. Travel and Tourism Department of India targeted to reach 20 million foreign tourists by year 2020 (NETPALTRAVEL,2018)

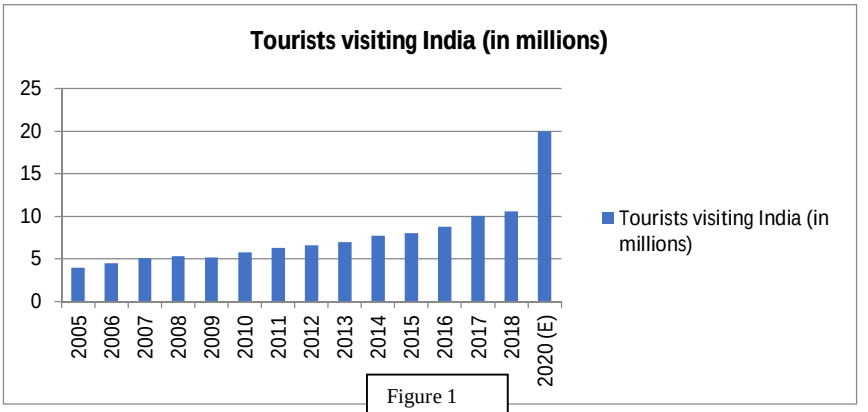


Figure 1

2. **Contribution of Travel and Tourism to GDP of India**

Travel and Tourism has been recognised as one of the most promising industries in India. Direct contribution of travel and tourism to GDP covers services from travel agencies, airlines, hotels, restaurants and all other services facilitating travel experience of tourists. According to a report, Travel and tourism industry contributed 1983.66 billion in year 2000. Total contribution of this sector to GDP rose to 2499.64 billion in 2005. As shown in figure 2, the contribution of travel and tourism to GDP was 4768.45 billion in year 2010 i.e., 6.5 per cent of GDP. This sector have shown a constant growth rate, as it is clear from graph given below and rose to 8309.4 billion in year 2015. Contribution of Travel and Tourism to GDP of India was approximately 10 per cent in year 2016, 8 per cent in year 2017 and 8.1 per cent in year 2018, with growth rate of 0.65 % (approx.) year on year. Travel and Tourism sector is expected to earn $50.9 bn by 2028. (Consultancy.in, 2017)

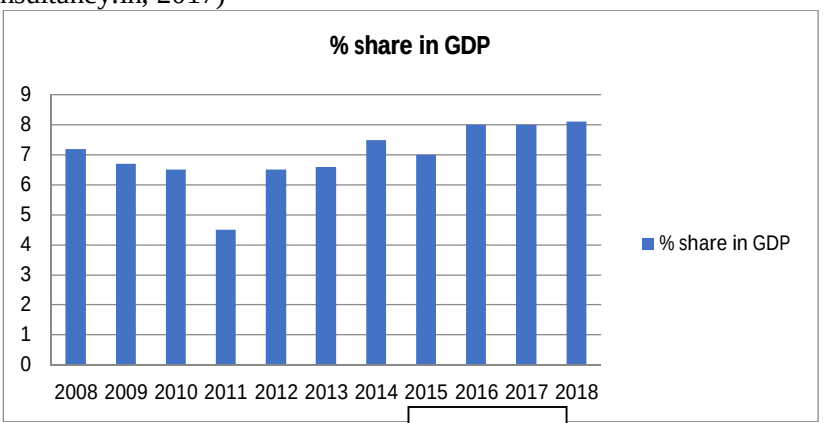


Figure 2

3. Contribution of Tourism to Employment

According to a report of WTTC, Travel and tourism department has contributed 8.0 per cent of total employment generated in economy in year 2017, which is 41,622,500 jobs. It is expected that it will rise to 52,279,000 jobs that will be 8.4 per cent of total employment by year 2027. Estimating to rise 2 per cent year on year. Out of total jobs created 26,148,000 jobs were generated directly in tourism sector in year 2017. Direct Job generation covers employment by hotels, travel agents, airlines and other passenger transportation services except commuter services. (World Travel and Tourism Report, 2017)

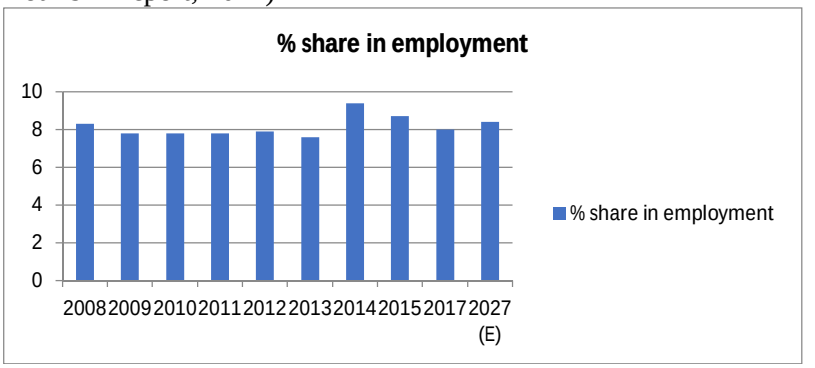


Figure 3

4. Contribution of Tourism to boosting Foreign Exchange Reserves

Attracting foreign tourists to India has become one of the major areas of concern for the government in recent years. Foreign tourists bring with them foreign currency, helping to boost government's forex reserves. These forex reserves are used by government for importing essential commodities, capital goods and new technology. Imported capital goods and technology is helpful in overall growth of the economy. Foreign exchange earnings from tourism are concerned with earnings from consumption expenditure made by foreign tourists. As according to the graph shown in figure 4, foreign exchange earnings in year 2008 was $11832 million. But in year 2009, number of foreign tourists arrival in India declined and as a result foreign exchange earnings shown a downward trend and was $11136 million. According to a report of ministry of tourism, foreign exchange earnings from tourism in India is US$ 28585 million in year 2018 as compared to US$ 27310 million in year 2017, indicating 4.7% growth rate. This contribution is expected to increase by 5.6 percent year on year by 2029. (Ministry of tourism, 2018)

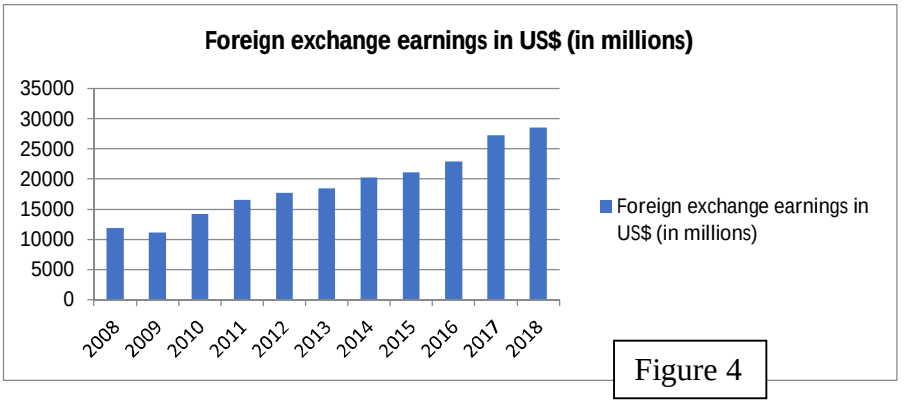


Figure 4

Steps Taken by Government for Promoting Travel and Tourism Industry

Swadesh Darshan Scheme

In order to attract more tourists, Modi government launched this scheme in year 2015. It is centrally sponsored scheme aimed at the development of theme based tourist circuits. Tourist circuit means a package of various sites that can be visited in a single tour. There are 13 tourist circuits that have been covered under this scheme. Many cities and sites have been added under these 13 circuits. Circuits are:

1. Buddhist Circuit
2. Coastal Circuit
3. Krishna Circuit
4. Ramayana Circuit
5. Desert Circuit
6. Spiritual Circuit
7. North-East Circuit
8. Himalayan Circuit
9. Heritage Circuit
10. Tribal Circuit
11. Rural Circuit
12. Eco Circuit
13. Wildlife Circuit

Prasad Scheme

The National Mission for Pilgrimage Rejuvenation and Spiritual Augmentation Drive (PRASAD) scheme was also introduced in 2015. PARSAD scheme was introduced with aim of holistic development and revival of pilgrimage sites. A total of 13 pilgrim sites have been selected for the same. These sites were

selected based on the ethics of high tourist value, and sustainability. This will aid in amplifying tourist experience, creating employment opportunities and improving infrastructure facilities. Cities included in this scheme are:

- Amaravati (Andhra Pradesh)
- Gaya (Bihar)
- Dwaraka (Gujarat)
- Amritsar (Punjab)
- Ajmer (Rajasthan)
- Kanchipuram (Tamil Nadu)
- Vellankani (Tamil Nadu)
- Puri (Odisha)
- Varanasi (Uttar Pradesh)
- Mathura (Uttar Pradesh)
- Kedarnath (Uttarakhand)
- Kamakhya (Assam)
- Patna (Bihar)

Adarsh Smarak – In order to conserve national heritage of India, Government of India introduced ADARSH SMARAK Yojna. Under this scheme, 25 monuments have been identified by Archaeological Survey of India as Adarsh Smarak. These monuments will be made visitor friendly by upgrading them with hygienic wash rooms, safe drinking water, cafeteria and wi-fi facility. These monuments will also be made accessible to differently abled and will be provided Interpretation and audio-video centers. Selected monuments are:

- Rang Ghar, Sibsagar, Assam
- Vaishali- Kolhua, Bihar
- Humayun's Tomb, Delhi
- Qutb Complex, Red Fort
- Rani-ki-Vav, Patan, Gujarat
- Rock-cut Temples, Masroor, Himachal Pradesh
- Leh Palace, Jammu & Kashmir
- Martand Temple, J & K
- Hampi, Bellary, Karnataka
- Pattadakal Group of Monuments, Karnatka
- Elephanta Caves, Mumbai, Maharashtra
- Daultabad Fort, Maharashtra
- Mandu, Madhya Pradesh
- Khajuraho, Madhya Pradesh
- Konark Temple, Odisha
- Kumbhalgarh Fort, Kelwada, Rajasthan

- Shore Temple Mahabalipuram, Tamil Nadu
- Brihadeshwar Temple, Thanjavur
- Taj Mahal, Agra, Uttar Pradesh
- Group of Monuments at Fatehpur Sikri, Agra
- Sravasti, Uttar Pradesh
- Sarnath, Varanasi
- Jageshwar Group of Temples, Uttarakhand
- Hazardwari Palace, Murshidabad, West Bengal

Multilingual Tourist Helpline – In order to promote sense of security and safety among tourists in India, Ministry of Tourism, Govt. of India launched a toll free multilingual helpline. This service is available 24x7 and can be availed on the toll free number 1800111363 or on a short code 1363 offering a Multi Lingual Helpdesk which can be accessed in 12 international languages. The languages included are Arabic, French, German, Japanese, Italian, Chinese, Korean, Portuguese, Spanish, Russian, English and Hindi. The helpline will assist the tourists with required information while travelling around the India and also advise callers during the times of distress, if any. (Times of India, 2017)

E- Tourist Visa Scheme – Government of India launched e-Tourist Visa scheme on November 27, 2014 as a step further to make travelling to India more comfortable for foreign tourists. The scheme was initially introduced for 43 countries from 9 designated Indian Airports. At present this scheme is available for 166 countries and 28 Indian airports and 5 Indian Ports have been designated for providing e-visa service. The scheme has been effectuated in altogether online mode with opportunity for pre-authorization of visa in the form of ETA (Electronic Travel Authorization). The visa service under the scheme is being exhibited in predefined time frame and decision is conveyed to applicant via e-mail within 72 hours of applying online. International travelers whose sole objective of visiting India is recreation or sightseeing, those who wish to visit casually to meet friends or relatives, those who want visa for short duration for medical treatment or casual business visit can access the e-visa service. Eligible Applicants of the eligible countries/territories may apply online at least 4 days before the date of arrival with a window of 120 days. Time duration for of stay in India of e-Tourist and e-Business visa is at most 1 year. On e-Tourist Visa uninterrupted stay during each visit shall not be more than 90 days for nationals of all countries who are eligible for grant of e-visa except nationals of USA, UK, Canada and Japan. In case of nationals of USA, UK, Canada and Japan unceasing stay during each visit shall not be more than 180 days. On e-Business visa uninterrupted stay during each visit shall not be more than 180 days for nationals of all countries who are eligible for grant of e-visa. (Vikaspedia, 2015)

Conclusion

Travel and tourism has a wide scope as it is a muti-dimensional sector, which directly and indirectly promotes growth in many other sectors of economy. It has potential to create job opportunities for millions of people adding up more and more to the national income of the country. This sector is also one of the major source for foreign exchange reserves for country, solving the problem of foreign currency deficit. This foreign excahnge can be used for importing new technology and capital equipments, which further enhances productivity of the country. Considering all the positive impact which tourism have on economy, government of India has intiated many schemes and policies time to time to promote tourism, which will be helpful in increasing number of foreign tourists arriving India. Incredible India campaign has actively contributed towards pushing India in the list of becoming major global destination for tourists. This boosting growth of tourism industry is definetly a strong base on the development path of India, directly and indirectly complimenting in the growth of many areas of the economy.

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TO STUDY THE SUPERSTITIOUS ATTITUDE OF HIGH AND LOW ACHIEVERS ADOLESCENTS

Gurmeet Singh
Assistant Professor
Partap College of Education
Ludhiana

Abstract
The present study was undertaken to investigate superstitious attitude of High and low achievers. The sample of the present study consisted 200 adolescents (10+1) was selected by random sampling method from Moga district of Punjab. The sample consist of boys and girls of government and private senior secondary school adolescents. The finding indicated that there exist significant difference between superstitious attitude of high and low achievers.

Introduction
Education is a field where knowledge passes through all walks of life form person to person with varying degrees. It helps an individual to move towards the goal. It may be said that people reach their goal following clear-cut paths. It also forms the basis for civilization and cultural behaviour of the society. Education plays a key role in chalking out ways or methods for realizing objective, it becomes essential to analyse the meaning and purpose of the same (Narajanan 1997). The educated section of the society is on the higher scale then that counter parts of an other sides. Stress on education is on the increase in these modern days.

India is a vast country with many religious, colours and castes. With the passage of time some of the religious stories became myth and fantasies. There also caused fear in the mind and fake belief in the individual. They starting thinking about omens e.g. If a cat crosses the path, we must have some mishappening, if dog weeps in the hight, it may cause death of a person. There are myths and superstitious thoughts. All there restrictions not only sap our confidence but me see in them the influence of some unseen boys violent power. The result is that superstitious become a part of habit a demoralizing influence on life. All of us are slaves to them. The occurrency as good or bad evil omen, any day of the week as lucky any event as an auspicious signal and the child groups it as a part of cultural heritage.

In present study the investigator tried to explore the superstitious attitude and belief of adolescents. We should check the undesirable and irrational attitude of the adolescents.

Significance of the study

Superstition is an irrational, invalid and unreasonable belief. That means we believe in superstition without considering they are reasonable or not. Origin of superstitious is ignorance. Superstitions are originated when we had no knowledge of the law of 'cause' and 'effect'. The mind of man was not so developed as to be capable of analyzing facts and events and of seeking their cause in nature. But today we are timing in the age of science and for the development of our country and society we need scientifically oriented people who can act rationally and take right decision which are not based on superstitions. For the country's real progress the society must leave the irrational, orthodox ways. The present study has been effort in this direction as it will enable the parents, teachers and society to understood the superstitious attitude of the adolescents.

Objectives of the study

To find out difference between superstitious attitude of high achievers and low achiever.

Hypothesis

There exist no significant difference between superstitious attitude of higher achieves and low achievers.

Delimitation of the study

1. The study was delimited to 200 adolescents.
2. Only 10+1 class adolescents of government and private senior secondary school were taken.

Research Methodology

I. Variables

Independent: Gender, Types of school

Dependent: Superstitious attitude

II Method

Descriptive survey method of research has been employed for the present study. In this study the investigator enquired about the superstitious attitude high achievers and low achievers.

III. Sample of the study

Sampling is very important part of descriptive research. It is indispensable to educational research. The research work cannot be undertaken without the selection of sample. A sample of 200 adolescents (10+1) was selected by random sampling method from Moga District of Punjab.

The sample consist of boys and girls, Government and Senior Secondary School adolescents.

IV. Tool Used

- Superstitious attitude scale (SAS) by Dr. (Smt.) Shailaja Bhagwat
- Academic achievement was computed from marks obtained by the adolescent in the matriculation examination conducted by PSEB.

Data Analysis and Interpretation

To find out the difference in superstitious attitude of high achievers and low achievers of senior secondary school adolescents.

Hypothesis:

There exist no significance difference between superstitious attitude of high achievers and low achievers adolescents.

Table 1: Mean, S.D. and t-value of high achiever and low achiever adolescents

Variable	Achievers according to groups	N	Mean	SD	t-value	Level of significant
Academic achievement	High	50	533.05	36.46	22.71	Significant
	Low	50	351.56	43.15		

Significant at 0.01 level

Table-1: Shows that the mean score of superstitious attitude of high achievers in study is 533.05 with SD as 36.46 and mean score of superstitious attitude of low achievers in study is 351.56 with S.D as 43.15. Mean score of superstitious attitude of low achieves is higher than superstitious attitude of high achievers. The t-value is 22.71 which is significant at 0.01 level. Therefore the hypothesis states that, "There exist no significant difference between superstitious attitude of high achievers and low achievers." Stands rejected

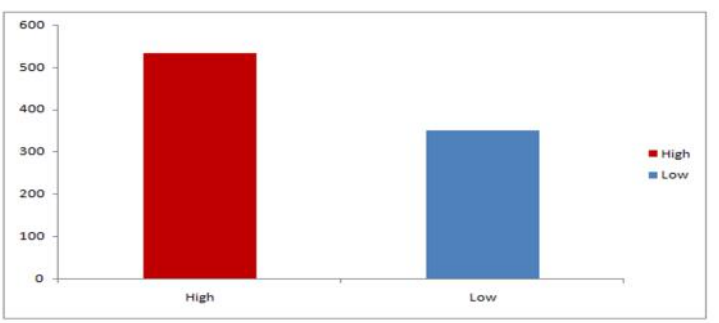


Table 1:

Table 1:
Educational Implications

The present study has the multiple implications in the field of education. The findings of this study can help the parents, teachers, guidance workers and councellors to understand the superstitious attitude of the adolescents.

The parents should develop logical approach and attitude and they should try to develop the same among the children. As education is supposed to inculcate rational thinking help us to solve our problems rationally and logically. So parents should encourage thought and reason among their children.

The teachers act as a role model for their adolescents. So they also should adopt logical thinking. They should also try to eliminate irrational thinking, blind faith and prejudice among their adolescents.

The teacher should develop curious, thoughtful, positive, constructive and scientific attitude in their adolescents by encouraging debate and discussing in the classroom as well as in co-curricular activities.

Conclusion

From the above said findings we can conclude that high and low achievers have significant difference between superstitious attitude of high achievers and low achievers.

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DESIGNING A STEMMER FOR KAFI-NOONOO LANGUAGE: USING HYBRID

Gebeyehu Belay
Bahir Dar University
Ethiopia

Mareye Zeleke
Mettu University
Ethiopia

Abstract

Derivational and inflectional form of a word makes different variation in the language even if their variety semantically similar. This problem produces a huge dictionary size and degrades the information retrieval task. A method which handles such problem called stemming. Stemming is a procedure that reduces all words with the same stem to a common form in a given language. In this paper, we design a stemming algorithm for Kafi-noonoo language using hybrid approach, because it shares the advantage of rule-based and N-gram approach. Accordingly, first we feed a sample data for N-gram stemmer then, give the result for rule-based stemmer. This enables to stem some words those are incorrectly conflated from N-gram stemmer.

The proposed stemmer is evaluated using manual error counting technique and dictionary reduction mechanism. With error counting method, theperformance of a stemmer is computed by calculating the number of under stemming and overstemmingerrors and the dictionary reduction is calculated using compression ratio. The obtained results show an improvement in stemming performance and dictionary reduction, compared with the first stemmer which is developed using rule-based only.

Keywords: Hybrid, Kafi-noonoo, N-gram approach, Stemming

1. Introduction

Conflation is a general concept for all processes of merging together different form of a word which refer to the same principal meaning i.e.to conflate word which belongs to same semantic class (Farag Ahmed & Andreas Nürnberger).Conflation techniques executed in two ways, either manually using regular expression or automatic via stemming methods (SandhyaSundaresan, 2009).Manual conflation is commonly performed by right-hand letter removal at search time. It is applied only words in the query part rather than the indexing side (Lemma lessaferede, 2003). Many conventional online systems allow the searcher to truncate query terms by using wildcard characters i. e. asterisk (*). For example, more records on the subject ‘generally’ would be retrieved if the initial search term is truncated to ‘gen*’. During letter removal on the right-hand side of a query word, two major problems challenge the technique. I.e. over

truncated and under truncated. Over truncation occurs when too short stem remains after truncation and may result in totally unrelated words; whereas under truncation occurred when too short suffixes are removed, this produces the relevant word may be missed.

Automatic conflation is applied using stemmers. Unlike manual conflation, automatic conflation applied both in the query word and the indexing part. As a result, matching of a user query words and indexing keywords are both effective and efficient. In linguistic morphology and information retrieval, stemming is the process of reducing the inflected (sometimes the derived) words to their stem, base or root (a root is an absolute item, each word has one root and this root remains the same regardless of what affix was added (SandhyaSundaresan, 2009).) form of a word. The stem need not be identical to the morphological root of the word; it usually sufficient that related words map to the same stem, even if this stem is not in itself a valid root. However, this does not mean that stemming usually misses the original root form of the given word rather having a hope to be stemmed to their lemma.

Different researchers propose different technique to achieve this goal. Like Julie Beth Lovins (1968), He identifies 294 endings (suffixes), each linked to one of 29 conditions, with 35 transformation rules. For a word to be stemmed, an ending with a satisfying condition is found and removed. Porter's stemmer is the most used in information retrieval, probably because of its balance between simplicity and accuracy (M. Porter, 1980). Even if different stemming algorithm developed for different language, however, applying a stemming algorithm which is developed for English or Amharic is impossible for Kafi-noonoo due to morphology of the language.

2. Literature Review

According to (Julie Beth Lovins, 1968) the first ever written stemming algorithm was developed by Julie Beth Lovins in 1968 Massachusetts Institute of Technology. He identifies 294 endings (suffixes), each linked to one of 29 conditions, with 35 transformation rules. For a word to be stemmed, an ending with a satisfying condition is found and removed. A suitable transformation rule is applied next. (Jacques Savoy, 2000) Try to develop two stemming algorithms for the French language. French morphology is far more complex than English morphology according to his explanation and he takes into account the context-sensitive in the second algorithm for handling different morphological variants. The first stemmer is so weak and it considers a few general morphological rules. In French, the main inflectional rule is to add a final '-s' to denote the plural form for both nouns and adjectives. Another common morpheme for indicating the plural is adding a final '-x' (as in 'hibou/hiboux' (owl/owls) or in a slightly more complex circumstance, for nouns ending with '- al' such as

'cheval/chevaux' (horse/horses)). The suggested algorithm does not account for a person and tense variations, or for the morphological variations used by verbs. In the second stemming procedure it removes most frequent French derivational suffixes defined by conducting a quantitative study of the frequency of various endings. When he compared such a strategy with a previous weak suffix-stripping approach, the difference in average precision was not significant (about 1.1%) and was in favor of weak simple stemmer.

For Amharic (Alemayehu N. &Willett P, 2003)) develops and investigating a stemmer for information retrieval purpose. Normally, the algorithm first identifies a set of stop-words and then a set of affixes associated with the remaining content-bearing words. The characteristics of the resulting affixes were used to guide the development of the stemmer. The stemmer removes affixes by iterative procedures that employ a minimum stem length, recording, and context-sensitive rules, with prefixes being removed before suffixes. Compared performance of word- based, stem-based, and root-based retrieval, and showed better recall levels for stem- and root-based retrieval over word-based. To measure the performances of the stemmer, it was tasted on a sample data of 1221 words. The result of the experiment shows that the stemmer performed at an accuracy of 95.9%. Out of 1221 different words given to the stemmer, it produced 607 different stem or root words. The result shows that the stemmer compresses the given sample by 50.3 percent.

3. Methodology

In order to gain a deep understanding of stemming, different stemming algorithms developed for different languages such as English, Amharic, Afaan-Oromo, Wolayitta and others were reviewed. In the same case; for information retrieval also, different papers were reviewed. Corpus is mandatory for any natural language processing research. However, like other local under-resourced languages, Kafi-noonoo also has no any organized or standard corpora. So, we collected some data from different sources and consider as a corpus for experimental purpose.For the coding part we use Python programming language. Python is more suitable for NLP application development and also the researchers havea better experience and more familiar than other languages.

4. Result and Discussion

We evaluate 2,075 number of words using manual error counting technique. The correctly conflated words and wrongly conflated words were counted by Kafi-noonoolinguistic experts. Commonly two major type of errors have been occurred during counting analysis. Named as over stemming and under stemming errors. Over stemming deal with the removal of too many characters from the given word whereas under stemming removing of too little characters

from the word. Practically, over stemming errors greater than under stemming errors. Accordingly, the number of over stemmed and under stemmed errors registered to 7.2 (149 words) and 4.4% (91 words) respectively. The total errors account for 11.6% (240 words) and the performance of the stemmer is improved to 88.4% from 87.6% which is the previous work.

In terms of dictionary size, the compression becomes 100 * (2075- 1106) / 2075 = 46.6%. This figure also shows the compression of the dictionary size is increased by 10.3% from rule-based.
As compared to the rule-based technique, the evaluation of the hybrid stemmer shows that there is an accuracy improvement by 0.8%. Generally, the result of hybrid approach gives better result in both performance and compression value. The reason for a better result is because of hybrid approach takes the beneficiary of two approaches.

5. Conclusion

This paper suggests an improved stemmer using hybrid for Kafi-noonoo. The stemmer was evaluated using the manual error counting and dictionary reduction method.
In this experiment, we used 2,075 numbers of words which was collected from different sources. Promising results were obtained: thus, the new stemmer performs better than the previous stemmer which was developed by rule-based approach.
Finally, we conclude that, integrating rule-based with that of N-gram stemming gave a better result than rule-based approach.

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ఆంధ్ర విశ్వవిద్యాలయం,విశాఖపట్నం.
చరవాణి : 8309742248.

చింతామణి నాటకాన్ని రచించిన శ్రీ కాళ్ళకూరి నారాయణరావు గొప్ప రచయిత, జాతీయవాది, సంఘసంస్కర్త. ఈ నాటకం సమాజాన్ని ఉద్ధరించడానికి ఎంత దూరదృష్టితో ఆలోచించారో అర్థమౌతుంది. ఎనిమిది దశాబ్దాలనాటి ఆయన రచనలన్నీ నాటికీ, నేటికీ జాతిని జాగృతం చేసేవే. చింతామణి అనే సాంఘిక నాటకంలో చింతామణి పాత్రను కథా వస్తువుగా తీసుకున్నాను.సమాజంలో స్త్రీనిగాని పురుషునిగాని ఒక స్త్రీ మాత్రమే సంస్కరించగలదు. అని చెప్పే చైతన్యం కలిగించునటువంటి నాటకం ఈ చింతామణి నాటకం. సౌందర్యాన్ని పెట్టుబడిగా పెట్టి అంగడి బొమ్మలుగా మారిన స్త్రీలు, తమ కర్తవ్యాన్ని మరచి కామమే జీవితమనుకునే పురుషులు సమాజాన్ని భ్రష్టుపట్టిస్తున్న వారికి జ్ఞానోదయం కలిగించి సంస్కరించ గలిగిన పాత్ర చింతామణి పాత్ర. అందుకే ఈ నాటకం సర్వజనాధరణ పొంది గొప్ప చారిత్రక దృశ్యకావ్యంగా సాక్షాత్కరించింది. దేవదాసీలు, వెలయాండ్రులు వృత్తిధర్మమంటూ కొందరు స్వార్థపరుల చిలక పలుకులు పలికిన నీతిమాలిన వారికి ఈ రచన ఓ చెంపపెట్టుగా దర్శనమిచ్చింది.

సాహిత్యంలో నాటక ప్రక్రియకెంతో విశిష్టత ఉంది. నాటకంలో సంభాషణ, అభినయం రెండూ ప్రధానమే. పాత్రోచితమైన భాష, పాత్రలకు అనుగుణమైన హావభావ ప్రకటన రెండూ నాటకంలో ముఖ్యమైనవే.

చింతామణి నాటకంలో చాలా పాత్రలు ఉన్నప్పటికీ ప్రధానంగా నాలుగు పాత్రల చుట్టూనే కథ తిరిగిందనిపించింది. ముఖ్యంగా 1. బిల్వమంగళుడు, 2. రాధ, 3. శ్రీహరి, 4. చింతామణి. ఈ పాత్రలను, పాత్రల స్వభావాన్ని పరిశీలిస్తే కాళ్లకూరి వారి సంఘ సంస్కరణ దృక్పథం అర్థమవుతుంది.

పాత్రలు– స్వభావం:

బిల్వమంగళుడు:

వాసుదేవ మూర్తి కుమారుడైన బిల్వమంగళుడు మహా పండితుడు.. పరమ నైష్ఠికుడు, బహునీతిమంతుడు, పరస్త్రీ పరాన్ముఖుడు, సకల విద్యాపరాయణుడు, పితృభక్తి కలిగినవాడు, పురాణపఠనం నిత్యం చేయువాడు, రూపవతి సర్వగుణవతి అయిన భార్యను పొందినవాడు. అంతటి మహాపండితుడైనప్పటికీ దైవనిర్ణయమో, విధి వక్రించడమో కాని విధ్వంశరాలు, అనంతమైన సౌందర్యరాశి అయిన ఒక వేశ్య మోహంలో పడి తన పాండిత్యాన్ని, కన్నతండ్రిని, కట్టుకున్న ఇల్లాలిని విడిచిపెట్టి సమాజకట్టుబాట్లను విస్మరిస్తాడు. చివరికి తండ్రి మరణించినా లెక్కచేయక తన భార్య శవాన్ని తెప్పగా చేసుకొని ఏటిని ఈది తన ప్రేయసి అయిన చింతామని కొరకు పాముని తాడని భ్రమించి చింతామణి ప్రాకారం దాటి చింతామణిని చేరుకుంటాడు.ఈ పాత్ర స్వభావాన్ని సమీక్షిస్తే ప్రధానంగా స్త్రీవ్యామోహం కలిగినవాడు కామాంధుడిగా మారతాడనే నానుడి సత్యమనిపిస్తుందని ఈ బిల్వమంగళుడి పాత్ర తెలియజేసింది.

రాధ:

బిల్వమంగళుడి భార్య రాధ కూడా పురాణంలోని సారాంశాన్ని అవగతం చేసుకున్నదయి అనుకూలవతియైన భార్యగా నడుచుకునే వ్యక్తి. భర్త ధనవంతుడు అయినా, దరిద్రుడు అయినా, రూపవంతుడు అయినా, అనాకారుడు అయినా, ఆరోగ్యవంతుడు అయినా, భార్య అతనిని భక్తితో సేవించాలనే భావనతో మెలుగుతుంది. ఇంతటి గొప్ప లక్షణం భార్యకు తప్పని సరిగా ఉండాలనే కోణంలో ఈ పాత్ర సృష్టి చేశారు రచయిత. పాతివ్రత్యానికి, పవిత్రతకు, స్వామిభక్తి కలిగిన స్త్రీలకు రాధ పాత్ర ఒక ఉదాహరణగా మలచడం మరో విశేషం.

రాధ ఎంతటి సాధ్వి అంటే, ఒక సమయంలో భర్త నిర్లక్ష్యానికి మదనపడుతూ భర్తను ప్రశ్నిస్తుంది. కట్టుకున్న నేను ఉండగా మీ మనస్సు ఆ చింతామణి ఆధీనమవటానికి కారణమేమిటి? నేను 'కురూపినగుటచేతనా? విద్యా విహీనురాలనగుటచేతనా? వినయసంపత్తి లేనిదాననగుటచేతనా?' అని అడిగే సందర్భంలో దానికి తన

భర్త అయిన బిల్వమంగళుడు పెండ్లి పెండ్లాం అగుటయే నీయందలి పెద్దలోపము తెలిసినదా! అని చెబుతాడు. అయినప్పటికీ తన భర్తను దేవునిగా భావించి తన రాకకొరకు, చూపుకొరకు, మాటకొరకు వేచి చూసినదై భర్త ఇంటికి రావటమే గొప్పగా భావించి సేవించిన మహా ఇల్లాలుగా కనబడుతుంది.

తన మామగారు మరణించిన సందర్భంలో శవం ఉండగానే వేశ్య అయిన చింతామణి కోసం పరిగెడుతున్న భర్తను ఆపటానికి ప్రయత్నించి ఒంటరిగా శవజాగారం చేయలేనని ప్రాధేయపడి చివరకు తన ఐశ్వర్యాన్ని భర్త పాదాల చెంత పెట్టి, భర్తకోసం వెతికి జాడ తెలియక, భర్త మోహం తీర్చటానికై మరణించిన తరువాత కూడా ఉపయోగపడిన రాధ, పతిభక్తి కలిగిన మహా ఇల్లాలుగా చరిత్రలో నిలిచిపోయింది. రాధ పాత్ర ప్రతీ స్త్రీకి ఆదర్శంగా ఉండేటట్లు చిత్రించారు రచయిత.

శ్రీహరి:

శ్రీహరి అనగా సిరిసంపదలను హరించేది అని అర్థం. నామసార్థక్యం సరిగా చేసుకున్నదై ఉన్నటువంటి చింతామణి తల్లి అయిన శ్రీహరి డబ్బుకోసం తన వృత్తిధర్మమైన వేశ్యవృత్తిని తు.చ. తప్పకుండా పాటించినటువంటి వెలయాలు, కూతురైన చింతామణికి వేశ్య వృత్తి ధర్మాన్ని బోధిస్తూ ఇలా చెబుతుంది–

"విక్తమున్నంత వరకును విటునిని మనము
కోరినెత్తిపై నెక్కించుకొనగవలయు
విక్తముడిగిన తోడనే బిడియ ముడిగి
కుక్కనుంబోలె బయటికి గొట్టవలయు!"[1]

అని హితోపదేశం చేస్తుంది. డబ్బుకోసం విటులను అంటే స్త్రీ పొందు కోరి వచ్చే వారితో ఎలా మెలగాలో చింతామణికి వివరిస్తుంది. ఈ వృత్తిలో ఉండేవారు ఎంతటి నిర్దాక్షిణ్యంగా ఉంటారో, ఉండాలో శ్రీహరి పాత్ర తెలియపరుస్తుంది. స్త్రీ నైతికంగా దిగజారుడుతనానికి ఇదొక మచ్చుతునక. దీనిని బట్టి ఆనాటి సాంఘిక పరిస్థితులు ఎలా ఉండేవో అర్థంచేసుకోవచ్చు. వేశ్యా వ్యవస్థ ఎంతలా వేళ్ళూనుకుపోయిందో గ్రహించవచ్చు.

చింతామణి:

ఈమె వృత్తిరీత్యా నీచకులంలో జన్మించినప్పటికీ, వెలయాలు అయినప్పటికీ నీతి, ధర్మం అనే వాటికి విలువ ఇస్తుంది. అంతేకాదు రూపం విషయంలో రంభ, సంగీత, సాహిత్యములందు సరస్వతి. దాని విద్యాగర్వమునకు మాత్రం మేరలేదు. చదువురాకపోతే సార్వభౌముడనైనా సరే గుమ్మం కూడా తొక్కనీయదు. కంతుడైనా సరే కన్నెత్తి చూడదు. చదువరి అయిన సన్యాసిని కూడా గౌరవిస్తుంది. తను పెట్టిన పరీక్షలో నెగ్గినవాడిని దైవంగా పూజిస్తుంది. అంతే కాకుండా కృష్ణభక్తితో ఆధ్యాత్మిక చింతన కలిగిఉంటుంది.

చింతామణి అపారమైన పాండిత్యం కలిగినది. అందుకే తాను వేసిన ప్రశ్నలకు సమాధానం చెప్పేవారిని చిత్తశుద్ధితో గౌరవిస్తుంది. ఆ సందర్భంలో ఒక విటుని ద్వారా బిల్వమంగళుని పాండిత్యాన్ని తెలుసుకొని ఒక పొడుపుకథను విప్పమని పంపిస్తుంది. ఒక వేశ్య కుటుంబంలో జన్మించినప్పటికీ విద్యాచతురత కలిగిన మేధాసంపత్తి గలదిగా చింతామణి ఆవిష్కరించబడింది.

బిల్వమంగళుడికి పంపిన పొడుపుకథ –

శ్లో॥ *వృక్ష్యాగవాసి నచ పక్షిరాజ:, చర్మాంగధారీ నచ సోమయాజీ*
త్రినేత్రధారీ నచ శూలపాణీ:, జలాంధరిత్రీ నఘటో నమేఘ:

ఆంతర్యం : చెట్టుపై ఉండునుగాని పక్షికాదు, చర్మము ధరించును కాని సోమయాజికాదు, మూడు కనులు ఉండును కాని శివుడుకాదు, జలము కలిగి ఉండును కాని కుండా కాదు మేఘమూకాదు. అది టెంకాయ అని బిల్వ మంగళుడు సమాధానమిచ్చెను.

అది విని చింతామణి అబ్బుపడి కోటీశ్వరులు కొంపచుట్టూ తిరిగిననూ లెక్క చేయని చింతామణి కుక్కవలె బిల్వమంగళుని వెంటపడెను. తనకు కామశాస్త్రం నేర్చు కోవాలనే కుతూహలం కలిగి అది బోధించుటకు బిల్వ మంగళుడు సరియైనవాడని నిర్ణయించుకున్నది. బిల్వమంగళుడ్ని వెతుక్కుంటూ వెళ్ళిన చింతామణి వేశ్య అయినప్పటికీ అంతటి విద్వాంసుడు, పురాణ పండితుడు అయిన బిల్వమంగళుడితో గౌరవించబడుతుంది.

విద్య అనేది సుగంధం వంటిది. అది ఎక్కడ ఉన్నా సుగంధం వెదజల్లు తుందనే విధంగా చింతామణి నీచమైన వృత్తిని చేసినప్పటికీ విద్వాంసురాలుగా పాండిత్యం గల దానిగా గుర్తించిన బిల్వమంగళుడు చింతామణి సందేహాలే తీర్చి క్రమేపి తన సౌందర్యానికి దాడుసవుతాడు. బిల్వమంగళుడు రాత్రీ – పగలు తేడా లేకుండా రాసక్రీడలలో తేలియాడుతుండేటట్టు వశపరచుకుంటుంది చింతామణి.

నీతి,న్యాయం,ధర్మం కోసం ఒక సందర్భంలో తల్లినే ప్రశ్నించిన ఉత్తముడాలు. తల్లియైన శ్రీహరి ఒక విటుని విషయంలో సంపద పొందిన తరువాత అతన్ని విడిచిపెట్టాలని చెప్పిన సందర్భంలో చింతామణి, తల్లితో ఇలా అంటుంది.

సీ।।ప।। "వగలును వలపులు వర్షించి తొలినాడె
తిరుగనిపిచ్చి యెత్తించినాను
వచ్చిన నెలలోనే మచ్చికమీఱ లా
లించి మాన్యమ్ము లమ్మించినాను
బన్న సరాళకై పట్టుపుట్టములకై
యిల్లు విక్రయము చేయించినాను
దినవెచ్చముకని తినుబండములకని
పెండ్లాము నగలు మార్చించినాను
ఆ।।వె।। అన్ని వగలు చూపి యిన్నిరీతుల మాపి
యెట్టు లింతలోనే యేగుమందు
అతఎడుస్సురన్న నాతని కడగొన్న
ద్రవ్యమెట్లు మనకు దక్కునమ్మ!"[2]

అని తల్లిని ప్రశ్నిస్తుంది. దీనినిబట్టి చింతామణి శారీరకంగా మలినమైననూ, మానసికంగా చాలా పవిత్రతను కలిగినటువంటి పాత్రాస్వభావమని అర్థమవు తుంది. వేశ్యవృత్తిలో ఉన్నా ధర్మాధర్మ విచక్షణ కలిగిన గొప్ప స్త్రీమూర్తి చింతామణి పాత్ర చిత్రించారు రచయిత.

మానవతామూర్తిగా చింతామణి స్వరూపము ఒక సందర్భంలో కనిపిస్తుంది. బిల్వమంగళుని తండ్రి చావు బ్రతుకుల్లో ఉన్నాడని తెలిసి బిల్వమంగళుడికి నచ్చజెప్పి ఇంటికి పంపిస్తుంది. అంటే వృత్తి ధర్మం నిర్వర్తిస్తున్న మానవతా విలువలకు విలువనిచ్చే స్వభావం చింతామణి కలిగి ఉందని అర్థమౌతుంది. దీనిని బట్టి వృత్తి ధర్మం తప్పక పాటించాలని, అంతే కాకుండా మానవతా దృక్పథం కలిగి ఉండాలని ఈ పాత్ర ద్వారా సందేశమిచ్చినట్లు తెలియవస్తుంది.

ఒకరోజు శ్రీకృష్ణాష్టమినాడు గుడిలో మేళా విని కృష్ణున్ని స్మరిస్తూ నిద్రపోవడం వలన భగవంతుడు శ్రీకృష్ణ కలలో కనిపించి జీవిత సత్యాన్ని, సృష్టి ధర్మాన్ని, మోక్ష మార్గాన్ని తెలియజేశాడట. దీంతో చింతామణి భగవంతుని ధ్యానంలో ఉండి ఆధ్యాత్మిక చింతన కలిగి శ్రీకృష్ణ భక్తురాలిగా మారి పశ్చాత్తాపం చెంది తనలో తానే ఇలా అనుకుంటుంది.

సీ।। "లజ్జయే స్త్రీల కలంకార మనుమాట
కలనైన ధలపక మెలగినాను
మానమభిమానముల్ మంటను గలిపి, పై
కమె ప్రాణవిభుడుగా గడిపినాను!
పదిమందిలో బుగ్గ పైని వ్రేలిడికొని
యలక తైతక్కలాడినాను
ఎట్టి హీనుండైనా నేవగించుకొనక
యుచ్చిష్టమునకు నో రొగ్గినాను
తే।। చంక మొగబిడ్డ నిడుకొని – జంకులేక

యాచు బిడ్డని దీపము లార్పినాను
పుణ్య పాపంబులనుమాట పూర్తిగాను
మచియున్నాను ! నా మేను మాసిపోను!"[3]

శరీరం, సౌందర్యం, కామవాంఛలు మొదలైనవి శాస్వతమనుకొని భ్రమపడ్డాను. ఈ దేహం మట్టిలో కలిసిపోయేదే కదా! అని తనను తాను పరిపరి విధాల నిందించుకుంటుంది చింతామణి.తాను చేసిన తప్పు తెలుసుకుంటుంది. ఇదే కర్తవ్య ధర్మమని రచయిత తెలియజేసే విధంగా ఈ పాత్ర దర్శనమిచ్చింది.

చింతామణి తాను పంపిన బిల్వమంగళుడు తిరిగి రావటానికి గల కారణం తెలుసుకొని, వ్యామోహం, కామం ఎంతటి సాహసానికైనా తెగించేటట్టు చేస్తుందా? అని ఆశ్చర్యపోతుంది. తనను క్షణం కూడా విడిచి ఉండలేని బిల్వ మంగళుడు తన తండ్రి శవం ఉండగానే, ఒంటరి శవ జాగారం చేయనని భార్యను విడిచి తన ఇంటి ప్రాకారం దాటి తన దగ్గరికి రావటానికి పామును తాడుగా భావించి వచ్చాడని, అలాగే హోరువర్షంలో కూడా ఏటిని దాటటానికి పడవ లేకపోతే ఒక స్త్రీ శవాన్ని తెప్పగా చేసుకొని వచ్చాడని తెలుసుకొని తనను తాను అసహ్యించుకుంటుంది. అయితే బిల్వమంగళుడు తెప్పగా చేసుకున్న స్త్రీ శవం అతని భార్య రాధది అని తెలుసుకొని తోటి స్త్రీకి తను ఎంతో అన్యాయం చేసానని తలచుకొని తన వేశ్య వృత్తినే ఏవగించుకుంటుంది. ఇది మహా గొప్ప సంకల్పం. రాధ మరణానికి తానే కారణమని విలపిస్తుంది. తనలాంటి పాపపు జన్మ ఏ స్త్రీ కూడా రాకూడదు. ఒకవేళ అలాంటి వృశ్యవృత్తిలో పుట్టినా మనల్ని మనం సంస్కరించుకోవాలని తోటి వేశ్యలకు హెచ్చరిస్తుంది. ఇక్కడ రచయిత స్పష్టమైన సందేశమే ఇచ్చాడనిపించింది. వేశ్య జీవితం చాలా దుర్భరమని, ఎవరికి వారు సంస్కరించుకోవాలని హితవు పలికినట్లుంది.

'మహానుభావా మీరు పండితులు కదా! ఈ ఎంగిలి కూటిపై మీకు ఇంత అనురాగం కూడునా?' అని చింతామణి నిలదీసి బిల్వమంగుళుడి హృదయం మార్చటానికి అలంకార రహితయై, తలవిరబూసుకొని మలినాంబరాలతో వచ్చినా సౌందర్యం ఇప్పుడిట్లున్నది, ఇదే నా నిజ స్వరూపమని చూపిస్తుంది. ఆశ్చర్యపోతూ చూస్తున్న బిల్వమంగళుడితో, 'మీ కన్నులు గప్పివేచినవి. ఈ జగన్మోహనకరమైన నా సౌందర్యముకాని అది దుర్మోహము కాదు అంటున్నారు' అని తన సౌందర్యం గురించి చింతామణి ఇలా వల్లిస్తుంది.

సీ॥ చమురుజిడ్డు మొగంబు చంద్రబింబం బంచు
పసికన్నులను దమ్మి పూవులనుచు
జేమిడి ముక్కు విచ్చిన నూవుబూ వంచు
వాలు చూపులు విరికోలలనుచు
డొల్లు పెదవి తేనె జబ్బిలు గని యచు
పాలతిత్తులు పూలబంతు లనుచు
కంపుతొడల నంటి కంబబు లనుచను
చీడ పాదంబు చివురు లనుచు
రక్తమాంస పురీష మూత్రములపాత్ర
మేలిమి పసిండి బమ్మంచు, మెరుపటంచు
నజ్ఞులగువారు మోహోందు లగుచు దలతు
రంతియేగాక సౌందర్య మనగ గలదే?" [4]

దీన్ని సౌందర్యం అంటారా అంటూ క్షణికమైన కామంకోసం నా సౌందర్యం సహజమైనది అని భ్రమలో ఉన్నావు. ఇదంతా పైపై అలంకారమే కాని సౌందర్యం కాదు. ఆత్మ సౌందర్యం ఒక్కటే శాశ్వతమైనది. నైతిక విలువలు లేని సౌందర్యం సౌందర్యంకాదు అనని చెబుతుంది చింతామణి.

అసలైన బ్రతుకు అంటే ఎంటో బిల్వమంగళుడికి వివరించే సందర్భంలో ఇలా చెబుతుంది. జీవిత సత్యాన్ని వివరిస్తుంది.

సీ॥ "వారాశినడుమ, దుపానుల యందున
నావికపై బయనంబు బ్రతుకు
పోటుపాటుల నలల్ మేటి సుళ్ళుం గల్గి
యాగక చను ప్రవాహంబు బ్రతుకు
భయమోహములతోడ భ్రాంతితృష్ణలతోడ
బరగుదు వింత స్వప్నంబు బ్రతుకు
ప్రతిపదంబున విఘ్నబహుళంబు నిరోధ
మాచరించెడు దేహయాత్ర బ్రతుకు
ముత్తియంబువోలె ముంజూరునం బడ
కట్టునట్టి వాన బట్టు బ్రతుకు?
అట్టి బ్రతుకు నమ్మి యక్కటా! దుర్మోహ
మందు బ్రద్దు గడపనగునె జనుడ!" [5]

మానవుని బ్రతుకు సముద్రం మధ్య తుఫానులో పడవపై ప్రయాణం చేసేటటువంటిది. సముద్రంలో వచ్చే ఆటుపోటుల వంటి కష్టాలు, కన్నీళ్లుతో ప్రవహించేటటువంటిది బ్రతుకు. భయం, మోసం, భ్రమలతో నిజంకాని కల వంటి బ్రతుకు, బ్రతుకు అనేది ముత్యంలాంటిది మన ఇంటి ముందు పడే వాన బట్టు లాంటిది. మానవుని ప్రతి అడుగు అనేక ఆటంకాలు దాటుకొని కొనసాగించే దేహయాత్ర. ఇంతటి ప్రళయకరమైన బ్రతుకు ఎంత వరకు అనేదిఎవరికీ తెలియదు. అయినా మనిషి నిత్యం దేనికో ఒక దానికి ప్రాధేయపడుతూనే ఉంటాడని తెలియజేశాడు రచయిత.ఈ క్షణభంగురమైన జీవితాన్ని నమ్మి ఈ దుర్మోహంపై మక్కువ పెంచుకోవటం మానవుడికి తగునా? అని హితబోధ చేయడంలో బిల్వమంగళుడు అంత పండితుడైనా, తల్లీ నమస్కారం నీవు నన్నుద్ధరింపదలచిన చిత్స్వరూపిణి కాని చింతామణివి కావు అని పశ్చాత్తాపం, పరివర్తన కలిగేటట్టు తన పాదాలపై పడి మోక్షమార్గంకోసం మధురానగరం వెళ్లి భగవంతుని దర్శిస్తాడు. ఈ విధంగా ఊహించని మార్పు చోటుచేసుకున్నాగాని అది సమస్త లోకానికి ఆదర్శంగా ఉండేటట్లు చేయడం రచయిత గొప్పతనంగా గ్రహించవచ్చు.

ఈ విధంగా చింతామణి నాటకం ద్వారా రచయిత సామాజిక దృక్పథం వెల్లడించి, ఆనాటి కాలంలోని సాంఘిక అంశాలను తేటతెల్లం చేశారు. అంతే కాకుండా ప్రతీ మనిషి వృత్తి ధర్మం పాటించాలని, మానవతా విలువలను పెంపొందింపచేసుకోవాలని, అన్నింటి కంటే తనను తాను సంస్కరించుకోవడానికి ప్రయత్నం చేయాలని సూచన చేశారు రచయిత.

పాదసూచికలు:

1. చింతామణి నాటకం –కాళ్లకూరి నారాయణరావు: పుట.15
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ఆధార గ్రంథాలు:

1. కాళ్ళకూరి నారాయణరావు జీవితం రచనలు (సిద్ధాంత గ్రంధం) –డా॥ కొట్టే వెంకటాచార్యులు
2. తెలుగు నాటకం ఉద్యమం, నేపథ్యం– డా॥ కందిమళ్ళ సాంబశివరావు
3. తెలుగు నాటక వికాసం – పి.యస్.ఆర్. అప్పారావు
4. చింతామణి నాటకం – కాళ్లకూరి నారాయణ రావు
5. తెలుగు సాంఘిక నాటకం – డా॥ పి.వి. రమణ
6. తెలుగు నాటక రంగ ధోరణులు – డా॥ కందిమళ్ళ సాంబశివరావు

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ओमप्रकाश वाल्मीकि कृत 'जूठन' आत्मकथा में भोगे हुए यथार्थ का प्रामाणिक दस्तावेज

डॉ.शिवाजी रामकिसन सांगोळे (सहयोगी प्राध्यापक)
हिंन्दी विभाग प्रमुख मोरेश्वर महाविदयालय
भोकरदन ता. भोकरदन जि.जालना 431114

इस आधुनिक गदय विधाओं मे हमारी आलोच्च विधा आत्मकथा है, आत्मकथा भी हिन्दी साहित्य की एक नवीन विधा है। वस्तुत: स्वंय के व्दारा लिखी गई जीवनी आत्मकथा कहलाती है। प्राय: यह आत्मप्रकाशन के लिखी जाती है। इसमें रचनाकार अपने जी चुके जीवन का स्मरण कर अपने अच्छे बुरे अनुभवों को तटस्थ भाव से प्रस्तुत करता है। जिसमें रचनाकार स्वयं अपनी रचना का विषय हो जाता है। वास्तव में आत्मकथा लिखना अत्यंत कठिण काम है । क्योकि कोई भी व्यक्ति अपनी बुराईयों को पाठक के सामना नहीं लाना चाहता आत्मकथाकार के लिए "अपने चरित्र का उद्घाटन और विश्लेषन करना कठिन हो जाता है। गुण निरुपण से आत्मप्रंशसक होने का खतरा रहता है, तो दोष दर्शाने से यह भय होता है कि लोग उसे बुरा समझेगें "1 फिर भी आत्मप्रकाशन तथा जीवन में हूए अपने अनुभवों को दूसरों के समक्ष रखने की लालसा आत्मकथाकारों को इस दिशा में प्रवृत्त करती है। आत्मकथा जिए - भोगे जीवन का सत्य जो स्वंय का होने के कारण बिल्कुल निजी, अपना और स्वकीय है। साहित्य में आत्मकथा एक ऐसी विधा है, जिसे हर हाल में जीवन वास्तव के अधीन रहना पडता है। जिस तरह एक नैसर्गिक जिदंगी का पहले से सोचा समझा कोई शिल्प नहीं हो सकता उसी तरह उसको जीने की काई सुनिश्चित ' कला ' भी नहीं हो सकती वहाँ अप्रत्याक्षित परिस्थितियों से सीधी मुठभेड होती है, जिसमें सीखे हुए दावपेच बराबर बेकार जा सकते है। आत्मकथाकारको परिभाषित करते हुए पंकज चतुर्वेदी लिखते है की " उसमे व्यक्ति समूचे समय और समाज के संदर्भ में रखकर अपने शब्द और कर्म अपनी वैचारिकता और व्यक्तित्व की गहन और पारदर्शी पडताल करने की रचनात्मक कोशिश करता है।"2

आत्मकथा दलित साहित्य की विशिष्ठ विधा बनकर उभरी है। आत्मकथा परम्परागत साहित्यिक अवधारणों मानदंडो की विखंडन करके नई अवधारनाएँ और मानदंड निर्मित कर रही है। दलित आत्मकथाओं ने एक ऐसी दलित दुनिया को पाठको के सामने रखा है जिससें पाठक अब तक अपरिचित रहते आये थे। दलित शोषन के ऐसे भयावह दृश्य पाठको के सामने आए जो विचलित कर देते है। जाति दंश के ऐसे उदाहरण विश्व साहित्य के किसी समाज में देखने को नहीं मिलेगे। संदियों से होते आर हे अमानवीय अत्याचारों के विरुध्द दलित समाज धीरे- धीरे जागृत हुआ और उनमे चेतना का संचरण हुआ है। दलित जीवन की पीडाएँ असहनीय अनुभवदग्ध है। ऐसे अनुभव जो साहित्यिक अभिव्यक्तियों में स्थान नही ं पा सके । एक ऐसी समाज व्यवस्था में हमने सॉस ली है। जो बेहद क्रूर और अमानवीय है, दलितो के प्रति असंवेदनशील भी है। दलित आत्कथाओं के समस्त जीवन का भावपूर्ण प्रवाह दृष्टव्य होता है। और उपेक्षित पीडित और अनदेखा कर देखा गया व्यक्ति और साधारण पाठक इन आत्मकथाओं में अपने विगत - वर्तमान और आगत जीवन का अक्स ढूंढता है। क्योंकि उसे ये आत्मस्वीकृतियाँ अपने जीवन - व्यवस्था और जीवन प्रसंगो के निकट जान पडती है। इस आत्मकथा को 'जूठन' शीर्षक क्यों दिया गया इस पर चर्चा करना मैं जरुरी समझता हूँ। सवर्णो या बडे घर के ब्याह शादियों में दलित कई काम करते है। दलितों व्दारा बेगार लिए जाने बाद उन्हें अच्छा खाना नहीं दिया जाता और बरातियों व घरातियों की पतलों में छोडी जूठन को काम करने वाले दलित परिवार को दिया जाता है और दलित बेचारे इस जूठन को चटखाने लेकर खाते है किन्तु आत्मकथा में लेखक की माँ अपमान जनक परिस्थितियों में

दी गई जूठन को जमींदार के सामने फेंक देती है। तब से यह घर 'जूठन' के रिवाज से मुक्त हो जाता है। शीर्षक संक्षिप्त और उचित है। लेखन ने सच्चाई की तरफ समाज का ध्यान आकर्षित किया है।

ओमप्रकाश वाल्मीकि की 'जूठन' आत्मकथा सामान्य पाठकों के लिए जो कुछ भी हो किन्तु दलित समाज से सरोकार रखनेवाली संवेदनशील पाठक के लिए सामाजिक दस्तावेज है । दलित समाज के दयनीय कुरुप चेहरे का और रीसते घॉव का हृदय द्रावक वर्णन जूठन की उपलब्धि है। 'जूठन' में लेखकने अपने बचपन से लेकर नौकरी तक उन तमाम घटनाओं का जिक्र किया है जो अछूत होने के कारण झेलनी पडी। मसलन स्कूल कॉलेज के सहपाठियों के साथ व्यवहार, दलित जाति का होने के कारण स्कूल में तीन-तीन दिनों तक लगातार कक्षा का मुँह देखने को न मिलना, स्कूल में दिन-दिन भर झाडू लगाने की जबर्दस्ती मृत बैल की चमडी निकालने के अनइच्छित बीर आई तथा सूअर के बौने की ग्राहक के आदेश पर हत्या करने को विवश नृशंस कार्य करने पडे । ये कटु हृदय -द्रावक प्रसंग दलित जीवन की विद्रूप भयावहता को उजागर साकार कर देते है। दलितों का सवर्णो की तरह अच्छा खाना, पहनना भी सवर्णो को अपमानजनक लगता था । उनका मानस यह स्वीकार करने के लिए तैयार नहीं था। सूरजनसिंग इसीलिए पूरे कॉलेज की ऑखो की किर किरी था क्योंकि वह सवर्णो से बेहतर था। अध्यापक हो या सहपाठी, सभी उसे चिढते थे। उनके मन की फांस यही थी कि "एक चूहडे के घर में जन्म लेकर वह उनसे बेहतर कैसे हो सकता है ।"?3 'जूठन' के लेखक को कदम - कदम पर जाति का दंश मिलता है, जिसने उसके मन पर गहरी खरोंच बनायी है। लेखक के शब्दों में "जाती के नामपर जो खरोंच मिली है उन्हें भरने के लिए युग भी कम पडेगें। "4 समाज में कही भी जाएँ जाति कभी पीछा नहीं छोडती। जाति का पता चलते ही लोगों का व्यवहार बदल जाता है। अनेक नगरों में गाँव में मल-मूत्र से भरे स्थानों में दलितों का निवास होता था। क्योंकि उन्हे शहर या गाँव स्वर्ण और सभ्य समाज अपने आस-पास फटकने नहीं देना चाहता और जब दलितों को कोई ठिकाण नहीं मिलता है तो वे ऐसी गन्दी जगहों पर रहने के कारण उन्हें मानव की श्रेणी में ही नहीं गिना जाता और अधिकाश लोग उसके साथ इतना बुरा सलूक करते है। जितना कुत्ते बिल्लियों के साथ भी नहीं किया जाता । ओमप्रकाश वाल्मीकि ने सभ्य समाज के ऐसे दोगले व्यवहार को रेखांकित करते हूए लिखा है- " अस्पृश्यता का ऐसा माहौल कि कुत्ते, बिल्ली, गाय भैंस को छूना बुरा नही था लेकिन यदि चूहडे का स्पर्श हो जाए तो पाप लग जाता था। सामाजिक स्तर पर इंसानी दर्जा नहीं था । वे सिर्फ जरुरत की वस्तू थे। काम पूरा होते ही उपयोग खत्म । इस्तेमाल करो दूर फेंको। "5 प्रत्येक स्तर पर प्रत्येक दलित अपना दर्द है, अपनी - अपनी समस्या है, और इन सभी समस्याओं और पीडाओं के कारण वह संघर्ष से मजबूर होता है। वह जीवन यापन के लिए संघर्ष करता है, अपनी पहचान, अपने अस्तित्व के लिए संघर्ष करता है। और अंत में संघर्ष के व्दारा हक पाने के लिए हिसंक माध्यम भी अपनाता है। मंदिर में भगवान की उपस्थिति में राधे जैसा शराबी पूजारी को गालियों का प्रसाद दे सकता है। श्रध्दालुओं के व्दारा दिये गये पूजा के पैसों में से शराब पीने के लिए पैसा हडप सकता है इसके सामने पूजारी को कोई आपत्ति नहीं है किन्तु प्रसाद बॉटते वक्त किसी दलित बच्चे का हाथ अपनी अंगुली से अगर छू जाता है। तो अपवित्र हो जाने के डर से आग बबूला हो जाता - " एक - दिन प्रसाद देते हूए पुजारी की अगुलियॉ मेरे हाथ से छू गयी । बस पुजारी का पारा चढ गया नाराज होते हुए वह झल्लामा तू चमार का है न । सब कुछ भ्रष्ट कर दिया । कितनी बार कहा तुम ढोरों से प्रसाद दूर से लिया करो ।"6 बचपन में मिली इस प्रकार की प्रताडना के चलते लेखक के मन में बचपन से ही भगवान में से आस्था खत्म हो गई थी। जो भगवान अपनी ऑखो के सामने हो रही अमानवीय प्रवृत्तियों को रोकने में असमर्थ हो ऐसे भगवान की पूजा करने से क्या फायदा -। "थू, तूम्हारा मंदिर और तुम्हारा प्रसाद

..... कहकर मैं चला आया था उस दिन के बाद मैं मंदिर नही गया था। मंदिर में रखे पत्थर के देवताओं के प्रति नफरत सी हो गयी थी शायद यही से मेरे भीतर कोई नास्तिक पुरुष आकर बैठ गया था।"7 ओमप्रकाश वाल्मीकि की यह आत्मकथा दलित जीवन की समग्र झाकी प्रस्तुत करती है। इसमें उनकी कठिन, अभावग्रस्त जीवन स्थितियों से लेकर शोषन और संघर्ष तक प्रत्येक पहलू की अभिव्यक्ति हुई है। गॉवो में कृषिभूमि कें मालिक स्वर्ण है और अधिकांश दलित उनके खेतों में मजदूर के रुप में कार्य करके अपनी आजीविका चलाने को विवश है। जिनके तन पर न पुरे कपडे होते हैं, और पैरों में जूता होना तो दूर्लभ सी बात है। और मजदूरी के रुप में जो भी मिलता है वही लेकर संतोष करना पडता है। कभी - कभार थोडी बहुत ना नुकर भी करते लेकिन भूख के सामने विरोध दम तोड देता था। समाज में एक बडा वर्ग है जो दलितों के प्रति सहानुभूति रखता है। किंतु दलितों के दर्द तक वहा नहीं पहुँच पाता । कारण यह कि दलितों का दर्द इकहारा नहीं है। वे सामाजिक- आर्थिक - शोषन, उत्पीडन, अन्याय, उपेक्षा अपमान और अस्पृश्यता के साथ शिकार हैं। एक दर्द से कही थोडी- बहुत राहत मिले तो दुसरा तडपा देता है। सवर्ण समाज में दलितों को सदैव दर्द दिए हैं सहे नहीं है। इसलिए उनको दलितों के दर्द और पीडा का कोई अनुभव नहीं है। "इस पीडा को वही जानता है, जिसने इसकी विभषिका के नरतर अपनी त्वचा पर सहे है।" 8

आत्मकथाकार अंत में लिखता है। लेकिन कही कुछ है जो सहज नहीं होने देता है। कई विद्वानों से जानना चाहा कि सवर्णो के मन में दलितों शूद्रों के लिए इतनी घृणा क्यों है ? पेड पौधे, पशु पक्षियों को पूजने वाला हिंन्दू दलितों के प्रति इतनी असहिष्णूता क्यों है। आज 'जाती' एक अविष्ट और महत्वपूर्ण घटक है। जब तक यहपता नहीं होता कि आप दलित है तो सब कुछ ठीक चलता है, 'जाति' मालूम होते ही सब कुछ बदल जाता है। आज भी हमारे मन में दिल में दलितों प्रति घृणा ही है। क्या व इन्सान नहीं है। लेकिन आज दलितों ने भी शिक्षा के व्दारा अपने समाज में बदलाव लाया है। आज भी दलित उच्च पद पर कार्यरत है। यह सब परिणाम शिक्षा का है।

उपसंहार - 'जूठन' में अभिव्यक्त ओमप्रकाश वाल्मीकि का जीवन संघर्ष का ज्वलंत उदाहरण है, जो यह बताता है कि ईश्वर या भाग्य के भरोसे बैठे रहकर कुछ हासिल होने वाला नहीं है। पत्थरों के देवी देवता और पत्थर दिल लोगां से कोई आशा करना पागलपन है। अपने जीवन की बेहतरी के रास्ते स्वंय ही तलाश करने और बनाने होगे। संक्षेप में कहना होगा कि 'जूठन' सामाजिक बदलाव की पटकथा है। इस बात का प्रतीक है सबूत है कि स्वतंत्रता के बाद भी सामाजिक रूंप मे गुलाम लोगों को भोजन, शुध्द पानी प्राप्त करने की परिस्थितियाँ भी पैदा होने दी है। जीवन के तमाम साधनों से वंचित रखे गये लोगों से वे सब काम लिए जाते है, जिसेक स्मरण से ही अभिजात्य घृणा होती है।

'जूठन' का उद्देश्य समाज में जातिवाद के जहर को मिटाने पर बल देना है। न कि व्यक्तिगत पीडा का प्रचार करने में। वर्ण - भेद की समस्या आज भी व्याप्त है। वाल्मीकिजी विभिन्न सवालों से जूझता है। ये कैसी है ? जो 'जाति' नामपर कोई सम्मान नहीं। इस आत्मकथा में रुढियों, परम्पराओं, संकीर्ण मानसिकता के प्रति विद्रोह व्यक्त हुआ है। दरअसल यह आत्मकथा भोगे हुए यथार्थ का प्रामाणिक दस्तावेज है।

1.डॉ. माजदा असद - गदद की नई विधाएँ पृ.19 2.आत्मकथा की संस्कुति - पृ.13
3.ओमप्रकाश वाल्मीकि 'जूठन' पृ. 62 4.ओमप्रकाश वाल्मीकि 'जूठन' पृ. 66
5.ओमप्रकाश वाल्मीकि 'जूठन' पृ. -12 6.ओमप्रकाश वाल्मीकि 'जूठन' पृ.-31
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PERFORMANCE AND GROWTH OF INDUSTRIES IN HOYSALA DYNASTY: A HISTORICAL REVIEW

Dr. Mohana. H.M
M 12, 10th Cross
JC Engineering College Opposite
University of Mysore Quarters
Mysore

Abstract

The paper examines the performance and growth of industries in Karnataka during the period (1000 – 1300 A.D). The industries are one of the very important vital roles in the rural economy as well as economy of the State. They are more creative job opportunities and increase of income level of the people. However, they are provided to helpful of poor labourers, small scale businessmen, creation of job opportunities, increase of income level, empowerment of women labourers, socio-economic status, development of rural areas, etc., it mentions above merits are effective from some industries like textiles, jaggary and sugar, oil, salt, wood work, earthen ware, manufacture of bangles and beads, and leather work in this study included. The study observed that the different types of growth and development of industries and it's also mentioned that the industries are provided to some benefited sources to people in the early periods.

Keywords: Performance, Growth, Textiles, Jaggary and Sugar, Oil, Salt, Wood Work, Earthen Ware, Manufacture of Bangles and Beads, and Leather Work.

I. Introduction

Industries are very largely derived from its trade and commerce, it due to prosperity to trade and trade needing to be nourished by industry. Industries are vital role in the agriculture for socio-economic condition of the people.

II. An Overview of Different Types of Industries

There are different kinds of industries significant role in the Karnataka economy. They are textiles industry, jaggary and sugar, oil, salt, wood work, earthen ware, manufacture of bangles and beads, and leather work as briefly explained given below:

A. Textiles Industry

The textiles industry has been unique of the significant and ancient industries in the country. At previous time, several regions of the nation have

been reflected for the production of several kinds and varieties of its goods. In the period of Somesvara[1], it is evidence from the royal wardrobe. The terms of wardrobe are clothing or vastrabhogah, stretches us a list of cloth after several places of source namely, Nagapattana, Pandya country, Anilavaja, Mulasthana, Kalinga, Vanga, Simhala-dvipa, Mahacina, etc. It may, however noted that the industry of textile was in a prosperous position in the State. it must have been a famous and wide range industry of the period. for the Mitaksara definitely means to the guilds of weavers. In detail, felts of the districts are Dharwar and Belgaum, regularly means to the guilds of weavers[2].

The industry was frequently encouraged by rulers and administrators. It means evidence of 1087 A.D[3]., for example, feels to the gift of a waving-house that means naiva mane by MahamandalesvaraViraNonambaJagadekamalla. Besides, epigraphs of the period frequently mean to convinced taxes and tolls that were imposed in the yarn (nuludere) and looms (maggadere), as also on the intertwined cloth that departed in for trade in the bags andbundles. Occasionally, produced of cloth in looms was also exempted from such taxation, speciously with a view to inspire the industry.Somesvara, another significant information about while relating the bazar of Kalyana (Vipanisadana-varnam), in his historical campu. The terms of Vikramankabhyudayam is the finest and the gentlest cloths/ fabrics available therein. According to Somesvara feels that the fine cloths/ fabrics would prompt us of the remarks of Macro Polo about the premium and most delicate produced of buckrams in several parts of the Deccan. Macro Polo[4] noted that the good buckram was transferred in substantial quantities through the port of Thana. Besides, AbulFida (1273-1331 A.D) quotes Biruni said that the cloths of Thana were widely known as Tanshiyya cloths/ fabrics. It is point view of middle of the 14th century A.D., there were 5000 velvet weavers working in Thana[5].

Cloths/ fabrics were intertwined from the yarn arranged out of diverse materials. They were habitually famous under four type's viz., Cotton, Silk, Linen and Wool. The cultivated of cotton as a major commercial crop. In Karnataka, the black soil of highly fertile suitable for its cultivation.Certainly, great quantities of cotton were exported through Thana, as revealed by Macro Polo. However, various types of fabrics were speciously woven form the yarn of cotton[6]. The silk fabrics (kauseya)[7]was arranged from the yarn made out of the

[1]. Abila., III. 1062-66, pp.294-5.
[2]. BKI., I, I, 97 (1062 A.D); EI, XIII, p.196 (Vikramaditya VI's regin)
[3]. EC., IX, Cl.21.
[4]. Macro Polo., II, p.391.
[5]. Appadorai A., op. cit., II, p.452.
[6]. Ibid., op. cit., II, p.452.
[7]. Mitta., III. 38, (Tr). P.1490; I.186, (Tr), p.404.

cocoon of the silk-worm (patta-sutra). It was known as Amsuka[8]. Moreover, patte and pattavali works are relating to Nayasena, Harihara and others. Harihara feels that the several varieties of silk fabrics such as Devanga, Cini, Mahacini, etc.

In Dharwad district, another epigraph of the 12th century A. D[9] means to one Somagaunda of Baragiri, who was the enhancement of the silk-weavers family of the place. As per Gulbarga (1292 A.D)., it is noted that the 960 gift of silk garments (patte) to the god of a temple. In South Kanara, Boluru and Kavuru were early places of the silk production cloth and the former still has families of traditional weavers[10].Literary employees of the dated, especially those of Somesvara, Nayasena and Harihara[11], frequently means to the silk cloths known as cina and mahacina.Furthermore, they were imported from China. It is well-developed that of the periods, the Chinese silk (Cinamsuka, Cina-patta), which has often been noted in the previous Sanskrit works, was one of the most significant prized commodities and wide spread of trade must have developed in the commodity[12]. It was also in great demand in Arabia, Parthia, and numerous other smaller States in the Middle East and the Byzantine Empire. Especially, silk was so very famous in the ancient global that Cosmas means to China as the land of silk[13]. Somesvara[14] said that the very important point that whereas mentioning to several cloths/ fabrics for the king's use, after their places of historical background that means China. Moreover, during this period, there were commercial interaction between Karnataka and China. In circumstance, till the previous 15th century A.D., Mangalore and Honnavara preserved trade associates with China[15]. As given epigraph from Mudabidure (1429 A.D)., reveals to the sale and purchase of the Chinese cloths/ fabrics (Cinambaravikrayakrayikarim).

Hempen family was linen manufactured out of the fibres. Nagavarma said that the dukula, whereasSomesvara and Vijnanesvara call it ksauma. Vijnanesvara[16] depicts it clearly as the produced cloth out of the threads of the hemp plant. Linen looks to have been produced in the region of Bodial-perhaps Budehal in the district of Chitradurga[17]. Several types and varieties of woolen

[8]. Ibid., III. 273, (Tr) p.1860.
[9]. KI, V, 102, p.305.
[10].Saletore.A.P., Ancient Karnataka, p.485.
[11].Abhila., III. 1066, p.295; I, 3.36; 5.52; 6.155, etc,;Ba.Ra., p.49, 11. 11-13, etc.
[12]. Bagchi. P.C., India and China, p.58; K.M.Panikkar, India and China, p.17., etc.
[13]. Sachindra Kumar Maity, Economic Life of Northern India in the Gupta period, p.17, etc.
[14]. Abhila., III, 1066, p.275; also, The Struggle for Empire, p.522.
[15]. Appadorai A., op. cit., II, p.556.
[16]. Mita., I, 187, (Tr) 405. Hemachandra also includes dukula in the category of ksauma- sec B.P. Majumdar, op. cit.,p.194.
[17]. Appadorai A., op. cit., II, p.453.

cloth were produced. Kutapah[18] was a produced of blanket from the wool of a vastly ram or goat. It has been noted that the out of the places such as Davanagere and Doddaballapura, looks to have been pointed for the production of such blankets of woolen.Romabaddhah was the woolen fabric that was used as a higher garment. It was fascinating to learn that many types of cloth/ fabric produced from the hair of cows, which was known as valabasa[19]. Silk, wool, etc., were famous according to the quality of the yarn used, and the middling and well quality. The people used to place orders with the weavers for severals cloths/ fabrics of silk, wool, etc., providing them the particular yarn. As per the Bangalore district (1288 A.D)., looks to means many taxes that imposed on this industry.In the dyeing process, many herbal colours were employed like those of red flowers, safflowers that meankusumbacarthanustinctorius, and indigo. As per inscription means to many taxes imposed on safflowers. The developed and process of embroidering and designing the cloth in the works of Vijnanesvara, Somesvara, Harihara and another's. Embroidered clothes, on which the figures of a wheel and svastika were to be seen, have been referred to karmikam. Somesvarafelt that for example, to the cloth with the records like elephants, horses, chariots, and svastika. He additional means to cloth with several floral and geometrical designs namely, flower buds, straight and curved lines, circles, and squares. Harihar feels that the cloth on which the figures were found elephants (gajavali) lions (simhavali), deers(migavali), swans (hamsavali), creepers (latavali) etc. The ample records to presents that the work of tailoring, that means stitching the cloth with the support of the hand-needle (suji) and thread (dara)[20], these works was well-developed and experienced but had developed into a skilled art.

Several other craftsmen had organized themselves into guilds of their own (cippigagottali). According to Belur (1139 A.D)., noted that the corporation of tailors existing of the five towns like, pancapattana, kula, sahitra, app cipiga, and gottaligalu; but the meaning of the line is by no refers clear. It furthermore states, though, that the tailors of Dorasamudra were producers of ornamental dresses like vastra, khandita, Srinagar, citrodbhavarum; and trained in the art of embellishing with several pieces of fabric (aneka-vastra-khandita0sringara-vidya-pravlnar-agi)[21]. It may as well mention in this connection to one of the VirasaivaVacanakaras, whose occupation (kayaka) was the needle-work, and

[18]. Mita., II, 37, (tr)., 1206; also, Abh., v. 19, p.78., etc.
[19]. Ibid., III, 254, (Tr) p. 1768.
[20]. Dharma., II, 14.104, p.232- "sujiyabaliyadaradante", Ibid., I, 3.73, p. 110- "sippingantepolivar"; also, Al.Va., 408., p.92, etc.
[21]. EC., V.Bl.263.

who is famous known in literature of Kannada as SajikayakadaRamitande, dated c.1160 A. D[22].

B. Jaggery and Sugar Industry

In the previous periods, the Jaggery and sugar production has been one of the most significant industries in the country. According to J.C. Ray[23] felt that the Sugar industry is ancient industry of India, which is indeed helpful. Though, India has been cultivating sugarcane and making jaggery (guda) for at tiniest 3000 years. The term of guda was the first product of the manufacture during the earliest periods[24].Caraka briefly describes the five products that could have when the sugarcane juice was evaporated, each varying in purity, ksudra, guda, guda, mastyandi, khanda and sarakara, however, the purest and better.

Furthermore, Kautilya and Susruta[25] compute the similar five products in the same instruction and the latter adds several new assets/ properties of such products to those given by Caraka. Bhavaprakasa feels that the medical work of the 16th century A. D., designates the same five products, but also enhances two more to the list of puspa-sita and sitopala. In early of periods, sugarcane was cultivated as one of the most imperative crops of substantial commercial value. The production of jaggery (bella) and sugar (sakkare) was varied develops noticeablefrom the situation in the epigraphs to a convinced tax that was imposed (aledere)[26].Mitaksara felt that the technologies for sugarcane crushing, sesamum etc., would amount to an act of a secondary wickedness (upapataka).Sugar observed identical sand grains (malalu). According to Vacana of Alamma, it is revealed sugar-candy also (sakkare-danda). Several evidence means to jaggary that was vended in the market and on which a convinced tax was imposed.

C. Oil Industry

The production of oil was another very significant industry that was varied during this period, and was, as a regulation, subject to the charge of a certain tax (ganada-sunka).As per point out of 1228 A.D., its evidence from the one Tiruvarasa obtained the right of about tax on the oil mills from the Mahajanas of Tariyakere, and approved the same to provide for the continuous lamp of the god Prasannakesava. Oil was greatly essential for various purposes such as preparing food and burning lamps in house, temples and others. Vijnanesvara means to oilman as cakri[27] and cakrikha[28] that means wheelman. In

[22]. KKC., I, p.222.
[23]. JBORS., (1918) Vol, IVmPt.IV, pp.435-54.
[24]. Ibid.
[25]. JBORS., pp. 440.
[26]. EC., X, Kl, 110 (c. 1280 A.D); VI, Kd. 49 (1291 A.D) etc.
[27]. Mita., I. 141, (Tr) p.346.

the inscription was important noted that the oilmen are added generally known as telligar (Skt. Tailika), in the terms meaning also their guild. In the Belur (1173 A.D)., states that the oilmen as belonging to the Thousand Families. It is problematic to understand the significance of such figures as fifty or thousand. Though, the number may help as a valuable index to the business flora of the society. These oilmen (telligar) look to have been a society of some standing and effect in the community.In circumstance, they were easily one of the very significance industrial societies of the time. They are praised at distance as endowed by attractive quantities. A Kadur evidence of 1143 A.D., means to the guild as Telliganakhara. The Dambal (1098 A.D)[29]., it is evidence from the fifty families of oilmen approved oil for the continuous lamp in the Buddha-Vihara, built by one Sangava-setti. The oil pressers were also known as ganiga, in the term gana refers an oil-mill. Oil mills were of the three important different kinds of following given below:

- Kai-gana that was worked by handle.
- Ettu-gana that was worked by oxen.
- Mettu-gana the tread oil-mill.

The oil seeds like sesamam etc., were compelled in the oil-mill and oil was extracted. Belur (1280 A.D)., its evidence from the states that the oil extracted from cocoanut.

D. Salt Industry

Salt manufacture as a modernization sources of industry in the country as well as State. An inscription refers to the gift of salt-pans as also to a positive tax that was imposed on the salt manufacturers. Vijnanesvara[30] indications several types of salt (lavanani), like sea salt, the schola salt, the bida salt, the somaka salt, etc., although curiously enough, he was included the production and sale of salt under the lesser depravities (upapataka). Somesvara, he was point out the houses (dhama-varnanam) in that historic town of Kalyana, reflects that those houses were glorious with masses of salt that were, as it were, the gifts forwarded by the sea. There was large scale salt industry during the period.

E. Wood Work Industry

Wood work industry relates to other most important handicrafts of the early period. The carpenter was known as badagi and vardhaki. The potter and others, was among the important retainer of the village who, in reoccurrence for his facilities extracted to the village society as a whole, received his

[28]. Ibid., 165, (Tr) p.372.
[29]. EC., VI, Kd. 99.
[30]. Mita., III, 38, (Tr) p.1490.

remuneration. Yadava (1225 A.D)., for example, registers the funding of some land to the carpenter Campoka, in recognition of his facilities. Hoysala (1210 A.D)., it is evidence from the carpenters as also the potters, the goldsmiths, etc., were salaried for their facilities by land projects in the village Tagaduru. The carpenter worked on wood and produced among several things such as agricultural accessories, doors and beams, funitures, carts, and boats.Other some wooden materials and there are - furniture, stools, tripods, chairs, and bedsteads. A Sikaripura (1159 A.D)[31]., felt that the DansadhipaKesiraja constructed a city named Virakesavapura and provided that city, in the field with commodities homes having beds in each chamber to a host of Brahmanas. It evidences of Dambai (1184 A.D)., felt that the funding of a certain tax, by the different merchant's guilds of the place.

During the reign of HoysalaBallala II, the great merchant's prince KammataSetti, said that to 1188 A.D[32]., from Arasikere imported horses, elephants and pearls in ships by sea and sold them to kings. Airlangga (1019-42 A.D)[33]., revealed that the Karnataka had commercial associates with South East Asian nations, especially Java, as is clear from the Karnataka merchants. Rajaditya in his well-developed mathematical treaties, Vyavaharaganitam, give us two formulate to calculate the average tonnage of ships. It may be additional that there was plenty of bamboo that means bidiru available in the nation, as has been point in a previous perspective.

F. Bangles and Beads Industry

The bangles and beads industry was very prominent role in the early period. it may be made of the industry of producing bangles and beads. Senahalli (1261 A.D)., presents that the Kallakundage and Nittur as institutes of bangles productions that means balegarasthala. In this period mention that the celebrated Kannada poet, Ranna, was native of a Vaisya family of bangles- sellers. They formed a need ornament (tudige)[34] for the women. Bangles were also finished of valuable metals like gold[35]. A Hoysala (1177 A.D)[36]., mentioned that the Belur relates that a certain Balegara Mara-setti of Ayyavale, having come to the south on business, called on Poysala Deva, achieved his favour and developed a great chief.

[31]. EC., VII, Sk. 123.
[32]. Ibid, V, Ak. 22.
[33]. K.A.N Sastri, Hstroy of Srivijaya, p. 83; also B.A Saletore, Karnataka's Trans-Oceani Contacts, p.64.
[34]. Dharm, I, 9.451; II, 11.186, p.103, etc.
[35]. Da. Pra., 1, p.128- "katakavamuridukacanavanodaladeke?".
[36]. Ba.Va., 199, p.50.

G. Leather Work Industry

In India, the use of foot-wear is necessarily old in the Sutra literature as well as the Mahabharata. Modernization evidence makes explains like that foot-wear (Kan, pavuge- Skt.paduka) made of different materials such as wood, leather, etc., was in use during this time. The treating industry must have been moderately wide range during this time, as Vijnanesvara feels that the guild of shoe makers. The producer of cobblers leather shoes and sandals (padarakse)[37]in diverse attractive colours.Nayasena notes that one's feet should be threatened against thorns (mullu)[38] etc., in case they slice the feet and reason pain; and then, shoes and sandals are the most need to defend one's feet[39]. Certainly, Basavesvara[40] varieties fun of one who plants his shoes, worth a haga, at the goes into the temple. These leather shoes and sandals apart, mention several also be here of some other leathers that means leather-bag (drti)[41] for carrying water. Brahmasiva[42] made fun of those who reflect themselves to be very spiritual and yet drink the water stored in leather bags. According to Macro Polo[43], it was observed that the leather sheets. were exported in large quantities from Thana.

III. Conclusion

It can be concluded that the above discussed about the different kinds of industries in Karnataka State during the period 1000 – 1300 A.D. These are all contributed to value of gross domestic products and are role in the different empires like Hoysala. The Hoysala gained strong in the region. The expansion of the Hoysala Empire brought minor parts of modern Andhra Pradesh and Tamil Nadu under its rule. In the early 14thcentury, Harihara and Bukka Raya established the VijayanagaraEmpire with its capital, Hosapattana (later named Vijayanagara), on the banks of the Tungabhadra River in the modern Bellary district. In terms of well-defined and understood in several contexts, the evidence of which would facilitates us to know about nearly of the industries that must have succeeded at the period.

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[37]. EI, XIX, pp.30 ff; (1142 A.D) also Ba.Va., 6025, p.157; Ca. Va., 929, p. 437, etc. – cammavuge.
[38]. Dharm., I, 9. 108, p.439.
[39]. Dharm., II, 14. 134, p.243.
[40]. Ba.Va., 199, p.50.
[41]. Mita., III, 268, (Tr) p.1851.
[42]. Sa. Pa., 14.96, p.317; 14.152, p.327, etc.
[43]. Macro Polo, II, p.395.

5. Appadorai A., op. cit., II, p.452.
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RUSSELL ON SENSE-DATA AND CERTAINTY

Dr. B.Ananda Sagar
Department of Philosophy
University of Hyderabad
Hyderabad

In this paper my aim is to consider the notion of empirical certainty. Philosophers have not only found out logical necessity in human knowledge, but they have also searched for empirical certainty. Empirical certainty lies in those propositions which are directly evident in our empirical experience. They provide foundation to our empirical knowledge. The skeptical arguments can hardly refute such immediately given certainty in our knowledge.

According to Russell, Descartes is wrong in considering the thinking self as an indubitable truth. Dreaming and doubting have led Russell to what he calls sense-data. He describes sense-data as 'hard data', distinguishing them from 'soft data'. The hard data are those which are not the result of any kind of inference. Rather, they function as the ground for inference. Soft data, on the other hand, say more than what is given to experience, so they are quite unlike the hard data. Explaining the meaning of sense-data Russell points out, "What I mean is just that patch of colour which is momentarily seen when we look at the table, or just that particular hardness which is felt when we press it, or just that particular sound which is heard when we rap it."[i] So sense-data are distinguished from the physical objects that present them. Tables, chairs, books etc. present to our senses colours, hardness, softness, sounds etc. In his earlier work Russell defined sense-data thus: "Let us give the name of 'sense-data' to the things that are immediately known in sensation: such things as colours, sounds, smells, hardness's, roughness's, and so on. We shall give the name 'sensation' to the experience of being immediately aware of these things. Thus, whenever we see a colour, we have a sensation of the colour, but the colour itself is a sense-datum, not a sensation. The colour is that of which we are immediately aware, and the awareness itself is the sensation. It is plain that if we are to know any -thing about the table, it must be by means of the sense-data--brown colour, oblong shape, smoothness, etc., which we associate with the table."[ii] This means that, according to Russell, we are not directly aware of physical objects. If physical reality consists of tables, chairs and books, etc., then by definition they become physical, and if they are physical, then we are not immediately aware of them. What we are immediately aware of are colours, sounds, smells, etc. This means that sense-data are non-physical. At least, if it is said that colours, sounds, smells too are physical, they are certainly not physical in the same sense in which

chairs, books, tables etc., are. For, we are immediately aware of colours, sounds, smells etc. No such immediate awareness has been granted by Russell to tables, chairs, books etc. Our knowledge of physical objects, if we have any such knowledge, depends on the existence of sense-data.

Russell, like Descartes, wishes to save knowledge from the challenge of the skeptic. He rejects the Cartesian proposal. According to Russell, "'I think, therefore I am' says rather more than is strictly certain."[iii] What is strictly certain? What goes beyond doubt? According to Russell, it is certainly not the self that thinks. As he remarks, "When I look at my table and see a certain brown colour, what is quite certain at once is not 'I am seeing a brown colour', but rather, 'a brown colour is being seen.'"[iv] So it is not my existence but the existence of the brown colour which is free from uncertainty and doubt. The existence of the brown colour is the existence of a sense-datum. Russell fails to doubt the existence of sense-data. As he says, "the more we reflect upon these, the more we realize exactly what they are, and exactly what a doubt concerning them really means, the more luminously certain do they become."[v] The introduction of sense-data is the introduction of the kind of entities, which occur equally in dreams. Existence of material objects is denied in dreams. But dreams accommodate sense-data. The difference between a material object and a sense-datum is that the former is restricted to waking experience, but no such restriction can be imposed on a sense-datum. As Russell points out, "In dreams a very complicated world may seem to be present, and yet on waking we find it was a delusion; that is to say, we find that the sense-data in the dream do not appear to have corresponded with such physical objects as we should naturally infer from our sense-data."[vi] This means that the sense-data that occurred in dreams failed to produce physical objects. It is their failure to produce physical objects that led us to say that what we saw in the dreams was all delusion. Of course, this does not mean that we saw nothing in dreams. We certainly saw a lot of things in dreams, only the things seen were not physical. They were sense-data. So, sense-data are not prohibited from occurring in dreams.

It might have become clear that Russell brought sense-data into existence to neutralize the dream argument. But the introduction of sense-data and their distinction from material objects has led to the introduction of two distinct worlds, the world of which the occupiers are sense-data and the world which is occupied by physical objects. If the occupiers of one world are noises, smells, colour patches etc., then the occupiers of the other world are books, chairs, tables etc. The world of sense-data is a subjective world, whereas the world of physical objects is an objective world. As Russell points out, "our sense-data are situated in our private spaces, either the space of sight or the space of touch or such

vaguer spaces as other senses may give us."[vii]So, a distinction must be made between private subjective space and physical objective space. The two worlds have a big gulf between them. The gulf is not physical, it is logical. A table cannot occupy the kind of space that is occupied by sense-data. Similarly, a colour patch cannot occur in the space which is suitable for physical objects. If not impossible, it is quite difficult to bridge the gulf between private subjective space and physical objective space. There is no such thing as one private subjective space. There are as many private subjective spaces as are the kinds of sense-data. A red patch differs in kind from the sound, though both are sense-data. The red patch is seen whereas the sound is heard. Similarly, smells are different from hardness, sounds and red patches. Each sense generates its own space. As Russell points out, "The first thing to notice is that different senses have different spaces. The space of sight is quite different from the space of touch…. And besides touch and sight, there are other kinds of sensation which give other, though less important, spaces."[viii] One all-embracing subjective space is fiction. Each space is qualitatively different from the other. Therefore, there cannot be any common bond with them. Of course, this does not mean that these spaces cannot have correlation. Though visual space is unlike an auditory space and the tactual space, the correlation is established between these spaces. As Russell points out, "it is only by experience of infancy that we learn to correlate them. In later life, when we see an object within reach, we know how to touch it, and more or less what it will feel like; if we touch an object with our eyes shut, we know where we should have to look for it, and more or less what it would look like. But this knowledge is derived from early experience of the correlation of certain kinds of touch-sensations with certain kinds of sight-sensations. The one space into which both kinds of sensations fit is an intellectual construction, not a datum."[ix] So the fact that space of tactual sensation is different from the space of visual sensation does not mean that we would fail in correlating a colour-patch with hardness. Rather it is because of this correlation that a material object statement can possibly be verified. Suppose, on the basis of a colour patch I make the statement 'this is a table'. My statement is not restricted to the colour patch. It also refers to the possible tactual, auditory and other sensations. There is an expectation involved that if I touch the object presented by the colour-patch, I will have the sensation of hardness. If I strike it, it will produce a sound, and so on. Unless different spaces are correlated it would be impossible to verify a material object statement. I may not even be in a position to make such a statement.

Consider now the temporal duration of a sense-datum. Can we sense the sense-data twice? Suppose I sense a color-patch. Soon there is an interruption in my sensing. I hear a noise coming from the other room, so my attention is diverted.

Suppose this diversion is removed after some time. I come back to the color-patch again. Have I seen two color-patches, one before the interruption and the other after the interruption, or, have I seen only one color-patch that involves a longer duration with an interruption? If the latter alternative is accepted, then it is possible to see the same sense-datum twice. But this would dissolve the distinction between sense-data and physical objects. It is possible to see the same physical object twice, because it continues to exist when we are not seeing it. It is because of the hypothesis that a material object can exist even when we do not see it, that it makes sense to say that a material object can be seen twice or thrice. Interruption in perception does not bring about an interruption in the existence of a material object. The same thing cannot be said about a sense-datum. A sense-datum by definition is sensed. Therefore, it would be nonsense to talk about unsensed sense-data, and if it is a necessary condition for a sense-datum that it is sensed, then it is impossible for the same sense-datum to be sensed twice. A sound that is heard again is numerically different from the sound heard earlier. A color-patch that was seen again is different from the colour-patch that was seen earlier. A sense-datum is sensed only once, whether it is a visual sense-datum or an auditory sense-datum or a tactual sense-datum. The life of a sense-datum is extremely short. Material objects have a longer duration, they are quite unlike sense-data. If they do not have a longer duration, then they would not be material objects at all. If material objects are complex, then a sense-datum is simple. There is a sense in which a material object is complex. It is that which is hard, sweet, and white etc. But neither whiteness nor sweetness nor hardness is complex, which may be constituted out of further simpler constituents.

If the same sense-datum cannot be sensed twice, then it is impossible for the same sense-datum to be sensed by numerically two different persons. The colour-patch that I sense is numerically different from the colour-patch sensed by some other person. Of course, all this follows from the subjectivity of sense-data. The issue of subjectivity presupposes the possibility of objectivity. The possibility of objectivity on its own turn presupposes the hypothesis of other persons or other perceivers. The objective world contains not only physical objects but also other persons. Since our issue is sense-data, the other persons have to be considered as perceivers, so they have to have minds. In knowing persons or other minds, we have more difficulties than in knowing physical objects. For, physical objects do not have minds, but other persons have minds. Since other persons are not reducible to physical bodies, they pose a greater challenge than the one posed by the physical objects.

So far, we have talked about actual sense-data. But we also sometimes refer to possible sense-data. For we talk about not only those sense-data that are

occurring now, we also talk about sense-data that may occur in future if certain conditions are satisfied. When I see a colour-patch, I also expect that if I touch the object that owns the colour-patch, I will have the tactual sense-datum. When the visual sense-datum is occurring, the tactual sense-datum is only a possibility. Consider Mill's view. He defined matter in terms of the possibility of sensations. According to him, matter is a "permanent possibility of sensations."[x] The use of the expression 'permanent possibility' means both actual and possible sensations. Mill's sensations are Russell's sense-data. If Russell has to define matter in Mill's idiom, it would be something like permanent possibility of sense-data. Matter is that which involves actual and possible sense-data. As Russell says in connection with verification that "verification consists always in the occurrence of an expected sense-datum. Astronomers tell us there will be an eclipse of the moon: we look at the moon, and find the earth's shadow biting into it, that is to say, we see an appearance quite different from that of the usual full moon. Now, if an expected sense-datum constitutes a verification, what was asserted must have been about sense-data; or at any rate, if part has been verified."[xi] The expected sense-data are possible sense-data, the data that would occur if certain conditions were satisfied. It is in this sense that matter would become a permanent possibility of sense-data.

However, for Mill there is no matter besides sensations. According to a pure phenomenalist, there is no reality over and above sense-data. There are no such things as sense-data and physical objects. Physical objects are reducible to actual and possible sense-data. But Russell rejects this reduction. For him the total reality consists of both kinds of objects, physical and non-physical. Sense-data are non-physical aspects of reality. They are non-physical for the reason that they can also occur in dreams. His position comes closer to the position of Locke, and deviates from the position of Berkeley and Hume. Russell, like Locke, accepts sense-data as the causal products of physical objects. When the physical objects come in contact with the human mind sense-data are generated. It is because sense-data are the causal products of the physical objects that we can infer the existence of physical objects on the basis of sensing sense-data. According to Russell, it would lead to pure absurdities if one accepts the existence of only sense-data. Distinguishing material objects from sense-data Russell remarks, "What can be bought and sold and pushed about and have a cloth laid on it, and so on, cannot be a mere collection of sense-data. If the cloth completely hides the table, we shall derive no sense-data from the table, and therefore, if the table were merely sense-data, it would have ceased to exist, and the cloth would be suspended in empty air, resting, by a miracle, in the place where the table formerly was. This seems plainly absurd; but whoever wishes to become a philosopher must learn not to be frightened by absurdities."[xii] The

unperceived existence of a table is explained in terms of possible sense-data. 'The table is hidden under the cloth' simply means that if the cloth is removed there would have occurred those sense-data which constitute a table. Not the actual but the hypothetical sense-data have been used in order to explain the existence of an unseen table. But the hypothetical or possible sense-data are not occurrences of any kind. The table cloth is supported by something that occurs, and not supported by something that would possibly occur, if the table-cloth is removed. Unless something exists, something occurs, under the table-cloth, the table-cloth will fall down. It cannot hang in empty space. According to Russell, pure phenomenalism, i.e., phenomenalism that accepts only the existence of sense-data without accepting the existence of physical objects, would allow the things to hang in empty space. Allowing physical objects over and above sense-data would be rejecting pure phenomenalism. If Russell is branded as a phenomenalist, then he is an impure phenomenalist. For him physical objects are no less real than are sense-data, which disclose their identity. Instead of closing, sense-data disclose the identity of physical objects.

According to Russell, our knowledge has complexities if it is considered in totality. Russell remarks, "There is that we only believe because of something else from which it has been inferred in some sense, though not necessarily in a strict logical sense, while other parts are believed on their own account, without the support of any outside evidence."[xiii] Primitive knowledge is that which is not displaced by dreams and illusions. It is only the derivative knowledge which is displaced by delusions. A delusion would question a given derivative knowledge. In search for primitive knowledge, Russell gives equal importance to both dreams and waking experience. So far as the primitive knowledge is concerned, it is quite useless to make an appeal to the dream argument. As Russell remarks, "Objects of sense are called "real" when they have the kind of connection with other objects of sense which experience has led us to regard as normal; when they fail in this, they are called "illusion". But what is illusory is only the inferences to which they give rise; in themselves, they are every bit as real as the objects of waking life. And conversely, the sensible objects of waking life must not be expected to have any more intrinsic reality than those of dreams. Dreams and waking life, in our first efforts at construction, must be treated with equal respect; it is only by some reality not merely sensible that dreams can be condemned."[xiv] Suppose on the basis of a certain colour-patch I say that 'I see a table'. Maybe I have the delusion of the table, and as a matter of fact there is no table. But this is not to deny the perception of the colour-patch. What does not exist is the table in question. This is not to deny the existence of colour-patch that I sensed. My sensing of the colour-patch exhibits primitive knowledge. My declaration that I see a table exhibits the case of a derivative knowledge. I am

wrong about my derivative knowledge but not about my primitive knowledge. Primitive knowledge is that which remains valid in spite of dreams. It is by going beyond the primitive knowledge that one may fall into the trap of dreams and illusions. Knowledge of sense-data is primitive which functions as the ground for inferring non-primitive knowledge of physical objects. So, Russell puts dreams on the same platform as the waking experience in explaining the nature of the primitive knowledge.

Closely connected with the distinction between primitive and derivative knowledge is the distinction between knowledge by acquaintance and knowledge by description. Knowledge of sense-data is knowledge by acquaintance. As Russell says concerning sense-data "the sense-data which make up the appearance of my table are things with which I have acquaintance, things immediately known to me just as they are."[xv] So one is acquainted with only those things which are not the result of any kind of inference. Sense-data are not the result of any kind of inference. One has direct knowledge of them. But knowledge of a physical object is not of this kind. As Russell points out, "My knowledge of the table as a physical object, on the contrary, is not direct knowledge. Such as it is, it is obtained through acquaintance with the sense-data that make up the appearance of the table. We have seen that it is possible, without absurdity, to doubt whether there is a table at all, whereas it is not possible to doubt the sense-data."[xvi] The distinction between real and illusory holds good with respect to material objects but not with respect to sense-data. There can be an illusion about a table. What is seen in illusion is not a table, yet something is seen. That what is seen in illusion is merely a sense-datum. Therefore, there is no question of doubting sense-data. Russell considers freedom from doubt as a necessary condition for primitive knowledge as well as for knowledge by acquaintance. It is only derivative knowledge and knowledge by description that is open to doubt and uncertainty. Of course, the certainty of our knowledge concerning objects with which we are acquainted is empirical certainty. It is not metaphysical or logical certainty. It is not even moral certainty of Leibniz. It is only a contingent fact that there occurs a colour-patch. This colour-patch may very well be imagined not to have occurred. Of course, this does not mean that I can doubt the existence of this colour-patch, for the simple reason that even if I consider this colour-patch illusory. It simply means that the colour-patch is an occupant of an illusory world. Only the physical objects cannot be the occupiers of the illusory world. Colour-patches, sounds and smells are bona fide citizens of this world no less than of the world of waking experience. Colours, noises and sounds succeed in presenting physical objects when one is awake. They fail to present any such objects when one is dreaming.

Sense-data appear to be dummies of physical objects. In dreams only, these dummies of physical objects are presented.

What would happen to the names of physical objects if all our knowledge of physical objects were descriptive? What would happen to such names as tables, books, chairs etc.? These words not only denote, they also connote, i.e., they are names of many objects at the same time. In a strict sense a name simply denotes, i.e., that it refers to one object. There are philosophers who think that all words are names, therefore, there should be no objection to allowing physical objects to have names. Of course, 'table', 'chair', 'book' etc. are not the names in strictly the same sense as 'Caesar', 'London' and 'Charminar' are names. Later, the three words are supposed to be proper names. They are different from ordinary common names. For a proper name is restricted to only one individual. This is the reason why it is said that proper names only denote, they do not connote. They are conventional. And it would only be an accident of convention that two individuals have the same proper name. Caesar is the name of my dog, and my dog stands for a numerically different individual from the individual who was the Emperor of Rome. But even the universals have names, so there should be no difficulty in having the names of physical objects. 'Wisdom' and 'honesty' are names of two different universals; though both may characterize the same individual. Socrates was not only wise, he was also honest. Any individual can be named, be it a particle of sand, or as big as a planet. Pragmatic consideration restricts our choice of names. Russell gives the same importance to the name 'table' as to the name 'Caesar'. According to him, all our names, the names that we give to the objects, particulars, are disguised descriptions. Consider the statement about Julius Caesar. According to Russell, "it is plain that Julius Caesar himself is not before our minds, since we are not acquainted with him. We have in mind some description of Julius Caesar: 'the man who was assassinated' on the Ides of March, 'the founder of the Roman Empire', or, perhaps, merely 'the man whose name was Julius Caesar'. (In this last description, Julius Caesar is a noise or shape with which we are acquainted.) Thus, our statement does not mean quite what it seems to mean, but means something involving, instead of Julius Caesar, some description of him…."[xvii]
Julius Caesar is not a genuine name, it is simply a device for description. A genuine name is that which denotes or refers to a particular. It has no other function. Unless there is a reference to a particular, the issue of describing does not arise. As we have already seen, knowledge by acquaintance precedes knowledge by description. A genuine name makes us acquainted with a particular. So, naming has primacy over descriptions. According to the commonsensical view we are directly acquainted with such objects as dogs and cats, books and copies, human beings, and rats. Over and above our acquaintance

with these objects, we may also have a descriptive knowledge of them. But the fact that we have a descriptive knowledge of an object does not mean that we cannot be acquainted with it. For example, we may have a descriptive knowledge of a dog. It does not mean that we cannot be acquainted with it. Could one have knowledge of a dog by acquaintance? If such knowledge is possible then there should be no impurities of inference involved in it. Knowledge by acquaintance implies that the object which is given to my sense reports only what is directly given to my senses. Suppose I say there is a dog. Is this statement a direct record of my experience? Is this a statement which could not be possibly false? A material object statement cannot be a direct record of my experience. As Russell says, "When you think you see a dog, what is really given in perception may be expressed in the words "there is a canoid patch of colour". No previous or subsequent occurrence, and no experience of others, can prove the falsehood of this proposition."[xviii]

If you wish to describe the world, then you must have statements of which the primary constituent is a name. The other constituent may function as a description. This means, we refer to a thing and then describe it. It is only when you are acquainted with things that you can talk about them. This has led Russell to logically proper names. Russell selects 'this' and 'that' as the examples of logically proper names. They are not proper names in the ordinary sense. They are applied to particulars with which one is acquainted. As Urmson points out, "The names that we commonly use, like 'Socrates', are really abbreviations for descriptions; not only that, but what they describe are not particulars but complicated systems of classes or series. A name, in the narrow logical sense of a word whose meaning is a particular, can only be applied to a particular with which the speaker is acquainted, because you cannot name anything you are not acquainted with."[xix] So it is the search for acquaintance with objects that has led to names in the logical sense of the word. As Urmson further points out, "The only words one does use as names in the logical sense are words like 'this' or 'that'. One can use 'this' as a name to stand for a particular with which one is acquainted at the moment. We say 'This is white', if you agree that 'This is white', meaning this that you see, you are using 'this' as a proper name."[xx] This means that only that word can function as a name which denotes, or designates, or refers to, an object without saying anything else about it. As Russell pints out, "The word "this" appears to have the character of a proper name, in the sense that it merely designates an object without in any degree describing it."[xxi] What Russell considers as the characteristic of a logically proper name, according to Urmson, Mill considers as the characteristic of all proper names. Urmson's remark"that a proper name should indicate an object without ascribing characteristic" is clearly very like what Mill had said of all proper names, that

they have denotation without connotation. Russell's view that ordinary proper names did not fulfil this requirement, but were abbreviated descriptions, was not an eccentricity but almost a platitude at this time."[xxii]

Closely connected is the issue of 'basic propositions. They are the records of immediate experiences. Therefore, the propositions of sense-data are basic propositions. Russell defines a basic proposition as follows, "It is a proposition which arises on occasion of a perception, which is the evidence for its truth, and it has a form such that no two propositions having this form can be mutually inconsistent if derived from different percepts."[xxiii] He gives the following examples of basic propositions and provides some further information about them. Examples are: 'I am hot', 'that is red', 'what a foul smell'. "All basic propositions, in the above sense, are personal, since no one else can share my percepts, and transitory, for after a moment they are replaced by memories."[xxiv] This implies that they are the kinds of empirical propositions that are incorrigible. It is because they do not go beyond the immediate experiences that there is no possibility of their becoming false. The dream argument is futile so far as the basic propositions are concerned. As Russell points out, "We should note that basic propositions must be just as true when applied to dreams as when applied to waking life; for, after all, dreams do really occur. This is a criterion for discriminating between what is basic and what is interpretative."[xxv] Consider the statement 'I am hot'. It is a record of my present experience. It is not a prediction about my future experiences. It is possible that in the future 'I may not be hot'. But my failure not to be hot in the future does not show that I am not hot at present. A basic proposition makes no predictions about my future experiences. But the physical statements are interpretative. They are a kind of future predictions. When, on the basis of a colour-patch presented to my senses I remarked, 'This is a tomato' I expect that if I bring my hand nearer to the colour-patch there will be an obstruction. If I press my finger it may get smeared with tomato pulp. Afterwards, if I lick my finger I may have a peculiar taste, and so on. So, a material object statement involves the having of a present experience. But it also involves having certain experiences in the future. It can very well be imagined that I do not have those experiences in the future, which I am expecting now. If those experiences do not occur in the future then I would be led to say that I had a hallucination of a tomato. As a matter of a fact there existed no tomato when I had the perception of a colour-patch. So the statement about a tomato is corrigible, it could possibly be mistaken. But there is no possibility of a mistake in the case of a basic proposition. The reason is that basic propositions are not future predictions. Since they are not future predictions, there is no possibility of correcting them in the future. They are incorrigible.

The basic propositions are a sub-class of empirical propositions about which there is no possibility of mistakes. Of course, verbal mistakes are possible. Referring to the 'hard-data' Russell remarks "verbal doubt concerning even these is possible, but verbal doubt may occur when what is nominally being doubted is not really in our thoughts, and only words are actually present to our minds."[xxvi] Suppose I am new at English. When I say 'there is a red patch of colour', I may doubt whether I applied the word 'red' correctly. Maybe I see a patch of blue colour. When I consulted the experts of English language they tell me that it is neither red nor blue, it is a white patch of colour. So, I corrected myself. I was mistaken. But I was not mistaken about the experience which I had. I was mistaken only about the use of words. Instead of saying 'there is a patch of white colour', I said 'there is a patch of red colour'. This is only a verbal mistake. Verbal mistakes concerning any statement are possible. Freedom from non-verbal mistakes is the issue. Only basic propositions are those kinds of empirical propositions, which are free from non-verbal mistakes, other kinds of propositions involve non-verbal mistakes.

Russell has tried to bring the notion of certainty to the empirical domain. His primitive knowledge, knowledge by acquaintance and knowledge of sense-data, which are recorded in basic propositions, are free from uncertainty and doubt. One can doubt the existence of a tomato, but not the existence of a red patch of colour. One can doubt the truth of 'this is a tomato' but not the truth of 'this is a patch of red colour'. Russell rejects the Cartesian attempt at meeting the skeptic. He has provided an alternative step of meeting the skeptic. Russell presents his own hypothesis against the hypothesis of the skeptic. He makes the following interesting remark. "If we are to continue philosophizing, we must make our bow to the skeptical hypothesis, and, while admitting the elegant terseness of its philosophy, proceed to the consideration of other hypotheses which, though perhaps not certain, have at least as good a right to our respect as the hypothesis of the skeptic."[xxvii]

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[i] Bertrand Russell, *Our Knowledge of The External World*, George Allen & Unwin, London, 1980, p. 83.

[ii] Bertrand Russell, *The Problems of Philosophy*, Oxford University Press, London, 1976, p. 4.

[iii] Ibid., p.8.

[iv] Ibid., p.8.

[v] Russell, *Our Knowledge of The External World*, p. 78.

[vi] Russell, *The Problems of Philosophy*, p. 10.

[vii] Ibid., p.15.
[viii] Russell, *Our Knowledge of The External World*, p. 118.
[ix] Ibid., p.118.
[x].J. S. Mill, *An Examination of Sir Williams Hamilton's Philosophy*, Longmans, Green, & Co., London,
1889, p. 233.
[xi] Russell, *Our Knowledge of The External World*, p. 89.
[xii] Russell, *The Problems of Philosophy*, p. 9.
[xiii] Russell, *Our knowledge of The External World, p.75.*
[xiv] Ibid., p. 93.
[xv] Russell, *The Problems of Philosophy*, p. 25.
[xvi] Ibid., p. 25-6.
[xvii] Ibid., p.32.
[xviii] Russell, *An Inquiry into Meaning and Truth*, George Allen & Unwin Ltd., London, 1976, p.139.
[xix] J.O. Urmson, *Philosophical Analysis*, Oxford University Press, London, 1966, p.83.
[xx] Ibid., p. 83.
[xxi] Russell, *An Inquiry into Meaning and Truth*, p. 109.
[xxii] Urmson, *Philosophical Analysis*, p.84.
[xxiii] Russell, *An Inquiry into Meaning and Truth*, p. 139.
[xxiv] Ibid., p. 139.
[xxv] Ibid., p. 151.
[xxvi] Russell, *Our Knowledge of the External World*, p. 78.
[xxvii]Ibid., p. 78.

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LIFE STYLE MANAGEMENT THROUGH YOGA

Arvind J. Bhoot(B.A., M.Ed.)
Principal,
B.N.Virani School, Bhavnagar

ABSTRACT

Human beings suffer from more and more physical and psychological stress in this modern world of 21st century. Technological advancements, industrialization and excessive urbanization in 21st century have given rise to situation which produced dangerous emotional strain and stress. It can be said that one is living today in a century of stress. this leads to various kinds of Chronic diseases and our lifestyle become disordered. We cannot always control them but we can find out the ways to face them yoga and the Naturopathy are the perfect way to face chronic diseases and to manage lifestyle. Thus my purpose of this paper makes an attempt to analyze the role are importance of yoga and Naturopathy in modern time of 21st century and lifestyle management through yoga.

INTRODUCTION

YOGA

There are many definitions of Yoga. According to Yoga classics, there are two meanings of Yoga.

- The Yoga is derived from the root "Yujir yoge", It means 'to unite' or 'to blind' or 'to yoke'. According to Yajnavalkya, Yoga means 'the Union' i.e. union of the individual spirit (Jivatman) with the universal spirit (Parmatman).
- Yoga is also derived from the root "Yuj Samadhau", it means spiritual absorption.
- According to Bhagwad Gita, the word Yoga means "Equanimity of Mind", which can only be acquired after getting established in discriminative wisdom (which is a consequent of strong meditation).
- According to Maharshi Patanjali(Father of Yoga), Yoga is defined as the "cessation of modifications of Chitta,, which results into God realization and spiritual perfection.
- The system of Yoga is more than 5000 years old and Gita has rightly described it as ancient (Puratan) and eternal (Sanatan).
- The eight limbs of Yoga are Yama, Niiyama, Asana, Pranayama, Pratyahara, Dhama, Dhyana, and Samadhi according to Maharshi Patanjali's **Ashtanga Yoga**

➢ **Yama :** Yoga emphasizes on conscious observation of certain rules forself-discipline and self-education called Yamas and Niyamas. UnderYamas come certain firm determinations to restrain oneself from the evilsof social enviornment and to inculcate

higher moral values with a view to discipline and regulate ones behavior and attitudetowards social problems.

- **Niyamas :** Niyamas emphasize the cultivation of positive and spiritual attitude towards dualities of life like pleasure and pain, failure and success, censure and praise etc. and generates high ethical qualities like sicerity, honesty, straightwardness, cheerfulnessm courage, detachment, patience, tranquility, self-control, truth. Yamas contain tules for social conduct while Niyamas are rules for personal purification i.e. physical, mental and spiritual upliftment. study of holy books and practice of Japa and selfless action, pave way for increasing the power of concentration, mental purity and steadiness. Thus, practicing Yama and Niyamas we can manage our lifestyle.
- **Asanas :** Asanas deal with a series of purifacatory postural exercises that are meant for the progressive development and discipline of human personality. A set of Asanas, Mudras and Pranayamanas pracitsed with faith, preservance and insight, rejuvenates the brain, heart, lungs, liver, pancreas, kidneys, bowels, all nerves, muscles, tissues and glands of the body by ensuring oxygenated and balanced blood supply, increased appetite, control over seminal fluids, senses and mind and imparts increased vitality, vigour and longevity to the practitioner.
- **Dhyana :** Dhyana or Meditation is a process of a psychological control of mind. The continuous flow of thoughts is checked and the mind is fixed at one desired object. The fixation of mind gradually gathers concentration. This continuous fixation of mind on the desired becomes spontaneous and habitual which is termed as meditation (or Dhyana).
- **Meditation :** Meditation means awareness. Whatever we do with awareness is meditation. " Watching our breath" is meditation; listening to the birds is meditation. it is final stage of Yogic Practice where there is a development of mind. By regular practice of this a Yogi becomes one with God by acquiring superhuman knowledge, power, bliss, and purity.

  Meditation, Pranayama (Breathing), Relaxation and cleaning are very important aspects of yoga, We should include these aspects in our daily lifestyle to obtain huge benefit. All round personality and health development by concentrating on Yoga positions, meditaion, pranayama techniques and body cleansing methods. Thus, by these practices it help us to manage our lifestyle

Types of Yoga

- **Japa Yoga**

To concentrate one's mind on divine name or holy syllable, mantra etc. like 'OM' 'Ram', Allah, God, Vaheguru etc through repeated recitaion or remembrance

- **Karma Yoga**

Teaches us to perform all actions without having any desire for their fruit. In this sadhana a yogi considers his duty as divine action.

- **Gyana Yoga**

Teaches us to aquire the knowledge of one's spiritual entity through the stage of scriptures company of saints and practices of meditation. It takes the intellect person to the level of samadhi and realization.

- **Bhakti Yoga**

Bhakti Yoga is systen of intense devotion with emphasis on complete surrender to divine will, the true follower of Bhakti yoga is free from egoism.

- **Raja Yoga**

Raja yoga properly known as Ashtng yoga is for allround development of human beings. Patanjali's Ashtang Yoga comes under this section.

- **Swara Yoga**

Swara yog a is the realization of cosmic consciousness through the awareness, Observations and control, Manipulations of the flow of breath in the nostrils swara yoga involves the systematic study of the breath flowing through the nostril(or Swara).

- **Kundalini**

The seat of Kundalini is a small gland of at the base of spina cord. Kundalinin yoga is a part of Tantric tradition. Tantric and yogis have realised that in this physical body there is a potential force residing in Muladhara Chakra, the first of seven chakras.

Those people who have awakened this supernatural force have been called rishis proplants yogis siddhas and other name according to the time, tradition and culture.

- **Yoga Nindra**

Yoga nindra is a systematic method of including complete physical, mental and emotional relaxation.

The focus of the physical aspect of Hath yoga has definitely had a powerful and beneficial impact. Today's practice of yoga is the same as the meaning of the word yoga. Yoga means integration of the fragmented forces of our being that shows us as tension in the body, restlessness in mind, and emotional reaction. Regardless of what Asans, Pranayama or other technique we practice, it must be aimed at regaining harmony of body, mind heart and soul.

All these above are different types of Yoga. We can manage our lifestyle by practicing different types of Yogas.

➢ Yoga Therapy

Yoga, the origin of Indian health care practices have crossed its boudaries in the past due to its authenticity and practical positive results. Yoga therapy utilizes practices from India. Critical research trails show that yoga therapy practices are among the most effective known methods for managing the psychomatic diseases and sidorders. stress related conditions, which are so common today. This is because brisges the gap between body and mind.

Yoga therapy is more effective than other therapies. The allopathic science has onlly two tools with them to fight back with any disease or disorder : medicine and surgery. Medicines masks the symptoms and surgery removes the problem temporarily but chances are of redeveloping.

Conclusion

Yoga is practical science. Indian psychology with its iseology and technology : as a holistic system for promoting harmony at physical, mental, emotional, social and lastly at spiritual level. When this balance is distrubesby accident, illness, disorder or the stress created by any illness: physical or mental , Yoga can help restore it, and help cure or manage the illness. Yoga therapy is the adaption of Yoga practices for people with health problems. Yoga has a great potential in preventing managing lifestyle and yogic lifestyle can make an appreciable contribution to improvement of health of our masses. Yoga has the potential to prevent progression of the disease and if started early, maybe even possibly manifest cure. This way with the help of Yoga and Naturopathy we can achieve our total health i.e. physical, mental, emotionl and social. We should use these sources to keep our body healthy without ny disease because these sources are related to mother Nature which is supreme of all. One should follow the laws of body and laws of Mother Nature to keep him healthy.

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DANCE AND ITS IMPORTANCE IN HUMAN EVOLUTION

Dr.Vijayapal Pathloth
Dance Exponent, Academician, Scholar, Performer
Faculty, Department of Dance
Potti Sreeramulu Telugu University
Hyderabad, Telangana, India

ABSTRACT
The purpose of this paper is to accentuate the significance of Dance in the human evolution. Since ancient times, Dance has been used for various modes of usages. Dance, which has been started as a medium of communication by early man, was later developed into various practices like spiritual, entertainment, academic and so on. Generally Dance is treated as a medium of entertainment, but, it has many hidden benefits, which needs to be explored. Art and culture was part and parcel of human evolution since times immemorial. Dance occupied a very importance and significant role in the traditions and cultures of human evolution. The main objective of this paper is to bring out the significance of Dance in various means and modes. This article might provoke thought among the people or the aspirants of Dance and inspire them to devise ways and means in understanding its significance in various means and modes. It might also help in provoking the individuals in opting Dance learning either as a hobby or as a career.

KEYWORDS: Art, Classical, Dance, Folk, Human evolution, Importance, Performance, Tribal.

INTRODUCTION:

Art is a valuable heritage passed on from generation to generation since times immemorial. A holistic vision is expressed through Indian art, a vision that is always aware of the divine principle behind the material world, the eternal diversity of life and nature, and above all, the human element. Art is the mirror image of the nature. Every single thing present in the nature is art. The human life itself is a great art and such an art is visible in every nook and corner of the nature. Our arts were also nurtured in the temples and are steeped in divinity. Their appeal is universal and transcends all barriers, be it linguistic, cultural or geographical. The learning process in our arts might sometimes seem arduous, even heart breaking, but at the end, it is a sheer joy. Dance has always been nurtured and evolved along with human evolution over a period of time. Such an art of Dance has branched into various features and functions that attained prominence as a means of communication, entertainment, healing, body fitness and many more.

OBJECTIVE OF THE STUDY:

Keeping in view of the abstract, the following are the objectives of the study.

- To give an overview of Dance in terms of its origin, evolution and improvisation.
- To emphasize the concept of Dance and its significance in the evolution of tradition and culture.
- To analyse the functions and features of Dance with regards to the contemporary world.
- To establish, prove and highlight the significance of Dance as evidenced in the cultural changes through analytical evidences.

RESEARCH METHODOLOGY:

This is a theoretical study which uses analytical and descriptive methods to analyze the ideas, opinions and theories presented in relation to the importance and significance of Dance and its features. General views are expressed after exploring into the origin, history, evolution and development of Dance in its various practices. The study is based on the analytical approach of the function, features and tools of Dance, which are evidenced in the human evolution. The analysis is drafted through the descriptive method.

DISCUSSION:

The patronage of the performing arts is a social relationship which occurs in a cultural context that includes knowledge, belief, morals, arts, law and other capabilities and habits acquired by the members of the society as part of human evolution.

The most fascinating question is the origin of the present state of Dance. According to me, the origin of Dance can be related and explained from three different views - Mythological, Historical and Human developmental. Mythological reference says that Dance has been created by Lord Brahma on the request of Indra and other Gods for the sake of the humans to protect themselves from various bad deeds. Historical reference says that; in the early days when man did not have any language to communicate and depended on hunting for survival, he developed various movements and mime to communicate with each other. The movements and actions evolved in the process of communicating with the fellow humans developed into Dance over a period of time. In the context of Human development, a new born baby starts waving the hands and legs to communicate the feelings and emotions felt by them. The expression of feelings and emotions emoted through the movements of hands and legs, facial expressions and body gestures is nothing but Dance. Hence, from the above origins it can be analysed that Dance has always been a part and parcel of human

evolution either in the human evolution process, communicating, treating themselves or the later development of entertainment.

The principle landmarks in the development of Indian art have been derived and influenced from the early scriptures and treatises like the Vedas, Puranas, Itihasas, Manu Dharma Shastras, Epics (Ramayana and Mahabharata), Bhagavad Geeta, Natya Shastra, Patanjali Yoga sutras and so on. The sculptures of yore are silent evidence of the antiquity of Indian classical dance tradition. The sacred texts like the Vedas, Puranas etc shows the close association of mythology with dance. Indian dance, like any other Indian arts has always been conscious of the relationship between the human beings and God. The divine concept of the cosmos and the philosophy of Indian thought pervade and form a backdrop to the dance techniques. Dance is ethnic when it is explicitly linked to the ethnic themes and concepts of socio cultural traditions. It is folk when it is a community expression. Categorizations of dance are not clear-cut but such distinction between, arts; folk and primitive merely serve the elastic class structure which insists upon them. Classification should not be an end in itself.

Dance is an art. It is one among the 64 arts and more precisely amongst the fine arts. Dance represents the miniature world. The world is made up of sorrows and sufferings on one hand and mirth & merriment on the other hand. The dual nature of the world is well expressed through the movements of the hands, feet and the facial expressions. The knowledge, action, talent, behaviour, self development and entertainment are well balanced in dance. Though un-noticed by us, it is a part of our day to day routine. The ancient man expressed his ideas and feelings only through these movements of the body. A new born baby starts waving the hands and legs, which is nothing but the movements in dance. Before speech, a child communicates to the parents only through the movement of hands and legs. He laughs when the mother comes closer to him and cries when the mother goes away. Hence the beginning of expression in human life starts from a new born baby. The classical dance evolved out to be an art of balance imbibing in it the merits of fine arts.

Dancing is imminent in life; it is an indigenous part of human existence, which is a universal phenomenon. Whenever there is an emotional exuberance, it expresses itself in some outer movement of the limbs. A bird sitting on a tree branch at sunrise, greets the sun out of joy by the graceful movement of its head; the child shouts and jumps in upwelling joy, the nature herself dances in joy at springtime. Similarly the dance has begun with such expressive movements of the inner feelings.

As mentioned in the introduction everything present in nature represents the arts and in this context the Dance. The waves in the ocean represents various dance movements and the sound produced represents the musical instruments. The blazing fire and its moves represent various dance moves and postures. The

peacock dances in joy, the movement of clouds, the swaying of plants and trees, the swirling of wind, the flight of the herd of birds in the sky and so on represents dance in one way or the other.

History shows that in almost all the ancient civilizations, dance played an important part in religious rituals. As religion played a major part in the life of the community, dance also played an important role in the life of the nation. Dance is considered as a ritual in the olden days. It is a part of a daily worship in the temples and few other cultural rituals of the community. Dance is offered as one of the sixteen offerings to the deity according to the Hindu tradition in all the temples since the olden days; however this custom has been neglected in the later stages. As part of the temple worships (poja), the priest utters the line "Nrutyam Darshayaami" and is practically performed and offered as an offering to the temple deity. However, in today's contemporary world, the hymn is uttered by the priest, but it is not offered practically.

Indian classical dance, which follow the Sastras in its representation and performances is nurtured in the temples initially and then reached the royal courts at a very later stage. It took few more centuries to reach the public platform. Indian dances have their roots deep down in the religious urges. They depend on the rich mythological tales of the Hindus.

Dance being a fine art comes under the category of performing art as it is performed physically. Categorically dance is the last one among the fine arts; however the rest of them have no alternative than to mix themselves with dance. The fine arts include – music, literature, sculpture & painting, drama and dance. In dance, music (poetry) and literature (prose) gain vocal gestures; sculpture & painting gain sculptural gestures and drama gains theatrical gestures. Hence dance is said to a "unified art" as Dance involves all the fine arts both in its representation and its performances. The basic purpose of these fine arts is to afford pleasure.

The Dances have been evolved into various forms with respects to the regions and their cultures and traditions. They can be broadly classified as Classical, Folk, Tribal, Western, Filmy, Contemporary and so on. The classical dances follow a particular Sastra and hence are Margi style of dancing. On the other hand, the other dance forms like the Folk, Tribal, Western, Filmy and Contemporary belong to the Desi style of dancing as they do not follow any Sastra. Though a dancer entertains the audience with their graceful movements and attire, the classical dance performance brings the audience closer to divinity and makes them spellbound, as the themes and texts are closely related to the divine beings and the related stories. When an audience is involved in a performance, they forget the rest of the world and thereby become relieved and relaxed from their daily routines. Besides this, Dance is also a stress buster and is nothing less than a regular exercise, gym or Yoga. Hence dance is not only

divine and gives entertainment, but also gives relaxation and health which no medication can give in a small span of time.

"Sarvaendriyaanam Nayanam Pradhaanam" – it says eye is the important and superior among the five sense organs. Quite suitable to the above statement, the video form has impressed us to a greater extent than the audio form. As dance is predominantly visual, it is able to influence the society to a greater extent. Dance gives solace and peace to the dejected and depressed.

The prevalence of a wide variety of folk, tribal and classic forms of dance specific to each region in India shows how dance blended and intertwined itself with Indian life style. However wide the range of the multiple forms, one can observe a common thread running through them. The classical dance forms which number to nine today and may even increase in future have their base in the codes of Natya Sastra, the text on dance and drama written by Bharata Muni in 2nd Century AD.

Dance is a sacred vocation and is considered as the method of approach to the reality around us. It is a unified and a comprehensive art, enfolding several fine arts in its range. Music goes along with dance. It has also the other elements like poetry, prose, literature, sculpture, painting and drama. The principle of dance is based on the study of the relationship between an inner experience and the outer expression of that experience in a dance form. Dance gives entertainment to the people and involves the audience to feel the expressions felt by the dancer.

Dance is a good exercise. Regular practice of dance is more than regular workouts in a gym and yoga. A regular practice of dance keeps an individual fit, active, enthusiastic and in good form. Dance practice gives a good health. The Hasta Mudras used in Indian classical dance are very holistic and every Hasta Mudra has its specific meaning and usage. The Hasta Mudras in dance can also be related to the Hasta Mudras used in the religious practices of Hinduism, Jainism, Buddhism and Yoga, which have their specific characteristics. The Hasta Mudras of dance are used not only to express or communicate a particular meaning, but it is also therapeutic. Research has been undertaken by me to study the therapeutic benefits of the Hasta Mudras. The Hasta Mudras of dance have been correlated to the Hasta Mudras used in the religious practices of Hinduism, Jainism, Buddhism and Yoga and in turn with the acupressure points. A detailed study of the physiology (skeletal, muscular and nervous system) of hand is also undertaken apart from studying the pharmacology. The effective Hasta Mudras are selected keeping in view the ailments and has been experimented to cure them. The Hasta Mudras are proved to be therapeutic and hence they also act as a mode of healing. It even cures certain ailments and keeps the body in perfect fitness. This explanation concludes that Dance is therapeutic in nature and its practice can cure various ailments.

Besides the above explanation about various feature of Dance like communication, spiritual and divine in nature, entertainment, therapeutic and so on; Dance incorporates almost everything in it which can be experienced or represented in various disciplines and function of human evolution as part of the society.

Dance involves Mathematics. The movement of hands and legs can be closely related to mathematics. The hands and legs are placed in different shapes and angles in dance. They are placed in different angles, a straight line, horizontal, diagonal, circular etc. Few movements are added, subtracted and few are multiplied and divided too depending on their need. Hence you can find mathematics in dance.

Dance involves Physics. Dance has different speeds like Dhruta (Hi speed), Madhyama (Medium speed) and Vilamba Laya (Low speed). A Dance performance occupies a certain area with a stipulated force, the steps and certain jumps are performed with force and certain area of stage is covered while performing. Certain amount of distance is covered in a step. The time taken to complete a certain step or a Jati, the sound and vibration produced while performing certain steps or Jatis are all related to physics. Hence, physics is evidenced in Dance.

Dance involves Chemistry. The mixture of steps is a Jati and a mixture of certain steps and Jatis constitutes a Dance item. Dance involves action and reactions while performing a certain theme or story. The expressions are emoted that involve various sentiments and emotions that bring in reactions and changes in face and the body. Different colours and chemicals are used while doing a dance makeup.

Dance constitutes Biology. The skeletal and muscular system helps in holding a particular dance posture effectively. The dance movements help in good blood circulation and the nervous system gets stimulated to particular footsteps and Hand gestures. The Hasta Mudras used in the classical dance form has therapeutic effect and also act as a mode of healing apart from communicating and entertaining through graceful dance movements.

Dance is closely associated to Mythology. Dance is divine and as said earlier is created and passed on to the humans by the Gods. The stories are taken from Vedas, Puranas, Itihasas and mythological themes. The costume, makeup, stage, orchestra, performance are all treated as divine and are all closely related to the gods. The dance numbers, dance dramas and thematic presentations are majorly mythology related and sacred and divine in nature.

Dance imbibes Culture and tradition. The dance forms are evolved based on the regional cultures and traditions that reflect in their performances, costumes, literature in the songs, social elements and the themes involved in them. The folk and tribal dance forms perfectly replicate the regional cultures

and traditions. The classical dance forms are modified and improvised ones that reflect the traditions and cultures of the regions as they are based on the Sastra. The costumes and makeup used in the classical dances perfectly reflect the cultural heritage of that particular region. For instance, the costume and makeup used in Kuchipudi reflect the way of dressing and makeup of the Telugu land. Similarly is the case with Mohiniattam, Bharatanatyam, Odissi, Kathak, Manipuri etc. The themes, language, stories used in these performances reflect the culture and tradition.

Dance also involves Language and grammar. The literatures used in the songs reflect the language and grammar of that particular region. The body movements (hands and legs) especially the hand gestures are used in communicating a particular theme or a story just as a language communicates through the words. The gestural communication is more effective added with literature more than a language singly. The slokas and songs are with perfect technical grammer like yati – praasa, vyaakaranam, chandassu, alankaras etc.

Dance is Management. To learn dance as a hobby and have to manage both study and dance, a proper planning is required. The timings for both study and dance is properly planned and maintained. Similarly during a performance, if the slot is given for 30 minutes, a dancer plans effectively and selects such items which fit in that slot. This requires a proper planning. Executing the plan and maintaining it in a long run is nothing but management. So management is involved in dancing.

Dance also improves Communication skills. Dance performance keeps you away from stage fear. Fearlessness is cultivated in the dancers as they practice in groups and perform in huge gatherings. The body gestures and attitudes are improved, as a dancer feels completeness in maintaining the personal skills apart from their general education. Keenness on self development is cultivated. When there is no fear and feel completeness in them, communication skills are improved and most effective in a dancer compared to a normal person.

Dance cultivates Discipline. Practicing the songs by understanding the stories, there by knowing the good and bad, cultivates good behaviour. The training process under a guru helps an individual to improve and maintain discipline. Dance training cultivates a perfect systematization. Respecting others, the standing position, walking style, behaviour, talking culture, dressing sense, helping nature are all cultivated through classical dance.

Dance improves memory. The classical dances have various steps, jatis, slokas, and items on different deities. Practicing these elements on a regular basis improves the memory. Also the Hasta Mudras used in the classical dances have therapeutic benefits and thereby helps in improving the memory skills.

Dance is a fitness health. Regular practice of dance keeps the body in a perfect shape and fitness that helps an individual to maintain good health. It keeps an individual fit, active, enthusiastic and in good form, thereby refreshes the mind and activates the body for the whole day.

Dance is an Entertainment & Refreshment. Practicing dance or watching a dance show is an entertainment. It gives freshness and keeps you active all through the day. Dance gives peace of mind and relaxation to the body. It is such an extraordinary art where both the dancer and the spectator forgets their sorrows, hectic schedules and experiences the zeal and happiness in it. With mere involvement in dance, both the dancer and the spectator forget the external world and enjoys the internal pleasures.

Dance imparts Knowledge. Apart from giving good health and happiness, dance also imparts knowledge about the nature, mythology, good, bad, culture, tradition, behaviour, discipline, customs, social aspects and what not.

From the above discussions, it is clearly evident that dance is an excellent art which has imbibed almost everything necessary to maintain a perfect lifestyle. Dance is divine, it's a skill which keeps you fit and good health. Hence every individual should learn the art of dance as there are many useful features in learning and practicing them. Awareness has to be created in the society with respects to the aesthetics and importance of Dance, its various benefits and usages. Dance education should be made a mandate in the curriculum of schools and colleges. Dance education at various levels has to be strengthened. More and more opportunities have to be created for the benefits of the artists and also for the society in reinforcing a rich culture and tradition.

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A STUDY ON PORTRAYAL OF SEXUAL MINORITIES IN BOLLYWOOD FILMS

M.Manjunatha
Asst. Prof. of Media Studies
REVA University, Bangalore

Premavathi M
Asst. Prof.
Dept of Journalism and Mass Communication
Acharya Institute of Graduate Studies
Bangalore

Abstract

Bollywood is the largest film producer in India and one of the largest centers of film production in the world. Bollywood movies were famous for romance, music and dance earlier, but a lot of changes have been found in present days and they are well known for good and sensitive movies now. Social issues started to be addressed in Bollywood films, which was a turning point in the genre of movies produced in India. Social issues such as child marriage, dowry system, caste system, terrorism, honor killing and many more were portrayed in both mainstream as well as alternate cinema.

Homosexuality and sexual minorities was a taboo in the Asian Society and Religion till recently. It was not fully explored previously, but with Deepa Mehta's movie, Fire(1996),which created widespread uproar in the country due to the fearless depiction of Lesbianism, the representation of sexual minorities has been continuing to a large extent in Bollywood films.

Initially, homosexual characters were depicted as comic character in movies. The protagonists themselves did not play such roles. Now, But, many movies of this genre hardly pass through the censor board and even if they do, the films are banned before the release.

The objectives of the study are to find out the representation of sexual minorities, to see whether any discrimination, and to understand the relevance or importance ascribed to the sexual minority characters in Bollywood films

The methodology used in the study is content analysis of selected Bollywood movies.

Key words: Bollywood cinema, Sexual Minorities, Social Acceptance

INTRODUCTION:

Cinema is a thrilling word, has the capacity to inspire, inform, educate, entertain and what not!. Bollywood or the Hindi film industry of India is the world's largest film produces. From the beginning of the Indian Cinema journey till date it has produced verity of movies, highlighting various faces of Indian culture.

However, there has been a tremendous changes and improvements in the presentation, subjects and characters alike.

Homosexuality and sexual minorities was a taboo in the Asian Society and Religion till recently. It was not fully explored previously, but with Deepa Mehta's movie, Fire (1996), which created widespread uproar in the country due to the fearless depiction of Lesbianism, the representation of sexual minorities has been continuing to a large extent in Bollywood films

SEXUAL MINORITIES

Sexual minority is a group whose sexual identity, sexual orientation or practices differ from other groups in society. The term was influenced from Lars Ullerstam's book "The Erotic Minorities: A Swedish View" (Grove, 1966), which came up in favor of tolerance and empathy to uncommon varieties of sexuality.

Initially, the term referred to lesbians and gays, bisexuals and transgender people, also known as- LGBT. A section among LGBT do not agree with the term 'sexual minorities', and prefer the term LGBT. They feel the term sexual minority discriminates them from the rest by reminding them that they are a "minority" group. They want to treated as an integral and respectable members of society.

SEXUAL MINORITIES IN MOVIES

To begin with, movies did not deal in depth into the matter of homosexuality and the portrayal to whatever extent was done, had a negative impact on the viewers and the society as a whole though unintentionally. But with Deepa Mehta's movie 'Fire', this subject drew the attention of public. Now, the portrayal of sexual minorities in movies has an amazing impact on the society. But again, while some movies show acceptance of the clan, there are still some other movies that contain elements of discrimination against them.

REVIEW OF LITERATURE

Many studies have been carried out analyzing the portrayal of Sexual minorities in movies. A studyby Gopi Shankar,presented in National Queer Conference, 2013, organized by Sappho for Equality,coined regional terms for genderqueer people in Tamil. He mentions more than 20 types of genders, such as transwoman, transmen, androgynous, pangender and trigender etc. and in ancient India it was referred to as Trithiyaprakirthi (loosely translates to "Third Type"). Sangamliterature uses the word 'Pedi' to refer to Hijra.

The worship of Bachura Devi in Gujarat and Jogappa cult of Karnataka are other examples. 'Hijra Farsi' is the transgender dialect, a mix of Urdu, Hindi and Persian, spoken in the northern belt of India, Pakistan and Afghanistan whereasthe 'KothiBaashai' is spoken by the transgender community in

Karnataka, Andhra, Orissa and parts of Tamil Nadu. "They even have sign languages and typical mannerisms to communicate. The peculiar clap is one such,"Arvind Narrain in his paper titled "Queer Law and despised sexualities in India".He also mentions three types of intolerances:

A- The effect of "social intolerance" is to invisible the contributions of queer culture and queer people to Indian culture, history and society. The power of the codes governing the social intolerance of queer sexualities can be seen in the fact that the invisibility spans the array of social discourses in India. Right from media coverage to academic disciplines such as sociology, law and politics, queer lives are absent as non-pathological, non-criminal subjects.

B- The effect of social intolerance is the reconfiguration of the "absence" which becomes a presence when it comes to being objects of the criminal law, figures of derision in the media or victims of a pathological condition in the medical discourse. Thus, right from section 377 of the Indian penal code which defines "unnatural" sexual offences, to the concept of ego dystonic homosexuality to the ubiquitous presence of the hijra in Hindi cinema, the "invisibility" of the normal queer citizen gats transfigured into the hyper visibility of the queer "deviant."

C- The gap between the invisibility of the real lives of queer people and the hyper visibility of the mythical queer person means that responses to queer people are often conditioned by the discursive construct of 'queer' as opposed to being based on having a gay son or a close friend who is a hijra. It is thus in these twin contexts of hyper visibility and invisibility that the third response to social intolerance takes place through creatively building a culture of resistance which tries to define as opposed to being defined

In the paper 'Portrayal of Sexual Minorities in Hindi Films' by Sanjeev Kumar Sabharwal and ReetikaSen, they talk about the portrayal of sexual minorities. Thus Bollywood cinema has a long tradition of having comic sequences or songs featuring cross-dressing,male stars such as Amitabh Bachchan lampooning a eunuch in a sari in Laawaris (1981) or any number of songs featuring Hijras. It is now quite trendy to read Bollywood films as 'gay' or 'queer'.

Onir,whose film, 'I Am', was declared the best Hindi film at the 59th National Film Awards said, 'It is not just a personal triumph. It's a victory on a much larger level for gay filmmakers who have been so far sidelined not just from the National awards but also the popular awards. Filmmakers would now be able to function in an atmosphere of more tolerance and freedom."

Ashok Row Kavi, in the paper titled 'The Changing Image of the Hero in Hindi Films' in the'Journal of Homosexuality' opines that beneath the surface of the Bollywood cinema is a percolating gay culture trying to break free, waiting for the moment to emerge from subtext into text. For now, in what we might call a period of transition, the Bollywood hero has been (particularly in the past three decades) the focus of increased homo-eroticization, with his body becoming a

spectacle at every turn.

OBJECTIVES:

- To study the **r**epresentation of sexual minorities in Bollywood films
- To find out whether there is any discrimination towards sexual minorities in Bollywood films
- To understand the relevance or importance ascribed to the sexual minority characters in Bollywood films

HYPOTHESES

Portrayal of image of sexual minorities in Indian movies is more of positive than negative.

METHODOLOGY

The primary data has been collected through Content Analysis. And the secondary data is studied from nine Bollywood films, they are: Fire, My Brother….Nikhil, I am, Bombay Talkies, Welcome to Sajjanpur, Dostana, Fashion, Heroine and Page 3.

The data is analyzed both qualitatively and quantitatively. The study explores the portrayal of the image of sexual minorities in Bollywood cinema.

PARAMETERS

Following are the parameters based on which the nine samples(movies) are analyzed-

- **Dressing/ Getup-** Whether the dressing style of the character in the film is exaggerated or in line with the common people and are there any peculiarities in the dressing style or get up of the LGBT characters in the film.
- **Profession-**Are the sexual minority characters in the film assigned a reputed profession or are they treated like outcasts.
- **Relationship with other characters in the movie-**Do the LGBT characters in the selected films have an amicable relationship with the society.
- **Behavior-** Is there any peculiarity in the way the LGBT characters behave in the film.
- **Portrayal (Sex Symbols) -** Is the portrayal of these characters more materialistic.
- **Mannerisms (Body Language)-**Is there any peculiarity in the body language of the LGBT characters in the film.
- **Masculine or feminine representation-**Is there any abnormality in the representation of the LGBT characters in the film.

- **Social acceptance and status-**Are the LGBT characters portrayed as socially accepted lot. Are they given a status in the society?
- **Subliminal message** - Is the message that is etched in the minds of the viewers about the LGBT character, negative or positive. What is the slant or the impression that is created in the minds of the viewers?

FINDINGS AND ANALYSIS

Analysis of the study is done by calculating the total percentage of Unfavorable (-1), Favorable (+1) and Neutral (0) content of all the selected movies.

RANK	NET TOTAL	TOTAL
Unfavorable Content	1+3+3+4+2+2+4+3+5	**27**
Favorable Content	8+3+4+2+6+6+3+5+2	**39**
Neutral Content	0+3+2+3+1+1+2+1+2	**15**

The total percentage of Unfavorable Content is calculated by-
1- Adding up the number of Unfavorable ranks in each movie.
2- Converting this into percentages.

Total Number of Unfavorable Contents = Sum total of all the Unfavorable ranks in each movie

= 1+3+3+4+2+2+4+3+5

= **27**

Total units = Total number of parameters * Total number of movies

= 9 * 9

= 81

Total percentage of Unfavorable content = x

x/100 * 81 = 27

81x = 2700

x = 2700/81

x = 33.34

Therefore, Percentage of Unfavorable Content = 33.34%

The total percentage of Favorable Content is calculated by-
1- Adding up the number of Favorable ranks in each movie.
2- Converting this into percentages.

Total Number of Favorable Contents = Sum total of all the Favorable ranks in each movie

= 8+3+4+2+6+6+3+5+2

= **39**

Total percentage of Favorable Content = y

y/100 * 81 = 39

81y = 3900

y = 3900/81
y = 48.15
Therefore, Percentage of Favorable Content = 48.15%
The total percentage of Neutral Content is calculated by-
1- Adding up the number of Neutral ranks in each movie.
2- Converting this into percentages.
Total Number of Neutral Contents = Sum total of all the Neutral ranks in each movie
= 0+3+2+3+1+1+2+1+2
= **15**
Total percentage of Neutral Content = z
z/100 * 81 = 15
81z = 1500
z = 1500/81
z = 18.51
Therefore, Percentage of Neutral Content = 18.51%

KEY FINDINGS

From the analysis conducted, following are the key findings-
1- As interpreted in the hypothesis, the portrayal of image of sexual minorities in Indian movies is more positive than negative. This inference is drawn on the basis of statistical evidence.

2- Percentage of Favorable (positive) content is found to be 48.15% which is about 15% more than the percentage of Unfavorable (negative) content which is found to be 33.34%.

3- It is also observed that Bollywood films nowadays portray more acceptance and tolerance towards sexual minorities.

4- Films like Fire had a tough time getting approval for its release. But film like Bombay Talkies, portray one section of sexual minorities, and was accepted without a hitch as well as with open arms by the viewers.

5- This shows that there is a clear and positive improvement in the way society perceives and accepts the sexual minorities.

CONCLUSION

The acceptance of sexual minorities in the Indian society has scaled new heights due to the constant impact of media, and Bollywood films. Initially, even the Censor Board was reluctant to give a green signal for movies having content

related to sexual minorities, homosexuals and alike; It is quite evident in the case of movies such as Fire, Unfreedom and Kabodyscapes. Acceptance of this community in the society has improved to a great extent due to the fearless depiction of LGBT characters in Bollywood films.

Moreover, due to the participation of people through the media, the laws related to sexual minorities, which were negative and unfair, also underwent change with the Supreme Court's historic verdict de-criminalizing section 377.
The credit for such widespread social acceptance more or less also goes to the media, especially Bollywood films.

The world has moved to modern era yet few people continue to live in the age old primitive society in their thoughts and actions. The people have to change their mindset and extend their support and give acceptance to the third gender as well.

SUGGESTIONS

- The portrayal of such community shall be further sensitized.
- This acceptance in movies should translateinto reality in real world.
- Bollywood movies should educate and inspire people and the society alike to accept sexual minorities as one among us.

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COMMUNITY RADIO AS ALTERNATIVE MEDIA FOR VOICELESS - A STUDY OF SARATHI JHALAK

Mr. Praveena D.S
Research Scholar
Dept. of Electronic Media
Bangalore University
Bangalore

Dr. Narasimhamurthy.N
Professor
Dept. of Electronic Media
Bangalore University
Bangalore

Abstract

The present study is to examine how community radio is emerging as new form of alternative media for un-reached section of the society. The mainstream media is concentrating only on certain section of the society.The other forms of alternative media are substituting mainstream media to give voice to the voiceless people or under privileged sections of the society. In recent years community radio is emerging as an alternative communication media for these sections. Community radio is owned and run by local people, especially in rural areas, which would enable marginalized communities to use the medium to create opportunities for their development. Community radio is serving the cause of the community in the service area by involving members of the community to produce information content and telecast it to in prescribed area. The media scholars and academiabelieved and proposed community radio is a platform for identifying and analysing problems of local people and their solutions, thereby determining development inputs that truly meet local needs. As a form of alternative media, community radio should be promoted in order to enhance community development, at least at grassroots level. In this regard community radio is significant; as it can transfer the information to both literate and illiterate alike even in remote areas. Community radio is a people`s radio by the people for the people within the respective community, so we can call community radio is an alternative media for voiceless people. The present study is an attempt to find how community radio is emerging form of alternative media for neglected community. The reach and access of SarathiJhalak community radio programmes in some of the villages of Hoskotetaluk of Bangalore rural district is measured by conducting survey. The survey research method is followed in present research.

Key words: Alternative Media, Community Radio, Voice and voiceless.

INTRODUCTION

Mass media has received greater attentions and recognition over years in India and outside as well. Their linkage with the development process is beloved to be

primordial. Mass media, the agencies of mass communications it is established, have played a crucial role in bringing a major change across the continent. Mass communications is essentially communication parse. Communication is one of the fundamental human processes. Communication is one of widely recognized themes and discipline in the modern knowledge system. Its, emergence, though, as a discipline is of recent origin its influence on the human thought process is very significant and pervasive, as integral to the knowledge process, communication distinguishes between life and non-life system. Communication is recognized as a symbol of life- life support system and it is equated as a symbol of modern civilization. Without communication society may cease to function, most likely it will not develop and survive. Like individuals society as a whole may not be able to sustain without communication input. Communication is not only fundamental to organizations; the entire knowledge system is built around the utility of communication ideas and ideals. Mass media is a very important communication outlet and it has been found to play a greater role in the process of positive change in the society. Media can set agenda for important discussing topics, transferring knowledge, forming and changing opinions and changing behaviors. Communication scholars have believed that it create awareness and diffuse a personal value system favorable to innovations, mobility achievement and consumption. Popular mass media of radio is the most used widely used medium for disseminating information to audiences in developing countries to reach its target audience. Radio can reach communities at the very end of the development road-people who live in areas without phones or electricity. The medium of audio reaches people who cannot read or write, it can call both literate and illiterate medium. Where the newspaper and television cannot reach the radio will easily reach this location. Over the year's scholars, academia and development initiatives have recognized and understand the power of radio to reach neglected rural audience. Development scholars have argued that radio is the medium of participatory development in the developing world. Radio is the most accessible of all information and knowledge-sharing sources and instruments on developing countries. Several studies have found that importance of mass media in fighting against social evils, illiteracy as well as reduction of poverty. The importance of radio in agricultural and development discourse has been well documented by the communication researchers in the world. Policy makers have considered radio is the best medium of communication among farmers and it create development dialogues and conversations among policy makers, farmers, radio programme producers and other development stakeholders. Across the world the communication researcher has concentrated the importance and its influence has been devoted to mass media. In their findings the mass channels have not shown the interest on small communities and minorities, and they recognized and identified that more

sharply focused, customized and essentially small and local media are crucial and important in filling this gap. To reach targeted community, groups and locations is difficult for mass media such as newspaper and other electronic media. The only media can reach these community, groups and locations is community media of community radio. The importance of this community media for specific community empowerment is well known. The media of voice for voiceless community will considered as an alternative communication tool for development. Community radio as a medium that gives voice to the voiceless, that serve as the mouthpiece of marginalized and is at the heart of communication and democratic process within societies.

Community radio

The development process has evolved began 60 years ago in Asia, Africa and Latin America. To eradicate social injustice and poverty in Bolivia and Colombia the Miners radios and Radio Sutatenza was established in 1947. These radio stations are called first community radio stations of the world. Since 1990 and later community radio has mushroomed in Asian, Latin American and African countries and it has grown faster than commercial radio. The new forms of community radio has allowed for a much wider range of opinions and facts to be heard. This range obviously includes positions that have been traditionally outside of mainstream media. Alternative media are often created challenges to mainstream media. Community radio researches out to various peoples, cultures and communities simultaneously and in diverse locations. According to many scholars community media is a social process or event in which members of the community associate together to design programmes and produce and air them, thus taking on the primary role of action in their own destiny. Community radio is owned and should reach the need and growing bank of younger operated by a community or members of a community.

National and International developmental agencies have recognized and acknowledging contribution of the emerging new forms of alternative media ability to inform and empower the neglected groups sections of the society. Community radio listeners are slightly younger, slightly less educated, and slightly less affluent than other public and commercial radio listeners. In a remote, rural area, the only media available where they are listened to by large parts of the population is called community radio. Community Radio stations fill the gap left by national and commercial media, and reach local audiences the national media ignore. They fulfill the role of public broadcaster, informing the public at a local level, and representing their views. In this way, they give a voice to the voiceless, enabling people to speak and make their opinions, grievances and ideas known to those who have the power to make decisions.

Community radio is confined to a small geographical area. It depends on low power transmission covering not more than 20-30 km. radius. It serves a community which uses common resources for livelihood, has common development issues and concerns, which are relatively localized, nevertheless connected to national and regional development goals. Community radio is a vibrant community broadcasting system to enhance pluralism and diversity. It is a truly people's radio that perceives listeners not only as receivers and consumers, but also as active citizens and creative producers of media content. Community radio is distinguished by three essential principles. It is non-profit making, community ownership management and community participation. Community radio is also characteristics by its limited local reach, low power transmission and programming content that reflects the educational developmental and socio-cultural needs of the specific community it serves. For the purpose of community radio, a community is defined as a non-sectarian group of individuals who are traditionally bound and share a common socio-economic and cultural interest.

Community Radio in India

After liberation from colonial clutches the rulers of the country have started to think the development of the nation. Policy makers have planned several schemes for rural development; to reach these schemes for targeted audience they have extensively used the mass media. Development planners have recognized radio is the only effective medium to reach this targeted audience. The government owned medium of radio was played a major role in to reach rural areas and the programmes of governments have successfully communicated to the rural populations.

Until the new liberation policy of the country the banking sector, insurance sector, agriculture sector and several sectors were monopolized by the government and rulers. When liberalization policies were took many changes in the country, the attraction of foreign direct investment, liberalization, and privatization and globalization process started in during 1992. The process of LPG even affected the in the field of mass media of the country. The policy makers started to think the shifting of the monopoly of radio broadcasting operations to enter private organizations. In the same time several groups of citizens' have also started to demanding that the government owned media be democratized, and given its diversity and expanse, one could well understand and reach the tribal, under-privileged or minority cultures face in getting their voices to hear. Several media advocacy groups of the country have started to press the policy makers and decision makers of the country to give broadcasting licenses to educational institutions, registered co-operative societies and suitable public bodies. In mean time, several non-profit organization educational institutions

have shown interest to establish low-cost local radio broadcasting facilities to reach their community and empower them by giving information to them in locally.

The intervention of court in decentralization of radio networks is favored the establishment of new local stations and campaigners form across India is underlining the importance of radio shaping the density of Indian society. The pressure and its importance the policy makers and government started to think seriously to introduce in the country to reach targeting community through the model of community radio. Call it by any name-community radio, rural radio, cooperative radio, or development radio -- its proponents feel that radio holds the key that will unite India's linguistic and ethnic diversity and improve the economic disparity and the huge rural-urban divide of the country. In remote rural areas, community media or community radio are often the only media available, where they are listened to by large parts of the population. The community media will fill the gap left by the monopolized, commercialized and government owned media, it reaches local audiences the national media ignore. The community radio fulfills and represents their views and voice to the local population or community. In this way, they give a voice to the voiceless, enabling people to speak and make their opinions, grievances and ideas known to those who have the power to make decisions.

SarathiJhalak Community Radio

SarathiJhalak 90.4 MHz, community radio station at Anugondanahalli, approximately 70kms away from Bangalore in rural district (Bangalore) in Hoskotetaluk. SarathiJhalak is situated on the eastern periphery of Bangalore reaching more than 100 villages. SarathiJhalak was started in 2012 and has come a long way in reaching out to a huge rural and semi urban community. The coverage area has a mixed population of educated, semi-urbanized, illiterates, and predominantly young people who are at the threshold of urbanization. SarathiJhalak airs various programs related to farming, health, devotional programs, education, women, among a few light entertainment programs. Sarathi Trust started to think to make a difference and make a positive impact on the lives of the poor and marginalized.Sarathi Trust was started to think about how to reach these indigenous people and what are the effective communication tool to reach these voiceless community in effectively. In 2012 the Sarathi Trust in Anagondanahalli has launched SarathiJhalak a community radio station with the frequency of 90.4 MHz. The station is established to catalyze contextually relevant socio-economic development of the marginalized rural communities by collecting and sharing the current talent and knowledge among themselves.

the aim of to promote peoples participation in the development process, strengthen Panchayatraj Institutions, Support Formal Education, Health

awareness, promote traditional knowledge. Folk, art, culture, local language and also empower people with scientific knowledge in Agriculture.

The work and objective of the SarathiJhalak is to inform and educate the rural community about the government schemes and other developmental aspects. now the SarathiJhalak is focusing of governance, health, agriculture, water, hygienic, education, school, college and vocational education, women's empowerment and is to promote peoples participation in the development process.the community radio station has been instrumental in getting the youth professionally trained. they come and work as radio jockeys and have moved on to other careers. But they become aware of many issues, do research, get the knowledge of how to talk to people, build customer base in airing relevant programs. live and recorded both. its popular programmes are KrushiMahile, Hallikatte, Nammurasanga (Shree sakthisangha) Sahithyajhalak, etc. Sarathijhalak have Listeners club, Monthly once they conduct review meeting for feedback.

Objective of the study

In this present study I have formulated very important four basic objectives to know how community radio is reach and access by rural people for their information and role of community radio as an alternative communication media for voice less people; they are:

1. To know how the community radio is emerging as an alternative communication media in rural Karnataka.
2. To find the reach and access of community radio in rural areas.
3. To find how community radio as an alternative communication mode for voice less people.
4. To find the how community radio is easy access and reach medium for voice to voice less people.

Research Methodology

Research it is a scientific investigation or study of a subject or topic or event. The purpose of this study is to present a clear idea of the research procedure used. Since the value of any systematic and its scientific research lies in the methodology. It is clear that the researcher have to be clear about certain aspects of research endeavor. The present research is conducted in and around the villages of Anugondanahalli Hoskotetaluk Bangalore Rural Dist. Karnataka state in the month of January 2017. Anugondanahalli, Muthkur, Yedagondahalli, Medimallasandra were selected for the study. Within the distance of 15 km was selected because the community radio programmes were effectively reach in these villages, and people of these villages have listen the community radio programmes through both cable casting and narrowcasting. All these villages directly related to the purpose of the study. There are 250 sample was chosen to

study. The whole study is based on the personal encounters and observation with both male and female respondents with different age groups, and different educational background.

The sampling unit is taken into consideration before the sample selected. The sampling unit can be geographical state wise, district, village or a social unit, the present sampling unit of the study was both geographical as well as social unit. The geographical unit being areas of Anugondanahalli and around the villages and the social unit of the study is general publics and farmers consisting different age groups, educational background and gender. The sample size consist 250 respondents; the size of the sample is to optimum such as fulfills requirements of efficiency, representatives, reliability and flexibility. The stratified sampling procedure is used in this study.in this present study I have used the questionnaire to collect the data. The questionnaire scheduled was divided into the demographic information, exposure to media that to specifically community radio programmes and effects. The data were collected by personal contacts with respondents and by meeting personally in each family. There will be no sampling error in this study because the researcher himself went all these village and collected information from people. The responses so collected were tabulated in light of the intention of the study. The SPSS statistical tools were used for analysis of data.

Results and Discussion

The impact and effect of SarathiJhalak community radio programmes was operationalized on the basis of all dimensions which are important to understand how it is creating awareness and reach to rural people along with diffusing of new innovations about development, health, and educational innovative information to rural folks in Hoskotetaluk villages. The selected dimensions of the impact of community radio as an alternative medium of communication to reach the rural folks and giving information about health, education, agriculture, market and new innovations of agricultural adoption by the farmers of the Hoskotetaluk people. The research is found that community media of SarathiJhalak had made community has timely access to information and actively participates in development process; and it is a means to improve the quality of life of people in Hoskotetaluk .It was found that most of the respondents have slowly started the adoption of new farming methods in their agriculture system after listening the programmes of SarathiJhalak community radio programmes. In all the stages of development process the community has been made in to involve. Agriculture has always been a high-intensive sector requiring continuous information flow. Farmers' quest for authentic, credible and usable information both from established systems and traditional practices is ever increasing in this fluctuating global environment, to operate efficiently and compete economically.

SarathiJhalak programs are effective in extension, education and communication services are probably some of the key strategies for sustaining agricultural growth, health information and actively participation in government process. The present research is found that majority of the rural people realized now the information and effectiveness of this information adoption in health, education and agricultural system. Most of the rural population of the Hoskotetaluk now feels that the advances in health importance of education and new innovation programs diffused by the SarathiJhalak are very useful for them. Awareness in health issues, education and its importance and actively participation in formation of government, voting for the right candidates are all will be discussed and reached through SarathiJhalak community radio in the villages of Hoskotetaluk. SarathiJhalak community radio programs are not tailor made programs all the programs are made and broadcasted by local community and same rural folks will give information to other fellow folks. The present research is found that the programmes of community radio reaches to almost whole taluk of Hoskote. The programs of community radio is the voice to the voiceless, power to the powerless, and giving way to help rural masses in creating awareness and to establish their right to information, development, communication, governance, decision making, participation, freedom of expression, employment, health, education and security, through well designed programmes

Respondents Profile

Table 1.1 Demographic Profile of the respondents

		Frequency	%
Gender	Male	142	56.8%
	Female	108	43.2%
	Total	250	100%
Age	18-28	61	24.4%
	29-38	60	24%
	39-48	47	18.8%
	49-58	37	14.8%
	59 and above	45	18%
	Total	250	100%
Education	Illiterate	39	15.6%
	Primary	59	23.6%
	Secondary education	40	16%
	Degree	41	16.4%
	Professional	48	19.2%
	Postgraduates	23	9.2%
	Total	250	100%

(n=250)

The above table represent that the Demographic Profile of the respondents. There are 250 respondents of different age groups; different gender and different educational level have given their opinion to my research. In this study 142

(56.8%) respondents are male 108 (43.2%) of female have given response to the present research. Among different age groups are 61 (24.4%) respondents belong to youths of 18-28 age groups. 60(24%) and 47 (18.8%) respondents have belong to 29-38 and 39-48 age groups. 49-58 and above 59 age group respondents were also selected for this research, there are 37 (14.8%) and 45 (18%) respondents have reacted for the present research. Education is considered is an important demographic profile to measure the effectiveness of media in society. In the present research 39 (15.6%) respondents have illiterate, 59 (23.6%) respondents are in the level primary education, and 16% of respondents belongs to secondary educational background. Very interestingly 41 (16.4%) of respondents are well educated means graduate. 48 (19.2%) respondents are belonging to professional qualification such as technical degree, diploma and other degrees. There are 23 (9.2%) of respondents are Postgraduates. The study area of Hoskotetaluk is close to state capital of Bangalore and the influence of urban facilities and connectivity can influence the population of the selected study area, but even though we can find nearly 15% of population is illiterate. The 1.1 tables show that different gender group, age group and educational level groups have given their opinion for the present research.

Table 1.2 Media ownership

		Frequency	Percent
Have you subscribed for Newspaper in your home?	Yes	91	36.4%
	No	159	63.6%
	Total	250	100%
Do you have Television in your home?	Yes	187	74.8%
	No	63	25.2%
	Total	250	100%
Do you have Radio set in your home?	Yes	137	54.8%
	No	113	45.2%
	Total	250	100%

(n=250)

Table 1.2 represent that the access of media among the rural population. The above tables reveal that nearly 36.4% population subscribes the newspaper in selected four villages of the Hoskotetaluk. The researcher is closely observed that the subscription of newspaper is very high compare to the national survey and other related study in rural areas, but the present study is area is close to urban centers and well-connected transportation facilities and depend on modern agricultural activities, people are giving more interest on commercial crops is lead to subscribe newspapers. There are 187(74.8%) of households have the televisions set in their home and 54.8% households said that they have radio in their home. The above table shows that television is more impressive and popular media in rural area. Several studies have find that television is the effective medium in rural India in same the present study also found that television and

radio also are more effective medium in rural area. The above table shows that the more than 50% of the four villages will be having radio sets in their home means it is understood that more than 50 of the Hoskotetaluk will listen radio and community radio programmes for their information.

Mass media usage Table 1.3

		Frequency	Percent
Do you read news paper	Always	42	16.8%
	Very often	66	26.4%
	Some times	39	15.6%
	Occasionally	38	15.2%
	Never	65	26%
Do you listen Radio programms	Always	55	22%
	Very often	74	29.6%
	Sometimes	46	18.4%
	Occasionally	47	18.8%
	Never	28	11.2%
Do you watch Television	Always	52	20.8%
	Very often	84	33.6%
	Some times	51	20.4%
	Occasionally	41	16.4%
	Never	22	8.8%
	Total	250	100

Table 1.3 reveals that the media consumption of respondents in four villages of Hoskotetaluk shows that total respondents of 250 respondents 16.8% of them read newspaper every day, 24.4% respondents have said they read newspaper very often and 15.6% of respondents have opinioned that they read newspaper some times, 15.2% of respondents said they read newspaper occasionally and there are 26% respondents said they never read newspaper at all. The above tables indicate that the illiteracy, reach and access of newspaper in rural areas are very low therefore the newspaper consumption is very low in Anugondanahalli and around villages.

In relation to use of television in Anugondanahalli and around villages there are 28.8% respondents said they watch television always , 33.6% respondents said they watch television very often, 20.8% and 16.4% respondents have said they watch television sometimes and occasionally. There is no single respondents did not watch television, means almost all villagers are watching television, and

television is very effective medium in rural area. The present study found that television is an effective medium in Hoskoterural area.

The present study come to know the effectiveness of community radio, and peoples listen the community radio programmes in Anugondanahalli and around villages of Hoskotetaluk through conducting survey. The table1.2 reveals that 22% respondents said they listen community radio programmes on every day, 29.6% respondents have said they listen community radioprogrammes on very often, 18.4% respondents said they listen sometimes, 18.8% respondents said they listen occasionally and there are 11.2% respondents who never listen to community radio programmes. The study found that there are listeners of community radio programmes in Anugondanahalli and around villages. The researcher has found that community radio is more effective in the Hoskotetaluk for information.

Table 1.4 Community Radio and Information

		Frequency	%
Community radio is giving more information than any other medium- do you agree?	Strongly Agree	42	16.8%
	Agree	76	30.4%
	Disagree	46	18.4%
	Strongly Disagree	37	14.8%
	I don't know	49	19.6%
	Total	250	100%

The above table of 1.4 reveals that how community radio brings the changes in rural area. The study is found that more that 50% of rural and marginalized population agrees that community radio impact on rural development is very significant. Of course the study found that community radio is giving more information to farmers rather than any other media. There are recognizable folks have said they don't know of this effect because illiteracy lack of knowledge and awareness they might have said. Majority of the rural population have agreed that community radio brings several changes and improvement in their life. The researcher have closely observed while collecting data that community radio programs are produced by the local community and they are listeners so it is naturally increase the dependency of and interest on community radio programs and information. Another interesting is the literate and illiterate also can hear the programs. The study concludes that the effect community radio in rural area is significant and effective.

Table 1.5 Community radio and rural population

		Frequency	%
Community radio brings changes in rural people-Do you agree?	Strongly Agree	37	14.80%
	Agree	80	32%
	Disagree	38	15.20%
	Strongly disagree	35	14%
	I don't know	60	24%
	Total	250	100%

The above table of 1.5 represent that the how community radio programmes have change the everyday life of rural community of the society. The table 1.5 shows that nearly 50% of community radio programs listeners have agreed that the information and programs will influence the rural community. Only 30%of the rural community will be disagree the no impact on rural community. But the study found that community radio programs are very effective programs and they bring changes on rural community's everyday life. The research found that community radio is easy accessible and reach the rural population without any problems, it shows that it is an alternative media for voice less people can express their voice through this medium. When the collecting data the researcher was observed that voice less people have expressed that they went community radio station and they performed their programs and shared the problems and difficulties through this medium. The study is concluding community radio is very effective and alternative medium to voice less peoples to express their voice.

Table 1.6 Role of community radio as a platform

		Frequency	%
Community radio is the medium to show talents of rural people than any other medium-Do you agree	Strongly Agree	39	15.60%
	Agree	76	30.40%
	Disagree	39	15.60%
	Strongly disagree	35	14%
	I don't know	61	24.40%
	Total	250	100%

The above table of 1.6 is reveals that either community radio is more effective than any other media to show the rural talents. The mainstream and other medium is neglected to rural talents and interests, but community radio is user driven media of communication is giving more importance on local talents it means there are many rural youths have creative knowledge, ideas and innovations have been not recognized by mainstream media, it was recognized and communicated by community radio. Of course more than 50% of the rural populations have agreed that community radio is the best media in giving

importance about rural youth's new innovations talents rather than mainstream media. The study found that local media of community radio is every effective and alternative medium for rural youth's talents, ideas, and sharing their knowledge to others. The researcher have observed the community radio is encouraging rural population to share their knowledge, views, problems and ideas to others it means it is the platform for voice less people can voice through this medium.

Table 1.7 Community radio and awareness

		Frequency	%
Community radio is the alternative and effective media for rural people in creating of awareness-do you agree	Strongly Agree	46	18.40%
	Agree	70	28%
	Disagree	38	15.20%
	Strongly disagree	31	12.40%
	I don't know	65	26%
	Total	250	100%

Table 1.7 reveals that how community radio can influence and create awareness in rural population. There are serious health problems in rural areas. HIV, Malaria, Heart problem, and Family planning programs and many are very important health issues in rural areas. How local media such as community media can be address is very important. The present research is giving more attention in this regard. The above table shows that nearly 26% of respondents were said that they do not know about community media gives more information in related health, but sizable population have agreed that community media create awareness about health among rural communities. The study found that community media has little more attention to create more and more awareness about health issues among rural population.

Table 1.8 Community radio and local issues

		Frequency	%
Community radio is a voice for local issues and also voice less-Do you agree?	Strongly Agree	54	21.60%
	Agree	70	28%
	Disagree	32	12.80%
	Strongly disagree	36	14.40%
	I don't know	58	23.20%
	Total	250	100%

Table 1.8 shows that how community radio is a voice for voice less and this is the platform for voice less people to voice their issues, problems and to communicate to others. The study found that this is an effective medium for

voice less people to voice. The above result shows that nearly 50% of rural folks have agreed that community radio is an effective medium for voice less people to express their problems. The problems of education, health, water, good governance are all well addressed by community radio rather than mainstream media. The present study found that only small size of the rural population will disagree about the community radio is less effective for voice less it means it is a most powerful and effective medium to reach access and react the voiceless. Any how the present study concludes that community radio is a very effective medium of communication and also alternative media for voice less people of rural Karnataka.

Conclusion

The power of community media to mobilize groups and bring changes in societies is very well appreciated. Several national and international research and studies have found that community radio is an alternative medium of communication for rural people. The Community radio stations across the nation are voice for voiceless people. In some extent the community radio is considered as giving the power to the powerless population. It helps rural communities in creating awareness about health, importance of education, right to information, innovation and diffusion of agriculture etc., Community radio programs are encouraging the rural population in get involved to decision making at grassroots, active participation in local governmental process.

Community radio programs are participatory communication approaches. The concept of participatory is to active involvement of the community in developmental process. Participatory communication approaches are powerful tools to bring in change and empower people at the grassroots to decide their own future. In the context of the information society and its transformation into a knowledge society, participatory communication plays a vital role as it is importance for their voice. The main advantage of Community Radio is that the selected representatives of the community can easily be called to the studio/ station due to the location advantage to share with and debate their views. In some cases there can also be telephonic participation of the people from and among the community. In this present study concludes that community radio is an alternative medium for voice less people to voice their grievances, problems, and space for their talents.

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LITERARY DEVELOPMENT IN THE REIGN OF SUR AFGHAN RULERS

Dr. Saba Samreen Ansari
Guest Faculty (Medieval History)
Hamidia Girls Degree College
University of Allahabad
Prayagraj, UP, India

Abstract
The Medieval India saw a great advancement in the progress of Indian language and literature. Persian and Arabic are the most important literary works of the Afghan period. Hindi literature also made a significant progress during this period. Braj Bhasha and Khari boli began to be used in literary compositions. This article attempt to examine that there are many scholars and theologians who contribute to the growth of literature. Malik Mohammad Jayasi and Surdas are the most famous figure from this period.

Key Words: Literature, Afghan, development, progress, Scholar, Theologian, Poet.

Introduction
Literature is the mirror in which is reflected the culture and character of the people. It is equally applicable both of the literature of the classes and that of the masses. The Sur Afghan rule occupies a significant position in literary history. During this period a notable progress was made in Arabic and Persian learning. It witnessed a momentous development of the Hindi language and literature.[1] Like the Muslim poets, Hindi poets also seem to have been attached to the Sher Shah's court. After his death, his successor Islam Shah continued and progress the name and fame of the dynasty. The poets and writer of this period may be classified as under:-

Arabic and Persian Scholars and Theologians
Mir Sayyid Rafiuddin, Mullah Jalal Bhim Danishmand, Shaikh Mubarak and Shaikh Budh Tabib Danishmand were some of the celebrated men of the Sur period.

Mir Sayyid Rafiuddin: Syed Rafiuddin Shirazi was among the ninth century (AH) authorities on Hadith and a great man of learning. According to Akhbar al-Akhyar, Rafiuddin's family was greatly respected in Shiraz, so much so that Allama Dawwani himself would come to his house to teach him.

[1] Abdur Rahim, History of the Afghans in India A. D. 1545- 1631, Karachi, 1961, p. 145.

Rafiuddin himself went to Cairo and stayed there for a long time as his disciple. In his book, Zau- ul- Laame fi A'yan- ul- Qarn- al- Tasey, Sakhawi has written a detailed treatise about him. He came to India during the reign of Sultan Sikandar Lodhi and settled there. All kings from Sikandar Lodhi to Salim Shah were his murids (disciples). Great Ulama also were his disciples in the Science of Hadith. Mir Sayyid Rafiuddin the renowned and unique traditionist whom Sher Shah used to consult on vital matters, religious as well as temporal.[2] Defeated by Sher Shah, Humayun came to Agra and met Rafiuddin at the latter's residence seeking his blessings and supplications. Tazkirat- al- Waqiaat says that Rafiuddin had suggested to Humayun to go to Iran. According to Abbas Khan Sarwani, he persuaded Sher Shah to break his pledge of safe conduct to Raja Puran Mal of Raisen.[3]

Shaikh Mubarak: Shaikh Mubarak is the illustrious father of the great historian Abul Fazal and Shaikh Faizi. He occupied a prominent position among the scholars. His views were angrily debated by the orthodox, which occurred him of opportunism and flattery. He was the authors of many books in Arabic and Persian. A commentary on the Quran, Manba- i- nafais- ul- uyum and translation into Persian of the classical work zoological science written by Kamaluddin Muhammad B. Isa Damiri (d.808/ 1305); Hayat- ul- haiwan.[4]

Shaikh Budh Tabib Danishmand: He was a distinguish theologian of this time. According to **Badauni** that Shaikh Bud Danishmand was distinguished for learning and piety and Sher Shah had so much respect for him that he often helped the Shaikh in putting on his shoes.[5]

Maulana Abdullah Sultanpuri: The outstanding figure of the Sur period in Arabic, Persian and Islamic learning was Maulana Abdullah Sultanpuri. He was also a great theologian of that time. Humayun distinguishes him with the title of Makhdum- ul- Mulk and allowed him considerable power in religious matters. Sher Shah made him the Shaikh- ul- Islam. Islam Shah gave him the post of Sadr- us- Sudur.[6] In matters relating to religion and grants to religious and learned persons and educational institutions, he advised the king. Islam shah had great respect for the learning of his sadr. His beneficence the learned was unlimited. **Badauni** highly appreciated his literary and intellectual attainments. He says that Maulana was one of the vastly learned men of the age and was in comparable, especially in the knowledge of the Quran and hadith, theology and

[2] Abdul Qadir Badauni, Muntakhab- ut- Tawarikh, Vol. I, (Tr.) A. G. Ranking, Asiatic Society, Calcutta, 1925,
pp. 479- 81.
[3] Abbas Khan Serwani, Tarikh- i- Sher Shahi, Zeko press, Dhaka, Pakistan, 1964, p. 191.
[4] Nabi Hadi, Dictionary of indo- Persian literature, New Delhi, 1995, pp. 361- 62.
[5] Muntakhab- ut- Tawarikh, Vol. I, p. 408.
[6] Ibid., p. 393.

law. He wrote two important books Ismat- i- ambiya and a commentary on the Shamali- un- nabi which were considered the best of his compositions. He gave great influence in the state and society.[7]

Shaikh Hasan and Shaikh Nasr Allah: Hasan, father of Shaikh Alai and his uncle Shaikh Nasr Allah also were learned men of the Sur period. Originally they belonged to the Bengal, after settling in Biana they devoted themselves to teaching and preaching.[8]

Jahangir Hashmi: During the reign of Sher Shah Suri, the Afghan monarch, Jahangir passed a few years in Delhi, the imperial capital and was treated with respect for his pious background. He composed a Masnavi on the model of Shaikh Nizami and named it Mazhar- ul- asar.[9]

Shaikh Alai: He was also a great Islamic learner of that time. He excelled in Islamic learning and he defeated in religious debate to all the celebrated scholars of that period.

Shaikh Abdullah Niyazi Sirhindi: he came Hindustan in the reign of Islam Shah and wrote many books, Nawadir- e- Afghani and Mirat- ul- Safa, which found in Tazkiras.[10]

Persian poets

Persian poetry occupied a next place in this period. Badauni gives the name of some talented poets who flourished in the Sur court. Mir Sayyid Naimatullah, Shaikh Abdul Hai, Haiti, Saifi earned fame in verification and learning.[11]

Mir Sayyid Naimatullah: Badauni says that Mir Sayyid Naimatullah, known by his poetic name as Rushuti, who was an incomparable learned man of the age, was his constant companion.[12]

Shaikh Abdul Hai: He was the son of Shaikh Jamali Kanbawi of Delhi. He was a vastly learned man and a poet, and was a devout man, and the boon companion and especially favoured intimate of Islam Shah, delivered up the life entrusted to his keeping. Sayyid Shah Mir of Agra invented the following chronogram:-

My name in itself would furnish the Tarikh
At such time as ‘abd (the slave) was not in the midst of it.[13]

[7]Muntakhab- ut- Tawarikh, Vol. III, (Tr.) Wolseley Haig, Asiatic Society, Calcutta, 1884, p. 70.
[8]Muntakhab- ut- Tawarikh, op. cit. p. 395; see also, History of the Afghans in India A. D. 1545-1631,
p. 146.
[9] Dictionary of Indo- Persian Literature, p. 275.
[10] Shaikh Muhammad Ikram, Raud- i- Kausar, Urdu, Idarah Shafqat Islamia, Lahore, 1987, p. 406.
[11]Muntakhab- ut- Tawarikh, op. cit., p. 410.
[12] Ibid., p. 415.
[13] Ibid., p. 410.

Hindi poets

The Hindi language and literature made unprecedented progress in the Sur Afghan period. The Afghan rulers extended liberal patronage to the Hindi poets and scholars. They were keenly interested in the promotion of Hindi and they advanced it in every conceivable way. They were the first to accord it a status of dignity in the state and society. The court of Islam Shah Sur in particular was by all indications a congenial place for Hindi writer. The Sufi concerned were Malik Muhammad Jayasi author of Padmavat, Mir Sayyid Manjhan composer of Madhumalati and Shaikh Qutban writer of Mirgavati. They were the three 16th century Sufi poets of Hindi. **Shaikh KabirBatni** in his Afsana- i- Shahan mentions the name of Surdas along with Muhsin, who were also attached to the royal court.[14] Some other great Hindi poet's, Shah Muhammad Farmuli, and Haridas also flourished in the Sur period.

Sufi Poets

Malik Muhammad Jayasi: Malik Muhammad Jayasi's work Padmavat seems to have been started in or about 1520 A. D. and completed probably in 1540 A. D. when Sher Shah was the Sultan of Delhi. It is written in Awadhi. He was a disciple of a famous Sufi saint, Khwaja Moinuddin Chishti and his immortal "Padmavat" is regarded as a valuable masterpiece of Hindi poetry. It is in masnavi form of poetry. It is a mixture of historical and imaginary themes. This is a fictionalized version of the historic siege of Chittor by Alauddin Khilji in 1303 A. D., who attacked Chittor after hearing of the beauty of Queen Rani Padmini, the wife of King Rawal Ratan Singh.[15] It is a versified 'love- tale'. It is an allegory depicting transcendental love through the medium of unearthly love-story.[16] Padmavat depicts the sentiments of human hearts which knows no limitations of caste, religion, and country. The description of natural scene and objects are still more attractive.[17] In Padmavat some part of the work is also dedicated to Sher Shah (1486– 1545). Jayasi compares Sher Shah with Umar the second Caliph of Islam for his love and justice.[18] The other work composed Akhravata and Akhirul Kalam.

Mir Manjhan: Mir Manjhan wrote his famous Madhumalati during the reign of Islam Shah, in 1545.The Madhumalati is a mystical Indian romance. Similarly, Mir Manjhan praises Islam Shah in his prologue as the king of the

[14] Muhammad Kabir, Afsana- i- Shahan, Vol. I, preserved in Dept. of History, AMU, Aligarh, Add. 24,
409, f.105b.
[15] William Stevenson Meyer, Richard Burn, James Sutherland Cotton and Herbert Hope Risley, Padmavat ; the Imperial Gazetteer of India, Vol. II, 1909, p. 430.
[16] Amaresh Dutta, Encyclopedia of Indian Literature, Vol. II, New Delhi, 1988, p. 1178.
[17] Aspects of Medieval Indian Society and Culture, p. 199.
[18] Iqtidar Hussain Siddiqui, Some Aspects of Afghan despotism in India, Three Men Publication, Aligarh, 1969, p. 87.

time that every person benefited from his impartial justice and peace and prosperity prevailed everywhere in his empire due to his just ruler.[19]

Qutban Shaikh: a disciple of Shaikh Burhan, belonged to Jaunpur and enjoyed the patronage of Hussain Shah. He compiled Mirgavati in 1558 A. D. which he dedicated to Alauddin Hussain Shah of Bengal, Allauddin Hussain Shah of Bengal was well versed in the Purana and his courage and justice is compared to Hindu heroes of the Mahabharata fame by Qutban.[20]

Bhakti Poets

The Bhakti Movement of that time also made a significant contribution to the development of Hindi language and literature. The eight disciples of Goswami Vallabhacharya, known asht- chap, were also notable poets of the Braj Bhasa Hindi.

Surdas: Surdas was called the sun in the sky of Hindi literature. Surdas flourished under the court patronage of Islam Shah.[21] Surdas know the Persian and used Persian words and idioms in Hindised forms. He has earned undying fame for his poetic work Sursagar, Sursravali, Sahityalahri. His chief fame as a poet rests on his Sursagar being a verified rendering of the Bhgvat Purana originally containing 125,000 verses. The theme of Sursagar is the boyhood of Krishna in Virindaban described with such vividness and naturalness as to give the reader an impression that almost likes an eyewitness.[22]

अखियाँहरिदर्शनकीप्यासी।
देखोचाहतकमलनयनको, निसदिनरहतउदासी॥
केसरतिलकमोतिनकीमाला, वृंदावनकेवासी।
नेहालगाएत्यागीगयेतृणसम, डारिगयेगलफाँसी॥
काहुकेमनकीकोऊकाजाने, लोगनकेमनहाँसी।
सूरदासप्रभुतुम्हरेदरसबिनलेहोंकरवतकासी॥

Swami Haridas: He made a remarkable contribution in this field. Swami Haridas was a spiritual poet. He was born some time during the latter half of the 15th century. Swami Haridas compositions include Hridas Ji Ki Pad, Haridas Ji Ki Granth, Swami Haridas Ji Ki Bani many of his songs have been quoted by Pandit Krishnanand Vyasdeva in his Sangi- ta- raga- kalpa-druma.[23]

[19] Mir Manjhan, Madhumalati, ed. Mata Prasad Gupta, Allahabad, 1861, p. 12.
[20] Abdul Halim, Three sixteen century sufi poets of Hindi, Proceeding of Pakistan History Conference, Peshawar, 1958, p. 227.
[21] Afsana- i- Shahan, op. cit., f. 154a.
[22] Dr. A. Halim, A peep into the patronage of Hindi literature at Akbar's court, proceeding of Pakistan history conference, Khairpur, 1955, p. 186.
[23] Ibid., p. 185.

His work influenced both the classical music and the Bhakti movements of North India, especially those devoted to Krishna's consort Radha. He describes Radha and Krishna's sporting beautifully:

> Two beams of light are playing,
> Unique their dance and music.
> Ragas and raginis of heavenly beauty are born.

Vittalnath: He was a prose- writer who wrote Sringar Rasa Mandana. He was the son of Vallabhacharya.

Narhari: A Braj poet Narhari, who had been one of several vernacular poets to attract the patronage of Islam Shah Sur (1545-1554).[24]

Shah Muhammad Farmuli: A noble of Islam Shah composed excellent verses in Hindi.[25] He was a vernacular poet. His vernacular poem is fondly remembered by Persian literary biographer. For his wit and humour, he was the favourite companion of Islam Shah.[26]

Ahmad Al Umri: He composed a songstress on the love of Baz Bahadur and his beloved Rupmati under the title lady of the lotus. He also composed many other songs, the most remarkable of which were those written in commemoration of the delights of the spring festival and of the infatuation of the gopis of Vrindaban for the melodious reed- pipe (bansi) of Krishna.[27]

Islam Shah was also a friend of learned. He was happy among the scholars and pious people. In his patronage of learning Islam Shah surpassed his father. An indeed his encouragement gave a great stimulus to literary activities and development of the Persian language and poetry in particular. Sher Shah read a little Persian taught to beginners in the Persian schools in India. Islam shah was a good poet, and took interest in poetry, who competed with great poets of the time in composing elegant verses and was highly esteemed by the learned. **Naimatullah** in enumerating the traits of Islam Shah says that:

> "He was wise, accomplished, learned, and possessed of sound judgment, far- sighted, God fearing and the protector of his subjects. He memorized the Gulistan and Bustan of Sadi and very often recited the poetry of Hafez. Strange stories, fables and verses of the bye- gone poets were recited in his assembly. He took delight in composing verses; if any verse was cited he could easily complement extempore with

[24] Allison Busch, Poetry of kings: a classical Hindi literature of Mughal India, New York, 2011, p. 134.
[25] Afsana- i- Shahan, f. 146a.
[26] Muntakhab- ut- Tawarikh, p. 387
[27] History of the Afghans in India A. D. 1545- 1631, op. cit., p. 148.

another verse. He had acquired acknowledge of the fundamental points of canon law from Makhdum- ul- Mulk, attended and took part in theological discussions."[28]

Conclusion

Thus the period of Sur Afghan rule saw a brilliant development of the literature. It is particularly rich in the works of the Hindi language and literature. The famous poet like Jayasi and Sur was a product of this period. Also Islam Shah's patronage to the learned and his interest in philosophical discussions with them, we see the dawn of the intellectual Renaissance that took place in the reign of Akbar.

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13. William Stevenson Meyer, Richard Burn, James Sutherland Cotton and Herbert Hope Risley, Padmavat ; the Imperial Gazetteer of India, Vol. II, 1909.

[28] Muntakhab- ut- Tawarikh, p. 416.

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THE ATTITUDE OF PARENTS AND TEACHERS TOWARDS THE IMPLEMENTATION OF PUNISHMENT FREE ZONE AT ELEMENTARY SCHOOLS

Dr. Rajashree Baral
Associate Professor of Education
School of Education
Gangadhar Meher University
Sambalpur, Odisha, India

Laxmi Meher
PG Student
School of Education
Gangadhar Meher University
Sambalpur, Odisha, India

Venkateswar Meher
Junior Research Fellow
School of Education
Gangadhar Meher University
Sambalpur, Odisha, India

Abstract

The present study investigates the attitude of parents and teachers towards the implementation of the punishment-free zone at the elementary level and the use of corporal punishment. This paper follows a descriptive survey. For the present study, we use a five-point attitude scale for the teachers and interview schedule for the parents. For the present study 10 govt. elementary schools of Bhatli Block were selected randomly. From each school, five parents and five teachers were selected. So, 50 parents and 50 teachers were taken into account as the sample of the present study. The investigator visited the selected schools personally and selected the samples randomly. The data collected from the teachers' sample group was analyzed and interpreted by the simple percentage while the data collected from the sample of parents were analyzed descriptively. The result showed that there is the favorable attitude of most of the teachers towards the punishment-free zone and there is a partly favorable and partly unfavorable attitude of parents towards the punishment-free zone and use of corporal punishment.

Keywords: Attitude of parents and teachers; punishment-free zone; elementary level; corporal punishment

Background of the study

Man is the only creation of God, who is gifted with certain powers that we do not find in other living beings. Education is one of the powers that help to develop the individual. India has a long history of an organized system of education. The oldest was the Gurukul system, where there were very strict and rigid rules to follow in the Gurukul system of education. Although disciples were punished for their indiscipline and misbehavior, the punishment was only confined to do some physical work and had no adverse effect on the physical and mental abilities of the child. As we are living in a scientific era, there is no denying fact that education is an essential part of everyone's life. But unfortunately, sometimes the formal education of today makes the child unhappy and miserable as they are forcefully compelled to improve their intellectual, moral, ethical and social aspects of life. The reason behind this unhappiness is the existence of corporal

punishment in the formal system of education. The children experience physical violence in the name of discipline. Corporal punishment refers to any punishment in which physical force is used and intended to cause some degree of pain or discomfort. Several types of research showed that corporal punishment is not only physically but also emotionally painful. It has an adverse effect on mental health and cognitive development of the children (Chong & Yeo 2018). It carries multiple risks of harm and has no benefits. Several data also stated that corporal punishment is a violation of children's rights. It violates children's right to education, including by creating an intimidating environment in which children are less able to learn.

The National Commission for Protection of Child Right (NCPCR) committee in India provided some guidelines for eliminating corporal punishment in schools. The guideline was like that all the children should be informed through campaigns and publicity drives that they have a right to speak against corporal punishment, mental harassment, and discrimination, and bring it to the notice of the authorities (NCPCR, 2008). All school management and educational administration authorities should run regular training programs to enable teachers and educational administrators to understand & appreciate the rights of children and the spirit of the right to education. This is essential to make a shift to the right based approach to education and abolish any physical punishment, mental harassment, and discrimination (NCPCR, 2008). The NCPCR also said about the physical punishment given by the parents. It says we need to think about what we want to teach our children in the long term. If we want to teach them non-violent we must show them how to be non-violent. So we must think about the effect of the same. Corporal punishment harms our relationship with children. It does not give them the information they need to make a decision rather it decreases their respect for us.

In a violent education and impairing education, the two joint report published by the ACLU (American Civil Liberties Union) & HRW (Human Rights Watch) given statements in 2010 about the corporal punishment in schools and its effect on academic success. They concluded by saying that physical punishment does not improve students' performance in schools. In fact, the study found that in states where corporal punishment is frequently used, schools have performed worse academically than those in states that prohibit corporal punishment. The use of corporal punishment in schools is interfering with students' right to be treated with dignity and as a result, it is interfering with their right to quality education. By prohibiting the use of corporal punishment and helping states to develop safe and effective behavioral practices, then children will be able to achieve their full educational potential in a supportive learning environment. In this regard, the national policy on education 1986, modified in 1992, states that corporal punishment will be firmly excluded from the educational system. The right of children to free and compulsory education act (2009) also prohibited physical punishment and mental harassment to the child. The govt. of India declares that the learning environment should respects children dignity and discipline in school should be administered in a manner consistent with children's dignity.

After several studies, it was also found that enormous numbers of children experience corporal punishment in schools. And this leads to injury, physical pain and sometimes student died after they were beaten by their teacher in some extreme case. That is why after several incidences govt. of Odisha decided to make schools

punishment-free zone in 2010. It instructed all schools that there can't be any punishment in schools. The instructions and messages will be written on school walls to ensure that they are adhered to strictly and after many other incidences all over the India, Govt. of India banned physical punishment in schools totally from 2012. After the implementation of the punishment-free zone, several changes marked- in the environment of the school, in the attitude of teacher, parents & children towards the education and in the academic performances of children. Most important among all is the attitude of parents and teachers towards the punishment-free zone, as they play a very significant role in child education. Some parents and teachers are a supporter of this while some others are still believed that corporal punishment is a method of discipline and a mean to control their children. But we need to understand that the attitude of parents & teachers must be positive towards punishment free environment of schools. For proper growth and development of children-they must be free from any corporal punishment.

Related Kinds of Literatures

Gershoff (2002) conducted a meta-analysis on the corporal punishment by parents and associated child behaviors and experience. The findings of the review indicated that corporal punishment was associated with all child constructs, including higher levels of immediate compliance and aggregation. National Commission for Protection of Child Rights (NCPCR) (2008) working group on protection of children against corporal punishment in schools and institution, its report stated that all children should be informed through campaigns and publicity drives that they have the right to speak against physical punishment, mental harassment and discrimination and bring it to the notice of the authorities. Kilmici (2009) examined teachers' perception of corporal punishment as a method of discipline in elementary schools. The result of the research revealed that children are the victims of corporal punishment at elementary schools. Both the observations and the interview proved that children right was abused. Rizwan, et al. (2012) examined corporal punishment in the current education and judged the attitude of parents, teacher, and students towards corporal punishment. Their finding revealed that inflicting physical punishment does not remove the cause of misbehavior rather it creates pain, fear, and feeling of humiliation. Shukla & Singh (2013) studied the implication of corporal punishment on primary school children and found out that corporal punishment could lead to emotional and physical problems. While some believed it is a mean of discipline and others called it to abuse. Kausal, S. K (2013) studied classroom management and teachers: The effect of reward and punishment on behavior and learning. Here the researcher observed student's behavior when responding to a system of both reward and punishment and also when given exposure to the new approach. Anand (2014) examined corporal punishment in school reflections from Dehli, India. And stated that physical punishment as human rights issues and suggested exploration of social work intervention to address the issue of corporal punishment. Cheruvalath & Tripathi (2015) examined secondary school teacher's perception on corporal punishment in India and found out that although corporal punishment has been banned in an Indian school, various types of corporal punishment are still used by teachers. So, the awareness program and proper training to teachers are required. Deb et. al (2016) examined corporal punishment at school and found that there was a negative association of regarding the use

of corporal punishment. Kalaivani (2016) studied corporal punishment in schools in Sivakasi and found out that corporal punishment not only affects the emotional behavior and academic performance of the child but also leads to a reduction in self-esteem and dignity of the child. Gershoff, E. T. (2017) mentioned the school corporal punishment in global perspective: prevalence, outcomes, and efforts at interventions. And summarized what is known about the legality and prevalence of school corporal punishment, about the outcomes linked to it, and about the interventions to reduce and eliminate school corporal punishment around the world. Chong & Yeo (2018) examined the residue effect of parental corporal punishment on the psychological adjustment of Young adults. Their findings revealed that remembered corporal punishment is associated with greater or lesser psychological adjustment, depending on whether corporal punishment was perceived as harsh or just. Nijahara et. al (2018) studied corporal punishment in children and its implications on mental health and concluded that giving corporal punishment to the students increases their stress and make them emotionally disturbed.

The Rationale of the Study

In this 21st century, the purpose of educating children is for the construction of knowledge rather than the acquisition of knowledge. In this regards, the students need a congenial environment and creative support of the teachers and parents as a whole. Many educator views that student needs to learn in a free environment where there should be no obstacle. They must provide with all the facilities which will make their proper growth and development possible. If we go in-depth to today's education system there are many obstacles in which students have to go through. So, we are not supposed to ignore all of these and we must be conscious of this. The children have the right for the protection from all the forms of violence, abuse and maltreatment. The corporal punishment in any setting is a violence of the right. Respect for children's right to protection, health, development, and education requires that the corporal punishment of children should be prohibited in law and eliminated in practice. So that learning environment made punishment free by the government. A study on the attitude shows by parents of children and teachers towards the punishment-free zone is needed. As parents and teachers play a very important role, while it is a topic about child education. In Bargarh district of Odisha, a few studies related to a punishment-free zone were found, therefore an attempt was made to investigate the attitude of parents and students towards the punishment-free zone implement ted by the govt. of India and their opinion regarding corporal punishment.

Statement of the Problem

In light of the above needs of the study, the investigator seeks to answer the following research questions-

1. Is the punishment-free zone implemented in elementary schools?
2. What is the attitude of teachers towards punishment-free zone in elementary schools?
3. What is the opinion of the teachers about the use of corporal punishment in elementary schools?
4. What is the attitude of parents towards punishment-free zone in elementary schools?

5. What is the opinion of the parents about the use of corporal punishment in elementary schools?

In order to find out the answers to the above questions, the present study has been undertaken.

Objectives of the Study

The followings are the objectives of the present study:

1. To study the implementation of the punishment-free zone in the elementary school level.
2. To study the attitude of parents towards the punishment-free zone in elementary schools.
3. To study the attitude of teachers towards the punishment-free zone in elementary schools.
4. To ascertain the opinion of the parents about the use of corporal punishment in elementary schools.
5. To ascertain the opinion of the teachers about the use of corporal punishment in elementary schools.

Hypotheses of the Study

1. Punishment-free zone is implemented in the elementary school level.
2. The attitude of teachers towards the punishment-free zone is positive.
3. The opinion of the teachers is unfavorable to the use of corporal punishment in elementary school.
4. The attitude of parents towards punishment-free zone is positive.
5. The opinion of the parents is unfavorable to the use of corporal punishment in elementary school.

Delimitations of the Study

- The present study was delimited to the parents of the children, who are studying in elementary schools only.
- The present study was delimited to the teachers of elementary school only.
- The present study was delimited to the elementary school level in Bhatli block, district Bargarh only.
- The present study was delimited to 10 selected elementary schools only out of the all the schools of Bhatli block.

Materials & Methods

- **Method:** Methodology is most important in the research process. As the purpose of the present study to ascertain the opinion of parents and teachers regarding punishment-free zone at the elementary level, descriptive **survey** method used by the investigator.
- **Participants:** All the parents whose children are studying in elementary schools and all the teachers of elementary schools situated in Bhatli Block of Bargarh district were the population of the present study. Out of all the elementary schools of Bhatli block, 10 schools selected randomly. The selected number of parents of children who are studying in elementary school is 50, five parents from each of the 10 schools are selected. The selected numbers of teachers in elementary school were 50, five from

each of the 10 schools. The investigator followed a simple random sampling technique for selecting the sample groups.

- **Instrumentation**: As the present study has been designed to examine the attitude of parents and teachers, therefore Interview schedule for parents was taken into account and a five-point attitude scale for the teachers was developed by the investigator in consultation with the experts.
- **Data Collection:** In order to collect data, the investigators visited the ten selected elementary schools personally and collected the data. An interview schedule was conducted for parents regarding the PFZ and the five-point attitude scale was administered for the teachers in order to collect relevant data.
- **Statistical technique:** For the analysis and interpretation of the obtained data simple percentage (%) calculation technique was used in the present study by the investigators for analyzing the data on the view of teachers, and the data collected from the parents through interview schedule was analyzed normatively and descriptively.

Analysis and Interpretation

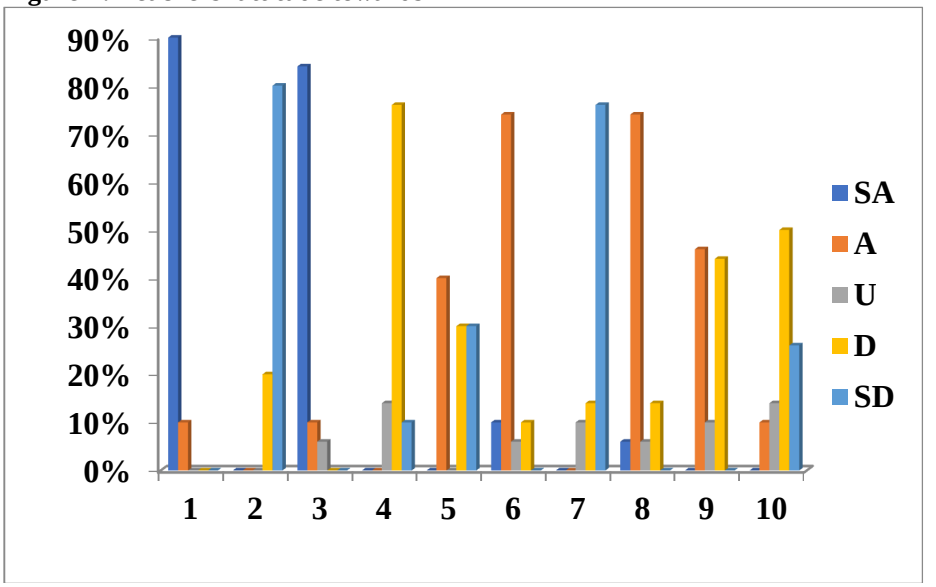
Here the first objective is related to both teachers and parents. But the second and fourth objective is only related to the parents, and the third and fifth objective is related to the teachers only. Therefore, the investigator analyzes the data and described its objectives wise to make the analysis more comprehensive.

1. Analysis of data on the view of teachers

Table-A: Attitude of the teachers towards the PFZ at elementary school

No.	STATEMENTS	SA	A	U	D	SD
1	The govt. implemented punishment-free zone (PFZ) is being obeyed by your school fully	90%	10%	-	-	-
2	The PFZ is not following in schools thoroughly.	-	-	-	20%	80%
3	Punishment-free zone is a successful step implemented by the govt. at elementary school.	84%	10%	06 %	-	-
4	The PFZ is not followed by some teachers at elementary school.	-	-	14 %	76%	10%
5	Department officials do not check punishment registers according to prescribed regulations.	-	40%	-	30%	30%
6	The PFZ at elementary level has created a disciplined environment in the school.	10%	74%	06 %	10%	-
7	The PFZ is not followed by some teachers in elementary schools.	-	-	10 %	14%	76%
8	Punishment-free zone is very much useful for the protection of children from harassment.	12%	74%	-	14%	-
9	The PFZ leads to the development of good character in students of elementary school.	-	46%	10 %	44%	-
10	Punishment-free zone is not a suitable measure taken by govt. at the elementary level.	-	10%	14 %	50%	26%

Figure-1: Teachers' attitude towards PFZ



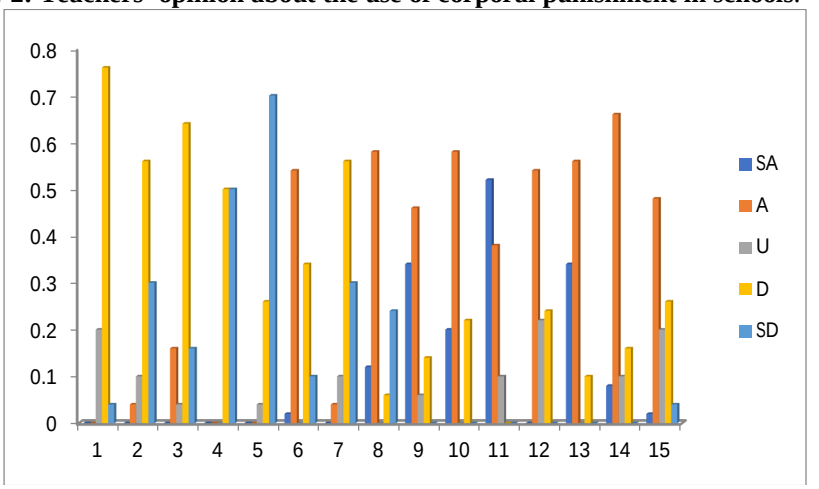
The above Figure-1 and Table-A represent information about the attitude of the elementary school teachers towards the PFZ, which revealed that the PFZ is implemented in all the selected elementary schools. The PFZ is mainly meant for the students by the teachers, so this very thing is reflected in the present study as the teachers are positive towards it. As per the obtained data, it was found that this PFZ is followed by all the teachers in the selected schools thoroughly. Near about 94 percent of teachers showed a positive attitude regarding the implementation of PFZ as a successful step by govt., whereas only 6 percent was undecided about it. The above data also revealed that near to 40 percent of teachers opined that the department official has no concern for this PFZ, whereas this very thing was opposed by near about 60 percent of teachers. The attitude of teachers towards the PFZ with reference to the creation of disciplined academic environment was found satisfactory, were near about 84 percent teachers favored it, only 6 percent were undecided about it, but 10 percent thought that making the child punishment free may lead the children astray. Near about 84 percent of teachers were supported that the children can be protected from different types of harassments because of the PFZ, whereas this view was opposed by near about 14 percent of teachers. When we say that the PFZ can foster good character among the students, near about 46 percent of teachers were agreed to it and only 10 percent were undecided towards the statement, but near to 44 percent teachers disagreed to it, they think that moral character cannot be developed among the students by giving them total freedom, they need to be punished when they indulge in different rough activities, so that they will remember the punishment and never repeat the same throughout their life. As the PFZ is implemented in all elementary schools throughout the country, so it can be considered as a successful step by the govt., but when we say that this zone is a suitable measure by the govt. this

very thing is supported by near about 76 percent teachers, opposed by 10 percent, and in this context near to 14 percent of teachers were undecided.,

Table-B: Opinion of the teachers about the use of corporal punishment in elementary schools.

NO	STATEMENTS	SA	A	U	D	SD
1	The regulation concerning corporal punishment is vague.	-	-	20%	76%	04%
2	Corporal punishment is good to make students disciplined.	-	04%	10%	56%	30%
3	The school needs to be allowed to use corporal punishment to make student disciplined.	-	16%	04%	64%	16%
4	Teachers like to use corporal punishment.	-	-	-	50%	50%
5	Teachers use corporal punishment in the assumption that parents are ignorant of their legal implications.	-	-	04%	26%	70%
6	It is sometimes necessary to smack/beat a naughty child.	02%	54%	-	34%	10%
7	Smacking/beating is a good way of teaching children right from wrong.	-	04%	10%	56%	30%
8	Corporal punishment is a form of child abuse.	12%	58%	-	06%	24%
9	Corporal punishment drives away the trust and intimacy expected by the pupil.	34%	46%	06%	14%	-
10	I prefer manual work as punishment instead of using corporal punishment.	20%	58%	-	22%	-
11	Discipline can be still maintained in schools without resorting to corporal punishment.	52%	38%	10%	-	-
12	There needs to be a complete ban on parents smacking/beating their children.	-	54%	22%	24%	-
13	Corporal punishment threatens the student's basic human right.	34%	56%	-	10%	-
14	Corporal punishment causes dropouts.	08%	66%	10%	16%	-
15	Students feel unprotected in a school where corporal punishment is used.	02%	48%	20%	26%	04%

Figure-2: Teachers' opinion about the use of corporal punishment in schools.



The present day the scenario of the education system has been changed, where the teachers are giving a lot of opportunities to the students for their creative self-expression as compared to the traditional teaching method where corporal punishment was an important part of it. But at present giving punishment to the students is totally banned. So, in this context, the above table-B and Figure-2 represents the opinion of teachers towards using corporal punishment at elementary schools. As per the collected data, near about 80 percent of teachers disagreed about the regulation of corporal punishment as vogue, whereas only 20 percent were undecided about it. When we think about the corporal punishment like a good step towards student's discipline, in this regard near about 86 percent teachers were unsupportive, only 10 percent were undecided, but 4 percent favored the same. If we say that the school should allow corporal punishment for student's discipline, then here near about 80 percent teacher did not support, only 4 percent were undecided, but 16 percent was agreed towards the same, so it can be said that the agreed teachers favor corporal punishment in school. It was found that the teachers are not favoring corporal punishment in the school, in this regard the statement of corporal punishment by assuming parents' ignorance is disagreed by near about 96 percent teachers, whereas only 4 percent remained silent about it. The data revealed that teachers do not like to use corporal punishment, but when we asked them about their attitude for smacking or beating the naughty children, near to 56 percent favored this, were as near about 56 percent opposed the same. Near about 30 percent of teachers opposed that corporal punishment is a form of child abuse, whereas the same statement was supported by 70 percent of teachers. Near about 80 percent of teachers supported that the corporal punishment drives away pupil's expectation on trust and intimacy, whereas 14 percent did not agree on it and 6 percent remained silent. Some teachers favored the manual works as a form of corporal punishment to be given to the children at school instead of physical punishment, this view was supported by 22 percent teachers, and rest teachers did not accept the same. Maximum teachers supported that discipline can be maintained in the school without resorting corporal punishment. The most important thing here we found is that in some cases the parents smack their children with varied reasons, so in this context, teachers' attitude was measured and found that near about 54 percent supported this, 22 percent remain silent and 24 percent opposed the same, they said that its parents duty to develop morale among their children at home at any cost. Near about 90 percent of teachers opined that corporal punishment threatens the basic human right of the children, but only 10 percent disagreed for it. When we say about the relationship of corporal punishment and dropouts, we find that near about 74 percent of teachers favored the statement, 10 percent opposed and 16 percent disagreed towards it. When the question arises about the protection of students and corporal punishment, in this regard near about 50 percent teachers supported that students feel insecure due to corporal punishment, 20 percent teachers remained silent on it and 30 percent teachers favored the same.

2. Analysis of data on the view of parents

A. The implementation of the punishment-free zone in elementary schools on the view of parents

The study found out that, the implementation of PFZ in elementary schools is a successful one as perceived by the parents. But, in the true sense, it can also be said that

there are some hindrances for which it is unable to run smoothly, the rule under PFZ is not being obeyed by some schools or some teachers thoroughly and fully. The investigators asked many questions relating to the implementation of PFZ to the parents of children. After analyzing all the answers of parents, it was found that the responses are some extent favorable and unfavorable towards the PFZ. But, all the elementary schools of Bhatli block are following the rule of PFZ as per their capacities.

The parents provided a supportive view that the PFZ created a friendly environment in the school, where teacher and pupil relation are the beyond of fear. They were also agreed that the PFZ respects child interest and ability and facilitates creativity development in them. The children feel protective inside the school and without any fear and maintain regularity in the schools. At present, the teachers of elementary schools do not use any type of corporal punishment for the students. So, the student can freely ask questions and express their view. There is no restriction in the study of children and not to force them in their studying. They have the freedom to study in their own interest. Overall it can be said that the PFZ has created a positive environment in elementary school and able to develop a sympathized, co-operative and constructivist thinking among the students. There is no chance of mental disturbance to the children as there is no corporal punishment. Their inner abilities can be developed freely as they are not scared to express themselves. The students can develop a feeling of self-respect. So, the implementation of PFZ can be considered as a good step in fostering the scientific attitude and constructive reasoning of the students.

B. The attitude of parents towards the PFZ in elementary schools.

After analyzing the opinion of the parents regarding the PFZ the investigator found out that responses of some parents are supportive and some are not in favor of the PFZ. So, it can be said that the PFZ is a good step in one hand, and bad too in other hands according to the views of the parents of the children of elementary schools, as because some parents are in favor of this and other some are not satisfied with the implementation of PFZ in elementary level.

Many parents viewed that now a day, the children of elementary schools feel protective and do not scare much to go to school. They are more discipline as compare to before where corporal punishment was used. It is good as they are not forcing to study. It has created a child-centric education. It has created a disciplined environment and made a teacher-taught relationship something better one from earlier. As there is no strict punishment they are free to talk with teachers and express their views. On the other hand, some other parents opined that it has created an indiscipline attitude among the children as they do not have to fear the teachers and free to do anything as they wish because there is no any kind of corporal punishment in the school. The opinion of these category parents was all about to control the children through corporal punishment. So, according to some parent's view, there is the need for using corporal punishment in elementary school to make the children disciplined as well as obedient, when much more freedom is given to the children, they may be indulged in different anti-social activities as they did not obey their teachers at all, so some of the parents opined that the students need punishment as time and situation demands.

C. The opinion of the parents about the use of corporal punishment in elementary schools.

In this present study, an attempt is made to study the opinion of the parents towards the use of corporal punishment at elementary schools, as because the PFZ and corporal punishment both are associated with each other, where PFZ implies the non-existence of corporal punishment. So, the investigator puts some questions relating to the use of corporal punishment to the parents of the children of elementary schools.

As per the obtained data, most of the parents are against the use of corporal punishment, as it affects both physical and mental health of the children. The students always have a fear in their mind. It destroys their self-respect and self-believe. This may develop a negative and wrong attitude for the children as their mind is so disturbed due to the corporal punishment, which ultimately influences their academic activities to a great extent. In this constructivist era, there is a need of quality education all over the country; therefore, the children need freedom in doing different academic activities of their own, so that they may be able to discover new ideas and principles under the guidance of teachers. Some parents also view that, the PFZ has created both discipline and indiscipline school environment, if we analyze both the side we can find that, many of them also viewed that physical punishment can be replaced by the normal understanding procedure, by motivating them and by other manual work. It will lead them to be responsible and be careful about any further action. Some other parents were also in favor of using corporal punishment in the schools. They used to say that there must be the use of physical punishment in order to make the child well disciplined. They also prefer to use corporal punishment at home to bring their children under their control.

Major Findings

On the basis of the statistical analysis of the data, the investigators found out the attitude of parents and teachers towards the implementation punishment-free zone and their opinion towards corporal punishment. It was found that the punishment-free zone is implemented in all the selected elementary schools and is followed by them thoroughly. The study found out the positive attitude of maximum teachers towards the PFZ in elementary schools. The study pointed out that the opinion of most of the teachers is unfavorable towards the use of corporal punishment in school. It was also found out that the opinion of parents is partly favorable and partly unfavorable towards the use of corporal punishment as some parents are agreed with the step PFZ while others think it's not a necessary one for children. The data on the view of parents revealed that there are some parents who are in favor of the PFZ while some others are not favoring the PFZ in elementary schools. Near about 94 percent of teachers showed a positive attitude regarding the implementation of PFZ as a successful step by govt. The attitude of teachers towards the PFZ with reference to the creation of a disciplined academic environment was found satisfactory, were near about 84 percent of teachers favored it. Near about 84 percent of teachers supported that the children can be protected from different types of harassments because of the PFZ. When we say that this zone is a suitable measure by the govt. this very thing is supported by near about 76 percent of teachers. As per the collected data, near about 80 percent of teachers disagreed about the regulation of corporal punishment as a vogue. When we think about the corporal

punishment like a good step towards student's discipline, in this regard near about 86 percent of teachers were unsupportive. Near about 30 percent of teachers opposed that corporal punishment is a form of child abuse, whereas the same statement was supported by 70 percent of teachers. Near about 90 percent of teachers opined that corporal punishment threatens the basic human right of the children. The corporal punishment and dropouts both are interrelated as we found that near about 74 percent of teachers favored the statement that corporal punishment increases dropouts. After analyzing all the answers of parents, it was found that the responses are some extent favorable and unfavorable towards the PFZ. PFZ is a good step in one hand, and bad too in another hand according to the views of the parents of the children of elementary schools, as because some parents are in favor of this and other some are not satisfied with the implementation of PFZ in the elementary level. As per the obtained data, most of the parents are against the use of corporal punishment, as it affects both physical and mental health of the children

Discussion of the result

The investigators took the present topic which was not highly studied so far the review of kinds of literature are concerned, therefore the results were a little bit different from other related researches. But while talking about the corporal punishment and attitude of parents and teachers towards it, the study was very much closed to the study of Rizwan, et. al (2012). The findings of the present study were as same as the findings of Rizwan, et. al (2012), which described that inflicting physical punishment does not remove the cause of misbehavior rather it creates pain, fear, and feeling of humiliation. The findings of the present study were different in case of parents' attitude towards corporal punishment as there was contradict the opinion of parents towards the same. But the findings of Shukla & Singh (2013) were related to the present findings as their finding showed corporal punishment as a mean of creating discipline among students and others called it abuse. However, the other studies which were related to the results of the present study are Shukla and Singh (2013), Kalaivani (2016), Anand (2016) and other related literature. The same thing was revealed by the study of Cheruvalath & Tripathy (2015). However, the findings of all of these researchers revealed that corporal punishment could create emotional and physical problems of children. Some parent samples stated it as a human right issue and suggested interventions to address this issue as they perceived that affects the academic performance of the student, and so on. Although corporal punishment has been banned in Indian schools, various types of corporal punishment are still used by teachers as per the viral pictures and videos of schools in social media. So, the awareness program and proper training to teachers are highly required.

Suggestions for further studies

1. The present study was only delimited to the Bhatli block of Bargarh district, so it suggested for covering another area than this.
2. The samples of the study covered only parents and teachers, so the students can also be taken into account and their attitude towards the PFZ can be examined.

3. The study was mainly a descriptive survey on the attitude of parents and teachers towards the punishment-free zone, it may be better if a causal-comparative study like; the impact or influences of PFZ in elementary schools will be conducted.
4. The study can further be extended by taking the sample of both rural and urban areas and comparing those aspects.
5. A comprehensive study on the effects of the use of corporal punishment and punishment-free zone may be undertaken for further study.

Conclusion

The need and demand of the present education system is something more than that of the traditional system of education. In this technological era, it is very difficult for teachers to handle the children. The teachers need to apply more innovative ideas and many new methods by taking into consideration of the psychological aspects of learners. So, the present education system demands no use of any kind of corporal punishment and hereby students should be given freedom in the teaching-learning process to complete their own works. It can be concluded by saying that the present study reveals a punishment-free zone as a nice step taken by the govt. of India which is a safe zone for children where there is a ban of any physical punishment inside this, which ultimately makes children free to go to school and learn freely. However, the attitude of teachers is favorable towards it as expected, but the attitude of parents in the present study is found as moderate, neither to the supporter of this nor the too unsupported to this. So, this very thing needs to be developed and the parents' mindset should be changed as the present system of education demand something else besides traditional education.

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Disclosure statement

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TRANSGRESSING BOUNDARIES: STRUGGLE OF KALO IN BHABANI BHATTACHARYA'S NOVEL"HE WHO RIDES A TIGER"

Dr. Swati Chauhan
Associate Professor
Department of English
FMeH, MRIIRS
Faridabad

Abstract

'Boundaries' can literally be defined as limits, barriers and limitations. The term connotes the idea of restriction in physical, cultural and ideological sense. In social and cultural discourses, the idea of boundaries can be understood as a metaphysical notion to describe various ideas and concepts which are the foundations of all forms of discrimination and prejudice based on issues such as patriarchy, race, ethnicity, class, sexuality, religious affiliation and other forms of classifications.

In Bhabani Bhattacharya's novel 'He who Rides a Tiger', artist describes the miseries of common people who suffered due to famine as well as the war. He describes that the peaceful village life passes away for Kalo. He transgressed the boundaries of village Jharna and moves towards Calcutta for job. But the famine makes him jobless. But he does not surrender in moments of crisis and transgress the boundaries of race, ethnicity, class and religious affiliation to survive his and his daughter's life.

Keywords: Famine, Ethnicity, Religious Affiliation, Ideological, Transgressed

'Boundaries' can literally be defined as limits, barriers and limitations. The term connotes the idea of restriction in physical, cultural and ideological sense. In social and cultural discourses, the idea of boundaries can be understood as a metaphysical notion to describe various ideas and concepts which are the foundations of all forms of discrimination and prejudice based on issues such as patriarchy, race, ethnicity, class, sexuality, religious affiliation and other forms of classifications.

In Bhabani Bhattacharya's novel 'He who Rides a Tiger', Kalo transgressed the boundaries of race, ethnicity, class and religious affiliation to survive his and his daughter's life. Bhabani Bhattacharya describes that the peaceful village life passes away for Kalo. But the famine makes him jobless. He does not surrender in moments of crisis. He transgressed the boundaries of village Jharna and moves towards Calcutta for job. But glooming does not spare him and the city fails to provide him any job. Due to famine and other critical factors he finds himself in

the world of darkness. The question is- where to get food, job and shelter? Kalo finds himself in the cold hand of death as he has been arrested. But his agony knows no bounds as he thinks of his daughter Chandra Lekha. Life has a purpose for him as he is worried about her. In this novel Bhabani Bhattacharya describes the scenes of famine affected Calcutta due to this famine Kalo had his own picture of paradise which turns into a black despair. His ideal world has shattered. Actually his imagined paradise did not exist anywhere? During his prison life he recollects his past though he is tormenting by his present reality. So far he does not know anything about 'eternity and 'infinity'. Bhabani Bhattacharya had seen the cruel world of calcutta and how the people of higher classes suffered miserably due to man-made famine and mismanagement of the government authorities. As a committed artist he does not make efforts to escape from reality. Through this novel he creates a kind of inhuman world where the father is separated from his daughter. There is no law and order in the whole of calcutta. Not to speak of luxuries, people failed to find the basic things of life. Charles chadwick aptly remarks: "Reality no longer conceals a radiant paradise but a gloomy inferno...."

But Bhabani Bhattacharya asserts the importance of hope against hope and does not accept a cruel and inhuman world as total reality. Through various situations of He who rides a Tiger he asserts the importance of perfume, green colour of fields, truth, hopes, forgiveness, detachment, liberation and renunciation. One misses the real charm of the novel when one fails to appreciate the various symbols as given by the artist.

Gone are the days of village Jharna where every morning was fresh and charming. He had no control upon the present situation and the prison life is a symbol of Dante's Inferno. The jharna life comes to his mind as verlaine's melody confirms:

The false good old days have shone all day, my poor soul
And now they ring out in the copper coloured sunset.
They have shone all day in shafts of lighting and hail
Beating down the harvest in the hills, laying flat
The harvest in the valley and sweeping away.
The blue sky, the singing sky that summons you….

In He Who Rides A Tiger, the artist satirises the wickedness of religious authorities who exploited the ignorant and uneducated people. Many pundits had lost ethical values and adopted religion as a means for earning money. If one could talk fluently of Lord Ram and Krishna, one could earn a lot money. B-10 tells Kalo: "Food for the soul is produced and sold like food for the stomach, and though the ways of the two trades are different, you pay for both with hard cash. The temple is a market and the priest a dealer. People are always ready to pay well for feeding the inner man!"

B-10 is wise enough to understand the agony of Kalo. He becomes the agent for harlots as he fails to get job for his livelihood. Even as a prisoner he does not lose his moral courage. There is no limit to his agony when he finds his daughter Lekha inside the brothel. Dr. Harish Raizada remarks: "the novel is cast in the allegorical form of Kalo's journey through different experiences of life. The changes faced by him on the physical plane correspond with changes undergone by him on the spiritual plane. Kalo's physical journey through life, thus allegorizes his journey through the world of spirit."
Kalo becomes conscious of his duties and promises like Robert Frost, as he says in the poem Stopping by woods on a snowy evening:
The woods are lovely, dark and deep,
But I have promises to keep,
And miles to go before I sleep,
And miles to go before I sleep.

Now he follows the advice of B-10 so as to take revenge from the upper classes. The clever trick of taking out the image of shiva out of the soil succeeds and Kalo becomes Mangal Adhikari. He cuts himself from his social roots and tries his level best to forget his past and transgressed the boundaries of caste and culture of society. Balram S. Sorot remarks: "The oppressive awareness of his low birth, poverty, hunger, three months rigorous imprisonment for a petty offence, his work as a brothel-house agent, and last but not the least, Lekha's degradation and humiliation in the harlot-house, are the factors which turn Kalo in to a social rebel."
How could he tolerate social injustice for a long time? The old values of rigid social system did not serve his purpose as Bhabani Bhattacharya remarks: "His battle was with the accuser, the centuries-old tradition, from which had come the inner climate of his being….Kalo had not only to deny but to eradicate the values by which he had been bred. He had to cut his social taproot and give up his inheritance."
Now he wears non-stranded Brahminic sacred thread and forgets him hammer and chisel. He enjoys talking of spiritual values and the causes of suffering. The orthodox 'Kamar' is free from early bondage: "……with what gesture he had thrown off the heavy yoke of his post and flouted the three thousand years of his yesterdays. Putting on the sacred thread he had made himself rootless. The terror of that act was followed by a deep sense of release. He had transcended the station, the birth and flood had assigned him. Exhilaration and new courage filled him."
He rises above the consideration of caste, colour and creed and regards himself a real priest. He advocates equality between man and man. Quiet often, he recollects his past. But the present situation of glamour inspires him to suppress

the reality. He feels he is inspired like Rousseau. Due to good luck the spiritual methods, as adopted by him make him a hero and the people of Calcutta worship him whole-heartedly. "What he teaches, the world will do and make. The world's manner of dealing with him is the most significant feature of the world's general position. Looking well at this life, we may get a glance, as deep as is readily possible for us into the life of those singular centuries which have produced him, in which we ourselves live and work."

Now, he is a genius for the common men and also feels elevated and inspired. He tries to analyze the words like truth, divine, triviality etc.

His ego makes him feel that he is in presence of God. However, he does not have any definition of 'sacredness' to give to the people. The concept of 'Divine Idea of the world' is not known to him. He adopts practical methods of earning money and ignores the difference between right and wrong.

The situation continues to change inside the temple and a lot of people listen his lectures. They accept him as a model priest who would bring them out of hell. Kalo is also happy with this miracle as his Godhood brought him name and fame in the godless world. Of course he does not know the difference between truth and half truth , truth and hear say, spiritual reality and spiritual paralysis etc. He continues to enjoy this situation and ignores the battle of 'belief against unbelief.' Balram S. Sorrat remarks: "The inner conflict continues in Kalo's until it becomes unbearable to him. The moment comes when Kalo has to make a manly decision 'to kill a tiger' and there by descend to solid earth from his lofty seat. His daughter, Chandra Lekha, bent upon destroying herself for his sake, future forces his decision, and finally, he reveals the astounding truth….

The crisis of his spirit ends and Kalo becomes his real self again…. There is a big change in him. His outlook has been broadened. He is disillusioned and awakened.

……..thus Kalo comes to synthesize the old and the new in his personality.

Kalo thinks of victory without bothering for truth and sentimentalism. Actually the corruption of society disgusted him and unfortunately he adopted foul means to take revenge from this orthodox society.

Inspite of all oddities of his way, Kalo proves to be brave in his battle. Of course, Calcutta has been described as the symbol of cruelty, falsehood, despair and depression. Even the magistrate bitterly asks Kalo-'why did you have to live?'

Now Kalo recollects his past moments of joy at Jharna. He worked hard at his forge and his daughter took care of his needs. He was extremely happy when his daughter won the medal in the open essay competition. Without her father Chandra Lekha also felt lonely and desolate. Bhabani Bhattacharya describes the inhuman tendencies of urban people in real colours. The urban traders had no sympathy for the hungry people. The skeletons of the miserable people mere exported to other countries for the benefit of medical colleges and the Indian

doctors were involved in the scam. The government authorities turned a deaf ear to the miseries of hungry people as the military trucks were used to remove the hungry people from Calcutta:

"The dark year started three or four months from Chandra Lekha won her gold medal. It was almost the darkest in the history of Bengal. A plague took the land in its grip, the plague of hunter, in the wake of war.

1943:

The Japanese army stood poised at the eastern front, facing a wall of resistance. But no barricades had been put up against the enemy with in the borders: no checking of the giant sharks who played the concerning game on s stupendous scale. Barns were empty-the peasants had been induced to sell off their grain. Markets were empty-the grain was hidden away. The tillers of the soil, reduced to starvation, had no recourse but to sell land. And now rice was five times the old rate."

The Shivlinga is the symbol of strength as Lord Shiva is regarded as the destroyer of all evils. The question arises-why does he establish the temple of Lord Shiva? Why not the temple of Lord Vishnu? Does he really destroy evil? No certainly not. On the contrary, he enjoys all the physical comforts and the luxuries inside the temple. Chandra Lekha is temporarily happy as she is not worried about the basic necessities of life. The temple becomes the symbol of false glory, false splendor, selfishness and inner emptiness. Bhabani Bhattacharya remarks: "…This was not going to be the sole false Shiva in the great city. Other must be installed, and true temples put into shade by the false ones with their aggressive splendor. This splendor was to be based in the main on the rich elaboration of ritual. Kalo had thought over a curious contradiction of the times: while men died of hunger, wealth grew; and while kindness dried up, religion was more in demand. It was only the outward form of religion was more in demand. It was only the outward form of religion, the shell of ritual, empty within that suited Kalo's purpose."

People like Samarendra Basu, Ablabandhu Motichand etc. are traders of human life. They do not care for the hunger of children but donate a lot of milk for the bath of Lord Shiva. Actually Bhabani Bhattacharya had studied the political and economic theories of Karl Marx. Like Charles Dickens he was a supporter of Have Not's. Karls Marx said that the economic factors shape even the moral and social values. He asked the labourers of the world to unite as they had nothing to lose except their chains. One finds the same voice of protest in the novels of Bhabani Bhattacharya as he himself opposed the forces of oppression and suppression.

Like Karl Marx, Kalo takes revenge from the evil doers and anti social events the questions arise-Does he get salvation through revenge? How long to continue riding this tiger of fraud? Can he dismount this tiger? Will fraud lead to divine

bliss? As a matter of fact Kalo has learnt wisdom with the passage of time. He can be regarded the symbol of self-awareness and not fraud.

He is the symbol of boldness and peace as he does not want to survive as immature Valmiki. He can be regarded the symbol of enlightenment and there is a conversion of character in him. The feelings of revenge wither away as he thinks of his mental agony. Like Valmiki, he realizes his character and prepares himself to give up the imposed greatness. He asks himself- Is he a real Brahmin? What will be the benefit of arranging his daughter's marriage only to a Brahmin? Which is the real way to real safety and security for himself? How long to suppress his real self?

Even his daughter Chandra Lekha realizes that her father has matures and understands the importance of wisdom, prudence, tolerance etc.

As Mangal Adhikari, pride is his most important companion. Towards the end of the novel he becomes conscious of this most nonsensical element in his personality. Pride becomes a power to mortify him and as a result he becomes most uneasy. The same pride brought the downfall of Ravan and Duryodhana and like a magnet it constantly touched Kalo. In his moments of lonliness he realizes that pride are ignorance and meanness. Now he wants to be at a distance from this wicked element so as to get real comfort i.e. the comfort of mind.

As pride is no more his beloved, he wants to get rid of it. Bhabani Bhattacharya describes this inner battle in Kalo's personality in a touching manner. Kalo finds that his ego stands defeated. Whatever esteem he had, was nothing but false contempt. How could he flatter himself with this mother of envy and nurse of fury! He wants to get rid of this sin at the earliest. He realizes- if he does not hate pride, Shiva may hate him! As a result he is ashamed of his role as a Mangal Adhikari. This role had given him only deformity and nothing else. The time had come to resist against it.

Now Kalo trusts his character and prepares himself for the defiance of falsehood. The glory of temple fails to attract him. The post of Mangal Adhikari proves to be an evil agent. He boldly utters the truth and the people do not hate him for his firmness. Does he become a little man now? What about his fortitude and undaunted boldness? Is it false prudence or true heroism?

So Kalo's heroic soul does not sell itself for material gains. He knows how to protect his nobility, virtue, sense of justice etc. and not to lose his sense of victory. As there is a mixture of pride and ambition in Kalo, he decides to take the greatest risk.

Hence, kalo makes all possible efforts not to remain blind in his judgment. Good sense prevails in him and he is no more a fool in the hands of devilish ambition and wicked pride. His heart is strong enough to protect him from strong feeling of revenge. He does not need pride at all the Bhabani Bhattacharya describes the bewildered mind of Kalo. Kalo asks himself- why not to dismount the tiger? As

he has learnt the lesson from the Book of life, he admits: "I am a Kamar from afar. Hunger drove me from my native earth. Hunger took me to jail. From there I walked into hell itself. I saw the face of evil. I asked myself a question, I who had been content with my lot, my humble place in life……..nothing is as true as falseness! The more false you are, to yourself and to others, the more true you become! The rest of the answer is, Evil is to be faced and fought with its own knives!"

As soon as he announces his final judgment, he feels 'calm of mind, all passions spent!' even his daughter is happy at this stage. It is victory of truth against falsehood. So an actual Bhabani Bhattacharya's Kalo is neither a saint nor a sinner. Of course, he succeeds in breaking the barriers of caste system. Kalo ultimately realizes that truth is bliss, truth is beauty, truth is joy, truth is divine, truth is ever eternal and truth is the only source of eternal happiness. It is the only weapon to fight against the falsehood, fraud, wickedness and false. Christ sacrifices his life for truth.

In this novel the artist describes the miseries of common people who suffered due to famine as well as the war. The military trucks removed the hungry people from the town but no food was distributed to remove the hunger of the people. As war broke out at this time, the situation was beyond control. Bhabani Bhattacharya succeeds in creating the Cathartic effect when he describes the miseries of Chandra Lekha. Inspite of being innocent she becomes the victim of greedy and lustful people. It is true that Kalo protects her at the nick of time. There is no limit to his agony now. Bhabani Bhattacharya says that suddenly, in that moment, Kalo was asking himself why Lekha had suffered, Chandralekha? She,with all the innocence, all the purity of a child. What had she done to deserve her unspeakable fate? The real evil-doers seemed untouched by Karma: they ate well and spoke the name of Shiva and the name of Rama and slept in bed of peace and comfort.

Like Indian ascetics, Kalo thinks of his actions. He failed to perform his Dharma. It is true that the judge touched his feet to get his blessings. But this sense of pride fails soon as Chandralekha opens his eyes to realize the truth. Perhaps Bhabani Bhattacharya has Florence nightingale in his mind while portraying Chandralekha. She is the symbol of courage and boldness. The gold medal had already created her interest in life.

Thus, Kalo, the symbol of courage, truth and firm determination, finally decides that the Tiger he has been riding has to be killed. A few saints assert that one who rides the Tiger cannot dismount. But Kalo knows how to handle the tiger before it takes hold him. Kalo reaches the higher levels through disinterestedness and contemplation. In the introductory essay to the Bhagavad-Gita Dr. S. Radhakrishnan asserts: "Knowledge pursued for the sake of power or fame does not take us for. It must be sought for attaining truth."

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EFFECT OF DIET REGIMEN IN COMPARISON TO PHARMACOLOGICAL THERAPY IN TREATMENT OF NON ALCOHOLIC STEATOHEPATITIS PATIENTS

S.I.Shalaby[1],Abdel-Ghany,S.M.[2];Omar,H.M[-2];Abd–Elfattah,A.S[3] Abd-Elhady,A.A.[4] Abd- Elaziz,E.A.K[1],Awashi,G,[6] and Awasthi,DK[5]

[1]Department of Complementary Medicine, Medical Division, National Research Center , Cairo , Egypt.
[2]Department of Tropical Medicine, Faculty of Medicine for Girls, Al-Azhar University ,Cairo.
[3]Digestive Endoscopy Unit, Theodor Bilhariz Institute, Cairo, Egypt.
[4]Clinical Chemistry Department, Theodor Bilhariz Institute, Cairo, Egypt.
[5] Department of Chemistry, JN (PG) College Lucknow
[6] Department of Biochemistry, Dolphin (PG) Institute of Biomedical and Natural Sciences, Dehradun (UK)

Abstract

Non-alcoholic fatty liver disease (NAFLD) is a wide spectrum of disease starting from simple steatosis, ending with inflammatory steatohepatitis (NASH) ; with increasing levels of fibrosis and ultimately cirrhosis. There is strong interest in the development of non-invasive tests for liver fibrosis due to the limitation of liver biopsy. They can be divided into serum biomarkers and elastography techniques. No pharmacological agents have been approved for the treatment of NAFLD or NASH. Therefore, most clinical efforts have been directed at treating the components of metabolic syndrome, namely obesity, diabetes, hypertension, and dyslipidemia. Pioglitazone is an insulin sensitizer of the TZD class of Antidiabetic agents that lead to improvement of insulin sensitivity through perosisome proliferators activated receptor and improving the biochemical and histological indices in NASH patients. The rebound worsening in hepatic biochemistry and liver fat content after discontinuation of the drug ;may limit the use of this drug as a first line treatment for NASH patients.To evaluate the effect of pioglitazone ,calorie restriction and combining the two methods ; this study was performed; where 90 patients were subdivided equally among 3 groups. The first group received pioglitazone in a 30mg daily dose,the second group followed a restricted calorie diet with caloric reduction of (500-1000 calorie) for females and(1000 -1200 calorie) for males of the original caloric intake, while the third group was subjected to a combination of both medical treatment and calorie restriction in the same doses as the 1st &2nd groups. Mean ALT and AST significantly dropped after the course of treatment in group A and C while there was non significant drop in group B .

The change in mean ALP was non significant regarding the three groups. In both groups A and C there was a non significant improvement of the lipid profile, while in group B the lipid profile deteriorated in a variable manner . Glycemic control improved significantly in both groups A and B ,while non significantly improved in group C . The adverse effect of weight gain was proven in both groups A and C; where pioglitazone was a component of the treatment, also caloric restriction failed to control body weight. As a conclusion the insulin sensitizer pioglitazone have a role in improvement the biochemical indices in patients of NASH but the adverse effect of weight gain was confirmed in both group A and group C ;which renders it unsuitable to be a drug of choice in the treatment of NASH; where they mostly are overweight and seeking for weight reduction. The caloric restriction diet group showed no significant effect on the indices of NASH patients ; even though there is worsening of some parameters. This may be attributed to the poor adherence of the Egyptian patients to strict diet control, the carbohydrate rich diet and the shorter duration of therapy compared to the published studies. The ideal method of treatment should be a combination of a drug free of the adverse effect of weight gain and a very strict way of diet restriction to gain the benefit for the NASH patients.

Key words: Diet – Pharmacological therapy – Non alcohol steatohepatitis patients – Liver functions

Introduction :

Non-alcoholic fatty liver disease (NAFLD) encompasses a spectrum of disease ranging from simple steatosis, to inflammatory non- alcoholic steatohepatitis (NASH);with increasing levels of fibrosis and ultimately cirrhosis. NAFLD is closely associated with obesity and insulin resistance, and is now recognized to represent the hepatic manifestation of the metabolic syndrome (Vuppalanchi and Chalasani 2009). Since the term NASH was first coined by Ludwig et al. in 1980, the prevalence of NAFLD has risen rapidly in parallel with the dramatic rise in population levels of obesity and diabetes, resulting in NAFLD now representing the most common cause of liver disease in the Western world (de Alwis and Day 2008). Despite recent advances in elucidating the complex metabolic and inflammatory pathways involved in NAFLD, the pathogenesis of steatosis and progression to steatohepatitis and fibrosis/cirrhosis is not yet fully understood (Dowman et al., 2010).While steatosis alone appears to be associated with a relatively benign prognosis, factors known to be involved in progression to more advanced and clinically relevant disease including inflammatory cytokines/adipokines, mitochondrial dysfunction and oxidative stress (Day 2006).

Insulin resistance causes impaired suppression of adipose tissue lipolysis, leading to increased efflux of free fatty acids (FFA) from adipose tissue to the liver, hyperinsulinaemia also promotes hepatic de novo lipogenesis, which is markedly increased in NAFLD patients compared with normal individuals (Donnelly et al., 2005). It is now recognized that FFA promote insulin resistance, inflammation and oxidative stress (Feldstein et al. ,2004), and thus rather than being harmful, hepatic triglyceride accumulation may actually be protective by preventing the harmful effects of FFA (Yamaguchi et al., 2007). The important role of oxidative stress mechanisms, pro-inflammatory cytokines such as TNF alpha and interleukin 6, and adipokines such as leptin (proinflammatory and pro-fibrotic), and adiponectin (anti-inflammatory and insulin-sensitizing), in promoting NASH are also becoming increasingly delineated (Dowman et al., 2010). However, evidence that only a minority of patients with NAFLD progress to more advanced stages of NASH suggests that disease progression is likely to depend on a complex interplay between such factors and underlying genetic predisposition (Petta et al., 2009). Since both inflammation and fibrosis are the prominent features of NASH, one may reasonably hypothesize that derailed hepatocytes apoptosis plays a key role in the progression of NAFLD to NASH (Takeharai et al. ,2004). NAFLD has a more even distribution between men and women (Carulli et al. ,2006). NAFLD can be found in all age groups; however the prevalence appears to increase with age (Hilden et al., 1977). The relation between body mass index and development of NAFLD documented in many studies(Uchil et al. ,2009).

The majority of patients with NAFLD are asymptomatic and the diagnosis suspected after finding elevated transaminase on routine testing. Hepatic steatosis is also a frequent incidental finding on ultrasound scan (US) performed for other reasons such as suspected gallstone disease. The most common symptoms are right upper quadrant discomfort and fatigue, although the latter may also be caused by Obstructive Sleep Apnea (OSA), which is frequently observed in the typically obese population with NAFLD. Hepatomegaly is the most common clinical finding, with signs of chronic liver disease rarely present in the absence of cirrhosis (Cheung et al., 2007).

The HAIR (Hypertension, ALT, and Insulin Resistance) score was designed to predict a NASH diagnosis, and includes a combination of the presence of hypertension, elevated ALT, and insulin resistance. The presence of at least 2 parameters predicted NASH with both a high sensitivity and specificity (Dixon et al., 2001).The Fibro Test is a validated set of markers for the quantitative assessment of fibrosis, and it includes α2-macroglobulin, apolipoprotein A-I, haptoglobin, total

bilirubin, GGT, and ALT (Ratziu et al., 2006).The NAFLD fibrosis score (NFS) is generated using a panel including six variables of age, hyperglycemia, BMI, platelet count, albumin, and AST/ALT ratio (AAR), which was created using a large cohort of biopsy-proven NAFLD patients (Angulo et al., 2007). Although many imaging tools have been assessed in NAFLD subjects, their main focus has been the quantification of liver fat. The results of these imaging tests cannot be used to differentiate between the histological subtypes of simple steatosis or NASH, nor can they be used to stage the degree of fibrosis (Saadeh et al., 2002).) A variant of Magnetic Resonance Imaging (MRI) and Proton Magnetic Resonance Spectroscopy (MRS), has also been shown to reliably measure steatosis (Longo et al., 1995). Transient elastography (Fibroscan, Echosens, Paris, France) is a non-invasive method of assessing liver fibrosis which can be performed at the bedside or in an outpatient clinic. It uses ultrasound-based technology to measure liver stiffness (Yoneda et al., 2007).Furthermore , liver biopsy evaluation remains the standard against which other assays and clinical algorithms must be matched, and prospectively validated (Ratziu et al. ,2005).

As the potential for liver disease progression occurs almost exclusively in patients with NASH, our efforts should focus mainly on prevention and treatment of this NAFLD subtype. However, given that NAFLD is associated with cardiovascular mortality, it is important to treat components of metabolic syndrome for all NAFLD patients to potentially improve cardiovascular outcomes (Rafiq and Younossi 2009). No pharmacological agents have been approved for the treatment of NAFLD or NASH. Therefore, most clinical efforts have been directed at treating the components of metabolic syndrome, namely obesity, diabetes, hypertension, and dyslipidemia. Other interventions are directed at specific pathways potentially involved in the pathogenesis of NAFLD, such as insulin resistance, oxidative stress, pro-inflammatory cytokines, apoptosis, bacterial overgrowth, and the angiotensin pathway (Rafiq and Younossi 2009).

This investigation is a clinical trial to detect the optimal way for treatment of NASH associated with type II Diabetes Mellitus, comparing the pharmacological methods of treatment of NASH and dietary methods.

Patients and Methods:

This study included 90 patients from obesity clinic ; with hepatomegaly and elevated liver enzymes. All causes of elevated liver enzymes except NASH were excluded. The laboratory investigations and imaging processes were performed at the outpatient clinics at Theodor Bilharis Research Institute and National Research Center of Cairo, Egypt. Routine laboratory investigations were performed prior and after the end of study`period. Informed consent was taken from each patient. All patients were subjected to careful history taking and clinical examination. They were divided into 3 groups.Patients were 20-60 years old ; of both sexes,with elevated liver enzymes with no other cause of liver damage and no other life threatening conditions as malignancy, heart failure, renal impairment, liver cell failure, any type of malignancy. Maximum postprandial blood glucose was 240mg/dl.ALT and AST were less than 2.5 folds of the upper normal range. Exclusion criteria included organ cell failure , positive viral markers , alcohol intake , positive autoimmune markers , metabolic disorders , primary biliary cirrhosis , primary sclerosing cholangitis , history of hepatotoxic drugs and history of receiving metformin or insulin. After selection and assessment, subjects were randomized into 3 groups (A, B & C) ; where the first group received pioglitazone in a 30 mg daily dose , the second group followed a restricted calorie diet with calorie reduction of (500 -1000 calorie) for females and (1000 -1200 calorie) for males of the original caloric intake, while the third group was subjected to a combination of both medical treatment and caloric restriction in the same doses as the first and second group. The three groups were followed up for 6 months to observe the results of our study

Results:

No significant difference between group-A, group-B and group-C before treatment as regards the mean ALT. In the change period, mean ALT significantly decreased in-group A and group-C, and non-significantly decreased in group-B. Group-C had non-significantly lower mean ALT than group-A, both had significantly lower mean ALT than group-B after treatment.(Table:1).

No significant difference between group-A, group-B and group-C before treatment as regards to mean AST. In the change period, mean AST significantly decreased in group-A and C, and non-significantly decreased in group-B. No significant difference between group-A and C after treatment as regards to mean AST, both had significantly lower mean AST than group-B(Table:2).

No significant difference between group-A, group-B and group-C before treatment as regards to mean ALP. In the change period mean ALP non-significantly decreased in group-A, B and C. No significant difference between group-A, group-B and group-C after treatment (Table:3).

No significant difference between group-A, group-B and group-C before treatment as regards to mean Cholesterol. In the change period mean Cholesterol significantly increased in group-B, and non-significantly decreased in group-A and group-C. No significant difference between group-A and C as regards the mean Cholesterol, both had non-significantly lower mean Cholesterol than group-B after treatment(Table:4).

No significant difference between group-A, group-B and group-C before treatment as regards to mean Triglycerides. In the change period mean ;Triglycerides none significantly increased in group-B, and non-significantly decreased in-group-A and C. Group-C had non-significantly lower mean Triglycerides than group-A, both had significantly lower mean Triglycerides than group-B after treatment (Table:5).

No significant difference between group-A,B and C before treatment as regards the mean HDL. In the change period mean HDL significantly decreased in group-B, and non-significantly increased in group-A and C. No significant difference between group-A and C after treatment , both had significantly higher mean HDL than group-B after treatment (Table:6).

No significant difference between group-A, B and C before treatment as regards to mean LDL. In the change period mean LDL was significantly increased in group-B, and non-significantly decreased in both group-A and group C. Group-C had non-significantly lower mean LDL than group-A, both had non-significantly lower mean LDL than group-B. after treatment (Table:7).

No significant difference between group-A, group-B and group-C before treatment as regards to mean Basal insulin. In the change period mean Basal insulin significantly decreased in group-A and C, and non-significantly decreased in group-B. Group-C had non-significantly lower mean Basal insulin than group-A, both had significantly lower mean Basal insulin than group-B. after treatment (Table:8).

No significant difference between group-A,B and C before treatment as regards the mean HbA1C. In the change period mean HbA1C significantly decreased in group-A and C, and non-significantly decreased in group-B. Group-C had non-significantly lower mean HbA1C than group-A, both had significantly lower mean HbA1C than group-B after treatment (Table:9).

No significant difference between group-A,B and C before treatment as regards to mean FBG. In the change period ,mean FBG significantly decreased in group-A and C, and non-significantly decreased in group-B. Group-C had non-significantly lower mean FBG than group-A, both had significantly lower mean FBG than group-B after treatment (Table:10).

No significant difference between group-A, B and C before treatment as regards to mean PPG .In the change period ,mean PPG significantly decreased in group-A and C, and non-significantly decreased in group-B. Group-C had non-significantly lower mean PPG than group-A, both had significantly lower mean PPG than group-B after treatment (Table:11).

Discussion:

As regards the results of group A treated with pioglitazone 30mg/day for 6 months; the mean ALT and mean AST dropped significantly after medical treatment for 6 month duration. Our results coincided with Promrat et al.,(2004) ; where the levels of mean ALT dropped with similar improvement of mean serum AST in a significant manner after treatment with 30 mg pioglitazone daily but with longer duration of 48 weeks. Our results also coincided with the results in the study performed by Shadid and Jensen(2003) ;where treatment with 30 mg /day pioglitazone for 18 weeks succeeded in normalization of serum aminotrasferases in a significant manner. These results were coinciding with results of Aithal et al., 2008); where there was significant reduction in the level of aminotrasferases after treatment with pioglitazone alone in a daily dose of 30 mg for 12 months.

Mean cholesterol non significantly dropped in our study .This result coincided with the results proved by Aronoff et al.,(2000) ; where the levels of cholesterol after pioglitazone therapy didn't significantly change after 26 weeks of 30 -45 mg pioglitazone therapy. Also there were non significant change in the mean cholesterol level after the use of pioglitazone 15 – 45 mg for 24 weeks by (Betteridge and Verges 2005) . Mean TG levels were non significantly decreased in the patients . These results were coinciding with the results of the study performed by Toshifumi et al.,(2002); where the levels of TG non significantly changed after his study by administration of 15mg pioglitazone for 3 months .This result also coincided with Promrat, Lutchman et al.(2004); where there was no significant change in the level of serum TG after treatment with 30 mg pioglitazone daily for 48 weeks. Mean HDL level non significantly increased in the members of this group after the treatment duration These results are coinciding with the results of the study performed with Toshifumi et al.,(2002) ; where there was no significant change in levels of HDL after administration of 15mg pioglitazone for 3 months.Also coinciding with Promrat, Lutchman et al.(2004); where there was no significant change in the level of HDL with a P value 0.33 after treatment with 30 mg pioglitazone daily for 48 weeks.Mean LDL level non significantly decreased after the study These results were not coinciding with the results of the study performed by Toshifumi et al.,(2002); where there was significant decrease in the levels of LDL after administration of 15mg pioglitazone for 3 months and this may be dedicated that all the patients enrolled in this study were glucose intolerant. In the study performed by Promrat, Lutchman et al.(2004); there were similar results to our study ; where there were non significant drop in the level of LDL with P value 0.83 after treatment with 30 mg pioglitazone daily for 48 weeks.

Mean basal insulin level significantly decreased after the duration of treatment . These results were coinciding with the study performed by Toshifumi et al.,(2002); where significant decrease in serum basal insulin levels were achieved with the use of 15mg pioglitazone for 3 months. Also this was coinciding with the results of Promrat, Lutchman et al. (2004); where there was nearly significant drop in the basal insulin level with a P value of <0.018 after treatment with 30 mg pioglitazone daily for 48 weeks. Mean HBA1C declined in our study in a significant manner . These results coincided with the results of Smith et al.,(2005); where the level of HBA1C dropped significantly after using pioglitazone in a dose of 45 mg daily for 6 months. Mean fasting and post prandial glucose levels were significantly decreased in our study . These results were coinciding with the study performed by Ravikumar et al.,(2008); where levels of FBG and PPG dropped in a significant manner after use of pioglitazone in a dose of 30 mg/ day for 16 weeks.

Concerning group B; where patients were on restricted calorie diet 500-1000K calorie/ day for females and 1000-1200K calorie/ day for male; the mean ALT and mean AST dropped non significantly after medical treatment for 6 month duration. These results coincided with Solga et al., (2004); who studied the effect of calorie restriction on 74 obese NAFLD patients in a retrospective study using a standardized 24-hr food recall ; with non significant results regarding liver enzymes and pointed the role of carbohydrate rich food in exacerbation of NAFLD and NASH. These results are also coinciding with the study performed by Belfort et al.,(2006); but in his study there was

more significant drop in ALT and drop of mean AST after performing a hypo caloric diet with a reduction of 500 calorie of the daily needs for 6 months Also, it was coinciding with the results of Huang et al.,(2005); where there was non significant drop in the levels of ALT and AST; where he performed nutritional counseling for 12 months.It was coinciding with the results of Riley et al., (2008); where serum aminotrasferases didn't change significantly after following low calorie restricted diet for 1 year. Mean ALP non significantly decreased after the duration of therapy. These results were not coinciding with the results proven by Promrat et al., (2004) ;where the levels of ALP dropped in a significant manner; which could be attributed to the longer duration of caloric restriction that reached 48 weeks.

Mean serum cholesterol significantly increased in our study group after the period of dietary restriction. These results were non coinciding with the results proven by Huisman et al.,(2009);where the cholesterol levels after calorie restriction dropped in a significant manner in a 4 weeks study ;the difference may be that the participants were on their Antidiabetic medications, they were on the strict philosophy of structured eating and the menu were based on the guidelines of the American heart association. It was coinciding with the results proven by Brehm et al., (2003) ;where no significant change occurred in serum cholesterol after 6 month of low fat calorie restriction diet. Also this is coinciding with the results recorded by (Ahmed 2011) ;where he mentioned in the study performed by Narges et al ; where caloric restriction didn't induce significant change in cholesterol levels after 4 months of her study. Mean serum TG non significantly increased in our study group . These were non coinciding with the results of Samaha et al.,(2003); where the level of serum TG dropped in a significant manner and this may be due to the use of low carbohydrate diet for 6 months. Also it was non coinciding with the results by Huisman et al., (2009); where the serum TG levels dropped significantly mostly due to the strict feeding program following the American heart Association with strict caloric restriction for 4 weeks. Our results were coinciding with the results proved by Brehm et al.,(2003); where non significant changes in the lipid profile among a group of patients in low fat calorie restriction diet for 6 months. Serum HDL significantly decreased in our study group .This result coincided with the results concluded by Thompson et al.,(1979) ; where the level of serum HDL dropped in a significant manner after 10 weeks of calorie restricted diet. Also , this result coincided with the results proved by Weltman et al., (1980) ;where the levels of HDL are significantly decreased after calorie restriction diet for 10 weeks. Mean LDL was significantly increased in our study . These results were not coinciding with the results proved by Weltman et al.,(1980); where the levels of LDL were not significantly changed and this may be due to shorter duration of restriction for 10 weeks and smaller number of sample size 11 subjects. Also, theses results were non coinciding with the results by Thompson et al.,(1979) ;in which 15 obese females underwent calorie restriction for 10 weeks and the serum LDL were non significantly changed and may be due to smaller sample size and shorter duration of restriction

Mean basal insulin level none significantly decreased in our study. Which coincided with the results seen in the study of Belfort et al., (2006) ;that showed a non significant change in the basal insulin level after calorie restriction for 6 months. Also, this coincided with the results of Belfort et al.,(2006) ;where there was a non significant change in the basal insulin level after their study ;where they performed caloric restriction for 6 months. These results were non coinciding with the significant improvement by Samaha et al.,(2003) ; where there was significant improvement of basal insulin level with low carbohydrate diet for 6 months. And it was coinciding with the study of Promrat et al., (2010); in their prospective study; where there was no significant drop in the level of basal insulin level. Mean fasting, postprandial blood glucose and mean HBA1C none significantly decreased in our study after 6 months of calorie restriction. These results coincided with the detailed results published by Belfort et al.,(2006) ;where there was a non significant change in the levels of FBG, PPG, and HBA1C in his study after 6 months of calorie restricted diet. Significant drop in the fasting blood glucose of diabetics in the study by Samaha et al., (2003) ; with low

carbohydrate diet for 6 months was contradicting our results. It was coinciding with the results of Promrat et al.,(2010) ;where there was non significant drop in the levels of HBA1C after 48 weeks of calorie restriction.

For group 3 ; they received combination of medical therapy and restricted calorie restriction similar to group 1 and group 2. Mean ALT and mean AST dropped significantly after combination of medical treatment and calorie restriction for 6 month duration . This coincided with the results of Belfort et al.,(2006); where the levels of ALT and AST droped in a significant manner after 6 months treatment with combination of pioglitazone and calorie restriction.

Mean HDL levels were non significantly increased in our study. These results were non coinciding with the results of Gupta et al., (1993) ;where the levels of HDL significantly increased; in which he used a dose of 45mg pioglitazone for 24 weeks aided by dietary restriction ; the difference may be due to the use of higher doses of pioglitazone. Mean LDL non significantly decreased in our study . This was none coinciding with the result proven by Gupta et al., (1993) ;where the levels of LDL were non significantly increased in his study; who used 45 mg pioglitazone for 24 months and he attributed the rise in level of TG to decrease in the LDL particle but with an increase in particle size and these declined the cardiac risk factor in his study.

Mean basal insulin level significantly decreased in our study . These results coincided with the study performed by Belfort et al., (2006); where the basal insulin levels dropped in a significant manner after 6 months treatment with combination of pioglitazone and calorie restriction. Mean fasting and postprandial blood glucose and HBA1C levels significantly decreased in our study after 6 months. This result coincided with the result of the study performed by Belfort et al. ,(2006) ;where fasting , post- prandial blood glucose and HBA1C levels were significantly decreased after 6 months treatment with combination of pioglitazone and calorie restriction. Also, it was coinciding with the results proved by Nakamura et al.,(2001); where there was significant improvement of the fasting, postprandial and HBA1C levels among 12 months with pioglitazone and calorie restriction diet.

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Table (1): Comparison between group-A, group-B and group-C before and after treatment as regards to ALT (up to 40 U/L)

Before					
Group	**Mean±SD**	**Range**	**Comp.**	t_i	**P**
A	59.7±11.7	44.0–85.0	**A/B**	0.429	0.670
B	58.4±10.6	45.0–84.0	**A/C**	0.532	0.596
C	58.0±12.1	44.0–83.0	**B/C**	0.137	0.892
Change# (After-Before)					
Group	**Mean±SD**	**Range**	**Comp.**	t_p	**P**
A	-9.5±0.6	-8.4–-12.4	**A/A**	85.663	**<0.001***
B	-0.9±3.4	-8.0–9.0	**B/B**	1.462	0.155
C	-10.4±0.1	-10.4–-11.0	**C/C**	521.000	**<0.001***
After					
Group	**Mean±SD**	**Range**	**Comp.**	t_i	**P**
A	50.2±11.8	34.0–75.0	**A/B**	-2.488	**0.016***
B	57.5±11.1	38.0–82.0	**A/C**	0.828	0.411
C	47.6±12.1	33.0–72.0	**B/C**	3.313	**0.002***

t_i: Independent t-test, **t_p:** Paired t-test**, Comp.:** Comparison groups
*****Significant **#** minus values indicate reduction

Table (2): Comparison between group-A, group-B and group-C before and after treatment as regards to AST (up to 40 U/L).

Before					
Group	**Mean±SD**	**Range**	**Comp.**	t_i	**P**
A	53.1±9.4	42.0–75.0	**A/B**	0.557	0.580
B	54.4±7.6	41.0–74.0	**A/C**	-0.381	0.705
C	54.0±8.8	41.0–77.0	**B/C**	0.157	0.876
Change# (After-Before)					
Group	**Mean±SD**	**Range**	**Comp.**	t_p	**P**
A	-9.8±0.6	-8.7–-12.7	**A/A**	88.368	**<0.001***
B	-1.1±3.6	-8.3–8.7	**B/B**	1.659	0.108
C	-10.7±0.1	-10.7–-11.3	**C/C**	536.000	**<0.001***
After					
Group	**Mean±SD**	**Range**	**Comp.**	t_i	**P**

A	43.3±9.6	29.0–65.0	**A/B**	-4.458	**<0.001***
B	53.3±7.5	39.0–70.0	**A/C**	0.008	0.993
C	43.3±8.8	30.0–66.0	**B/C**	4.698	**<0.001***

t_i: Independent t-test, **t_p:** Paired t-test**, Comp.:** Comparison groups
***Significant # minus values indicate reduction**

Table (3): Comparison between group-A, group-B and group-C before and after treatment as regards to ALP (45 – 150 U/L)

Before					
Group	**Mean±SD**	**Range**	**Comp.**	**t_i**	**P**
A	90.2±21.5	33.0–130.0	**A/B**	-0.359	0.721
B	92.1±17.9	30.0–120.0	**A/C**	-0.126	0.900
C	90.9±19.4	38.0–118.0	**B/C**	0.242	0.809
Change# (After-Before)					
Group	**Mean±SD**	**Range**	**Comp.**	**t_p**	**P**
A	-1.4±10.9	-21.0–18.0	**A/A**	0.689	0.496
B	-2.0±9.3	-20.0–16.0	**B/B**	1.157	0.257
C	-0.8±11.9	-24.0–26.0	**C/C**	0.383	0.705
After					
Group	**Mean±SD**	**Range**	**Comp.**	**t_i**	**P**
A	88.9±17.9	44.0–114.0	**A/B**	-0.259	0.797
B	90.1±19.0	28.0–120.0	**A/C**	-0.225	0.823
C	90.1±23.2	42.0–125.0	**B/C**	0.006	0.995

t_i: Independent t-test, **t_p:** Paired t-test**, Comp.:** Comparison groups
***Significant # minus values indicate reduction**

Table (4): Comparison between group-A, group-B and group-C before and after treatment as regards to Cholesterol (100 – 240 mg/dL)

Before					
Group	**Mean±SD**	**Range**	**Comp.**	**t_i**	**P**
A	215.8±40.3	160.0–315.0	**A/B**	0.192	0.848
B	213.7±43.0	140.0–302.0	**A/C**	0.113	0.910
C	214.5±46.3	140.0–304.0	**B/C**	-0.069	0.945
Change# (After-Before)					
Group	**Mean±SD**	**Range**	**Comp.**	**t_p**	**P**
A	-9.6±32.6	-79.0–86.0	**A/A**	1.606	0.119
B	7.9±20.5	-52.6–37.4	**B/B**	-2.120	**0.043***
C	-6.6±34.1	-76.0–88.0	**C/C**	1.064	0.296
After					
Group	**Mean±SD**	**Range**	**Comp.**	**t_i**	**P**
A	206.2±25.3	156.0–267.0	**A/B**	-1.789	0.079
B	221.7±39.9	139.0–317.0	**A/C**	-0.196	0.845
C	207.9±39.1	152.0–292.0	**B/C**	1.349	0.182

t_i: Independent t-test, **t_p:** Paired t-test**, Comp.:** Comparison groups
***Significant # minus values indicate reduction**

Table (5): Comparison between group-A, group-B and group-C before and after treatment as regards to Triglycerides (30 – 250 mg/dL)

Before					
Group	**Mean±SD**	**Range**	**Comp.**	**t_i**	**P**
A	179.1±33.4	133.0–261.0	**A/B**	0.179	0.858
B	177.5±35.7	116.0–251.0	**A/C**	0.108	0.915
C	178.1±38.4	116.0–252.0	**B/C**	-0.063	0.950
Change# (After-Before)					
Group	**Mean±SD**	**Range**	**Comp.**	**t_p**	**P**
A	-7.6±27.0	-66.0–72.0	**A/A**	1.541	0.134
B	3.1±25.3	-96.0–31.0	**B/B**	-0.678	0.503
C	-5.5±28.3	-63.0–73.0	**C/C**	1.058	0.299
After					
Group	**Mean±SD**	**Range**	**Comp.**	**t_i**	**P**
A	171.5±21.0	129.0–222.0	**A/B**	-1.207	0.232
B	180.6±35.7	106.0–263.0	**A/C**	-0.160	0.873
C	172.6±32.5	126.0–242.0	**B/C**	0.907	0.368

t_i: Independent t-test, **t_p:** Paired t-test**, Comp.:** Comparison groups
***Significant # minus values indicate reduction

Table (6): Comparison between group-A, group-B and group-C before and after treatment as regards to HDL (40 -60 mg/dL)

Before					
Group	**Mean±SD**	**Range**	**Comp.**	**t_i**	**P**
A	39.2±8.2	28.0–56.0	**A/B**	0.426	0.672
B	38.3±8.7	30.0–62.0	**A/C**	0.348	0.729
C	38.4±8.8	28.0–58.0	**B/C**	-0.074	0.942
Change# (After-Before)					
Group	**Mean±SD**	**Range**	**Comp.**	**t_p**	**P**
A	0.9±2.9	-7.7–7.1	**A/A**	-1.606	0.119
B	-0.7±1.8	-3.4–4.7	**B/B**	2.120	**0.043***
C	0.6±3.1	-7.9–6.8	**C/C**	-1.064	0.296
After					
Group	**Mean±SD**	**Range**	**Comp.**	**t_i**	**P**
A	40.1±7.6	28.0–57.0	**A/B**	1.147	0.256
B	37.6±9.3	29.0–66.0	**A/C**	0.466	0.643
C	39.0±9.5	27.0–60.0	**B/C**	-0.611	0.544

t_i: Independent t-test, **t_p:** Paired t-test**, Comp.:** Comparison groups
***Significant # minus values indicate reduction

Table (7): Comparison between group-A, group-B and group-C before and after treatment as regards to LDL (less than 110 mg/dL)

Before					
Group	**Mean±SD**	**Range**	**Comp.**	**t_i**	**P**
A	131.5±39.1	52.0–203.0	**A/B**	-0.051	0.959
B	132.0±36.2	49.0–190.0	**A/C**	0.287	0.775
C	128.7±38.1	51.0–204.0	**B/C**	0.351	0.727
Change# (After-Before)					
Group	**Mean±SD**	**Range**	**Comp.**	**t_p**	**P**
A	-8.2±25.9	-62.4–67.9	**A/A**	1.738	0.093
B	6.0±16.1	-44.2–26.5	**B/B**	-2.051	**0.049***
C	-5.8±27.1	-60.0–69.5	**C/C**	1.180	0.247
After					
Group	**Mean±SD**	**Range**	**Comp.**	**t_i**	**P**
A	123.3±30.7	53.0–180.0	**A/B**	-1.707	0.093
B	138.1±36.1	59.0–203.0	**A/C**	0.051	0.960
C	122.8±41.8	24.0–213.0	**B/C**	1.512	0.136

t_i: Independent t-test, **t_p:** Paired t-test**, Comp.:** Comparison groups
***Significant # minus values indicate reduction**

Table (8): Comparison between group-A, group-B and group-C before and after treatment as regards to Basal insulin (5 -65 micro U/mL)

Before					
Group	**Mean±SD**	**Range**	**Comp.**	**t_i**	**P**
A	89.2±12.3	70.0–110.0	**A/B**	-0.298	0.767
B	90.1±11.1	70.0–110.0	**A/C**	0.056	0.955
C	89.0±10.7	60.0–100.0	**B/C**	0.378	0.707
Change# (After-Before)					
Group	**Mean±SD**	**Range**	**Comp.**	**t_p**	**P**
A	-21.3±14.5	-48.0–15.0	**A/A**	8.039	**<0.001***
B	-3.7±13.0	-30.0–21.0	**B/B**	1.558	0.130
C	-23.3±23.3	-72.9–44.1	**C/C**	5.468	**<0.001***
After					
Group	**Mean±SD**	**Range**	**Comp.**	**t_i**	**P**
A	67.9±19.8	22.0–115.0	**A/A**	-3.939	**<0.001***
B	86.4±16.4	49.0–115.0	**B/B**	0.358	0.722
C	65.7±26.7	22.1–132.1	**C/C**	3.615	**<0.001***

t_i: Independent t-test, **t_p:** Paired t-test**, Comp.:** Comparison groups
***Significant # minus values indicate reduction**

Table (9): Comparison between group-A, group-B and group-C before and after treatment as regards to HbA1C (4.1 – 6 %)

Before					
Group	**Mean±SD**	**Range**	**Comp.**	**t_i**	**P**
A	6.1±1.1	4.0–8.5	**A/B**	-0.012	0.991
B	6.1±1.1	4.0–8.5	**A/C**	0.182	0.856
C	6.0±1.2	4.0–8.5	**B/C**	0.193	0.847
Change# (After-Before)					
Group	**Mean±SD**	**Range**	**Comp.**	**t_p**	**P**
A	-0.7±0.5	-1.6–0.5	**A/A**	8.039	**<0.001***
B	-0.1±0.4	-1.0–0.7	**B/B**	1.558	0.130
C	-0.8±0.8	-2.4–1.5	**C/C**	5.468	**<0.001***
After					
Group	**Mean±SD**	**Range**	**Comp.**	**t_i**	**P**
A	5.3±0.9	3.9–7.2	**A/B**	-2.246	**0.029***
B	5.9±1.1	4.0–7.9	**A/C**	0.514	0.609
C	5.2±0.9	3.8–7.1	**B/C**	2.724	**0.009***

t_i: Independent t-test, **t_p:** Paired t-test**, Comp.:** Comparison groups
***Significant # minus values indicate reduction

Table (10): Comparison between group-A, group-B and group-C before and after treatment as regards to FBG (64 – 110 mg/dL)

Before					
Group	**Mean±SD**	**Range**	**Comp.**	**t_i**	**P**
A	120.6±34.9	80.0–200.0	**A/B**	-0.336	0.738
B	123.5±31.9	80.0–190.0	**A/C**	-0.382	0.704
C	123.9±33.4	80.0–200.0	**B/C**	-0.055	0.956
Change# (After-Before)					
Group	**Mean±SD**	**Range**	**Comp.**	**t_p**	**P**
A	-18.2±9.7	-36.0–6.0	**A/A**	10.303	**<0.001***
B	-2.5±8.7	-20.0–14.0	**B/B**	1.558	0.130
C	-22.9±15.6	-56.0–22.0	**C/C**	8.072	**<0.001***
After					
Group	**Mean±SD**	**Range**	**Comp.**	**t_i**	**P**
A	102.4±35.7	65.0–196.0	**A/B**	-2.130	**0.037***
B	121.0±31.9	83.0–180.0	**A/C**	0.143	0.887
C	101.0±38.1	62.0–202.0	**B/C**	2.203	**0.032***

t_i: Independent t-test, **t_p:** Paired t-test**, Comp.:** Comparison groups
***Significant # minus values indicate reduction

Table (11): Comparison between group-A, group-B and group-C before and after treatment as regards to PPG (80 - 140 mg/dL)

Before					
Group	**Mean±SD**	**Range**	**Comp.**	**t_i**	**P**
A	151.9±44.4	101.0–261.0	**A/B**	-0.009	0.993
B	152.0±39.2	98.0–258.0	**A/C**	0.063	0.950
C	151.2±42.2	107.0–276.0	**B/C**	0.076	0.940
Change$^{\#}$ (After-Before)					
Group	**Mean±SD**	**Range**	**Comp.**	**t_p**	**P**
A	-25.2±9.7	-43.0–-1.0	**A/A**	14.266	**<0.001***
B	-3.1±10.0	-24.0–17.0	**B/B**	1.698	0.100
C	-29.9±15.6	-63.0–15.0	**C/C**	10.536	**<0.001***
After					
Group	**Mean±SD**	**Range**	**Comp.**	**t_i**	**P**
A	126.7±42.4	74.0–230.0	**A/B**	-2.078	**0.042***
B	148.9±40.3	87.0–267.0	**A/C**	0.472	0.639
C	121.3±46.7	67.0–233.0	**B/C**	2.456	**0.017***

t_i: Independent t-test, **t_p:** Paired t-test**, Comp.:** Comparison groups
***Significant # minus values indicate reduction

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A COMPARATIVE STUDY ON SIGNIFICANCE OF ICE-BREAKING ACTIVITIES AMONG EMPLOYEES

Dr. Madhu Pandey
Assistant Professor of Psychology
Era University, Lucknow

Ms. Richa Misra
Research Scholar
Dr. ShakuntalaMisra National Rehabilitation University, Lucknow

Abstract

The objective of the present paper is to understand the significance of icebreaker activities on the groups with respect to the various factors like Group Cohesion, Problem Solving, and Interpersonal relationship, Conflict Resolution, Conformity and Brainstorming. Energizers helps individuals to build good and warm relationships with each other, promote pleasant environment, enhance the productivity, eradicate the personal or professional obstructions or gaps as well as to combat with the negativities present in the group. The employees were evaluated on the above mentioned factors before and after the intervention of team building activities for understanding its importance. The employees were chosen with a quota sampling method from xyz bank and then the obtained scores of the employees were analyzed using t-test and one-way anova. There was significant effect of icebreaker activities observed in the group. Hence, team building activities' are of great importance.

Keywords: Icebreaker activities, Energizer, Team Building.

Introduction

An icebreaker is a capacity building activity designed to assist community partici pants start the act of establishing themselves into a squad.Icebreakers are typicall y described as a method to "spontaneously ignite" the group by assisting them to understand one another. They generallyconcentrate on exchanging private data li ke name, addresses, hobbies, etc. (Dennick & Exley, 2004) An icebreaker is linked to the objective or intention of the gathering of the targeted groups. For instance, if a collective training system is required for a learning venture in any group, then an icebreaker technique can be chosen as it facilitates the collaborative learning. If the theme of the session is literature, then the topic of the training session could be implemented via an activity that focuses on the preferred novels of the candidates.Icebreakers are primarily rapid, low-stakes exercises that promote learners to get more acquainted with their friends and colleagues. Several teachers perform ice-breaker activities on the opening day of course to know the identities of the learners.Moreover, intense, regular as

well as inaugural practice of icebreakers can help to create social order for learners. (Krueger, 2009)They continue to grow while understanding each other completely. Having all learners involved and engaged in the activities at the start of each lesson can also have a net positive effect on general involvement in the meaningful discussion within the sessions.

This icebreaker compilation presents a array of tasks to be selected and exercised throughout the term.Icebreaking activities should be refreshing and comfortable. For instance, icebreakers activities must not encourage individuals to disclose private data or maybe harming other individuals, as this may be emotionally taxing or socially unacceptable.

The participants should not be uncomfortable or indoctrinated to believe that they are forced to participate. Also, the team building exercises should not demonstrate insensitivity towards other participant's culture or personal norms, traditions or customs as this may be awkward for other respondents.(Rogers & Brignull, 2002)The figurehead should be able to recapitulate on the behalf of the entire team, what was experienced throughout the activity at the end of the exercises performed by the participants.Using employee-based exercise is influential in academic and professional institutions, but such sessions have their own predicaments and concerns.The group-formation method explicitly uses the exercises as a medium before forming any groups. The participants basically exchange relevant details before creating the teams.(Butterfield & Pendegraft, 1966)

Icebreakers activities, drills for skill development or an action projects are effective techniques for team building at every stage.This type of practices builds an ambience where handiness is increased, communication is facilitated, and respondents are brought together in a permanent community spirit.In the execution of skilled tasks, the attention is on "three c's" (convenience, coordination and commonalities). The coordinator is always responsible for the performance of the activities, and the previous suggestions are valuable signposts of growth.(Epstein & Rogers, 2001)

Fundamentals of Icebreaking Activities

Ice breaker activities should be such which complies with the rules of the respondents to develop optimal professional relationships as well as to provide insights into the structure and functionality of the gathering.

1. Each candidate is uncertain of other members and their position in the group in the starting of a training programme.They would like to be addressed in a desirable manner. They like to be introduced to the flock.They expect a necessary amount of respect from other members of the group. Individuals need to know what activities are taking place and how they can fit themselves in such

team building training activities. Every member of the group wants to be welcomed in the group.

2. Using an ice breaker exercises one can offer individuals the chance to convey and acquire messages to one another. In a monitored set of circumstances, people are willing to pursue each other.Team building exercises offer anindividual's a codified opportunity to exchange their psychologies. Participants have the golden chance to notice others members of the group and be noticed by them too.Candidate then embark on an active role with respect towards their own personality as well to the perception which they have for other members of the group.

3. Ice breaker exercises help the different people of different background and personalities of the same group to get acquainted with each other in a shorter period of time and establish proper relationships with each other, which is beneficiary for the growth of the organizations. The role of mediator as well as the members is understood and recognized during the team building sessions only. The place where training session takes place is called gathering room.Group members are unable to form primary connectionswith each other in the starting of the session.

4. The ice breaker technique should have an aims and objectives which indicates the participants about what kind of exercise is going to take place, in which individuals are going to participate in. The ice breaker generates pictures of what kind of program is being supported, what is essential in the program and what types of behaviours are anticipated from the respondents.The quality of the task or n activity is indicated by the content used in the ice breaker exercises.The facilitator's approach in conducting a warm up exercises allows the respondents to calm down with the assignments they are dealing with. The facilitator's attitude should be generally respectful toward the other peoples and their respective cultures.(Tubesing & Christian, 1995)(Schuman, 2001)

Significance of Icebreakers

Team builders' activities are non-frightening tasks that enable the participants to enjoy with each other and have the opportunity to know each other. The objective of warm-up activities is to enable the people feel relaxed and realistic as well as encourage everyone involved to have active participation.Team constructors are efficient techniques to promote conversations between and within a group. The way these drills are displayed can influence how the team members react to each event / session.The crux of the team building exercises is to be inspired by one's own self and to get stimulated for all that one does. Active

participation in every icebreaking activities is encouraged so that a beneficial and usefulness for the organizations is achieved as well as championed.

Aim of the research:

To evaluate,the significant effect of icebreaking activities on the employees.

Hypothesis:

There is no significant difference of icebreaker activity on the employees.

Methodology:

The present study includes total 10 employees of xyz bank in Lucknow city, Uttar Pradesh. Employees were selected by quota sampling technique.

Research Design and Data Analysis:

This research is a quantitative research to evaluate the significant effect of icebreaker activities on the employees of organizations. A self developed questionnaire was administered on the samples.

Result:

Table No. 1 Scores obtained by the individual employees before the Icebreaker Activities

Employee no.	Group Cohesion	Problem Solving	Interpersonal Relationship	Conflict Resolution	Conformity	Brainstorming
1	03	02	02	03	04	02
2	02	01	03	02	03	03
3	04	02	04	03	05	04
4	03	03	04	04	03	02
5	02	01	03	02	03	03
6	03	02	02	03	04	02
7	02	01	02	02	03	02
8	03	03	04	04	03	02
9	03	02	02	03	04	02
10	02	01	03	02	03	03

Table No. 2 Scores obtained by the individual employees after the Icebreaker Activities

Employee no.	Group Cohesion	Problem Solving	Interpersonal relationship	Conflict Resolution	Conformity	Brainstorming
1	04	05	05	06	06	06
2	03	05	04	04	05	05
3	05	06	03	05	04	05
4	04	05	05	06	06	06
5	05	03	06	05	05	04
6	03	05	04	04	05	05

7	04	04	05	06	06	06
8	06	04	06	03	04	05
9	03	05	04	04	05	05
10	04	05	05	06	06	06

Table 3 elicits the paired sample t-test

Employee no.	X (Scores before icebreaker)	Y (Score after icebreaker)	(X-Y)	$(X-Y)^2$
1	16	32	-16	256
2	14	26	-12	144
3	22	28	-6	36
4	19	32	-13	169
5	14	28	-14	196
6	16	26	-10	100
7	12	31	-19	361
8	19	28	-9	81
9	16	26	-10	100
10	14	32	-18	324
			-127	**1767**

$$t = \frac{(\sum D)/N}{\sqrt{\frac{\sum D^2 - \left(\frac{(\sum D)^2}{N}\right)}{(N-1)(N)}}}$$

$$\frac{-127/10}{\sqrt{\frac{1767 - \left(\frac{(-127^2)}{10}\right)}{(10\text{-}1)(10)}}}$$

t= 9.76**

Degree of freedom= 9

Significant Level at:

0.01 level= 2.82

0.05 level= 1.83

***p<0.05 level of significance**

****p<0.01 level of significance**

Table 3, manifests that null hypothesis: 'there is no significant difference of icebreaker activity among employees' is rejected. There is a significant difference seen in the employee's behaviour before and after the team building exercises. The paired sample t test method is employed to find out the effect observedbefore and after the icebreaker activities given to the team members. The t value obtained is 9.76 whereas, the table value at 0.01 level is 2.82 which clearly shows that obtained value is significant at both the levels. Therefore, it

can be statistically said that there is a effect of icebreaker exercises on the people working in the same group or as a single team. The difference in various paradigms like Group Cohesion, Problem Solving, and Interpersonal relationship, Conflict Resolution, Conformity and Brainstorming were observed.

Table 4 Scores obtained by the employees before the Icebreaker Activities

Sno.	Factors	Score
1.	Group Cohesion	**30**
2.	Problem Solving	**18**
3.	Interpersonal relationship	**29**
4.	Conflict Resolution	**28**
5.	Conformity	**35**
6.	Brainstorming	**25**

Table No. 5 Scores obtained by the employees after Icebreaker Activities

Sno.	Factors	Score
1.	Group Cohesion	**41**
2.	Problem Solving	**47**
3.	Interpersonal relationship	**47**
4.	Conflict Resolution	**49**
5.	Conformity	**52**
6.	Brainstorming	**53**

Table 6 elicits the summary of One- way ANOVA

SUMMARY

Groups	Count	Sum	Average	Variance		
X	6	165	27.5	32.3		
Y	6	289	48.16667	18.56667		

ANOVA

Source of Variation	SS	Df	MS	F	P-value	F ratio
Between Groups	1281.333	1	1281.333	50.38008	3.30368E-05	4.964602744
Within Groups	254.3333	10	25.43333			
Total	1535.667	11				

The value is found to be insignificant as p value is lessthan 0.05. Therefore null hypothesis got rejected that there is no significant effect on icebreaker activities on the groups. There is a significant effect observed on a group when they were given icebreaker activities. The employees showed improvement on factors like Group Cohesion, Problem Solving, and Interpersonal relationship, Conflict Resolution, Conformity and Brainstorming.

Conclusion

This paper attempts to examine the effect of icebreaker activities on the group of employees working in a bank. The employees initially were not as connected and comfortable as they later got with the team building exercises. The various factors which were evaluated before and after the exercises were Group Cohesion, Problem Solving, and Interpersonal relationship, Conflict Resolution, Conformity and Brainstorming.Responses from participants who got engaged in a session to practice icebreakers show that these interventions can lead to transformation gears that can form or change the way employees create significant associations during their working hours at their workplace. The outcome of this research clearly elicits the importance of icebreaking or team building activities for any group's better functioning and effective performance.

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A STUDY TO FIND OUT TIME DURATION DATA OF REVERSE SIDE PLANK FOR FEMALE COLLEGIATE STUDENTS AND FIND ITS CORRELATION WITH BMI

1] DR. AKSHAY KACHA [B.P.T.] 2] DR. DHWANI PATEL [PERSUING B.P.T.]

Abstract

BACKGROUND AND OBJECTIVE OF THE STUDY:- The side plank/bridge is an exercise commonly used in core stabilization training programs. BMI Is a ratio of a person`s weight to height square.To find plank holding time duration for female and correlate its time duration with BMI.

METHODS:- A correlation study was carried out which consist of 100 normal female colleges aging 18 to 25 who fulfill the selection criteria and written consent was taken. Height and weight was taken for measuring BMI. After explaining whole procedure, duration of reverse side plank was recorded.

RESULTS:- Data were analyzed by using SPSS statistics 20.0 software. PEARSON'S test was used for correlation of BMI with duration of reverse side plank and it was found to be negatively correlated (p=< 0.05, r= -0.03).

CONCLUSION:- There is a negative correlation between reverse side plank duration and BMI. Thus, as BMI increases, Reverse side plank hold time decreases.

LIST OF ABBREVIATION :-

ABBREVIATION	FULL FORM
CS	Core Stability
BMI	Body Mass Index

KEY WORDS :- Reverse side plank **,** Core Stability , Body Mass Index, plank holding time , female collegiate.

INTRODUCTION

• The side plank/bridge is a core stability exercise widely used to prevent and treat back pain. This exercise is often limited in its use and application secondary to the high forces placed through the enumerable joint. By creating a larger surface area for the forces to be distributed throughout the shoulder using the reverse side plank/bridge, individuals may be more comfortable while

increasing the time in the position. Increasing the holding time in this position may also create more therapeutic levels.[1]

• The musculature core of the body includes the spine, hips and pelvis, proximal lower limb and abdominal structures. That is responsible for the maintenance of stability of spine and pelvis and help in the generation and transfer of energy from large to small body parts during many physical and functional activities [2,3]. Core musculature usually provides —proximal stability for distal mobility and function of the limb [3,4].

• In common parlance the core of the body is broadly considered to be the torso. Functional movements are highly dependent on this part of the body, and lack of the core muscular development can result in a predisposition to injury. The core is used to stabilize the thorax and the pelvis during dynamic movements and it also provides internal pressure to expel substance (vomit, faces, carbon laden air etc.). A general dentition of core stability that is the ability to control the position and motion of the trunk over the pelvis and leg to allow optimum production, transfer and control of force and motion to the terminal segment in integrated kinetic chain activities.[3]

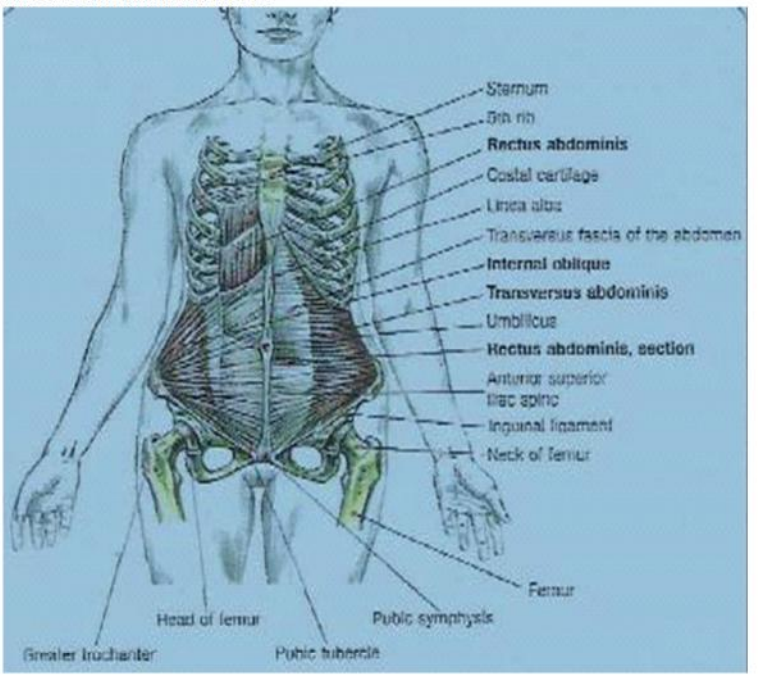


Figure 1.1 Deep muscles of abdomen

Deep muscle[postural tonic ,segmental stabilizer, aerobic]	Superficial muscle [dynamic, physics, torque producing and anaerobic]
Multiform	Rectos abdominal
Psoas major	External oblique
Transverse abdominis	Internal oblique[anterior fiber]
Quadratus lumbourum	Illio costalis [thoracic portion]
Diaphragm	
Internal oblique	

Table 1.1 Muscles of Abdomen [5]

• BMI is a ratio of a person`s weight to height square. BMI is commonly used to classify weight as "healthy" or "unhealthy".BMI values between 18.5and 24.9 are considered "normal" or "healthy" weight BMI values between 25 and 29.9 are considered "overweight" and 30 and above are considered" obese."BMI Is above 25 are unhealthy and have been shown to increase the risk of certain chronic diseases BMI fewer than18.5 are considered "underweight." Symptoms of these underlying conditions include low energy, constipation, insomnia, frequent illness, chest pain and heart palpitation. BMI is used by health care professionals to screen for overweight and obese individuals, this information can then be used by healthcare professional to assess patient`s health risk. BMI is a risk factor for disease and even death.[6]

• People with BMI score indicating that they are overweigh to obese have a greater chance of developing high blood pressure ,high blood cholesterol or other lipid is orders ,type 2 diabetes, heart disease, stroke ,and certain cancer. They are also at an increased risk for pre mature death, cardiovascular disease, gallbladder disease ,sleep apnea ,and osteoarthritis .As a person`s BMI score increases health risk. Overall, the study reinforces previous findings about the critical importance of adhering to healthy habits. Future studies might focus on effective ways to increase adherence to healthy habits and the cost-effectiveness of such efforts. BMI and health shows that overweight or obese people are like normal. Weight to have medical problems such as high blood pressure, high cholesterol, stroke, diabetes and heart disease ,Research studies have shown that even a weight loss of 0.09 kg per week for 6 month scan improve the health of overweight people. The goal of weight loss should be to improve health. Rapid weight loss swings in weight and improper dieting should not be the goal. [7]

NEED OF THE STUDY

The side plank/bridge is an exercise commonly used in core stabilization training programs. However, stress placed on the glenohumeral joint may cause pain and limits the benefits of this exercise for some individuals. The reverse side plank/bridge may minimize these issues and enhance core development.

AIMS OF STUDY:

- To find reverse side plank holding time duration for female collegiate students and findings its correlation with BMI.

OBJECTIVES OF STUDY:-

- To find reverse side plank holding time duration for female.
- To correlate reverse side plank holding time duration with BMI.

HYPOTHESIS:-

- **Null hypothesis:-**

There is no correlation between reverse side plank holding time duration and body mass index.

- **Alternative hypothesis:-**

There is a correlation between the reverse side plank holding time duration and body mass index.

REVIEW OF LITERATURE :-

1. **Santosh Metgud et al (2016)** studied effect of body mass index, central obesity and =core muscle activation on pelvic inclination and lumbosacral angle in individuals with low back pain: an observational study and concluded that individuals with low back pain showed higher degree of pelvic inclination angle and lumbosacral angle, with a reduced core muscle activation.[7]

1. **Hazheer Rasif et al (2017)** studied Negative correlation between core muscle function and body composition in young people aged 18 - 30 years stated increased sum of skin folds, body mass and waist circumference were associated with poor core muscle function in men and women. However, high BMI correlated negatively with men's core muscle function only[8]

1. **Alexis Anderson al (2014**) studied Core Strength Testing: Developing Normative Data for Three Clinical Tests results suggest that normative values can be established for the flexion and extension tests regardless of gender, however RSP and LSP tests were significant for differences between genders. The results also suggest that increased activity level improved core endurence.[9]

Peate WF et al (2007) studied core strength: a new model for injury prediction and prevention and their findings suggested that core strength and functional movement enhancement programs to prevent injuries in workers whose work involved awkward positions in warranted. [10]

METHODOLOGY :-

- **STUDY DESIGN**: Correlation study.
- **STUDY SETTING**: School of Physiotherapy, Rajkot.
- **SAMPLE SIZE**: 100 subjects.
- **SAMPLING METHOD**: Purposive Sampling.
- **STUDY POPULATION**: Healthy young girls age from 18 to 25
- **STUDY DURATION**: One-time study.

Inclusion criteria:-

- Age: - 18 to 25 years.
- Gender: - female.

Exclusion criteria:- (11)

- Participant having Low back pain
- History of recent trauma or any pathology of upper limb, lower limb and spine.
- Any neuromuscular disorder
- Fever
- Any inflammatory disorder
- Radicular symptoms
- Participant who had surgery within last 3 months

MATERIAL

- Exercise mat
- Pen
- Paper
- Weighing scale
- Stadiometer
- Pillows
- Stool
- Stopwatch

Procedure:-

Total 100 subject with age group of 18-25 years. Who fulfilled inclusion and exclusion criteria where included in the study. The details, procedure and purpose of the study were explained to all subjects and written consent was taken

from them. The selection of the subjects was done by purposive sampling. Demographic data(i.e. age ,weight ,height) was taken and BMI was calculated.

To perform this exercise, individual begins in a side line position. Based on the individual comfort, place 1-2 pillows under the head and shoulder. The legs\feet should be placed on the top of a 6-8 inch stool. individual holds the position and the duration of reverse side plank is noted.[13]

FIGURE 1.2 **FIGURE 1.3**



FIGURE 1.2 Measurement of Reverse Side Plank Time [Posterior View]
FIGURE 1.3 Measurement of Reverse Side Plank Time [Anterior View]

RESULTS

PARAMETRIC PEARSON'S TEST

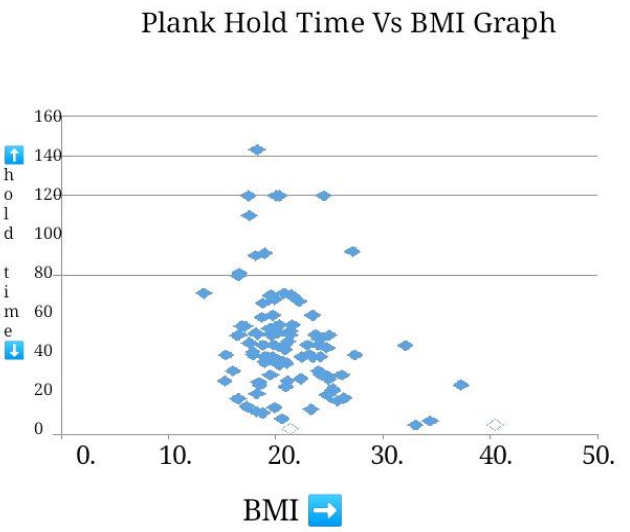
Correlations

		VAR00001	VAR00002
VAR00001	Pearson Correlation	1	-.306**
	Sig. (2-tailed)		.002
	N	100	100
VAR00002	Pearson Correlation	-.306**	1
	Sig. (2-tailed)	.002	
	N	100	100

**. Correlation is significant at the 0.01 level (2-tailed).

TABLE:1.2

Interpretation: -PEARSON'S TEST between BMI and plank hold time is-0.03 with p<0.05. Above table shows negative correlation between BMI and plank hold time.



INTERPRETATION:- Above scatter graph shows samples individual plank hold time plotted against their BMI values. The trend line is demonstrating negative correlation between BMI and plank hold time.

The mean and SD of all participates for test duration was 47.460600 and 28.624699 respectively. The correlation between **BMI and plank hold time shows statistically significant [p<0.05]**

DISCUSSION

Previous research discusses the use of sit up tests and curl-up tests as the most commonly used ways to assess abdominal endurance. Despite the widespread use of these tests, it has been suggested that there are concerns with these tests both in the objectivity of the tester as well as in the validity of the role of the participant in the assessment. As the pioneer in abdominal testing, sit-up tests in particular have been hypothesized to induce low back pain likely as a result of elevated compressive forces as well as an increase in hip flexor activity especially when the participant became fatigued. Second to the sit-up test, more recently research has developed curl-up tests that possibly decrease lumbar spine stress and hip flexor activity that were seen with sit-up tests in the evaluation of

abdominal endurance. Despite some positive evidence preferring curl-ups to sit-ups, there remains speculation that the development of other methods is warranted. This defines the need of alternate method of testing abdominal muscle endurance and this reverse side plank exercise targets specific core muscles so it can be used as a measure of abdominal core endurance test. This is a valid tool to assess the same as described by the previous study.[9]

The correlation between the reverse side plank hold time and BMI had weak negative correlation coefficient which was highly significant statistically, it shows individuals with lower BMI may have higher abdominal endurance and vice versa. This can be because of most people may have had fat mass associated with high body weight instead of lean bod mass like muscle bulk, which may serve as resistance in holding the reverse side plank position instead of helping to hold the reverse side plank for higher time by using more muscle mass or recruiting more number of abdominal muscle fibres. In the sample of all athletes who generally carry bulky muscles and more lean body mass and less fat mass, the findings can be different, like even at high BMI levels they may show high reverse side plank hold time and thus higher abdominal endurance, possibly because of having more of muscle mass and less of inactive fat mass which do not serve any purpose in this other than increasing in weight and thus resistance around abdomen and other body parts. It is known that adipose tissue accumulates at the abdominal region in obese individuals. Moreover, it is interesting to note that the rectus abdominal muscle shows the greatest fatty infiltration, followed by the lateral abdominal muscle and erector spine, in overweight and obese individuals. These higher levels of intramuscular fat have been associated with reduced functional capacity in healthy individual. Additionally, spinal instability is associated with reduced strength and endurance of the core musculature and altered recruitment of these muscles . Consistent with these findings, decreased muscle activity could be a possible explanation for the correlation between a higher BMI and CS.[9]

In this study few individuals happened to be recreationally active so this study demonstrated moderately negative correlation between BMI and plank hold time. This finding is consistent with the study done by Hazeer Rashif et al who concluded high BMI is correlated negatively with men's core muscle function only.[9]

There is a correlation between the reverse side plank holding time duration and body mass index. Correlation is done by using pearson's test. There is negative correlation between BMI and reverse side plank hold time.[9]

Atsushi Imai, Phd and Koji Kaneoka, MD Phd, studied the relationship between the trunk endurance plank test and athletic performance test in adolescent soccer player. There was positive correlation between trunk endurance plank test and athletic performance test.[12]

Conclusion

According to this study, there is negative correlation between BMI and reverse side plank hold time [R=-0.3] . This reverse side plank hold time duration data of healthy individual are useful for patient evolution , screening and for providing clinical training targets.

SUMMARY :-

Endurance is a broad term that refers to the ability to perform low intensity, repetitive,or sustained activities over a prolonged period of time. Reverse Side Plank test recruit anterior core musculature, and it can be used to assess endurance of the same. It is a reliable, easy and it is associated with very few chances of low back pain or injury due to testing unlike curl up test.

Body mass index (BMI) may have an effect on individual's abdominal core endurance. Correlation between reverse side plank holding time and BMI may help predicting core endurance and may help clinicians and sports physiotherapists. Healthy female individuals were recruited according to inclusion and exclusion criteria. Their consents were taken. They were described about procedure and given 1 trial. Their height, weight and plank hold time were measured. Result was analysed using MS Excel and SPSS software version 20.0. PEARSON'S CORRELATION TEST was applied. Healthy young colligates possesses different endurance for abdominal core muscle with SD 28.624699s and mean 47.460600s. According to this study, there is negative correlation between BMI and plank hold time [R=-0.3] .

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ANNEXURE 3

	SR.NO.	BMI [kg/m^2]	DURATION [sec]	
1		21.48	70	
2		21.49	70	
3		26.37	18.3	
4		19.56	70	
5		18.17	90	
6		17.31	14.17	

7		22.21	67	
8		17.91	41.51	
9		40.47	5	
10		23.73	50.2	
11		20.82	42.7	
12		27.15	92	
13		26.14	30	
14		24.43	30	
15		20.08	120	
16		20.31	35.16	
17		22.07	77	
18		25.33	23	
19		17.14	54.5	
20		23.32	12.72	
21		23.11	40.3	
22		17.47	120	
23		19.29	39	
24		19.73	50	
25		37.28	25	
26		17.54	110	
27		19.52	30	
28		22.98	45	
29		24	45	
30		24.97	50	
31		34.4	7	
32		16.55	80	
33		21.02	36	

34	20.31	120	
35	13.33	71	
36	16.6	81	
37	16.56	50.13	
38	16.86	54.65	
39	21.33	50	

."

40	19.02	36.4	
41	18.28	50.36	
42	16.43	49.75	
43	27.39	40	
44	20.93	24.17	
45	19.9	13.6	
46	23.45	60	
47	17.87	40.2	
48	24.47	120	
49	20.07	120	
50	20.77	71	
51	20.54	37	
52	15.27	27	
53	18.51	25	
54	18.17	51.09	
55	18.26	20.51	
56	24.08	48	

57	20.56	44	
58	18.98	91	
59	18.97	39	
60	24.88	20.11	
61	18.77	59.01	
62	19.47	53.22	
63	19.72	39.02	
64	22.47	39	
65	19.87	68	
66	19.73	60	
67	19.81	72	
68	21.09	27	
69	25.71	17	
70	18.2	11.75	
71	33.05	5	
72	21.35	3	
73	16.5	18.09	
74	20.3	55	
75	25.29	22	
76	20.57	8	
77	18.85	45	
78	21.2	46.68	
79	18.28	143	
80	18.79	11	
81	19.81	45	

82	16.02	32
83	18.85	66
84	21.36	52.09
85	15.37	40
86	18.44	26.4
87	19.59	50
88	17.57	46
89	24.12	39.12
90	24.93	28
91	32.09	44.71
92	21.56	55
93	24.8	20
94	23.49	39
95	24.77	43.71
96	23.96	32
97	24.88	29.33
98	24.23	30
99	20.17	51
100	22.37	28.11

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COMPENSATION FOR WRONGFUL CONVICTION UNDER THE ETHIOPIAN CRIMINAL JUSTICE SYSTEM

Aynalem Bezabih Tekalign
Lecturer and Legal Aid Coordinator
Mettu University,Mettu, Ethiopia

Abstract
The wrongful conviction of innocent people is being acknowledged in an increasing number of countries around the world. The problem of wrongful conviction is now framed as an international human rights issue. More attention is being given to whether criminal justice systems are providing sufficient measures for the effective review and rectification of wrongful convictions and whether international obligations in that regard are being met.This paper employs qualitative method of data analysis to undertake the study at hand. In Ethiopia, it is found that compensation for wrongful convictions is a legal issue which has yet to find a solution and the damages such wrongful conviction brought to their lives. Hence, in Ethiopia still there is no statutory or legal scheme for compensating those who are wrongfully convicted.Thus, it is recommended that the Ethiopian law should provide a framework for the compensation of individuals who are victims of wrongful conviction.

Key words: Wrongful conviction, Compensation, Judicial review, Criminal law, fair trial

Introduction
The problem of wrongful conviction is becoming more widely acknowledged at an international level. The growing number of exonerations, particularly apparent in the United States but also evident in several countries elsewhere in the world, demonstrate beyond doubt that innocent people are convicted of crimes that they did not commit. Accordingly, the frequency of wrongful conviction undoubtedly became more grave in countries like Ethiopia which have not yet develop strong criminal justice system than that of countries having strong criminal justice system. Different countries employ different legal remedies to tackle the problem. Among the available legal remedies compensation is the most widely practiced solution for the problem of wrongful conviction. Whereas, when we come to the Ethiopian case the Ethiopian criminal law do not provide for compensation mechanisms for people who are wrongfully convicted. It is far better to prevent wrongful convictions in the first place than to remedy them after the fact. However, it is natural to expect that the issue of wrongful conviction cannot be totally avoided though it can be put in to the minimum. Therefore, it is

very crucial to reconsider the Ethiopian law so that those who are wrongfully convicted could get access to compensation.

Hence, by putting the above issues in to consideration this paper tries to examine whether or not the Ethiopian criminal justice system adequately provides legal remedies for wrongful conviction. The study uses qualitative analysis techniques to accomplish the study. The paper consists of three sections. Accordingly section one focuses on the causes and effects of wrongful conviction. Under Section Two the general overview of the Ethiopian Criminal justice system on wrongful conviction will be examined. In doing so the paper critically examines adequacy of legal remedies available under the Ethiopian law. Finally, based on the findings conclusions and recommendations will be forwarded under Section Three.

1. Defining Wrongful Conviction

The term 'wrongful conviction' as used in this article refers to someone being convicted of a crime that they did not commit and also being unsuccessful at the appellate level, thereby exhausting the traditional appeal avenue available within the Ethiopian criminal justice system.[1] Reference to someone as 'wrongly convicted', 'exonerated' or similar, applies where a previous erroneous conviction has been subsequently corrected by an appellate court.[2] The term 'wrongful conviction applicant' (or similar term) refers to someone claiming to be wrongly convicted.

1.1. Causes of Wrongful Convictions

A. Victim Misidentification

Misidentification is the leading cause of wrongful convictions. The courts and public place great faith in testimonial evidence from a victim who identifies the perpetrator.[3] Such evidence is deemed to be very reliable. It is assumed the crime victim seeks only to have the real perpetrator apprehended and convicted.[4] Yet, DNA exonerations have revealed that eyewitness identification is the least reliable of all evidence. Out of the now 290 DNA-based exonerations, misidentification was the cause of wrongful conviction in a remarkable 75% of cases. (Cutler &Kovera, 2010; "Eyewitness Misidentification," n.d.).

In New York's twenty-eight DNAproven wrongful convictions, fourteen were caused by misidentification (Cutler &Kovera, 2010)Various cognitive, perceptual and psychological factors impact on a victim's recall of the crime, such as the amount of time the victim viewed the perpetrator; lighting conditions; fear; trauma; and the presence of a weapon. All contribute to the unreliability of victim identification. A brief glimpse of the perpetrator under stressful conditions

[1]Model Prevention and Remedy of Erroneous Convictions Act, 33 Ariz. St. L.J. 665 (2001), p.8.
[2]Id,P.9
[3]Roberts, P. (2003), The causes of wrongful conviction, Independent Review, 7(4), 567.
[4]Supra at note 3

may be less reliable than a longer viewing period. (Thompson-Cannino, Cotton, &Torneo, 2009).Yet, a lengthy viewing offers no guarantee of accuracy.

B. Eyewitness Misidentification

Misidentification takes place not only in police lineups, but also via photo arrays and "show ups". A photo array involves presenting the victim or witness with a set of head shots, usually six, in which the suspect's photo appears with others.[5] The victim or witness is then asked to pick out the perpetrator from among the photos presented.

A show up occurs when a victim is brought to view a suspect detained by the police. Suggestibility makes shows ups one of the least reliable methods of identification. People tend to assume the man in police custody must be the perpetrator because otherwise, he would not have been arrested.[6] In the witness's mind, the presence of police lends credibility and confidence in the identification.

C. False Confessions

Douglas Warney was wrongfully convicted of murder based upon his false confession following twelve hours of interrogation.[7]Warney had an eighth grade education, advanced AIDS, and known mental health problems. Although he correctlystated the victim had been wearing a nightgown and cooking chicken, and that the killer cut himself, Warney got key details of the crime wrong.[8] Specifically, he was wrong about the location of the murder, and wrongly implicated someone confined to a mental hospital. Warney was proven innocent by DNA-testing after serving nine years in prison.[9]His is hardly an isolated case.

False confessions were the cause of wrongful convictions in 27% of the 289DNA-proven wrongful conviction cases. Police tactics implicated in inducing false Confession includes:

- interrogating suspects for extended periods;
- depriving suspects of food and drink;
- misuse or abuse of polygraph testing;
- lying to suspects about non-existent evidence;
- good cop/bad cop tactics;
- false promises to suspects, for example, if they confessed, they could go home; and
- threats[10]

[5]Cynthia E. J ones, The Right Remedy for the Wrongly Convicted: Judicial Sanction for Destruction of DNA Evidence, 77 Fordham L. Rev.2893 (2009), p.2929.
[6]Ibid
[7]Warney v. State, 16 N.Y.3d 428, 947 N.E.2d 639 (2011).
[8]Ibid
[9]Ibid
[10]Supra at note 8, page 2937.

D. BadLawyering

Gideon v. Wainwright was the Supreme Court's landmark decision establishing an indigent's right to assigned counsel in criminal cases. The court emphasized the critical importance of good lawyering without which a defendant, "may be put on trial without a proper charge, and convicted upon incompetent evidence, or evidence irrelevant to the issue or otherwise inadmissible."[11] Hence, a good lawyer is necessary "at every step in the proceedings" because, "even though a defendant is innocent, without competent representation, he could be convicted." Thus, the court held it is critical that "a defense attorney thoroughly investigate the facts of a case, locate witnesses, make an opening statement, cross examine witnesses to test their credibility, object to rulings which could prejudice a defendant's case, review evidence, possibly put on a case for the defense, and make a closing argument that sharpens and clarifies the issues."[12] All of this "is crucial to an accurate verdict."

E. Prosecutorial Misconduct

Jabbar Collins served sixteen years for murder in New York based upon prosecutorial misconduct before to his conviction was overturned in 2010. Federal district judge Dora L. Irizarry freed Collins after Brooklyn prosecutors conceded that Collins was entitled to habeas relief. She noted that Collins had uncovered numerous documentsshowing that prosecutors had withheld evidence, coerced witnesses and lied to the court and the jury (Fass, 2010; Robbins, 2010). Prosecutors are duty-bound not only to prosecute the guilty but also to protect the innocent. To fulfill that duty, the law requires they disclose exculpatory material to the defense which bears on guilt or punishment.[13]Failure to disclose such material rendersthe subsequent legal proceeding unreliable and is a frequent cause of wrongful convictions. Although this obligation is well established, the extent to which some prosecutors will break the law is shocking.

F. Prejudicial Pre-Trial Publicity

Judges are human and damaging media coverage can influence them to make bad rulings of law to ensure a guilty verdict. Potential jurors develop strong feelings that a notorious defendant is guilty and in some cases, falsely say during jury selection they were not influenced by pre-trial coverage in order to maneuver themselves onto the jury in their quest to ensure the hated defendant is convicted.[14]

Sensational media coverage infects ongoing trials. It is a polite fiction rejected by judges and lawyers alike that jurors invariably obey initial trial instructions not to

[11]Daniel Ehighalua, Nigerian Issues in Wrong ful Convictions, 80 U .Cin. L. Rev . (2012) Available at: http://scholarship .law. uc.edu/uclr/vol80/iss4/4
[12]Ibid.
[13]Brady v. Maryland, 373 U.S. 83 (1963).
[14]Marvin Zalman (2006), Criminal Justice System Reform and Wrongful Conviction, Criminal Justice Policy Review, 17(4), p.470.

read about the case or discuss it with others. In today's world, telephones are hand-held computers which provide instantaneous communication with family and friends, and immediate access to written, video and audio commentary about a pending case on the Internet.

Media coverage pressures prosecutors to seek maximum outcomes and refuse toextend plea offers in cases where doing so would serve the ends of justice.[15] Likewise, media coverage often pressures judges to impose long sentences lest the judge face the wrath of editorial commentators and bloggers.

G. Standardized Evidence Preservation System

Many states lack a standardized evidence preservation law which requires criminal evidence be preserved and classified using bar code technology.[16] Yet, in less critical matters, state government files and records are maintained using such technology in the event these files are needed at a later date.

In the private sector, bar code technology is utilized in order to keep track of commercial inventory in many businesses. Biological evidence should be catalogued and coded so that it is available indefinitely for DNA testing which can conclusively determine guilt and innocence. With the stakes so high, preservation of such evidence should be viewed as a matter of paramount importance to a fair criminal justice system.

1.2. Effects of wrongful conviction

I. Psychological

Hunt speaks to what social scientists call institutionalization. Even after he's free, the former prisoner struggles to shake those adaptations that made it possible to survive in a hostile environment.[17] The regimented daily routine of prison life has made him unaccustomed to making his own decisions.The violence of prison life has led to social distancing, emotional aloofness, and a lack of positive social skills. The lack of opportunity and alienation from the outside world has resulted in low self-esteem.[18] Not all former prisoners suffer from the effects of institutionalization, but in recent decades as prison policies have become more restrictive, and prison populations more overcrowded, its effects have become widespread particularly for innocent people forced to endure these adverse conditions.[19]

Post-Traumatic Stress Disorder (PTSD), common among war veterans, also affects the wrongfully convicted.[20] Almost all prisoners have witnessed violent

[15]Supra at note 14.
[16]Ibid.
[17]Christine E Sheehy (1999), Compensation for Wrongful Conviction in New Zealand, Auckland University Law Review, p.978.
[18]Ibid.
[19]Supra at note 20.
[20]Robert J. Norris (2012) "Assessing Compensation Statutes For The Wrongly Convicted" Criminal Justice Policy Review 23(3) 356.

acts or been victimized, and memories of these experiences can be re-traumatizing. A person suffering from PTSD may have trouble sleeping, recurrent nightmares, difficulty concentrating. He may be irritable, angry or hyper vigilantalways tense and alert.

All prisoners are vulnerable to psychological problems. Exonerees also struggle with the psychological dissonance of having been profoundly wronged by society.[21] Those who served long prison terms or were wrongfully convicted at a young age are the most affected.

During their periods of wrongful incarceration, friends and family have gotten married, children have grown, parents and grandparents have passed away. Grievous losses and feelings of "what might have been" follow the exonerated throughout their entire lives. In 2007, The New York Times researched 137 cases of people whose wrongful convictions had been overturned through DNA testing and found that most "have struggled to keep jobs, pay for health care, rebuild family ties and shed the psychological effects of years of questionable or wrongful imprisonment."[22]

II. Physical

In countries like Ethiopia Medical care provided to prisoners is notoriously poor, exacerbating existing conditions and leaving others untreated.A 50-year-old prisoner has been found to have the health of a 60 year old in the free world.[23]Given the lack of available healthcare, many exonerees find that they have less coverage than they had in prison.[24] Even exonerates that are eligible for government supported health coverage may find that the bureaucracy and paperwork involved is enough to effectively prevent them from receiving it.

By the time Roy Brown was exonerated, he was dying of liver disease and expected to have only a matter of weeks left to live. As a prisoner, he had been told that he was not eligible for the organ transplant that could save his life, and as a free man, he had no health insurance.[25] The Innocence Project worked with local services to ensure that Medicaid would cover his urgent health needs. Four months after his release, Brown received a liver transplant in May 2007.[26]Exonerates do not automatically qualify for Medicaid, and very few states offer it to them. Moreover, the types of jobs they can secure are often low-wage and temporary without health benefits.

[21]Ibid.
[22]Ibid.
[23]Siôn Jenkins, 'Miscarriages of justice and the discourse of innocence,' 40(3) Journal of Law and Society, 329 -55 (2013).
[24]Ibid.
[25]James R Acker, 'The Flipside Injustice of Wrongful Convictions: When the Guilty Go Free' (2013) 76(3) Albany Law
Review 1629, 1630 – 1.
[26]Innocence Project, The Causes of Wrongful Conviction (2013) Yeshiva University
<http://www.innocenceproject.org/understand/>.

III. Financial

Many exonerees were wrongfully convicted in their youth, while their peers were advancing their careers or getting an education. After a decade or more in prison, exonerees find themselves starting over at an older age. Exoneree A.B. Butler says, “When I went to prison, I was 28 years old, and you know, you make up your mind on what you’re going to do with your life in your thirties, and you’re still able to get out there and do it, whereas I’m in my fifties now. I can’t really work as hard as I could back when I was in my twenties and thirties. I just try the best I can.

2. Compensation for Wrongful Conviction under the Ethiopian Law

We have already discussed that the issue of wrongful conviction is becoming a global concern affecting innocent citizens. To tackle this problem many countries employ different legal mechanisms by enacting different laws. Accordingly, the FDRE constitution, the 1996 Criminal law and the 1961 criminal procedure code provides different techniques that protect innocent individuals from wrongful conviction. To mention few, right to be presumed innocent until proven guilty, ensuring fair trial and punishing false accusations are the way outs that minimize wrongful conviction.

Unfortunately, the Ethiopian laws mentioned above do not provide clear legal provisions to deal with wrongful conviction, so how victims of wrongful conviction claim compensation remains unsolved under the Ethiopian criminal justice system. Ethiopia is one of signatory member of ICCPR and ratified it on 11 June 1993, which imposes formal obligations on state parties to respect its provision. Article 9(4) of FDRE constitution provides that all international agreements ratified by Ethiopia are an integral part of the law of the land. Moreover, article 13(2) of FDRE constitution provides that the fundamental rights and freedoms specified in this chapter shall be interpreted in a manner conforming to the principles of the UDHR, International covenant on human rightsand international instruments adopted by Ethiopia. This means that any government organ have duty to interpret fundamental rights and freedoms guaranteed under chapter three of the constitution in accordance with international human rights instruments adopted by Ethiopia.

Article 14(6) of the International Covenant on Civil and Political Rights (ICCPR), states: When a person has by a final decision been convicted of a criminal offence and when subsequently his conviction has been reversed or he has been pardoned on the ground that a new or newly discovered fact shows conclusively that there has been a miscarriage of justice, the person who has suffered punishment as a result of such conviction shall be compensated according to law, unless it is proved that the non-disclosure of the unknown fact in time is wholly or partly attributable to him.Therefore, article 14(6) of ICCPR imposes obligation on the state parties to incorporate directly into their

domestic legislation the right to claim compensation for wrongful convictions and to make sure that the victims of wrongful conviction are compensated. Eventually Ethiopia has ratified ICCPR, however Ethiopia did not fulfill its obligation regarding incorporation of article 14 (6) directly in to domestic legislation to create a statutory right to compensation.

The failure of Ethiopia to fulfill the above obligation has created a lot of confusion in practice when we see in connection with proclamation No 3/95. Federal Negarit Gazette establishment proclamation No 3/1995 article two states that all laws of the federal government shall be published in the federal Negarit Gazette, and all federal or regional legislatives executives and judicial organs as well as any natural or juridical person shall take judicial notice of laws published in the Federal NegaritGazeta. There seemed to be some confusion among lawyers about the status of the covenant on domestic law because the full text had not been published onthe Negarit Gazeta. This in turn had also caused trouble for the practitioners such as lawyers and judges responsible for applying the covenant. HRC has expressed its concern that none of the provisions of the covenant have been invoked before the national courts and that the covenant has not yet been translated to local languages and published in full text on the Federal Negarit Gazeta. HRC recommended that Ethiopia should take appropriate measures to raise awareness on the provisions of the covenant among judges, lawyers and prosecutors to ensure that they are taken into account before national courts and in this regard the state should take effective measures to widely disseminate it in national languages.

Although the failure of Ethiopian government to publish ICCPR on Federal NegaritGazeta creates confusion on lawyers and judges, this cannot be a good reason for Ethiopian courts not to implement the provisions of ICCPR.

Recently, the Ethiopian Federal Supreme court in its cassation decision has given interpretation that the national courts have duty to give interpretation regarding the right of accused in line with International human right instruments adopted by our country in a case between Tesfaye BucheVs Public Prosecutor, Birhanu NurgaVs Public Prosecutor. In addition, the Ethiopian government has understood the problem and stated in its criminal administration policy that the relevant law need to clearly state that the person who are imprisoned or sentenced to death penalty or with fine are entitled to equitable compensation from the state for the moral and property damage caused by the judgment if subsequent to the execution of the judgment if it is established by a court that they did not commit the offence or pardoned bystate.

Since ICCPR ratified by Ethiopia,it is integral part of the law of the country. Hence, the writer strongly believes that ICCPR can be a base to claim compensation for wrongful conviction before national courts and it is a duty of lawyer and judges to apply the covenant. Therefore wrongfully convicted

person can bring compensation claim before Ethiopian courts against government and it`s authorities as per article 14(6) of ICCPR.

3. Conclusion

Criminal justice system of any country is not perfect so that even all standards of fair trail are protected wrongful conviction can occur. Wrongful conviction causes tremendous and irreparable damage on the life of innocence citizen. To address this problem, many countries provide different compensation schemes for the wrongfully convicted person. The ICCPR and other international instruments provide compensation for wrongful conviction. Even though, Ethiopia has ratified ICCPR, it`s federal and state legislations do not provide clear provision regarding compensation for wrongful conviction. However, according to article 9 of FDRE constitution international treaties ratified by Ethiopia are an integral part of the law of the land. As it is known Ethiopia already ratified the ICCPR. Therefore, this gives strong base for judges and lawyers to implement ICCPR provisions for sake of wrongfully convicted person. Even if there is no clear provision in federal and state legislation Ethiopia courts can use ICCPR, FDRE constitution, and Ethiopia extra contractual law by way of interpretation to ensure compensation for wrongfully convicted person. So the followings are the few remarks on the way forward:-

- ✓ Ethiopia has to incorporate article 14(6) of ICCPR directly in to domestic legislations to create a statutory right to compensation for wrongful conviction. The law of the county should clearly state that people who are wrongfully convicted are entitled to equitable compensation from the state for the moral and property damage caused by the judgment if subsequent to the execution of the judgment if it is established by a court that they did not committee the offence or pardoned by state.
- ✓ Since courts as well as other organs of the government has duty to interpret fundamental rights and freedoms in accordance with international human rights instruments adopted by Ethiopia, courts and any other organ with power of interpreting constitution should provide further guidance on issues relating to violation of the rights of innocence citizens wrongfully convicted.
- ✓ Government and others concerned stake holders has to create awareness with respect to wrongful conviction and ICCPR provisions.

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NATURE OF BRAHMAN: A COMPARISON BETWEEN RADHAKRISHNAN AND SANKARA

Thagendra Chutia
Assistant Professor in Philosophy
Harhi College
PO Gobindapur
Lakhimpur, Assam

Abstract:

Radhakrishnan is one of the greatest personalities in Indian philosophy. He was a new Vedantin philosopher. The central theme of his philosophy is same as that of Advaita Vedānta. According to him the Absolute is the source of its many transformations, but these transformations in the world of the here and now do not in turn affect the integrity or absoluteness of Brahman. In this way Radhakrishnan overcomes the greatest obstacle to Western cordiality to the most highly–developed philosophy in India, Śaṅkara's Advaita Vedānta and paves the way for greater understanding of India's greatest heights of thought and for a possible meeting of the minds of East and west. On the other hand, According to Śaṅkara there is only one Supreme Reality and it is Brahman. The entire philosophy of Śaṅkara is expressed in a beautiful verse which runs as follows- "Brahma Satya Jagatmithyā Jivo Brahmaiva na parah, i.e. "The Brahman is the only Reality and everything else this world of manifestation is unreal, as mere appearance, the individual soul (Jiva) is non-different from Brahman, the Absolute." Śaṅkara clearly distinguishes the higher from a lower Brahman. The higher Brahman, Brahman viewed from the aspect of knowledge (Vidyā), is free from all adjuncts, all name and form. It is Nirguna Brahman and it is knowledge of this Brahman that constitutes liberation.

Key Words: Brahman, Isvara, Illusion, Maya, Neo–vedantism

Introduction:

Radhakrishnan's most significant contribution is the new dimension that he added to Advaita Vedānta and the justification of the Vedānta in the context of modern philosophy. Radhakrishnan represents most important interpretational developments in the Vedāntic thought in the present day. Radhakrishnan is himself conscious of his reconstruction of idealistic thought and of his fresh interpretation of the Advaita Vedānta of Śaṅkara. According to Śaṅkara, Saguna Brahman or God is the lower Brahman, it is Brahman viewed from the aspect of ignorance (Avidyā). Śaṅkara observes that the entire visible world, with which both science and history are concerned and which provides the theatre for all our activities, and which we believe to be there from the beginning of time and running to an indefinite future as altogether illusory, because it comes in conflict with the scriptural description that reality is absolutely non-dual and tolerates no other. Śaṅkara claimed that God is a lower category than the Absolute. According to Śaṅkara God has no independent reality. For him God is not identical with Brahman.

Analysis:

Radhakrishnan did not accept Śaṅkara's concept of the Absolute. As we have mentioned in the philosophy of Śaṅkara, God in relation to the Absolute is lesser reality. But Radhakrishnan has wholly rejected this view. Śaṅkara's Absolute is an undifferentiated unity. It is not an organized whole and therefore excludes all internal relations. Radhakrishnan thinks that Śaṅkara by "denying all relations reduces the ultimate being to bare existence which is absolute vacuity." Unlike Śaṅkara, Radhakrishnan's Absolute is a whole where differences are reconciled and not obliterated. Radhakrishnan says that "the Supreme in its non – relational aspect is the Absolute". Radhakrishnan's Absolute is a pure and passionless being which transcends the restless turmoil of cosmic life. However Radhakrishnan says that from the point of view of one specific possibility of the Absolute which has become actualized, the Absolute appears as God. The Absolute as God is organically related to the world. Moreover Radhakrishnan says that God is the creator, sustainer and judge of the world is not totally unrelated to the Absolute. God is the Absolute from the cosmic end. At the end of the cosmic process, God does not simply disappear. He recedes into the background of the Absolute. It seems that formless and passionless Absolute as such has no meaning for a religious man. The Absolute acquires meaning only when it assumes the form of God. Radhakrishnan's Absolute and God are like two sides of the same coin. Absolute and God refer to the same truth that is the Supreme.

Radhakrishnan holds, "We cannot worship the Absolute whom no one hath seen or can see who dwelleth in the light that no man can approach unto. The formless Absolute is conceived as formed for the purposes of worship." God is the form in which alone the Absolute can be pictured by the finite minds. Śaṅkara declares that Brahman is both determinate (Saguna) and indeterminate (Nirguna). He asserts that when the methods of logic are employed, the highest reality is not the indeterminate Brahman – but determinate Īśvara. For Radhakrishnan, the Absolute assumes the form of God. God is not the figment of our minds. God himself is the highest reality as well as Supreme value. Such a God regarded as the highest Reality is an object of genuine worship. So, it seems that formless and passionless Absolute as such has no meaning for a religious man. The Absolute acquires meaning only when it assumes the form of God. Radhakrishnan's Absolute and God are like two sides of the same coin. They refer to the same truth that is the Supreme Reality. The Supreme as Absolute is inconceivable and is ineffable, whereas the Supreme as God is conceivable and apprehensible.

The doctrine of Māyā is the keystone of Śaṅkara Vedānta. Śaṅkara boldly and logically announced the doctrine of Māyā as an explanation of the relation between the world appearance and Brahman. Through the theory of Māyā, which is an indescribable power of Brahman Śaṅkara proved that Brahman is the only reality and the world is an appearance. Śaṅkara is of the opinion that though the world is ultimately unreal, for all practical purposes it is real. In order to explain how the Real appears as the world Śaṅkara admits the principle of Māyā. Brahman with the Māyā Sakti becomes Īśvara who creates the world. Brahman appears to be the sole underlying reality from the transcendental point of view. There is no Īśvara who brings this world into being. It is only from the human end that Brahman appears as Īśvara. Śaṅkara describes Māyā as the

root cause of the world appearance. Śaṅkara has used the term ajñāna, avidyā, māyā, prakrti, avyakta etc as synonymous in most of the cases. Māyā in Śaṅkara's philosophy denotes the Divine Power or Sakti of Īśvara. It is the inherent force residing in the Supreme Brahman. Radhakrishnan writes, "'Māyā', according to Śaṅkara is the dividing force, the finitising principle, that which measures out the immeasurable and creates forms in the form less". Śaṅkara in his Advaita Vedānta neither identifies God with the Ultimate Reality nor says that it is different from it. Śaṅkara ascribes the term Māyā to associate the term Absolute with the term God. Although Radhakrishnan is highly influenced by the Vedāntic Absolute Idealism, and fascinated by the deep philosophical insight of Śaṅkara, he is not fully persuaded by the philosophical viewpoint of Śaṅkara. He does not hold strictly with Śaṅkara that the world is neither real nor unreal, and regards Māyā not as illusion, but as a concept of explanation. Radhakrishnan's reinterpretation of the concept of Māyā is one of his greatest contributions to Indian Philosophy. Māyā as he interprets is a realistic concept. It is not the same as illusion. The world is real and not an illusion. It is as real as man himself. Radhakrishnan holds that Māyā only points to the phenomenal character of the world. According to him, what is not self-explanatory and yet cannot be denied as an unreality is Māyā. While admitting that the appearance of the world is without explanation, Radhakrishnan does not cover up our confusion by the use of the word Māyā. He does not consider that the world is devoid of value and importance. He holds that the things of the world ever struggle to recover their reality. So it follows that Radhakrishnan regards the world as a combination of Being and non- Being, sat and asat, rather than neither Being nor Non-Being as most of the Advaitins would hold.

In Advaita Vedānta there are some other interpretations of the doctrine of Māyā. Māyā cannot be different from Brahman which has no second. The process of the world is due to gradual deprivation of the reality. Māyā is used here as the name of the dividing force, the finitising principle, which measures out the measurable and creates forms in the formless. Māyā is the principle of time and change. It indicates the reality of time and change on the one hand and on the other hand it indicates the immutable nature of Brahman. Māyā, therefore points to both reality of the world and its false appearance. Śaṅkara gives Māyā an altogether different characterisation, its being described neither as real nor as unreal. It becomes indescribable or anirvacaniya. It indicates the fact that the world has reality of some sort and is altogether not false or fictitious. In Śaṅkara's philosophy this doctrine of Māyā has been responsible for the doctrine of two Brahmans. One is the higher or pre-cosmic Brahman and the other is the creator Brahman who brings about the existence of the world. It is because of Māyā, Brahman comes to possess duality of nature, one is pre cosmic nature and the other is cosmic nature. Śaṅkara's whole object in his formulation of the doctrine of Māyā is to establish the identity or oneness of Brahman by declaring the illusory nature of the world which disappears at the dawn of spiritual wisdom.

The world is dependent on the Absolute. But the absolute is not dependent on the world. Yet the world is not for that reason unreal. The relation between the Absolute and the world is brought out by the term Māyā. The world is not essential being like the Absolute. It is also not mere non-being. It cannot be described as either being or non-being. Radhakrishnan examines the whole doctrine of Māyā and concludes that it does

not make the world an illusion. It simply indicates that the world is 'relatively real'. He has interpreted the doctrine of Māyā 'so as to save the world and give it a real meaning.'[10]There are several interpretations of the doctrine of Māyā in Radhakrishnan's philosophy and not all of them have implications for the status of the world.

Māyā indicates that the world is 'derived being'. The world is an expression of the Absolute, not the Absolute itself. "To mark the distinction between Absolute Being and dependent being we call the later Māyā."[11]The world depends on the Brahman, but the Brahman does not depend on the world. "The world is not an essential being like the Brahman; nor is it mere non-being. It cannot be defined as either being or non-being." Therefore, the world is described as Māyā, which means that its being is dependent or derived being. Māyā describes the temporal or transitory character of the world. The Brahman is eternal, whereas the world is temporal. There was a time when the world was not and there will be time when it will cease to be. History has a beginning and as end. But this does not mean that the interim period between the beginning and the end is an illusion.

Conclusion:

It is felt that the most important thing in India today is not so much the question of loyalty to tradition as meaningfulness, coherence and relevance to the needs of the present.There is no other philosopher either in India or elsewhere who has been so successful to represent the modern Vedānta as Radhakrishnan is. He may be regarded as the outstanding representative of the modern Vedāntic thought which may be characterised as Neo-Vedāntism. He represents the most important interpretational developments in the Vedāntic thought in the present day. He is a non-orthodox Vedāntin with a mind not to accept the whole tradition of the Vedānta. He accepts only those parts of the tradition which are logically coherent. He strongly holds that opinions cannot grow unless traditions are altered. So with his full unswerving reverence to the classical Vedānta he is at liberty to form his own opinions on it so as to adjust it with modern thinking. He avoids exaggerated and extreme orthodoxy and with the full devotion to the perennial philosophy enriches the Vedānta with many modern thoughts. He regards the Vedāntic ideas as the truths of spirit which are permanent and cannot be changed.

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